

site directions—while a spirit of giddiness and revolt is shed upon the nations, and the seeds of imitation are thickly sown, the improvement of the mass of the people will be our grand security; in the neglect of which, the politeness, the refinement, and the knowledge accumulated in the highest orders, weak and unprotected, will be exposed to most imminent danger, and perish like a garland in the grasp of popular fury.”—*Robert Hall.*

REV. HUGH PETERS' ADVICE TO HIS DAUGHTER.—Mr. Peters was the third pastor of the Salem church; but after a few years' residence in Massachusetts, he returned to England, and was executed for alleged treason, under Charles II., 1661. Just before he was taken to the scaffold, he sent his daughter a piece of gold, as a keepsake, and a small volume, written while in prison, entitled, “A Dying Father's Legacy to an only Child.”

The contents of the volume were as follows: “Whoever would live long and blessedly, let him observe these rules, by which he shall attain to that which he desireth:

Let thy	thoughts	be	holy and godly.
	talk		sincere, honest, true.
	words		candid, profitable.
	behavior		courteous, cheerful, modest.
	diet		temperate, frugal.
	apparel		neat, comely.
	will		obedient, resigned.
	sleep		reasonable, moderate.
	prayers		short, fervent, stated.
	recreation		lawful, brief, seldom.
	memory		of eternity and judgment.

TO SUCCESSIONISTS.—Would they have the affections and confidence of the great and good, let them point to the purity, disinterestedness, zeal and indefatigable labor of their ministers. Let them, in the language and confidence of the Apostles of the Gentiles, appeal for proof of their succession, to their numerous converts, as “the epistles of Christ written not with ink but with the spirit of God, not in tables of stone, but in the fleshy tables of the heart, known and read of all men;” and we shall acknowledge their claims, not to be the only church, but to be a church or churches, or branches of the church of our common Saviour. Until they do this, all boasting is vain; and when they do it, then will they acknowledge the validity of the claims, and hail as their equals all who produce this fruit, and measure up to this standard.—*Christian Repository.*

RELIGIOUS MEDITATION.—May we never forget that human learning, valuable though it be, can never, if alone, qualify us for the service of our Maker! There must be hours of study of the revealed word; of thoughtful, prayerful meditation; of absolute withdrawal even from the innocent and praiseworthy occupation of the world, if we would attain in any degree of usefulness in the Church of the Redeemer. It is then, and then

only, that we learn rightly, although, alas! how imperfectly, to know either God or ourselves. The world, when seen from a distance, appears for the first time in its true dimensions, and has no longer the exaggerated charms and glories with which while closely engaged in it we are apt to invest it; and we are enabled, when thus temporarily removed from it, to see something of its exceeding emptiness, and vanity; and thus, if we persevere in prayer, fully following out these true and holy impressions, we may be led by the grace given unto us, to renounce its sovereignty, to shake off its chains, and to rejoice in the glorious liberty wherewith Christ has made his people free.—*Blunt on the Pentateuch.*

RELIGIOUS INTELLIGENCE. EUROPE.

LADY HEWLEY'S CHARITIES.

LADY HEWLEY of London, was an orthodox Presbyterian, who left a portion of her estate for the maintenance of “poor and godly preachers of Christ's holy Gospel.” The decline of Presbyterianism in England, from causes which we need not now specify, threw this fund into the hands of Unitarians, who have been perverting it from its original design. An attempt has been made to rescue it, and we have now the pleasure of stating that there is every probability that the fund, which is now said to amount to near \$500,000, will be restored to its original design. The matter was brought before the house of Lords, and the opinions of the English Judges requested, who, with a single exception, decided that the fund belonged to Trinitarian dissenters. If justice had its due, Cambridge College, Massachusetts, would, in like manner, change hands. The following is a sketch of the opinion of the Judges:—

“First. They thought extraneous evidence is admissible from contemporary history, and other sources, to ascertain in what sense the terms of the bequest (“poor and godly preachers of Christ's holy gospel,” &c.) were understood at the period when the testatrix used them. Secondly. Evidence is admissible with a view to ascertain Lady Hewley's religious tenets, and to what class of Christians she confined her bounty. Thirdly. That the term of “preachers” was not in Lady Hewley's time used in reference to ministers of the Church of England, nor did she herself attend the service of that Church; therefore ministers of the Church of England, though ever so poor and godly, are excluded from the benefits of the bequest. Fourthly. That Roman Catholics can have no claims at all. Fifthly. That Unitarians must also be excluded, for in Lady Hewley's time, they could not, by law, derive any benefit under the bequest, and they were then so few and insignificant as hardly to be an object of notice; besides, from Lady Hewley's requiring in the object of her bounty the knowledge of a particular catechism, it is