TORONTO, CANADA, FRIDAY, MAY 5, 1848.

Original Poetry.

CONSIDERATIONS ADDRESSED TO MODERN BLASPHEMERS. On reading the Magnetic telegraph verses of the New York "Tribune," in the "Church" of April 7.

Every good gift and every perfect gift is from above, and cometh down from the Father of lights."—James i. 17. Cease, worm! to glorify in godless strains

Thy fellow worms, disparaging thy God,
Exalting earth. 'Tis God who gives to man,
Not man t' himself, the cunning head and hand. Man nothing knows but what 'tis given him To know. The idiot is a man—has hands, And head, and members all complete—and yet His being man does not insure him mind. Think you, if man could on himself bestow Capacity, an idiot would be found In all this world? Who maketh thee to differ? Or what hast thou that thou didst not receive? Now, if thou didst receive it, why dost thou Glory, as if thou hedst not aught received?

To whom He will God giveth—from whom He will Withholdeth: and none to Him may dare to say, What doest thou, or Why? His sovereign will His only reason, visible to us,
Why one a Newton, one an idiot born.
If any man will speak, then let him speak
As the oracles of God—How readest thou? "The Lord to Moses thus-I. I have call'd By name Bezaleel: and him have fill'd With my own spirit, in wisdom, understanding, And in knowledge, and in all workmanship, To cunning works devise; to work in gold, In silver, and in brass; and cutting stones, For setting; and carving timber; and to work Of workmanship all manner—this have I done. And I, behold, I have given with him Aholiab: and in the hearts of all That are wise-hearted wisdom I have put,

That all I have commanded they may make."

Thus spake the Omniscient and All-giving.
And where wast thou, O worm, when He the earth's
Foundations laid? and where are those foundations Fastened? Didst thou the sea shut up with doors, And check its flood with—"Hither shalt thou come, And only hither: and here shall thy proud waves Be stay'd?" Hast thou the morning since thy days Commanded: and hast thou the day-spring caus'd To know his place? And canst thou bind in chains Most mighty worm! puissant son of dust! The influence of Pleiades, or loose Orion's bands? Canst thou, vain glorious chatterer, Bring forth Mazaroth, in his season, each? Or canst thou guide Arcturas with his sons? Come, try thy hand, and prove thy nothingness. Who hath put wisdom in the inward parts? Or who gives understanding to the heart? Gavs't thou unto the peacock goodly wings? Or feathers to the ostrich? which leaves her eggs, Forgetting that the foot of man may crush, Or wild beast break them; because Jehovah her Of wisdom hath depriv'd, which to the sparrow He vouchsafes. Is it by thy wisdom that The hawk doth fly, and stretch her wings towards The south? And doth the eagle mount at thy mand, and make her eyrie-nest on high?

Oh earth, earth, thy impious boasting cease. Say not, I will ascend above the heights, Beyond the clouds; I will exalt my throne Above the stars of God: I will be like The Most High. What worse can Popery than this? You blame the Pope because that he himself Exalting, sits as God, within God's temple. What humbler is your heart, your tongue, your deed? Is not the universe, the whole creation, The temple of the living God, and yet Within that fane you sound the praise of man; And set yourselves on high; and boast that you, "Forgetful of your birth, infringe upon Jehovah's right; and that your thoughts, like God, Are omnipresent."-Oh matchless modesty! Shame! Shame! where is thy blush? Has man, the proud Blasphemer, driven thee from earth with his Electric wire, pretended, pseudo lightnings? Bewitch'd idolaters, beware! forbear! Indulge no Babel thoughts of scaling heaven Remember Babel's doom: avoid Babel's pride, Or else among thy fat ones leanness God Shall send: and under all thy boasted glory A burning, like the burning of a fire, The Lord shall kindle; consuming soul and body. For He the fruit of thy stout heart will punish, And the glory of thy high looks bring down, And stop thy naughty mouth swell'd out with words Of blosted vanity. Forbear, and spit Not on His face again—the day of His Humiliation's gone—He comes to reign; And pour contempt on thee, and all thine idols. His day shall be upon the proud and lofty. He comes—and all the loftiness of man Shall be bowed down, and all the haughtiness Of men shall be made low: and Christ, the Lord, Alone shall be exalted in that day. Thou that knowest all things, knowest thou not Thyself? Electric seer, inwards turn Thine eyes,—and telegraph thy soul—know that We are the clay, the potter He: now if To honour, God vouchsafes to destine some, And fill them full of bright intelligence, Shall we, therefore dishonour Him, whom more Than ever we should honour? and with the Psalmist Feel and ery, " Not unto us, O Lord! not To us, but unto thy name give the praise."
Thy name we magnify and bless, O Lord!
Because thou hast regarded man, and fill'd His mind with wisdom and with science. May we thine hand perceive and own in all y gifts, that come of grace, and not of debt, All forseited in him that fell primæval; But now restored through Christ, who every man Enricheth severally as He will-To one ten talents, to another five, And to another one-to some the wis Inventing head, to others skilful hands: To every man dividing as He will. Improve the talents, then, of God bestow'd-Our duty this-with earnest diligence To occupy in service of the Giver-That grateful we may duly honour Him, And serve the generation of our day, Perhaps, the generations yet to con

Gloria DEO. Our Monthly Review.

THE SKETCHES-THREE TALES; by the authors of

This all our honour—all our glory this. Chastise, reprove, rebuke, O Lord! man's pride,

Uproot, and cast it out-convert, forgive.

The history of this volume is thus told in a prefixed advertisement. "It was suggested, as a Christmas amusement, that one of a party should draw a series of sketches, which the rest should severally interweave into some short story or description. Subsequently, a proposal was made that a volume so framed should be published, with a view to increasing the funds for the erection of a Church and schools at Bonchurch, in which all the contributors felt a common interest." Thus the letter-press is illustrative of the drawings; and it is amusing to mark the different uses which the several writers make of the respective objects deline-

ated by the artists. But something much higher than mere amusement is to be gleaned from this gentle and graceful little book. Interesting as mere narratives, the tales, as we might have expected from the characters of their authors, have all a practically devotional tendency; and we cannot fancy any right-minded person rising from their perusal, and declaring that his time had been idly or unprofitably occupied. In particular would we instance The Lost Inheritance, as containing lessons, from the study of which many an over-fond

ambitious parent might rise " A sadder and a wiser man."

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TO

Trusting that not a few of our readers will peruse The Shetches for themselves, we will not entrench upon their gratification, by anticipating the plots of the narratives. In our paper of last week would be noticed an extract from The Lost Inheritance, which Conveys a very pleasing impression both of the manner and matter of the work.

typographical reputation of London or Edinburgh.

THE ORDINATION GIFTS: a Senmon preached in St'
Peter's Church, Auburn, on the Second Sunday in
Lent, 1848; by John Williams, D. D., Rector of St. George's, Schenectady, Auburn. Alden & Markham.

This discourse, which was delivered at the Lenten Ordination held by the Bishop of Western New York, will add, we think, to the well-earned reputation of the reverend author, whose name cannot be unfamiliar to our readers. There is much affectionate eloquence in the concluding address to the candidates for the Diaconate, which we have great pleasure in subjoining.

"I would fain hope that I have led your thoughts to "I would fain hope that I have led your thoughts to subjects not inappropriate to this day and service, so memorable to each one of you. It is the Lenten Ordination season of the Church from earliest days. For the last week, from hearts that you know not, and that never in this world will know you, from hearts that beat in all the lands of earth, prayer has been made to God in your behalf. From the high Cathedrals of the Mother land, from among the palms of the Eastern Indies, from the far off islands of the ocean, from the ice-bound regions of the north, from the wide prairies and deep forests of our western world, one mighty, wrestling prayer, has been sent up to God, for His blessing upon those who are this day to be ordained to holy functions in His Church. And now, almost before this solemn sound has died upon your ears, you stand here, to receive at the hands of a successor of Apostles, the first warrant of your high commission, handed on in one unbroken line from Jesus Christ sion, handed on in one unoroten little single sion, handed on in ohe unoroten little single s the spiritual line of the Christian Levi never dies—another bears, of whom I well might speak to you, but that the presence of the living forbids the tribute which the memory of the dead permits; here I say, amid such memories ry of the dead permits; here I say, amid such memories, such thoughts, you are to take those awful and unchanging vows, which you can render up in safety to none but God, and with your dying breath! You will go forth from these walls sworn to God's service, and with the weary, though not uncheerful way of your vocation stretched out before your spirit's eye. Can we ask for you better gifts to aid you on your way, and make you meet to the discharge of all your duties, than the "word of wisdom," the "word of knowledge," and the gift of Faith? Can we give you a more solemn charge, than that you should always cultivate them with carnest care, and with unceasing prayer? No, brethren, we cannot for in all time you will find in them the great weapons of your warfare; and if in lonely silent hours, when at For in all time you will find in them the great weapons of your warfare; and if in lonely silent hours, when at the sight of its responsibilities and its infinities the soul grows faint; when the searching trial comes, and all looks dark around, and conscience perhaps whispers of neglect and sinfulness, then if the first two fail, as fail they will, Faith will come in with holy discipline, a strengthening angel to the soul; and bid you to bear up, and forbid you to despair. No! we need ask for you little beyond these. God grant then that they may all be yours; and that they may so go with you through your earthly ministry, as that when the end draws on, and wisdom and knowledge, which are but in part on earth,

worked the section of the section of the section as the velicle of trends, when a stranger, was not enlightened on the polemical statistics of the place of the section of other hand, claiming to be religious; but as extravagant, notwithstanding, and as sentimental, -as likely to pervert and mislead, as many modern romances. Whether it be right to inculcate truth through the medium of fiction, is a question, we think, which can be readily disposed of. Let truth be the conspicuous object, and fiction the subordinate feature; truth the presiding genius-so to speak-of the narrative, and fiction no more than the quiet, dutiful handmaid; let this rule be observed, and truth will derive from the cautious and reverential services of a chastened imagination, many an attractive adornment which it is

allowable for her to wear. "Hawkstone" is an able, an eminent work. We have no doubt that it stands higher in public estimation than any other production of the same class of literature. The author enunciates, in a peculiarly fearless way, his opinions-which are always perfectly distinct, express, and unfaltering-concerning matters which affect most nearly the welfare of the Church and the nation. On such topics of warm discussion many, of course, will dissent from his views; many would harshly condemn them; but none, we think, will deny, that never were sentiments of any kind, on any subject, propounded with greater clearness, ability any energy. The main design of the work is to shew the firm and honest maintenance of the Church by the clergy, the laity, and the government, as a divine institution, and possessing in itself alone the spiritual care of the whole people; as the only instrument employed by the Great and Good Shepherd, to lead his flock into green postures. "I am come, Mr. Macarthy," said Villiers, and his voice faltered as he said Mr., and something of his former voice faltered as he said Mr., and something of his f that there is but one remedy-and that quite equal to viate their trials and to heal their dissensions. It is hand, and met Macarthy's eyes, surprised, and yet unshewn that recent legislation,—the legislation boastfully identified by a self-styled "Conservative" Premier, with the necessary "progress of the age,"—a legislation essentially democratic and ruthlessly inno-

SKETCHES—THREE TALES; by the authors of calculated to plunge the nation into deeper distress; "And is there," said he, "anything in this book Mr. and the discipline of the Gospel? Must she not beware of introducing any thing of her own in the pure simple word of Revelation? Williers, which should have worked the change which I that it has utterly failed in adjusting the relations which should destroy our "Hawkstone." New York: D. Appleton & Co. in virtual contempt of what before all things must be consulted, and sought after, -God's honour and God's who govern, and can be no happiness and peace amongst anxiety, to win me over to your own form of religion. those who are governed. The intrigues of Romanism powerfully exposed; and it is shewn that the Italian scheme of fraud and oppression and cruelty, can only be baffled by the steadfast assertion of the rights of the Church; the faithful declaration of the commis- explanation. sion which God has given her, and will not suffer any self-constituted religious society to take out of her hands. Hawkstone is a thriving town; in days of writers? yore a sober village, distinguished by no great animation of any kind, and not living very ardently either to the world or to God. But the lethargy is shaken off, and with a terrible revulsion. Manufactories are ceeded. built; speculation pours into it like a flood; the population multiplies; and sin and misery increase. The Villiers. responsibilities and the difficulties of the Church are enhanced; and to meet this augmented burthen, there It who is disabled by bodily infirmities, and his ill-paid rule over us.

> intentions; who wishes to do all in his power to coun-* Who could preach an Ordination Sermon in Auburn, and not remember Hobart?

Curate, a young man of sincere piety and excellent

"So bright the march of that outdazzling star, Which shed its kindling beams so wide and far.

That pilgrims press, where still they latest rest, And kiss thy sod, SWEET AUBURN OF THE WEST." I quote from memory and may therefore not have done full justice to these sweet lines,

Great credit is due to Messrs. Appleton for the style in which they have produced this volume. The illustrations are beautfully executed, and the paper and letter-press such as would do no discredit to the enervates his own ministrations, renders the Church comparatively powerless, and fails in his well-meant but misdirected endeavours. The consequence is, that Romanism assumes a bolder front; the Meetinghouse is constantly receiving deserters from the Church, and every sectarian interest flourishes upon the Church's weakness. But, after a time, under diferent auspices, the Church, upheld by minds equally devout and better instructed, rises to the position assigned to her by God, and then the favour of God is exhibited in the discomfiture of her enemies. The children who had been beguiled from her bosom,especially the poor and unlearned who had nothing to oppose to the wiles of their betrayers—these return oyfully to the spiritual mother whom they had deemed unnatural and neglectful, and feel at morn and eve a heartfelt delight which no periodical demonstrations of sectarianism could impart, in the holy and quiet course of her dail; ministrations. A good landlord is the chief instrument in this glorious resuscitation of declining faith and love; we speak advisedly, for by the ledication of his worldly substance, the clergy round him are sustained in their exertions. His character may be understood from an extract upon our fourth

page. The motto of the book, viewed in connexion with this blessed change, might be expressed in one of its many fine, impressive, cogent sentences :- "Heaven never failed a mighty work, conceived in faith, and nurtured with prayer." The following conversation, at the meeting of a Dorcas Society, exhibits the difficulty of avoiding

altercation, or at least controversy, in mixed associations, though purely of a benevolent nature, and composed even of ladies accustomed to meet one another frequently in the ordinary intercourse of society.

"What a beautiful sermon," said Mabel, "Mr. Bentley, (the Curate of Hawkstone) preached against Popery last Sunday! so very impressive!"

"Oh, it was beautiful! Did you not like it?" said little Martha, looking up in the face of Miss Catharine Macdougall, who had left her chair for some work, and was leaning over Martha's shoulder.

Mrs. Lomax coughed significantly.

Mrs. Lomax coughed significantly.
"Was it not beautiful, Miss Macdougall?"

"Was it not beautiful, Miss hacdougan? Two more coughs from Mrs. Lomax; but Martha heeded not. "I do hope," she continued, "you like Mr. Bentley. I never heard such a delightful preacher." "Martha, my dear, lend me your scissors," cried Mrs. Lomax from the other end of the table; and as Martha

took up the scissors she met a look and frown which plainly told her she was making some mistake.

"We always go to our own Church," replied Miss

was but one Church, and resolved to ascertain as soon as possible what the meaning of a Church was, and whether, as she strongly doubted, it meant anything at all."

Villiers,—the wise and good landlord who renovates the bankrupt and sect-ridden town of Hawkstonevisits Rome in his youth; and, with no better safeguard than unsettled principles and dreamy, visionary longings, he is very nearly entrapped into Romanism by a Jesuit. The manner of his escape exposes most forcibly that tampering with the truth, and that practice of positive deception, which Rome has used to maintain her usurped dominion; and the following extract, which describes his deliverance from the toils laid to ensuare him, places in a strong light that most important principle which must never be surrendered if we would effectually keep back the encroachments find something which be had long lost. But the boy's of a foreign Church,—that the voice of Primitive Christian Antiquity can only be made, by falsification, to speak the language of the Vatican. Macarthy, the Jesuit, had left with Villiers, when he considered his friend's mind to be ripe for this final measure, a manuscript book purporting to contain quotations After allowing what he conceived to be sufficient time for these selections to produce their effect, he returns to Rome, from which city he had purposely absented himself, and receives a visit from Villiers.

"I am come, Mr. Maearthy," said Villiers, and his voice faltered as he said Mr., and something of his former voice faltered as from the Fathers in support of Romish doctrine. After allowing what he conceived to be sufficient time for these selections to produce their effect, he returns to Rome, from which city he had purposely absented

And as he placed the volume in Macarthy's flinchingly fixed to meet his, some misgiving a Villier's mind as to the justice of his severity. Mi said nothing, but opened the book. He found it, indeed been drawn from a very deep and extensive course of

"I do believe it," replied Villiers; "I cannot have blessing; without which there is no wisdom in those been insensible to your well-meant but ill-regulated neither complain nor condemn. It is a good and a Christian zeal, when conducted with a reverence for truth; but -carried on more particularly through the Jesuits- I do lament, lament bitterly, Macarthy, that you should to dispossess England of her spiritual birthright, are have endeavoured to convert me even to what you be-

started from his chair, but sat down again, confronting Villiers with an open indignant look which demanded 'May I ask," said Villiers, "if this collection of autho-

rities and testimonies to the doctrine which you desire to impress on me was compiled by yourself from the original Scripture? tem of primitive Christianity; and have you not so negtem of primitive Christianity;

"I have not," replied Macarthy; "I have myself faith in my teachers, and am willing to accept their statements.
It is our practice and our first lesson, to discard doubt in

are only two clergymen,—the Rector of the parish, the honesty and correctness of those who are placed to "And as a collection from your controversialists you gave it to me?" said Villiers.
"Most assuredly," replied Macarthy. "I never imagined that you would mistake it for anything else, or my-

self for a man of so much learning."

"Villiers's face in a moment resumed all its old cheerfulness and affection. "I have done you wrong, Macarthy, a grievous wrong; but you must forgive me;" and he stretched out his hand, which Macarthy met and took, but did not press, for he was offended as well as amazed.

"I did you a grievous wrong, dear Macarthy," continued Villiers, "and I must make a full reparation for it."

"We must allow," said Villiers, "that a few individuals who have hitherto maintained principles in accordance with the sake of maintaining your exclusive notions. It may

tened upon the text by papal transcribers and editors. I found that other passages which were not garbled were yet wholly misapplied—that what the ancient Fathers had spoken of the whole Catholic Apostolic Church, without any restriction to the branches in communion with the Bishop of Rome, was employed as if those epithets had been used, as you abuse them now, exclusively to designate your own peculiar branch. I found that spurious documents were appealed to as genuine; and obvious interpolitions of whole sentences admitted without a hint or warning. I catalogued the list of authorities, and affixed their dates, and to my astonishment discovered the art vith which ancients and moderns—Fathers of the Catholic Church and doctors of the Romish schools—

Sarcasm, I will leave to Mr. Brook's own good taste to judge."

Brook had not been accustomed to hear levity on such subjects rebuked, and he was rather surprised. But his sourage was not daunted.

"I can assure you," he replied, "that I had no intention of giving offence; far from it. But may I venture to oak the abbé how he proves the fact of the revelation of whole sentences admitted without a hint or warning. I catalogued the list of authorities, and affixed their dates, and to my astonishment discovered "To the particular doctrine," replied the abbé, "which are in the replied in the same manner."

"I presume, Mr. Atkinson, "Catholics always argue in the same manner."

"I presume, Mr. Atkinson, "May I beg to assure you that they argue in a very different manner. But this is not the place for such a discussion. May I beg you to erase from your address all that you have said about the Church?"

"Ay!" said Mr. Atkinson, "Ay!" said Mr. Atkinson,

Catholic Church and doctors of the Romish schoolswere mixed together, to present an overwhelming catena of testinonies, out of which but two or three were valid, as legitimate evidence. And when I compared the real account of the constitution of the Church in the ages which we are bound to follow with your own description of them we are joined to follow with your own description of them I could find little but direct contradiction. Pardon me, Macartly, if, as I read this compilation of forgeries and deceptions (for I can call it little else) and imagined you to have been the author of it, and this for the purpose of inducing me to embrace a system of religion based upon this one foundation, I did resent it, and did forget all that Lied formula full for you. When we have held

this one foundation, I did resent it, and did forget all that I had formerly felt for you. When we have been deceived in one point, we suspect deceit in all. Before this, others endeavoured to persuade me that pious frauds were ar essential part of your system. But I never could willing y believe it. And when once there fell from your lips that hateful maxim, Populus vult, decipi et decipiatur, I pressuded myself that you were speaking in irony. May I believe so still, and that your controversialists alone are responsible for this cheat?"

alone are responsible for this cheat?"

Macarthy did not look up. A slight pang crossed him as he felt that the maxim so hateful to Villiers had been uttered by him, not in irony, but in sober seriousness; and that if the imposition, of which he had been the unintentional aider, was gross and enormous, it was still in perfect consistency with the principles of that dominion over men by human arts, though for religious purposes, which his life was devoted to maintain. But the shock to his mind was great. He received the book, carefully locked it up, and then taking Villiers's hand, "I never intended to deceive you," he said, simply; "are we triends again?"

And the pressure of Villiers's hand showed that his

Abbe, it must be remembered, is a mild, grave, kind man; rejecting several particulars of Romish doctrine, and holding those errors which he does maintain with

no degree of harshness or severity. The abhé and Villiers were standing in the gallery of Florence, watching a young artist who was copying, on a large scale, the celebrated "St. John." The ardent inligent features of the boy-for he was scarcely morehad struck Villiers; and he had been led, as he usually was led by such a spectacle, to inquire into his history, with something more than common curiosity, as if some secret hope, which nevertheless he knew to be vain, was still to be fulfilled by the inquiry—as if he were about to stood with him, watching the young painter's progress.

"And you are copying this picture at large," said

Villiers, "for an altar-piece?" "And it is to be four times the size of the original?"

The young artist assented.

Villiers paused a little. "Suppose," he continued, iking the abbe's arm—"suppose that in effecting this

"You would not call it," said Villiers, "a development, but a destruction of the original."

to the abbé, "will not these laws apply to the office of the Church in developing the doctrine and the discipline

The abbé assented. "How far your Church," continued Villiers, "has observed the first rule, might be a separate question. But consider only the second. You say that in the fourth and latter centuries the doctrine of the unity of the Church was developed into the papal supremacy. Were there not other lieve to be the truth, by an imposture."

Macarthy's colour leaped into his face, and he half

Macarthy's colour leaped into his face, and he half than their original proportion—the doctrine of the au-thority of the whole college of the Apostles, of their Apostolical privileges separately, of the Episcopal power, of the independence of the civil state, of the authority of Scripture? Were not these essentially parts of the system

express at the time I gave it to you, from our own controversalists. I wished you to see the line of argument which they adopted, and the evidence on which they probable they adopted, and the evidence on which they probable they adopted to the abbe could satisfy himself with an answer, Before the abbe could satisfy himself with an answer, "And you have never verified them yourself?" said

Mr. Brook, who had seen and joined the little group, ventured, in defiance of Villier's very cold recognition, to take a part in the conversation. "You were speaking, I find, of the new doctrine, which is causing such a sensation in England. It is singular to see how you high churchmen are coming roundly all the sense to the truth."

nothing of either high or low; and it is the use of such party words which has already done incalculable injury the cause of truth and peace.

Brook quailed under the eye of Villiers, but soon recoyered himself. "And yet you must allow," he said, "that there are parties in the Church, and that those who have dopted what are called High Church views are also put-

"May I sik first," said Macarthy, "for an explanation of this rather singular conduct?"

"Maearthy," said Villiers, "when I first took up your "volume, I was overpowered with the accumulation of evidence which it brought to bear on your favourite dogma. I found an array of names, whose authority it was impossible to dispute; distinct enunciation of the doctrine from the earlest times, which no art could misinterpret; and quotation of quotation which, it seemed clear, no opposite testimosy could overcome, or even balance. For one alay you had conquered me. But I happened to return to it, and to light on a passage quoted from St. Cyprian, a striking and overwhelming estimosy, as you have there are now running into extravagancies, and endeavouring to propagate error.—

"I confess," continued Mr. Brook, "that I am rejoiced them."

"I confess," continued Mr. Brook, "that I am rejoiced them."

"I confess," continued Mr. Brook, "that I am rejoiced to dispute; dispute to liberality and freedom of view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. Why is religion, any more than any other art or view. The view more dead of the words of the person, and a submitting

were carefully excluded from his text,—the very text, remember, p which your reference was given."

Macarthy's eye continued firmly facing Yilliers; and he proceeded. "One discovery." he said, "of this kind honestly, and not without assistance, but with a single desire to discover truth. And shall I tell you the fact that you the chart in speaking to a dience: and it has no instead gle desire to instance, your and honestly, and not without assist it, almost contending to the fact that you the fact that your theological dogmas—for instance, your and honestly, and not without assist it, almost contending to the fact that you feel you will not have me as a layman trouble myself about its discourable. The fact that you who profess to assist it, almost easies

"To the particular doctrine," replied the abbé, "which is called in question—the testimony that it has been handed down from the Apostles; and their supernatural commission, of course is attested by their miracles."

"That it has been handed down!" asked Villiers.—
"Then this would imply that it has been transmitted unshanged. When the description is must you not through. changed. You must identify it, must you not, through-

out?"
"Certainly," said the abbé. "And is it easy," asked Villiers, "to identify it without ims about Church authority and exclusive truth.

nave appeared in English publications.

The conversation between Villiers and the Abbe St. Maur, an earnest, simple-minded Priest of the Gallican Church, upon the much-debated topic of "David as, that he is most humbly to be adored; his atonement— as, that he is to be blessed and loved by us, his humanism."

The conversation between Villiers and the Abbe commands in general applies to every instance which occurs of the divinity of our Blessed Lord involves a multitude of other doctrines;— as, that he is most humbly to be adored; his atonement— as, that he is most humbly to be adored; his atonement— as, that he is most humbly to be adored; his atonement— as, that he is to be blessed and loved by us, his humanism.

is engaged in considering a document which is read aloud by the Mayor,—nothing more nor less than an they hate a coward and a traitor. I beg to wish you a Address to be put into the mouth of the gentleman good morning."

And the blunt-spoken Captain closed the door after

And the blunt-spoken Captain closed the door after the representation of that constituency in the House

having no principles." And Captain Hancock nodded to

"Had you not better specify them?" asked Bevan; the cathedral bodies, for instance; the Irish Bishoprics; the municipal corporations; the spiritual independence of the Church; Church education; Convocation; the Bishopric of Bangor, with a few others?"

the wall for the enemy to creep in at the side."
"Your metaphor, Captain, is rather obscure," observed

and, at the same time, all unnecessary burdens removed omit none, to bestow equal attention, and develop in from the manufactures of the country.' I insert this," equal proportions all alike, lest she make not a copy, but said Mr. Atkinson, "because I rather think Mr. Burn, at from the manufactures of the country.' s ob-But and the other landlords, of course, are with us; but I

what are the 'just 'like manufacturer?."
'necessary burdens' of the manufacturer?."
'"Indeed, Mr. Bevan," replied Mr. Atkinson, rather
'"Indeed, Mr. Bevan," replied Mr. Atkinson, rather
angrily, "I cannot enter into abstract discussions with
angrily, "I cannot enter into abstract discussions with angrily, "I cannot enter into abstract discussions and you. I must deprecate the introduction of theories and

and guiding ourselves by them." "Like a weathercock waiting for a wind!" grumbled "Captain Hancock, I must protest," said Mr. Atkinson, THE CHRISTMAS HOLIDAYS IN ROME: By the Rev. W. Captain Hancock.

"against such severe strictures. Will you allow me to proceed: 'I am, from conscientious conviction, a firm friend to the Established Church; but I shall always be are coming round by degress to the truth."

Villiers opened his eyes widely, and looked at him.

"Mr. Brook must excuse me for begging that he will not apply to me any title but that of churchman. I know nothing of either high or low; and it is the use of such

countenance had assumed a very grave expression of in-dignation. He took a small Bible out of his pocket, and presenting it to Mr. Atkinson, begged to know in what page of it be found any principle of the kind.

Indeed," said Mr. Atkinson, "I am no theologian,

"May I ask first," said Macarthy, "for an explanation with the great body of the Church are now running into be all very well for theologians; but as practical men of

about the Church?"

"Erase! erase!" exclaimed Mr. Atkinson. "Surely you would not wish me to leave out the passage about supporting the Church? What will Dr. Grant say?"

"And what will the Dissenters say," added Mr. Lomax, "if there is nothing in the address about toleration and liberty of conscience? They will charge us with being bigoted and I know not what."

"I think I might add," replied Bevan, "what will Mr. Villiers say, if you propose to pat into his mouth any sentiments like those which you have inserted?"

"But indeed," remonstrated Mr. Atkinson, "these are not days when we can return to those old exploded max-

not days when we can return to those old exploded max-

must adopt larger views, or we shall never be able to

"Development," is very admirable, as our readers will be able to judge, from the following extract. The sions of affection as are due to a perfect human being, partaker of the same nature with ourselves. So, also, when two or more doctrines are put together, from these new relations and combinations will flow out new deductions and conclusions, just as all the theorems in Euclid are drawn out of the first axioms, problems, and defining any time are problems, and defining the same for any long time except to honor. tions and conclusions, just as all the theorems in Euclid are drawn out of the first axioms, problems, and definitions, by means of arranging them in various groups and forms; just as chemical elements produce an infinite diversity of effects, according as they are thrown into different mixtures and proportions. Saltpetre and charcoal, separately, are harmless; combined, they explode in fire." Our extracts already occupy a considerable space; but we cannot refrain from taking a choice morsel from the proceedings of a Meeting of the principal "Electors of the Boroughs of Hawkstone." The Meeting is engaged in considering a document which is read to the proceedings of a Meeting and so do all sound-hearted Englishmen as gentlemen, and so do all sound-hearted Englishmen as gentlemen, and so do all sound-hearted Englishmen as gentlemen, and so do all sound-hearted Englishmen.

who is to be invited to offer himself as candidate for the representation of that constituency in the House the representation of that constituency in the House partly ashamed, and even the prudent, practical, cautious partly ashamed the process partly ashamed the proc of Commons:

"'My principles,'" continued the reader, "'are well known to be those of the present Conservative ministry."

"What principles are those?" grambled Captain Hancock.

"Oh!" said Charles Bevan, "of course the principle of having no principles." And Captain Hancock needs to be a contribute of the present Conservative ministry."

"What principles are those?" grambled Captain Hancock.

"Oh!" said Charles Bevan, "of course the principle of the principle contriver congratulated himself on having happily con-cealed under an enticing compound of liberalism and con-"'I pledge mysetf," continued Mr. Atkinson, "'to endeavour to maintain the ancient institutions of the country, which it is the object of a Conservative government to preserve."

"Had you not better specify them?" select P.

We have made copious extracts; and, without touching upon what are specially the embellishments of the tale, we have endeavoured to give such quotations as are calculated to convey a definite perception "So that there are two laws," said Villiers, "which you observe in your process of development,—first, to insert nothing of your own; and secondly, to develop the whole together, not omitting any part?"

The abbé smiled, for he knew what was passing in Villiers's mind.

"And will not these laws," Villiers continued, turning the full benefits of the constitution."

"And will not these laws," Villiers continued, turning the full benefits of the constitution. "That is," said the Captain, "you will keep the gates of the continued, turning the full benefits of the constitution."

"And will not these laws," Villiers continued, turning the full benefits of the constitution. "And will not these laws," Villiers continued, turning the full benefits of the constitution. "That is," said the Captain, "you will keep the gates of the small for the constitution. All that we fear in regard to it is, that the incident of the tale has been rendered so absorbing, that the reflective portions will seem tame and insipid Mr. Atkinson, as he endeavoured to parry the objection with another smile; "but we must hasten on. 'I desire to see the agricultural interests preserved in its just rights; most anxious to meet,—that is—as he himself describes them-"minds too ignorant, or too weak, or too thoughtless to receive truth in the shape of abstract reasoning." To say nothing of the two or three the silk-mills, is inclined to give us his vote, if our candi-date will support free trade;" and he looked round for date will support free trade;" and he looked round for minerals of admiration at his saggeity. "Mr. Bowler, principle which has been styled "the feasibility of ficprinciple which has been styled "the feasibility of fiction," we apprehend that the plot, for a religious tale

and the other landlords, of course, are with us; but I think we must contrive to conciliate the manufacturers."

"Certainly," said Charles Bevan. "And it is so easy to do this, by making promises which no one could ever convict you of breaking. 'Just rights!"—'unnecessary burdens!' Of course we must all agree in this. Pray what are the 'just rights' of the agriculturist, and the 'pecessary burdens' of the manufacturer?." our opinion with diffidence; but our persuasion, we thor's invention had been somewhat more restrained; be most dangerous for us to commit ourselves to any and if the facination of his tragical descriptions had general principles, instead of waiting for circumstances, not threatened—which we fear is the case—to cast into the shade the moral of the tale.

> J. KIP, M.A. New York: D. Appleton & Co. This volume should have been noticed by us long

Mr. Kip was evidently well qualified by taste, tact, and acquirements, for the task which he undertook to perform. A devoted son of the Protestant Catholic Church, he visited Rome, determined to paint things as he saw them,-to

" ____ extenuate nothing, Nor set down ought in malice."