

even the bowels of the earth; turns into vile what was only a moment before had appeared to us precious and brilliant; acts with more violence and danger than ever in the time when it was apparently smothered up and almost extinct; which blackens what it cannot consume; and sometimes sparkles and delights before it destroys. It is an assemblage of iniquity, a secret pride, which discovers to us the mote in our brother's eye, but hides the beam which is in our own; a mean envy, which, hurt at the talents or prosperity of others, makes them the subject of its censures; and studies to dim the splendour of whatever outshines itself; a disguised hatred, which sheds in its speeches the hidden venom of the heart; an unworthy duplicity, which praises to the face, and tears in pieces behind the back; a deliberate barbarity, which goes to pierce an absent brother; a scandal, where we become a subject of shame and sin to those who listen to us; an injustice, where we ravish from our brother what is dearest to him. It is a restless evil, which disturbs society—spreads dissension through cities and countries—disunites the strictest friendships—is the source of hatred and revenge—fills wherever it enters with disturbances and confusion—and everywhere is an enemy to peace, comfort, and Christian good breeding. Lastly, it is an evil full of deadly poison: whatever flows from it is infected, and poisons whatever it approaches; even its praises are poisoned; its applauses malicious; its silence criminal; its gestures, motions, and looks, have all their venom, and spread it each in their way. Still more dreadful is this evil when it is found amongst those who are the professed disciples of Jesus Christ. Ah! the Church formerly held in horror the exhibitions of gladiators, and denied that believers, brought up in the tenderness and benignity of Jesus Christ, could innocently feast their eyes with the blood and death of these unfortunate slaves, or form an harmless recreation of so inhuman a pleasure: but these renew more detestable shows; for they bring upon the stage—not infamous wretches devoted to death—but members of Jesus Christ, their brethren; and there they entertain the spectators with wounds which they inflict on persons who have devoted themselves to God.

Nothing can be more incongruous with the spirit of the Gospel, the example of Christ, the command of God, and the love of mankind, than a spirit of detraction; and yet there are many who never seem happy but when they are employed in this work: they feed and live upon the supposed infirmities of others; they allow excellence to none; they depreciate everything that is praiseworthy; and, possessed of no good themselves, they think all others are like them. "O! my soul, come thou not into their secret; unto their assembly, mine honour, be not thou united."

DEATH OF DR. GRANT.

A letter was received by a gentleman of this city yesterday from Constantinople, containing the truly lamentable intelligence of the death of the world-renowned Missionary and devoted Christian, Rev. Dr. Grant. He died at Mosul, of typhus fever. He was the first foreigner and American who ever visited the Mountain Nestorians, a very remarkable people, whose reception of the Gospel, and whose recent sufferings and slaughter by persecution, have rendered them objects of great interest to all Christendom. Dr. Grant long laboured among them, and with great success. He was a man of indomitable energy and great talent, and has fallen a martyr in the

cause of truth. A great light has been quenched—a bright star in the Christian firmament has set.—*Albany paper.*

From the Christian Guardian.

A SOLEMN WARNING TO YOUTH.

"Youth, like the Spring, will soon be gone;
In rolling years, or sudden death."

On Sabbath morning, 21st July, Matthias Irvine, of the township of Brock, arose quite early, and, in company with two of his fellow-youths, went down to Mr. McCaskill's mill-pond, but a few rods from his father's house, to bathe. Young Irvine not being a good swimmer, was cautioned by his comrades against advancing too far into the water; but the declivity of the bank being steep, and the water deep, he ventured one step too far, and falling, sunk to the bottom. The alarm was immediately given, and the most strenuous exertions made to save the young man from so premature a death, but all in vain. In less than fifteen minutes life had become extinct, and the immortal spirit was called to appear before the righteous Judge. On the following day an inquest was held, and a verdict given in accordance with the circumstances above stated. The deceased was a youth of nineteen years and one month; universally respected and beloved by a large circle of relatives and acquaintance, many of whom are respectable members of the Wesleyan-Methodist Church. His funeral was attended by a large concourse of people, who deeply sympathized with the bereaved parents and afflicted brothers and sisters.

G. MILLER.

Brock, July 24, 1844.

HORSE RACING.—We copy the following from a late number of the *Cincinnati Enquirer*:—"Queen Victoria refused to go to the last Ascot races, because she does not approve of horse-racing on account of the immoralities always displayed on race-courses. Poor, modest creature! Does she want the horses to wear breeches?" Does the editor of the *Enquirer* mean to insult the moral sense of the religious public? We know it to be a fact that all kinds—yes, the very worst—of immoralities are displayed on race-courses; and the conduct of Queen Victoria is entitled to the highest praise, and worthy the imitation of all virtuous females—regal, aristocratic, or republican. That a lady should be sneered at for scrupling to attend a place where drunkenness, gambling, lying swearing, murder, and all other evils, are perpetrated, is too bad. We have in one or two instances recently copied articles from the *Enquirer*, commending their good sense; and that a paper so extensively circulated, and wielding so vast an influence, should have given publicity to a paragraph so scurrilous, so vulgar, so wicked, as the above, pains us deeply.

RELIGIOUS INTELLIGENCE.

PUBLIC RENUNCIATION OF POPERY BY THE REV. S. FROST.

On Sunday last, the Rev. Solomon Frost and two other respectable men publicly and solemnly renounced the apostacy of Rome in St. Audoen's Church, received the Holy Communion, and afterwards signed the parchment roll for the subscription of converts, in the vestry. The Rev. T. Scott preached on the occasion from the 53rd verse of the 6th chapter of St. John's Gospel. When Mr. Frost was officiating as a Romish priest, he had the curiosity to break and crush the consecrated wafer to see if there was any change in its substance; and perceiving that it was exactly the same as before consecration, he consequently doubted, and finally abandoned, the doctrine of transubstantiation; and at length, on Sunday last, came out and separated for ever from Papal Babylon. Mr. Frost has been for upwards of ten years a priest of the Church of Rome, and was for some years of that time a faithful and devoted servant to her cause; he is a young man of no ordinary intellect and attainments. His character is unblemished and unexceptionable and the testimonials from his late bishop and priest are highly satisfactory and laudable.—*Dublin Statesman, May 6.*

OBSERVANCE OF THE LORD'S DAY.

A deputation from the Society for promoting the due observance of the Lord's day, accompanied by several members of the House of Commons, and other gentlemen, had an interview with the President of the Board of Trade on Saturday last. The object of the deputation was to call the attention of Mr. Gladstone to the desecration of the Sabbath on railways, and its demoralizing effects, and to urge upon the Right Honorable Gentleman the propriety of introducing some clause to prevent the continuance of the evil, into the Bill now before Parliament for regulating railways. Mr. Gladstone received the deputation very courteously, and manifested no indifference to the subject, though he expressed doubts as to whether the House of Commons would entertain any such proposition. He at the same time stated, that with regard to the regulations to be proposed respecting third class trains, for the convenience of the poorer classes, respecting which certain advantages are to be given to railway companies in return for a certain control to be exercised by the Government, it was the intention of the Government only to extend those advantages and that not over the six working days of the week.—*London Record.*

EVANGELICAL PARTY IN THE ENGLISH PRESBYTERIAL ESTABLISHMENT.—A pamphlet has lately been published by Baptist Noel, entitled "the Case of the Free Church," in which, after justifying the course that body has pursued, he proceeds to apply the case to the Church of England. It may be asked, he says, whether if their principles are sound, and their conduct in leaving the Scotch Establishment merits our praise, those who espouse their principles and admire their conduct ought not to leave the English Establishment? Were the circumstances similar, Mr. Noel answers, "No doubt they ought," but the circumstances, he says, are widely different. The neglect of the Church of England to achieve the two great principles of non-intrusion and spiritual independence, he looks upon as a fault much to be deplored, yet so long as they are permitted to maintain all truth, and to fulfil all duty, he thinks it is incumbent on the evangelical ministers to seek its improvement, not to desert its services. On these accounts, he looked upon the recent propositions, which have been anonymously made, to form a Free Episcopal Church in this country, as hasty and impatient. The conduct of the ministers of the Free Church gives a safer course, teaching the evangelical members of the Church of England to be neither frightened into silence by menaces, nor exasperated into bitterness by imputations, but to be united, and never to quit the Establishment till they are forced by the clearest necessity.

LIBERAL DONATION FOR CHARITABLE PURPOSES.

Mr. William Harvey, in Beedleston, parish of Dyce, in the county of Aberdeen, has, with singular liberality and benevolence, made arrangements for handing over, in his own life-time, no less a sum than £6500 for charitable purposes. The objects he has in view are the support and education of the poor deaf and dumb persons, and the protection and reformation of females who have been of dissolute habits, and who may be considered proper objects for admission into a penitentiary. The trustees are the Provost and Bailies of Aberdeen, the Professor of Divinity King's College, the Professor of Divinity Marischal College, and the parochial Clergymen of the city of Aberdeen.

MOVEABLE CHAPEL.

The Wesleyan Methodists of the Bingham circuit have created a truly original and elegant moveable wooden chapel upon wheels, made by Mr. Clifton, builder, Bingham, at a cost of about £60 and capable of seating nearly one hundred and twenty persons. This chapel is for the accommodation of a group of small villages or hamlets in their circuit, where no site can be obtained, the land proprietors of a nobleman or other large land proprietors; it was opened for Divine worship on Monday last.

CHRISTIANITY.

Christianity is not only a living principle of virtue in good men, but affords this further blessing to society—it restrains the vices of the bad. It is a tree of life, whose fruit is immortality, and whose very leaves are for the healing of the nations.—*A. Fuller.*