

12. I had rather speak five words with the understanding, than ten in an unknown language, says Paul. My liturgy is in Latin; it is an unknown language to many, and is much better, says the Pope.

13. Thou shalt not make unto thee any graven image or the likeness of anything that is in heaven above, or that is in the earth beneath. Thou shalt not bow down thyself to them. In Roman Catholic cathedrals and chapels, there are images and likenesses of many things both in heaven and in earth; and who can tell how many times the priests, who minister at the altar, bow down before them?

14. Preach the word, says Paul. You will excuse me, says the Pope. I don't like to do it.

15. And daily in the temple, and in every house, they ceased not to teach and to preach Jesus; but the Pope preaches once a year, and not sure of that.

16. Remember the Sabbath day to keep it holy, says the Bible. The Sabbath day is not half so holy, says the Pope, as All Saints' day.

17. Our Saviour has taught us to pray, Lead us not into temptation; but the Pope has framed a systematic plan of temptation, in linking these three things together—auricular confession, the celibacy of the clergy, and the power of absolution.

18. Blessed are the dead that die in the Lord from henceforth; yea, saith the Spirit, that they may rest from their labors, and their works do follow them. They are not blessed, says the Pope; for they must go to Purgatory; neither can they rest until many masses are said for the repose of their souls.

19. In the Bible, the Bishop of Rome is called 'the man of sin.' In the Papal Church he is called His Holiness.

20. The ministers of Christ are forbidden to lord it over God's heritage; but the Pope of Rome lords it over both God and man's heritage. He claims to be universal Bishop, and deposes monarchs.

Here are twenty strange contrarieties—but it must be confessed there is one coincidence. Diotrophes loveth to have the pre-eminence, says the Apostle John; and so do I, says the Pope. He receiveth not the brethren, and forbiddeth them that would, and casteth them out of the Church, adds John; and this also is exactly what I do, says the Pope. One coincidence and twenty contrarieties!—*Protestant and Herald.*

THE RICH should be like a mountain reflecting the sun's rays on the vale beneath, rendering it more fruitful, and giving to surrounding objects new life and vigor. But, unfortunately for mankind, the man of wealth is too often like a mountain intercepting the rays of the sun, and thus depriving objects beneath of the common blessings of nature—covering the broad area of shade with blight and ruin.

DIED.—At Napierville, on the 24th July, after a protracted illness, of sixteen months, during which she evinced the most humble submission to the Divine will, Rebecca Scriver, the beloved wife of Mr. Albert Hatch, aged 21 years and five months.

DIED.—At Russelltown, on the 30th ult., John Wesley, son of the Rev. John Raine, Wesleyan Minister, aged one year and 17 days.

"As the sweet flow'r which scents the morn,
But withers in the rising day!
Thus lovely was our infant's dawn,
Thus swiftly fled his life away,
And as the flow'r that early dies,
Escapes from many a coming woe,
No lustrous lends to guilty eyes,
Nor blushes on a guilty brow;
So the sad hour that took our boy,
Perhaps has spared some heavier doom,
Snatched him from scenes of guilty joy,
Or from the pangs of ill to come.
He died before his infant soul,
Had ever burnt with wrong desires;
Had ever spurn'd at Heaven's control,
Or ever quenched its sacred fires.
He died to sin, he died to care,
But for a moment felt the rod;
Then springing on the viewless air,
Spread his light wings and soared to God!
This the blest theme that cheers our voice,
The grave is not our darling's prison;
The 'stone,' that covered half our joys
Is 'rolled away,' and 'he is risen.'"

Russelltown, Sep. 3, 1842.

MISCELLANEOUS.

RICHARD REYNOLDS.—The late Richard Reynolds, of Bristol, wife had amassed a princely fortune in the iron trade, looked upon himself merely as the steward of the Almighty. His entire income, after deducting the moderate expenses of his family, was devoted to benevolence; and he thought his round of duty still incomplete, unless he devoted his time likewise. He deprived himself of slumber to watch beside the bed of sickness and pain, and to administer consolation to the heart bruised with affliction.

On one occasion, he wrote to a friend in London, requesting to know what object of charity remained; stating that he had not spent the whole of his income. His friend informed him of a number of persons confined in prison for small debts. He paid the whole, and swept the miserable mansion of its distressed tenants. Most of his donations were enclosed in blank covers, bearing the modest signature of "A friend."

A Lady once applied to him in behalf of an orphan saying, "when he is old enough, I will teach him to name and thank his benefactor."

"Nay," replied the good man, "thou art wrong. We do not thank the clouds for rain. Teach him to look higher, and to thank Him who giveth both the clouds and the rain. My talent is the meanest of all talents—a little sordid dust; but as the man in the parable was accountable for his one talent, so am I accountable to the great Lord of all."

OLD ZEB.—Near the dwelling, under the wide-spread branches of an ancient live-oak, sat the master, a grave-looking old gentleman, whose locks told that he had seen many winters. Just opposite to him sat an old servant, whose age was several years in advance of his master's. He was just able, by the help of his cane, to hop about the yard. He seemed to be lost to everything of this world; but as soon as religion or heaven was named his eye gathered new lustre; his emaciated face kindled up with a glowing smile, and his tongue seemed unconscious of age and infirmity, as he told how he had been a member of the old Methodist Episcopal Church for sixty years. It was his delight to tell of the old Methodist preachers that used to climb the rugged hills, and penetrate the dark forests of old Virginia, forty or fifty years ago.

Among others, he said, he had often harnessed old Bishop Asbury's horse; and the last time he saw the bishop he told him to meet him in heaven. He says he is on his way, and will soon be there, God being his helper. But he wondered whether the bishop, and all those old preachers he used to wait upon that are now in heaven, would know old Zeb, when he gets there?—"Ah! well," he adds: "it makes no odds, if they don't know me. I think, I sure, Master Jesus, he will know Zeb, and that'll be enough!" In the story of his life, he told me he had been living here for twenty years; and as it is very remote from church, he had heard but three or four sermons in all that time, until in the year 1841 the missionaries visited the place, and built up a flourishing society. He said he was now willing to depart and go hence for he had seen the salvation of the Lord.—*N. Y. Christian Advocate.*

AN INDIAN'S IDEA OF SECTARIANISM.—The following anecdote is related of a Mohegan Indian, in Connecticut. "Supposing you get to heaven, the Lord Jesus ask you who you be; you say, you are a presbyterian. Then he say, you sit there on that little seat, and there you stay; don't you go any where else; keep your place. Another come to heaven. He ask, who are you? He say, I am a Baptist. Then you sit there on that little narrow seat; let no one sit nor eat with you, nor come near you. Have all the seat yourself: keep all your singing and rejoicing to yourself. Another come. He say, who are you? He say I am a Methodist. Then he say, you sit in that corner; and let one stand to keep all away that do not make as much noise as you make in your worship. Another come. He say, who are you? He answer I am a quaker. Then Christ say, you sit way out yonder alone, that the noisy ones may not distress you, while you worship by thinking without singing, bowing, looking joyful, or joining with others who come to speak of my goodness, or talk of my power.

After all these, by and by, Indian come. The Lord Jesus ask him who he be? He say, I love our Lord Jesus with all my heart and soul, and I love all who love Him in sincerity. Then the Lord Jesus say to him, "You may sit where you please, may walk all over Heaven, eat where and what you please, enjoy all the liberty Heaven affords, be equal to angels, and not be confined to any seat."

ANIMAL MAGNETISM AND LEGERDEMAIN.—In order to preserve rectitude of mind amidst the various inpositions of the age, it is important not only to be settled in fundamental principles of truth, but to be aware of the exceeding skill and expertness of deception. Let any man who gapes and wonders at the exploits of the magnetisers and the magnetised, until he is half constrained to think there must be something in it, go and witness the tricks of common jugglers, and he will find mysteries equally beyond his uninitiated mind. When he is once informed of their secret, he laughs at his former obtuseness, and wonders more that he could not of himself detect the fraud than that the juggler could perform the trick. So it would be, if the manœuvring of the magnetiser was understood. At least, so we should conclude it would be, rather than to forsake the fundamental laws of mind, and the dictates of common sense.—*Evangelist.*

LONGEVITY.—The following most extraordinary instance of longevity appears in the *Cork Reporter*, and its accuracy is vouched by a gentleman of fortune in the county of Cork, Mr. Nagle, of Ballinamona castle, who in a letter, dated July 26, thus writes to the editor:—"I think you will not have any objection to insert in your next publication the death of a very old man, my pound-keeper, on part of the lands of Clogher, near Doneraile, named Louis Wholeban. He died yesterday, at the age of 118 years and 7 months; he was married to his first wife more than 50 years, and had no offspring. He married a second wife at the age of 109 years, by whom he has had a son, a fine boy, and very like the father. From his great age I have given him his house and the parish pound many years rent free, which made him comfortable and prolonged his life. He never lost a tooth, nor had a gray hair in his head."—*English Paper.*

SUMMARY OF NEWS.

THREE DAYS LATER FROM ENGLAND.

THE Halifax papers of the 10th inst. contains three days later intelligence from England, brought by the steamship *Margaret*, 22d August from Liverpool, and arrived at Halifax on the 8th, in 17 days.

The insurrection in the manufacturing and mining districts, having spent its violence, was subsiding, and the restoration of tranquility was becoming general. At many places, the disturbers of the peace have returned to work. In Yorkshire and Lancashire, the women were among the most active of the rioters. The turn out in Scotland, regarded as the project for a general movement, has been a failure.

It is doubted whether a regular steam communication between Europe and America, except by the Cunard steamships, can be sustained any longer. The proprietors of the Great Western are so deeply embarrassed by the expenses incurred in keeping her employed, that they cannot, in reason, hazard their funds any further in the prosecution of such an unpromising speculation. It appears that the concern stands indebted to their bankers in the sum of £15,000, and also £10,000 to other parties, and have a large iron steamship now on the stocks at Bristol, which will require, to complete her, at least £15,000 more.

The report of Sir Robert Peel's seat at Tamworth having been burned by a mob on the 10th ultimo, (the evening previous to the departure of the *Calcedonia*), is not confirmed, and it appears was only a false alarm. Mr. O'Connell has announced that he shall not again stand for the office of Lord Mayor of Dublin, intending to devote all his future time to the furtherance of Repeal.

The Royal George yacht, together with the royal barges, have got ready at Portsmouth for Her Majesty's excursion to Scotland.

An important inquiry is now pending at the Custom House, connected with fraud to a great extent on the revenue having been committed by parties holding high and responsible situations. Already seven officers have been suspended. One of the party has absconded.

A young woman named Jane Cooper, committed suicide by throwing herself from the Monument.