but all submitted to him.

And our Saviour did confirm his authority, and of the sanhedrin, or inferior priests with him (Matt. xxiii 2.), "saying, The Scribes and Pharisees sit in Moses' seat: all therefore whatsoever they bid you observe, that observe and do." And St. Paul owned the authority of the high-priest, Acts xxiii. 5.

Many objections might have been raised against the deduction of their succession from Moses; but there being none who claimed any better right than they had, therefore their right was unco troverted, and by our Saviour's authority was confirmed.

Now suppose some interruptions had been in the succession corruptions in the doctrine and worship of our English bishops in former ages, yet (as in the case of the Scribes and Pharisees) that could have no effect to invalidate their commission and authority at the present.

## THE CHURCH.

## TORONTO, SATURDAY, JANUARY 16, 1841.

The remarks which we lately offered relative to the daily walk and conversation of the real and conscientious Churchman, will not have failed of their object, if -as we rejoice to know, in some few instances at least, they have done-they have led any of our brethren in the faith to look with a more vigilant and scrutinizing eye to the evidences of their Christian profession; to search narrowly and see whether, in their intercourse with their fellow-creatures or in the devotion of their time and talents to the service of God, they manifest a derived from hearing the experience of a fillow-pilgrim, and have well nigh fainted because they yearned in vain.

Ah! truly we are far too much in bondage in this respect; cious Gospel which they affirm that they believe.

We need scarcely remind our readers, -young and old, the ignorant and the well-informed, -of the great foundation upon which the Christian superstructure must be built; that if erected upon any other basis than faith in a crucified Redeemer, it will partake of the character and must experience the fate of the "hay and the stubble," in the day of fiery trial. "Other foundation can no man lay than that is laid, which is Jesus Christ": faith in him must be the root of all Christian virtues; and separated from faith in him, as one of our Articles expresses it, "we doubt not but they have the nature of sin." But while we appeal thus strongly to the efficacy of this, as Archbishop Ussher terms it, the "mother grace of Christianity." we must warn its professors against the possibility of self-delusion on this vital point; we must remind them of the more than chances of mistake, through the universal weakness of the human heart; we must challenge them for the practical and visible tests of its being a principle grafted and engrained in the inner man. The faith they profess may prove to be some mere theoretical thing, -- something which floats upon the mind, but makes no deeper ingress,-some speculative act of the understanding, which works no moral renovation, and evinces no evidence of its truth and influence by a change of the spirit and the man. We must not be content with a mere wordy volubility on this essential tenet; but we must turn from this specious, hollow exhibition of its influence to the evidences of its power upon the heart and life; we must look off from profession, however confidently and eloquently expressed, to the proofs of godliness in a devotion to sacred duties, in meekness of temper, in humility of soul, in the study of God's book, in the fervent exercise of prayer and praise, in real self-denial, in brotherly kindness and benevolent offices to man. We must see, in short, in the Christian professor the "image and superscription" of his heavenly Master, -something in his ordinary demeanour, both in public and in private, which stamps him the follower of Him who was "holy, harmless, undefiled, and separate from sinners."

The true Churchman is not, we grieve to say it, a common character; in other words, the portrait of that noble character is seldom realized. There are many feeble and imperfect likenesses, -here and there a lineament of the great original; but its full development it is not often our lot to witness. Sometimes we have the fire and earnestness which is a distinguishing feature of his character; but it is unaccompanied by the sober and consistent steadiness which marks submission to Apostolic order: it is but a counterfeit flame hastily raised from compustibles soon consumed, -of transient brightness and momentary warmth,-and soon leaving, as Bishop Jeremy Taylor expresses it, but "spectral ashes" to contemplate. Again, we have the characteristic of order, a becoming devotion to ritual and canon, a required adherence to the constitutional charter of the Church; but without the infusion of appropriate warmth, an apparent leaning upon the strength of privileges, the evidence of this delusion,—that a sound and orthodox persuasion of the truth needs not the adjunct of Christian practice in all its fulness and devotedness. Fain would we see a coalescing of these separated principles, each foobla when apart but powerful in union; and earnestly shall we contend, according to the strength which God may roucheafe to us, to bring into conjunction these elements of spiritual power. Earnestly shall we labour to bring about a realization of the true Churchman's portrait, -a religious clinging to that principle of union in doctrine and discipline, and government and order, which the whole history of the Church, even from the Apostolic days, reveals,-and a manifestation, by outward and undecaying evidences, that there is that within from whence is radiated the light and warmth of the Christian life.

the Churchman's practice, which are indispensable, and we have said that the Church herself furnishes the best and safest guidance for their performance,—that she leaves, in short, none of her children to grope their way undirected and untaught in the pursuit of godliness and in the exercise of piety. And never did any discipline less than hers favour an ascetic temper, which shrinks from intercourse with the world and keeps its fountain of duty pent closely up, nor allows its current to flow broadly forth to bless mankind. No such feeling of selfishness can actuate the real Churchman. He loves to share his spiritual enjoyments with the company of the faithful; and intercourse with them is to him a delight, a refreshing, and a strength. He loves to speak to all the "chosen in Christ" of the things which he esteems a priceless treasure, -as the "one thing needful' of his efforts and his hopes. But even here he will manifest his true humility. It will be no ostentatious display of his inward feelings, -no drama got studiously up for representation to the world's gaze, -no trick of spiritual exhibition for effect upon wondering minds around. No: the genuine member of the Church of Christ dares not thus to tempt the Lord his God; he dares not, in His solemn presence, act this part of hypocritic show: what he does not feel, he does not venture to express, while at the same time he silently asks of God the pri-

have no other. No high-priest claimed against him in possession, when they meet together, should employ a portion of world, is not without its comforts to every well-ordered their time in speaking of the things which belong to mind. It is true the din of war has been sounding loud mind. their eternal peace, is dutiful and becoming,—that they and fiercely along the coasts of that interesting land in should speak of their doubts and difficulties, and ask the sympathy and counsel of elder and more confirmed brethren, is not to be reproved; but reprove we must, though it be in all Christian gentleness, as dangerous to their spiritual humility and to the sincerity of their Christian profession, any practice which goes to make an exhibition of the heights and depths, the lights and shadows of their Christian course; which causes many a feeble disciple, shamed by the poverty of his experience, to shrink away into silence and despair; while, for sustaining a presumed eminence in spiritual acquirements, it prompts many a bolder disciple to make profession of what he never feels! In many cases, though on the whole, perhaps, pursued with the best intentions, we can fancy it, in its effects, only a modification of the abuse of auricular confession maintained in the Romish Church; not, to be sure, so baneful in principle or so fearful in its Christian confidence on the one hand, and of Christian such a person holding a distinguished place in her humility and sincerity on the other.—But we shall no counsels. longer withhold from our readers the beautiful article upon this subject in the Christian Lady': Magazine; which, though designed more especially for female readers, will apply in its benefits to all:-

"I dare say there are few of my sisters in Christ who have not bitterly mourned over their incapacity to tell what the Lord has done for their soul, and surely few there are who have not fondly sought to quaff the drip of comfort we are silent when we should be 'telling of the salvation of the Lord from day to day,' our lips are closed when from them should issue precious things out of a pure heart; and even in an advanced stage of the Christian walk, too many resemble 'the fool' who 'cannot open his mouth in the gate.' This acknowledged and lamented vacuum is, may be, remored in some degree by the system referred to above, but let us beware that in shunning one evil we do not approach a worse, as 'if a man did flee from a lion, and a bear met him; or went into the house and leaned his hand on the wall, and or went into the nouse and leaned his hand on the wall, and a serpent bit him,'—it has always appeared to me that with hearts so 'desperately deceifful' as ours, it is a point of no small peril to endeavour to describe a country so diversified, so indescribable as the mind—its hills and valleys—its storms and sunshine, or the sweeping avalanches which every now and then change its whole senect.

pression of his real state, and has hot at times sind it with the self-imposed task as an impossibility? Oh, then, who would undertake to draw this shifting scene periodically, in honest integrity, before the searching eyes of others! Would it be desirable? Would it be practicable?

"But to take another view of it. Is there not a fear of

the sweet delicate scent of grace being lost, or at least, weak-ened, by exposure to the air of scrutiny—perchance of ad-miration? I should much dread this systematic unfolding of miration? I should much dread this systematic unfolding of a plant, hardy indeed when under the eye of the skilful gardener, and fostered by his watchful care, but delicate as the soft misty bloom on the plum—a touch from a blighting influence spoils it! I should fear the thread, by being drawn out, would become attenuated and weakly; fair to the sight, but of small use for practical purposes. Also let us never forget our calling, our character, as Christians, not to weave fanciful visions, not to revel in waking drawns, but to be fanciful visions, not to revel in waking dreams, but to be warriors always in the fight: in the battle-field there is, there must be, no waste of words. Methinks we might well take for our motto the striking admonition, 'Therefore let

take for our motto the striking admonition, 'Therefore let thy words be few!'
"It is a swee; thing to dwell with those who are 'living epistles of Christ,' such as can be 'read of all men' without mistake—who stand firm, a living commentary on the word of God, not needing either much profession or expression, to give them a place. I like to associate with such: they say LITTLE, but I take much—how much—for granted; and feel that I know what is going on within far better than they could tell me. A delightful word drops from them now and then, which gives me a clue whereby I trace all the rest and I feel communion with and knowledge of them, which I in vain seek in the chattering communicative professor.
"But let us turn from what we see around us, to what we read in the 'law and the testimony.' Let us follow the poor penitent stealing into the rich man's house, creeping to her Redeemer's feet, her tears silently flowing, heedless of the surrounding guests. Not one word she breathes, not one sigh she utters. Is it a cause of reproof? Is it a blameable reserve? Hearken to her blessed Master's testimony; and the word sisters in Jesus govern this testimony; and from his position in society and the eloquent and earnest from his position in society and the eloquent and earnest oh, my beloved sisters in Jesus, covet this testimony beyond all on earth or in heaven beside, for it will make you 'one all on earth or in neaver beside, for it will make you 'one with him for ever. 'SHE LOVETH MUCH!' Again, let us attentively regard the character and conduct of her who 'pondered all these things in her heart.' How little of the deep workings of her own 'pierced' yet gladdened soul how little even of the singularly glorious revelations vouch safed her, did she disclose to others! Nor let us forget the other Mary, who 'sat at Jesus' feet, and heard his word.' What is it in them, that as we trace their characters, gives us such a perception of their loveliness? Is not their beauty, in their feminine delicacy, their shrinking timidity, still strong in faith, firm in trust, but seeking the shade? Can we, I ask, fancy any of these, a bright and favourite trio, taking a prominent place, or a place at all, in a meeting for telling aloud their experience? The sum of the matter seems to be just this-That line of conduct must be most desirable, most scriptural, which teaches us to speak of ourselves little but to look at Jesus much, 'made unto us wisdom, and right-eousness, and sanctification, and redemption.' Let us, poor and destitute, lay hold of his meekness, his purity, his humi-lity, his rich love, as displayed in his life on earth, and with trlumph embrace his finished right-cousness brought near for us, as our title to eternal life; joining in the magnificent chorus, 'I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garents of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornanents, and as a bride adorneth herself with her jewels.

"I should be glad if an abler pen than mine were led to write on this subject, so as to be of service or help to those who are, like myself, earnestly inquiring after every legiti-mate means likely to foster and cherish the 'good seed' of divine grace in the soul, whilst equally dreading whatsoever would tend to the exaltation of self, or the promotion of that would tend to the exaltation of self, of the promotion of that awful 'giant Slay-good,'—spiritual pride. I trust I have written guardedly, and that weakly as it is, it may encourage some gentle feeble spirit, who, because she could not keep pace with the fluent but not more stedfast followers of Christ, We have spoken already of some duties, relative to has been ready in despair to sit down and weep, crying, 'My eanness, my leanness!' Peace be to all such! It is my firm persuasion that it is amongst them we should look for the choice lambs of the flock; and that they—unfit possibly to shine on earth—will yet be lucid gems in heaven, the brightest in their Redeemer's crown."

These are valuable observations, spoken in the gentle temper of Gospel affection, and we heartily concur in the view thus taken, -and approved of by the Editor of the Magazine, Charlotte Elizabeth, -of such public exhibitions either of a felt or an unfelt religion. It was not the enlarged phylactery,-not a public display of devotion at the corner of the streets, which engaged the commendation of Him who knew what was in man; but He encouraged that appeal to the fountain-head of instruction and consolation, where the importunity of the humble disciple will never plead in vain. Let there be more communing with the heart in secret,-more outpouring of the soul in private prayer,-more searching f the Scriptures,-more stedfastness and humility in the services of the sanctuary, -more earnest and regular waiting upon the ordinances of God,—and then we shall less need those deceptive excitements to which Christians, in their infirmity, are so prone to resort.

But there was then no competition: the Jews did submit to it, because they were under the subjection of the Romans, and could because they were under the subjection of the Romans, and could be accompanying intelligence of the prospect to detail of calmer days to the recent agitations of the elder transition, particularly when extreme ignorance in the worshipper, and interested design in the priest, lent their worshipper, and interested design in the priest, lent their which the Prince of peace made his entry into the world; and which induced mankind to cling to it with such pertinacity for so many ages, we must look into the human heart, bnt the victories which the Lord of Hosts hath vouchsafed to the arms of Britain and her allies, are likely to produce a speedy restoration of that tranquillity which has been interrupted by the pride and ambition of a Ma-

hometan usurper. The aspect of affairs in France is, at present, more erene; and if the counsels of the party now in power should for any length of time prevail, we may hope for some great moral change in the temper of its fickle and irreligious people. M. Guizot, who holds a prominent irreligious people. M. Guizot, who holds a prominent place in the new French Cabinet, is what may be termed little nobility of mind, and none of the boasted capabilities place in the new French Cabinet, is what may be termed a Christian philosopher,—fully alive to the civil as well as moral regeneration which the prevalence of vital Christianity is so admirably calculated to effect amongst any people; and though the Protestantism he professes into some other creed, or at least to medify the perfections. any people; and though the Protestantism he protesses is manifestly clouded by some erroneous views, he is a well-intentioned man, and France must be benefited by such a person holding a distinguished place in her such a person holding a distinguished place in her such as perso consequences, but leading often to results subversive of well-intentioned man, and France must be benefited by

Some of our contemporaries have expressed an apprehension that the arrival of the remains of Napoleon in France would be the signal for renewed disturbance, as the war-party would naturally seize upon so appropriate an event in endeavouring to rouse the martial spirit of the people and goad them on to conflict; but for our own part, we have little fear that it will create any such of the specious equalization promised by republican institutions. Be this as it may,-let the war-party and the Bonapartists do their worst, King Louis Philippe is a sagacious man, and has, no doubt, watched every aveand then change its whole aspect.

"Who that has ever attempted to preserve a record of his variable frames and feelings has not painfully felt the difficulty of conveying even to himself a true and faithful impression of his real state, and has not at times shrunk from pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times shrunk from the pression of his real state, and has not at times at times and has not at times at times and has not at times mies are not, like a mixed and ungoverned populace, the sport of passing excitements; but their enthusiasm is one of discipline as well as of courage.

We repeat, then, that we have little feat of any commotion in France consequent upon the removal of Napoleon's remains to Paris; and we rejoice again to express our belief that the prospects of continued peace in Europe are better and brighter than they were. How long it may please the Supreme Disposer of events to permit this improved state of things, it is not for us to inquire: we should hail with gratitude the boon that is vouchsafed, and strive to deserve that it be not removed from us, rather than brood over heoretical difficulties and be fretted by anticipated calanities.

We have received the Cultenhum Journal of the 23d November, containing the proceedings of a public meet-November, containing the proceedings of a public meeting of the Society for Pronoting Christian Knowledge, in that town, at which an excellent speech was made by Mr. Justice Hagerman. This learned gentleman, with a praise-worthy zeal for he interests of that church which, upon the spot, has ever engaged his heartiest services, is embracing every opportunity of making known amongst the affluen and the pious in the mother country, the destitution of the ministrations of the Church which prevails in these Provinces; and nothing can be more advantageous to the cause he so eloquently pleads than such explanations of statistical facts as can only be made by a persoi intimately conversant with the country. This is a local knowledge which Mr. Hagerman necessarily possesses in the fullest degree, and it will be heard with the more interest and respect from his position in societyand the eloquent and earnest manner in which it will be expressed. His excellent manner in which it will be expressed. His excellent speech at Cheltenham we shall, if possible, publish next

week.

We have lately tansmitted to our brethren of the Clergy, as well as to our lay-agents, a statement of the agreement of that the statement thus communicated will engage their early and we shall add their zealous attention; more three years in arrears, will pay due regard to the present appeal and not impose upon us again the painful necessity of reminding then of our wants and of their duty. Forgetfulness is the infirmity of all; but where remembrancers so frequent and so urgent are conveyed, we cannot think that this is an infirmity which, in the present instance, can rankly be pleaded. It should with all be a matter of conscience to pay their honest debts and vows being addressed to them; and although the present instance, can ranty be pleaded. It should with in whatsoever quarter contricted; any negligence, indeed, in this respect, which has not the justification of stern necessity, is not, we are bold to say, reconcileable with true Christian principle. We have given our editorial labour gratuitously for three years; and it can scarcely be accounted fair that to this expenditure of time and toil, which we neither grudge nor think illbestowed, there should be added a pecuniary sacrifice also which we cannot possibly afford.

We beg to remind the subscribers to the DIOCESAN PRESS, that the fourth instalment upon their payable upon the 11th instant. A few shares are still Rev. H. J. Grasett, or to the Publisher, at Toronto.

The Board of Trinity College, Dublin, have conferred, by diploma, the degree of Master of Arts on the Rev. James Ramsay, B. A., of Montreal, Minister of St. Mary's Chapel at that place, and Chaplain to the Garrison at St. Helen's.

## COMMUNICATION.

For the Church.

ON THE CAUSES, EFFECTS, AND DIFFERENT KINDS OR DEGREES OF IDOLATRY AMONG MANKIND. To determine the exact period, when Idolatry first took its rise, we must clear away the clouds, which conceal the early history of the world; and if it were possible to do this, we might still be at a loss to fix the exact date of the commencement of idol-worship, for it can scarcely be supposed, that man abruptly deserted the altars of the true God, and prostrated himself by deserted the altars of the true God, and prostrated himself by the state of the state of the true God, and prostrated himself by the state of the state of the true God, and prostrated himself by the state of the sta trated himself before the shrine of an imaginary Deity. more reasonable to conjecture, that idolatry arose by gradations; first, probably, some of the more striking features of

powerful aid to produce this fatal degradation of the human

In tracing the causes by which idolatry was produced, and we shall find there, in the natural man, so extreme a perversity and corruption, that we shall cease to wonder at any iniquity, however extravagant, having been produced in so rank a soil; we must also consider the weakness and mperfection of the human intellect, even in its most perfect

The existence of a perfectly pure, passionless, just, and holy God, was an idea that could not originate in the breast of a being so corrupt, unclean, and full of violence, as man; for both the page of history, and the present state of all the barbarous and half-civilized nations of the world fully in the light of Revelation, cannot bear to allow our reason to dwell too long on the contemplation of the mysteries of the Godhead; the intellects become confused, the mind's eye is dazzled, and we stand on the brink of either insanity or infidelity. This feeling of incapacity to reach the Almighty, seconded by the pride of our nature, which can scarcely allow any thing to be beyond the reach of human reason, led man into the absurdity of bringing God down to his own level, and of assimilating the nature of the Divinity to his own nature, as far as possible. He, in his madness, gave to

lost, except in one chosen race, idolatry took various forms, according to the respective characters of the nations, among which it flourished; and it would be curious to trace the a sagacious man, and has, no doubt, watched every avenue and guarded every point whence a dangerous insurrection might be expected to break out. The army of France will never join in any commotion which is not shared in by some great military leader: there must be some master-spirit in whose influence and valents they can confide, before they will turn their arma against tacir natural friend, the Sovereign of the country. Armoon walking in brightness: and my heart hath been different modifications which each superstition displays, as its votaries experience political revolutions and an increase or decrease of intellectual cultivation; or as they migrate or decrease or intellectual cultivation; or as they migrate or decrease or intellectual cultivation; or as they migrate or d different modifications which each superstition displays, as

> emblematic of the sun; Zendavesta, or Zoroaster, added a veneration for all the elements, although adoration was only to be paid to fire; and at the elements are often productive of destruction and injury, the Persians thence derived the notion of an evil principle, as well as a good principle, in nature; in course of time matter was considered to be this evil principle, or Aramaies; the good principle was termed evil principle, or Aramaies; the good principle was termed their patriotism based on ambition and selfish motives, their love of justice confined to their own countrymen, their courage tainted with cruelty, and their magnanimity under courage tainted with cruelty. principle, together with the eternity of matter, became a prominent feature of Oriental philosophy, and was the origin of the Gnostics among the Christians of the first

Egyptian god.
Phœnicia and Palestine had also their own peculiar gods,

the erregy, as wen as to the angular as also the amount owing the arrears due to this journal, as also the amount owing upon the current volume. We repeat our anxious hope, all the theorems the experimental and the expe the form of a graven image, which appears to have been the case sometimes during the period of the Judges, and also, especially we trust that those who are two and even three years in arrears, will pay due regard to the preat the commencement of the reign of Hezekiah, when the brazen serpent was worshipped, and the rites used in the temple seem to have been retained. This half-idolatry is not altogether dissimilar to the half-idolatry of the modern Greek and Roman Churches, though perhaps that partakes more of the nature of Polytheism: it is true that the term God, or Divinity, is never applied to the Virgin or the advocates of Popery may say, that they are only entreated to use their influence with God, yet on this plea we might acquit Virgil of Polytheism; for he represents Venus as using her influence, on behalf of Æneas, with Jupiter, and as only able of herself to assist her son in a lighter, though still supernatural manner; as the Virgin and Saints also, on being prayed to, can perform many friendly miracles in a small way for their votaries, but in particular and extreme

cases must have recourse to a higher power.

The most celebrated form of pagan worship was that of Greece, which shows in a remarkable manner how wretched is man's notion of religion, even in a land of sages and heroes, when he is unenlightened by revelation. Those illustrious men, whose deeds and whose writings will be handed down to the admiration of latest posterity, were yet DIOCESAN PRESS, that the fourth instalment upon their respective shares (which is five shillings per share) was payable upon the 11th instant. A few shares are still countrymen. Though a splendid halo has been shed around disposable, which may be had on application to the the mythology of Greece by the muse of Homer and the the mythology of Greece by the muse of Homer and the chisel of Praxiteles, yet her religion was disgraced by the most filthy and absurd fables, and her mysteries were scenes of revolting obscenity and superstition. Rome held the faith of Greece; but in her degenerate days, under the Cæsars, she admitted all the gods of all the world into her pantheon, with a liberality of religious sentiment almost virolled by the control of the present day. Part of rivalled by some Christians in the present day. Part of Germany, Gaul, and Britain groaned under the bloody rites of the Druidical idolatry, while the north of Germany, Sarmatia, and Scythia acknowledged the warlike deities of the Scandinavian mythology, Odin and the demi-gods of Valhalla, whose ferocious votaries were reserved by an insulted God to scourge the degenerate Romans, overthrow literature and the arts, and shroud Europe in a long night

of barbarity and superstition.

There are only two other kinds of idolatry, which seem to be distinct from those which we have mentioned, and they both continue in full vigor at the present day, viz., the Budd'hist and the Brahminical; the former flourishes in Tartary, Thibet, China, Burmah, and the Malayan Peninsula, and the islands of the Indian Archipelago, as well as among the Jäins of the Peninsula of India. Although divided into many sects, Budd'hism has certain features common to all, and seems to have approached nearer to pure theism than any other idolatry. Budd'h, their great idol, appears to represent the one Sovereign Lord of the vilege of a warmer love and stronger zeal; and what he does feel, he expresses with a calm humility,—with no temper of carnal pride or expresses with a calm humility,—with no that self-satisfied spirit which prompts this repulse to less advanced believers, "Stand off, I am holier than thou."

We are led into these observations by the perusal of short article on "Christian Lady's Magazine,—witten in reference to a practice which prevails amongst the millions who own her mild and Christian reference to a practice which prevails amongst to strice and stronger zeal; and what he does feel, he expresses with a calm humility,—with no tions; first, probably, some of the more striking features of tions; first, probably, some of the more striking features of tions; first, probably, some of the more striking features of tions; first, probably, some of the more striking features of tions; first, probably, some of the more striking features of tions; first, probably, some of the more striking features of tions; first, probably, some of the more striking features of tions; first, probably, some of the more striking features of tions; first, probably, some of the more striking features of tions; first, probably, some of the more striking features of tions; first, probably, some of the more striking features of thought almost to a close and also for the Queen to have received the worshipper, row to the tiength and left of Budd'h in the templex, and to teach him to "look through Creator of the universe, and though several smaller idols are ranged in a row to treight and left of Budd'h in the templex, and to teach him to "look through Creator of the universe, and though several smaller idols are ranged in them, at all the more striking features of the great to recal more forcibly to his mind the power of the great to receive the congarilation of the through the creation were presented before the eyes of the worshipper, row to divise swell as to receive the congarilation of the through the creation were presented before the eyes

closely resembles the Egyptian, and is the most degrading and frightful superstition that ever enslaved the human mind. The gods of the Hindoos are so numerous that no single Brahmin could enumerate them all. Brihm, the supreme god, is never worshipped, and there is no where a temple erected to him; but Vishnu and Siva, (the preserving and destroying powers), who issued from him, somewhat as Minerva from Jove, (though without the beautiful allegory of the Grecian fable), have each their votaries, and as each of them have had a variety of incarnations, and have called into existence millions of gods to assist them in fighting against each other; the poor Hindoo adores a friendly deity, against each other; the poor Hindoo adores a Health decly, or dreads and deprecates the wrath of a supernatural foe at every step which he takes; he drags along a chain of superstition, which clogs all his energies, cripples his intellect, and renders life miserable, by the constant terror of unseen We have now glanced at all the different kinds of idolatry

We have now glanced at all the different kinds of idolatry which, for so many ages, brooded over the whole earth, like the miraculous darkness of Egypt, leaving only the Goshen of Israel in the pure light of religious truth; let us proceed to view some of the effects of this idolatry on the morals and conduct of its professors. We shall find an almost universal depravity, even in ancient Greece and Rome, which are the most favorable examples of the heathen world. The wisest and best men of those celebrated patients seem to have had scarcely any fixed principles of nations seem to have had scarcely any fixed principles of virtue; the various seets of philosophers differed as widely as possible with regard to the right motives of conduct; disbelieving the superstitions of their country, in doubt with regard to the nature of the gods, and uncertain of the immortality of the soul, and future rewards and punishments; while those among them who, like Plato, could see the intrinsic loveliness of virtue, were unable to recommend its practice by any higher motive than the advantages to be derived from it in the present life, and they endeavoured to rouse men to pursue it by calling in the aid of the evil passions of pride and ambition. It cannot be doubted that Socrates, Plato, and some others, who were the glory of Athens in her "palmy days," firmly believed in the immortality of the soul, and looked forward to a future and more perfect state of existence, yet, with all their inconvitive and own part, we have little fear that it will create any such dangerous excitement. The generation has well night passed away, who had been personal sharers in Napole-on's victories, and amongst the disorganized masses of the French capital, it is not so much a chivalrous passion for war which prevails, as a sullen dissatisfaction with kingly rule, and, in the restless spirit of change, a desire of the specious equalization promised by republican into impress the practice of virtue on their countrymen, they were obliged to recommend it as the chief good, and to be followed on a utilitarian principle, for its own sake, such arguments could have but little weight with the mass of arguments could have but little weight with the mass of mankind, and could avail little to fortify the mind against the temptations of avarice, the seductions of pleasure, or the trials of misery and privation. Rome justly boasts of the wisdom and virtues of the eloquent Cicero, and his character is certainly the most perfect of any of the illustrious men that she produced, unless perhaps we except Scipio Africanus, the elder. There is a love of justice, a moderation and a clameter about Cicero, which wins upon the host of heaven; allusions are made to it in the book of Job, where he says, "If I beheld the sun, when it shined, or the moon walking in brightness: and my heart hath been secretly enticed, or my mouth hath kissed my hand; this also were an iniquity to be punished by the judge: for I should have desired the God, that is above." This form of idolatry seems to have been at one period very widely spread, for among the fanes of Egypt, and the rock temples of India, traces of it have been discovered, although blended with later and more degrading superstitions.

The religion of ancient Persia bears a close affinity to the Sabian, and the sacred fire, which the Magi worshipped, was emblematic of the sun; Zendavesta, or Zoroaster, added a veneration for all the elements, although adoration was only to be paid to fire; and at the clements, although adoration was only

evil principle, or Aramaies; the good principle was Mithra, a name said by some Orientalists to signify the sun, Mithra, a name said by some Orientalists to signify the sun, and if so, the connection with the Sabian superstition adversity often terminating in the coward's desperation, suicide. As for the mass of the people, they were either principle, together with the eternity of matter, became a principle, together with the eternity of matter, became a principle, together with the eternity of matter, became a principle, together with the eternity of matter, became a principle, together with the oriental principle. nations with wanton barbarity, and all, even many of the philosophers, stained with the most revolting debauchery.

> sity for divine revelation must be evident to every impartial mind, and indeed many of the ancients themselves thought that nothing but a revelation from heaven could clear away the mists that shrouded religious truth, and drag the world out of the abyss of darkness and crime into which it had fallen-How should we then be penetrated with gratitude, when we contrast our state with that of the heathen? How sincerely ought we to return thanks to Almighty God, that we have been born in a Christian country, and received a Christian education? For us the way is clear: God has been revealed to us in his Word and through his Son. We have a code of morality to guide us, the very perfection of which at once stamps its divine origin; the humblest peasant has (thanks to the blessed Reformation) a rule of life, and a system of philosophy within his reach, that as far excels the produc tions of the most boasted schools of antiquity, as light excels darkness; we have a sure and certain hope of immortality, a pardon for sin through our Lord and Saviour, and a comforter and guide in the Holy Spirit. Can we return thanks in proportion to the blessings conferred? It is mpossible. Truly may we exclaim with the Psalmist, "What is man that Thou art mindful of him, or the son of man that Thou so regardest him."

## Civil Intelligence.

FURTHER EXTRACTS FROM OUR ENGLISH FILES.

EFFECT OF STEAMERS IN THE RIVER THAMES.—These vessels have, by throwing out their cinders, &c. produced such an effect upon Old Father Thames on this side of Deptford, as to threaten, in a few years, the total obstruction of the river. In some places the bed of the river has been raised, and of course the depth of the water diminished, full four feet. We understand this subject will be beautiful and the results and the subject will be beautiful and the results and the subject will be beautiful and the results and the subject will be beautiful and the results and the results are results. this subject will be brought under the notice of parliament early

THE LATE MRS. HENRY CAVENDISH .- The funeral of this much-lamented lady takes place on Monday next. The deceased lady was daughter of Mr. William Lambton, and sister of the late Earl of Durham and Mr. Hedworth Lambton, M. P., and married the Hon. Colonel Cavendish in June, 1819.

The state of the newspaper press in Australia may serve to give ome idea of the condition of the island. There are altogether no less than 21 journals. The Colonist, the Australian, the Sydney Herald, the Australian Chronicle, and the Sydney Gazette, out three times a week, the Commercial Journal twice, the Government Gazette once a week. Of the rest, three are published at Port Philip, two at New Zealand, six at Hobart-town, and two

We take leave to ask the British Ministry if it be cognizant of the intentions of the French Cabinet respecting the ultimate dis-posal of the Spanish Royal families? Has it heard anything of an intended compromise between the Carlists and Moderados by a marriage between the Prince of Asturias with Isabella, the eldest daughter of Christina? Is it not currently rumoured and believed, that the negociation for the marriage is to be followed by the entrance of Cabrera and the 30,000 Carlist refugees now in France, trance of Cabrera and the 30,000 Carlist refugees now in France, to put down the Exaltados? Are there not other reports that Louis Philippe projects a marriage for Queen Isabella with one of his sons, whose pretensions to the Spanish throne are to be backed by an armed intervention?—Morning Post.

The parliament now stands prorogued till the 10th of December, but not to meet for the dispatch of business; so that at present the calculation is that the session will not commence b latter end of January or the beginning of February. This time, it is supposed, will be quite sufficient for the Syrian affair to be brought almost to a close; and also for the Queen to have recovered.