

Poetry.

VILLAGE SCENES AND REMINISCENCES.

HENRY CHURCHARD. Lone nooks there are for pining care, And secret shades for weeping sorrow, And pleasant slopes for weeping sorrow, And pleasant slopes for weeping sorrow...

To this letter Dr. Watson replied in course of post, expressing the pleasure he should have in cultivating Mr. Gibbon's personal acquaintance...

The mutual courtesy which these two eminent men manifested towards each other personally, appears to have been so misunderstood by "some doughty polemics," as Dr. Watson calls them...

Lausane! and Ferny! ye have been the abodes Of names, which unto you bequeathed a name; Mortals who sought and found, in dangerous roads, A path to perpetuity of fame...

Such an assailant on the citadel of faith, Watson stood forward, just such an opponent as the good would have wished, and the bad must have feared...

I have no hope of a future existence, except that which is grounded on the truth of Christianity; I wish not to be deprived of this hope; but I should be an apostate from the mild principles of the religion I profess...

Edward Gibbon, Esq. Seventeen years afterwards, this letter was published in the miscellaneous works of Gibbon, which appeared in 1796. It is a proof of the acuteness of Geo. III. that he alluded to the passage marked in italics...

LABOURS OF THE EARLY MISSIONARIES IN AMERICA.

(From the British Magazine.) [Continued from "The Church" of July 4.] RHODE ISLAND. The Rev. John Graves, vicar of Clapham, Yorkshire, and brother of the missionary of New London...

of our sufferings, I enclosed a list of the names of about ninety persons, heads of families, who were known to be loyalists, in Derby and Oxford; and I also gave it as my opinion that several thousand men in the three western counties of the colony would forthwith join the king's army...

Stamford, 5th April, 1775. "We view with the deepest anxiety, affliction and concern, the great dangers we are in by reason of our unhappy divisions, and the amazing height to which the unfortunate dispute between Great Britain and these remote provinces hath arisen; the baneful influence it hath upon the interests of true religion, and the well-being of the Church."

"No apology, perhaps, need be made for the length of the following extract. It is instructive in many ways, both as shewing the utter disregard of individual rights and property by the professed champions of liberty, and the steadfast loyalty of both the clergy and lay-members of the Church of England."

"After having resided and constantly performed pastoral duties in my mission, full twenty-seven years without intermission, I have at last been forced to fly from my churches and from my family and home in order to escape outrage and violence, imprisonment and death, unjustly meditated of late, and designed against me, and have found a temporary asylum in the loyal town of Hempstead, pretty secure, I believe, in present from the power of those violent and infatuated people who persecute me in particular, and disturb the peace of the whole British empire."

Such was the termination of the maritime war between England and Napoleon; thus was extinguished the last remnant of the colonial empire of France. There is something solemn and apparently providential in the simultaneous march of these great powers to universal dominion on their respective elements...

proven; secondly, things neither proved nor probable; and, thirdly, things neither proved nor probable nor possible. In the first category may be included the following passages:—"If we take as the uttermost bounds of the solar system the orbit of Uranus, we shall find that it occupies a portion of space not less than 3,600,000,000 miles in diameter."

"There are mountains in the moon equal to the highest of our Andes (p. 38.); there is one 200 miles in diameter (p. 39.), with a pit 22,000 feet deep."

"There is good evidence that the early seas were not less than 100 miles in depth, however much more."

"The nebulous matter of space," says our author (p. 30): "previously to the formation of stellar and planetary bodies must have been a universal fire-mist."

"Now, let me ask how could there be permanent fire without fuel?—how could there be mist without moisture?—and could this fire and moisture exist together without destroying the one the other?"

"The above hypothesis, Sir, is the basis of all the arguments contained in this book; and as it is an empty bubble, it will not trespass on your columns to point out the insufficient and almost silly deductions derived from this source."

SLEEPING IN CHURCH.

(From the Whitwell Chronicle.) We propose to give a few words upon the disgraceful practice of sleeping in the sanctuary of God. One reason why persons sleep in the church is, that during the week their energies have been overdrawn by a constant application to labor. The Puritans had a custom of closing their labor on Saturday at an early hour so that the system might be invigorated, and be enabled to attend to the duties on the Sabbath.

GEOLOGICAL INFIDELITY.

(To the Editor of the Times.) Sir,—You will oblige me by inserting the following remarks in your widely-circulating journal;—I have lately perused a work called 'Asides of the Creation,' which I understand to have attracted notice beyond its merits, principally because it abounds in startling novelties.

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"The Rev. John Graves, vicar of Clapham, Yorkshire, and brother of the missionary of New London, was appointed to succeed Mr. Chesley, at Providence, in Rhode Island, in 1754. He appears to have been impelled by an earnest sense of duty to resign his living for the purpose of labouring in a comparatively wild and dreary country."

"The Rev. Marmaduke Browne, missionary at New York, in the same island, gives similar testimony to that which was cited in the letters of Mr. Graves, both as to the violent proceedings of the sons of liberty, and the loyal and orderly conduct of the churchmen, and he concludes with an observation of much practical wisdom."

"My parish remains in as peaceable quiet state as can well be expected in this time of general concern for their civil and religious privileges through the provinces."

"The consequences of those unhappy disputes that have arisen with our parent country, and the mode of opposition to the supposed late unconstitutional acts of the British legislature, grow every day more and more serious and alarming, and bear a very threatening aspect upon the interest of religion, and the well-being of the church in this province."

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BISHOP WATSON AND GIBBON THE HISTORIAN.

(By the Rev. J. S. Menez, LL.D.)

During the winter 1775-6, appeared the first volume of Gibbon's Roman History. The 15th and 16th chapters of that elaborate production (as every reader knows) contain a covert attack on the Christian faith. The rapid progress of a religion, whose purity and gentleness, self-denying principles, and sin-denouncing requirements, drew upon its professors the hatred and persecution of a proud world lying in wickedness, had always been held an evidence of its divine origin, God protecting that which was His own. Gibbon was the first in this country who ventured, in a systematic argument, to assail this truth. He does so insidiously. Pretending to admit the supremacy of a heavenly power accompanying the first preaching of the Gospel, he so manages his statements, that the unvary reader finds himself insensibly conducted to the conclusion, that the necessary operation of five secondary causes, assumed by the historian, are sufficient to account for the speedy propagation, and final reception, of Christianity, as the established worship of the Roman Empire.

While joining heartily in the general admiration of the eloquence, learning, and industry, displayed in other portions of the work, the friends of religion and morality were preparing faithfully to do their duty, in detecting the sophistry, and exposing the tendency of these two chapters. But the method which most of the objectors had resolved to pursue, as appeared from their subsequent productions, turned chiefly upon discussions which required elaborate investigation. Meanwhile, time was passing, and an injurious impression had begun to fix itself upon the minds of many, that the historian's reasonings could not be impugned. At this crisis, Dr. Watson's attention was directed to Mr. Gibbon's chapters by the late Sir Robert Graham, as unanswered, and in the latter's opinion unanswerable.

On this hint the reverend champion buckled on his armour, and in one month, during the summer vacation of 1776, produced the "Apology for Christianity," the first and the best refutation which has yet appeared of the most artful attack to which Christianity in these days has been exposed. "My answer," modestly remarks its author, "had a great run, and is still sought after, though it was only a month's work in a long vacation. But if I had been longer about it, though I might have stuffed it with more learning, and made it more bulky, I am not certain that I should have made it better." The work was published in autumn, but before it actually appeared, a copy, by the author's directions, was sent to Mr. Gibbon. The latter acknowledged this mark of courtesy in the following note:—"Mr. Gibbon takes the earliest opportunity of presenting his compliments and thanks to Dr. Watson, and of expressing his sense of the liberal treatment which he has received from so candid an adversary. Mr. Gibbon entirely coincides in opinion with Dr. Watson, that as their different sentiments on a very important point of history are now submitted to the public, they both may employ their time in a manner more useful, as well as agreeable, than they can possibly do by exhibiting a single combat in the amphitheatre of controversy. Mr. Gibbon is therefore determined to resist the terms of his history which might perhaps be easy to clear from censure and misapprehension. But he still reserves to himself the privilege of inserting in a future edition, if any calls of pleasure or business should call Dr. Watson to town, Mr. Gibbon would think himself fortunate in being permitted to solicit the honour of his acquaintance."

"Benlück Street, Nov. 2, 1776."