

rial reign ushered in by the most horrid and wide-spread civil war recorded in history.

Well, then, may we style the reign of Pagan Rome the reign of the *destroyer*; the dire effect of whose sanguinary triumphs was to cram that capital with all the absurd and abominable heathenish rites & superstitions of the conquered countries; making her the *Pandemonium*, or common home of all his congregated idols, and monstrous divinities.

The whole world, one small spot excepted, had now submitted to Satan's yoke, Judea alone remains unconquered; and against it, at last, he bends his destructive might.

In this attempt, also, is he suffered to prevail. Judea is subdued, and made tributary to the heathen ruler.

The adversary's triumph seems now complete; and his sway over the human race secured; yet, what he could never have dreamed of, or suspected, in the very fulfilment of his wishes he suddenly met with his utter discomfiture.

Little did he think that in extending so widely his war-won Empire, he was but paving the way for the Gospel of peace.—Nor could it have entered into created imagination that what with such long enduring and gigantic exertion, had been at length so firmly and universally established, would be suddenly overthrown by such feeble means as those pitched upon in derision of all his mighty efforts, to be employed against him.

The means by which Satan had established, and thought to have perpetuated his reign on earth, were great and mighty in a natural sense. They were the alluring objects with which he sought to tempt even the Saviour; worldly dignities, lordly dominion, and temporal enjoyments of every kind. Such were the too powerful temptations held out by the cunning fiend, to bribe the co-operation of the covetous and aspiring of our race in his devilish designs; while to the vulgar, ignorant, sensual and grovelling, the unrestrained, nay, the religiously sanctioned & often enjoined gratification of the animal passions, made his yoke delightful, and his sway desirable.

For the acquirement and retention of such highly prized objects and relished enjoyments, he well knew what fallen man would do and dare; and, in his calculation on the efficacy of such means, he had hitherto apparent reason to think himself not mistaken. But all his huge and high piled fabric was doomed to be overthrown by means the most humbling to his pride, as in themselves the most humble. For, as evils are always cured by their opposites, so the means pitched upon by divine wisdom for effecting our salvation were the very reverse of those selected by Satan for accomplishing our ruin. They were, according to St. Paul, *the foolish things of this world to confound the wise; the weak things to confound the strong; the mean things of the world; the contemptible, and those that are not, in order that no flesh should glory in his sight.*—1 Cor. i, 17.

Twelve poor, ignorant and humble fishermen are chosen as the fittest instruments for working this wonderful change. And how were they to accomplish the prodigious task, and to bear down before them the

whole opposing power and influence of the high and mighty; the learned and the eloquent, the rich and vain, the interested, sensual and voluptuous; all of whom the adversary had won over to his side, and arrayed against them; the avowed disturbers of their enjoyments; the unwelcome preachers up of repentance, penance and self-denial; the stern reprovers of every vice; and the constant indicators of the most disinterested virtues. The teachers, also, of doctrines and the propounders of mysteries far surpassing all human understanding; to the belief of which, man's proud presuming, though short sighted reason has constantly shewn itself so unwillingly to submit. How then were these few feeble and destitute mortals to prevail in so unequal a contest, where they had every thing human, wealth, nobility, power, eloquence, fashion, prejudice, pleasure and the very laws of mighty States all combined against them? By suffering and dying! yet how soon and permanently was their victory achieved?

Peter, whose name was not unmeaningly changed by his Divine Master, from Simon to *CERNAS*, or *the rock*; Peter, the rolling stone, detached *without hands from the mountain side*: Dan. 2, 24,—that is, from the side of Christ, at whose word he is set in motion; finally reaches Rome, the chief seat and the very centre of heathenism. It gives the towering idol of paganism the long predicted mighty shock. The huge amalgamated idolatrous mass is borne down before its irresistible impetuosity; crushed and crumbled beneath its supernatural weight; and dissipated, in fine, like dust before the wind, together with the long lived power that raised it; instead of which, is seen to rise immoveably based on the same indentic spot, another power, destined to subdue, not with the slaughtering sword, but with the word Divine: and to rule with peaceful sway all the nations of the earth, till the very end of time. Thus, *the mystic stone grows in the mountain, which fills the whole earth.*—Dan. ii, 26.

To Peter, the Saviour's chief Apostle and representative, was this chief exploit assigned; and Rome, *still all his own*, proclaims to each succeeding generation his wonderful bloodless victory, a miracle worthy of the distinguished omnipotence, of the meek and humble Saviour who sent him; making thus his preferred abjection and weakness overthrow the whole resisting pith of human might, and bride of worldly grandeur.

The faith preached by Peter in their capital to the Gentiles, is soon diffused through all the subject provinces of the Empire; pouring along the growing torrent of its wholesome and purifying waters, as was foreseen so long before by the Prophet Ezekiel (47) and sweeping away in its rapid but noiseless course, the long congregated filth and abominations of idolatry. Saint Paul in his epistle to the Roman Converts gives glory to God that their faith is *already renowned over all the earth.*—Rom. i, 8.

Here then, at last, are clearly seen manifested in their accomplishment the designs of Providence, with regard to these two wonderful states: Jerusalem

and the Jews, as was foretold by their Prophets, rejected for their rejection of their promised Messiah; and Rome and the Gentiles chosen as the same Prophets had predicted.

The Jews in delivering up their Messiah to the Romans, made over to these lust their religion also, which necessarily followed him, the great object of all its figurative ceremonies. Rome thus, the capital of the Gentiles, becomes the capital of the new chosen people of God; and Jerusalem, with her people, who had cast him off, is cast off by him in its turn and devoted to destruction. That power which the Jews had so madly invoked against their Christ, is soon after turned against themselves; and the heathens to whom he was given up, made the unconscious avengers of his wrongs. They lay the sacred city, no longer sacred, in blood and ashes, together with its far-famed temple, now became useless, since forsaken by its Tutelar Divinity, and sell as slaves, and scatter all over the world, like the leaves of Autumn before the autumnal gale, the wretched remnant of the Deciduous and self-devoted race, whom their conquering sword had spared.

Who in all this but must see and admire the wonderful ways of the Omnipotent in bringing thus good out of evil; and in turning even the free-willed efforts of his greatest enemies to the direct subserviency of his ends; for *there is no wisdom, there is no prudence, there is no counsel against the Lord.*—Prov. xxi; 30.

It is besides worth remarking, that it was not till Rome had reached the highest pinnacle of her imperial might and grandeur; not till her Mars, the *Destroyer* and gory God of war had attained the very *acme* of his power on earth, and secured to himself all the helps and means that this world and guilty mortals could afford, to prop and perpetuate his sway; it was only when the fiend imagined his soul-enslaving project fully realized, and just at the proudest moment of his self-congratulation, that the Saviour deigned to measure his means with his. He hurls against the vain boasting adversary's head the mystic pebble, gathered from the brook,—1 Kings xvii, 29,—the Cephias, chosen from the watery deep,—Matt. iv, 19—xvi, 18. With such humble missile, slung by the Shepherd King, is the giant warrior laid low, and his own murderous sword secures the victor's triumph, and remains his lasting trophy.

Peter goes forth, as we observed, his Master's chosen champion; Peter, now humble, converted and confirmed. He who lately trembled at the voice of a silly maid, now dares the lordly demon in his own warlike capital. He forces his chief citadel; breaks into his inmost strong hold; drives the monster from his long usurped throne; casts down the huge, unhallowed fabric of idolatry; erects upon its ruins the triumphant sign, and establishes there forever the peaceful reign of the Redeemer.

IRELAND'S GRIEVANCES.

[The following Petition from the Repealers to the Imperial Parliament, shows indubitable proof of very serious grievances requiring to be redressed:]

TO THE HONOURABLE THE HOUSE OF COMMONS
SHOWN,—That the people of Ireland are, in point of justice and common sense, entitled to the same rights, privilege, franchise, immunities and liberties as the people of England or of Scotland.

That this doctrine is emphatically insisted upon, as a true constitutional principle, by those who are convinced by reason and conscience that the status called the act of Legislative Union ought to be repealed.

That this doctrine ought to be still more emphatically and distinctly sustained by all those who insist upon the continuance of the Legislative Union.

The people of Ireland respectfully but firmly call upon this honorable house to tolerate any other political doctrine, save that which asserts and establishes the right of the people of Ireland to perfect equality of political franchise and rights with the inhabitants of Great Britain.

They respectfully submit that the Legislative Union would be a base tyranny and an iniquitous oppression, unless founded on the basis of a perfect equality of political rights between the inhabitants of Ireland and those of Great Britain. Inequality is, they insist, injustice. Union naturally means amalgamation and identity, and the vital principle of an union is destroyed by the infliction of a political inferiority or oppression on the people of Ireland.

Your petitioners therefore, respectfully insist, that the legislature will have abandoned the principle of union between the two countries, if they refuse to establish an identity of rights and privileges between Ireland and Great Britain.

This identity does not exist at present, and therefore the principle of union is distinctly outraged and violated.

The instance that we for the present, bring before the notice of this honorable house is that which relates to municipal reform.

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Ireland was for many years refused any measure of corporate reform, whilst both England and Scotland enjoyed that benefit.

This was a direct violation of the principle of union.

When at length Ireland obtained a municipal reform bill, she obtained one miserably deficient and limited—so as rather to insult her than afford her relief.

In the first place, every inhabitant rated to the poor in the English corporate towns is entitled to be a burgess; no matter at what value his house or premises may be rated, if he be rated at all he is entitled to be a burgess.

Not so in Ireland: to be a burgess it is necessary in Ireland that the house or premises should be rated at ten pounds per annum. This distinction is the more unjust, inasmuch as England is the richest nation of the two, and Ireland the poorer.

Your petitioners, therefore, complain, that if an Englishman inhabiting the town of Liverpool be rated to the poor as low as one shilling, he is entitled to be a burgess of the corporation of Liverpool; but that an inhabitant of Dublin, though rated at any sum under ten pounds, is not entitled to be a burgess, or to enjoy the franchise as such. The consequence of which is, that more than one-third of the inhabitants of Dublin rated to the poor, who, if they were inhabitants of Liverpool would be entitled to be burgesses, are deprived of that right, simply because, instead of being Englishmen living in Liverpool, they are Irishmen residing in Dublin.

We respectfully submit that those who are for continuing the Union, ought, without the least delay, to put an end to iniquitous justice.

The next grievance we have to complain of relative to the Municipal Corporation Act is of this nature. In order to qualify a burgess to exercise