

CHARACTER OF BISHOP RIDLEY.

Divine Providence had appointed Bishop Ridley's lot in the world in times of no ordinary character, when the mind of man was just breaking loose from the bondage in which popery had long retained it.

Being fully persuaded in his own mind, he endeavoured to spread abroad the knowledge which he possessed; and in his household was found apt to teach, and anxious to promote the spiritual welfare of his servants.

He encouraged piety, virtue, and Christian zeal, by all the means in his power; gathered the good around him, and promoted their welfare, and refused his countenance and favour to the bad.

His active benevolence sheds a charm over his whole character; his heart and his hand were open to the cry of distress; and his efforts and plans for the comfort and reformation of the poor of London, his generous hospitality to the mother of Bonner, and his affectionate interference, at the close of his useful life, in behalf of his injured relatives, all combine to place him before us in an amiable point of view.

But the most copious records of his life are those which relate to his imprisonment, and its appalling termination; and these afford most satisfactory evidence that, in the martyr we behold the saint.

It may mitigate the apprehensions of the timid, and remove the despondency of the afflicted, to consider attentively this example of calmness and patience, this exhibition of the sufficiency of divine support in the greatest exigency, this evidence of the truth of the promises vouchsafed to those who trust in God.

If, again, we follow him to the bar of judgment, how eminent and dignified he appeared! how learned and scriptural were his arguments! how calm his aspect! how full of resignation, steadfastness, and courage!

Pleading his cause under many and great disadvantages, he yet seemed prepared at all points for the encounter; he disputed from the scriptures, and proved what was the primitive faith and practice, by apt quotations, and references to history.

Watch him as closely as we may, we behold no quivering lip, no downcast eye, no trembling limb; his heart stands fast, for he trusts in the Lord; and while he confesses himself "a miserable, wretched sinner," who has great need of "God's help and mercy," and who "daily calls and cries for the same," he is bold to challenge his accusers to allege a fault or crime against him.

His last hours were the brightest of all. He had long expected to meet a violent and horrid death, and he approached the stake as one well prepared, not with the heated raptures of an enthusiast, nor with the sullen resolution of a suicide, but with the placid feelings, firm step, and dignified demeanour, of a rational being who had counted the cost, and of a Christian who was ready to make any sacrifice, endure any cruelty, rather than purchase immunity at the expense of his soul; and who, having tried and examined the foundation of his religion, had ascertained it to be no other than the Rock of Eternal Truth.

LEGH RICHMOND'S MOTHER; OR, THE INFLUENCE OF A PIOUS PARENT.

I well remember, in the early dawn of my expanding mind, with what care she laboured to instil into my mind a sense of the being of God, and of the reverence which is due to him; of the character of a Saviour, and his infinite merits; of the duty of prayer, and the manner in which it ought to be offered up at the throne of

grace. Her way of enforcing these subjects was like one who felt their importance, and wished her child to do so likewise. First instructed by her to read, I have not forgotten, in my Bible lessons, with what simplicity and propriety she used to explain and comment on the Word of God, its precepts and examples.

My mother had six children, three of whom died in infancy. A very affecting circumstance accompanied the death of one of them, and was a severe trial to her maternal feelings.

The day after the infant's death, she took me to the bed on which my little brother lay; and kneeling down, she wept for a few minutes in silence; and then taking his cold hand in one of her's, and mine in the other, she said, "Lord, if it had not been thy good pleasure, it had not been thus. Thy will be done! I needed this heavy trial, to shew me more of myself, and to wean me from the world. Forgive my sins, O God! and let me not murmur." Then looking at the cherub countenance of her babe, she added—"Thou art not lost, but gone before!" She then put her hand into mine, and said—"If you live, my child, never forget this; and may I one day meet you both in heaven!"

I have dwelt upon this part of my dear parent's history with the more minuteness, because she has frequently told me, that it was not only the greatest shock which her feelings were ever called upon to sustain; but that she was persuaded it was overruled by God for the most salutary purpose, as it concerned the spiritual discipline of her own heart.

So eminently was this era of monarchical growth, that the popes themselves were infected with the example, and in the last half of the fifteenth century were busy about nothing so much as to found an Italian empire. Greek literature had been recently imported into Italy by the learned men who fled from Constantinople when it fell into the hands of the Ottomans; the rage for classical Latin was already at its height, and cardinals were projecting it as a valuable work to rewrite the old papal bulls into a Ciceronian idiom.

STATE OF THE POPEDOM IN THE FIFTEENTH CENTURY.

By Professor Ranke of Berlin.

The son of Innocent VIII. was married to the daughter of Lorenzo de Medici, 'the magnificent'; the son of Alexander VI. was a monster whom we must more particularly notice; the grandson of Paul III. broke his heart by rebellion. When such things were too common to excite reproof or wonder, the affairs of the church were likely to be administered with barefaced secularism.

When such things were too common to excite reproof or wonder, the affairs of the church were likely to be administered with barefaced secularism. Ecclesiastical offices were conferred for any or every reason rather than the spiritual fitness of the receiver; direct payment of money for them was far from uncommon; the purchaser was of course greedy to indemnify himself by every extortion; children were made bishops and cardinals, the pope's sons or nephews were always first to be provided for, and (when it was to be had) a dukedom was still better than a bishopric.

He acted the usual policy of despots against an aristocracy, ferociously and treacherously murdering the noble Colonnas, the political opponents of Girolamo. His successor, Innocent VIII., gave but a short respite to Italy; for in 1492 the ambitious sensualist, Alexander VI., began his impudent career.

He and his son Caesar Borgia, having conquered their opponents by the help of the Orsini family, and others of the Guelph faction, entrapped their own supporters with long-calculated falsehood, and put them to death in cold blood. But Caesar tyrannized over his father too. He murdered his brother, and threw his body into the Tiber, because the father was fond of him. For the same offence he hired assassins to stab his brother-in-law on the palace steps; but the wounds not being mortal, Caesar himself burst into the chamber, where his sister was nursing her sick husband, and had the unfortunate prince strangled before his eyes.

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SLAVERY OF THE FEUDAL SYSTEM.

Under the Anglo-Saxons, parents are known to have exposed their children for sale in the market-place, like cattle; and an old historian accuses the Anglo-Saxon nobility of selling their female servants as slaves to foreigners: thus proving the practice of slavery in England many centuries since.

All landed estates amongst the Anglo-Saxons were cultivated by great numbers of slaves, who were not so much the property of the master, as, so to speak, that of the soil; the two being bought and sold together.

The lords possessed extraordinary power over their vassals: for, Aubrey tells us, that at Tormarton, in Gloucestershire, anciently the seat of the Rivers family, is a dungeon fourteen feet deep: about four feet high are iron rings, fastened to the wall, which were probably tied to the offending vassals; to all lords of manors had this power over their vassals, and had all of them, no doubt, such places for their punishment.

What is called in history the feudal system, which was at its greatest height under William the Conqueror, was throughout a scheme of slavery. It was, indeed, a system of government and landed property, under which tenants, or vassals, as they were called, held land upon condition of certain services to the lords, or followers of the Norman Conqueror, among whom he parcelled out the whole of Britain.

The consideration whereof ought to have a mighty influence upon us, to raise our minds above the present enjoyments of this life. Were but men convinced of this great and obvious truth, that there is an infinite difference between time and eternity, between a few days and everlasting ages; would we but sometimes represent to ourselves, what thoughts and apprehensions dying men have of this world, how vain and empty a thing it appears to them; how like a pageant and shadow it looks, as it passeth away from them; methinks none of these things could be a sufficient temptation to any man to forget God and his soul; but notwithstanding all the present delights and allurements of sense, we should be strongly intent upon the concerns of another world, and almost wholly taken up with the thoughts of the vast eternity which we are ready to enter into.

THE CONVENT OF ST. BERNARD.

In the Alps, in Switzerland, about eight thousand feet above the level of the sea, is the convent of St. Bernard. The mountain on which it is built rises still three thousand feet higher than that part on which the convent stands. These high mountains, are on the upper parts, covered with snow, which causes the passing over them to be attended at times with great danger.

Christ is our hope: why, hope is joined to the living (saith the wise man): Christ is dead, buried, laid Friday. If he be our hope, and he be dead, our hope is dead too; and if our hope be dead, our labour will not live long; nay, both are buried with Christ in his grave. It was their case that went to Emmaus; say they—supposing Christ to be dead—we were once in good hope with him, that is, while he lived; as much to say, as, now he is in his grave, our hope is gone; we are even going to Emmaus. But then after, as soon as they saw he was alive again, their hope revived, and with their hope, their labour; and presently back again to Jerusalem, to the Lord's work, and bade Emmaus farewell.

THE ISLAND OF PAXO.

The island of Paxo, in the Ionian sea, has been made an object of much interest, of which every one who passes by it in the night time will be sensible. "Here," in the words of the old annotator on Spencer's Pastoral in May, "about the time that our Lord suffered his most bitter passion, certain persons sailing from Italy to Cyprus, at night, heard a voice calling aloud, Thamus, Thamus! who giving ear to the cry, was Thamus, (for he was the pilot of the ship) when he came near to Palodas, to tell that the great God Pan was dead; which he, doubting to do yet, for that when he came to Palodas, there was such a calm of wind that the ship stood still in the sea unmoored, he was forced to cry aloud that Pan was dead; wherewithal there was such piteous outcries and dreadful shrieking as hath not been the like. By which Pan of some is understood the great Satan, whose kingdom was at that time by Christ conquered, and the gates of hell broken up; for at that time all oracles ceased, and enchanted spirits that were wont to delude the people, henceforth held their peace."

The Garner.

THE RESURRECTION NOT THE OFFSPRING OF IMPOSTURE.

It was no fine story apt to please the lusts, to flatter the humours, or to gratify the fancies of men; but rather very distasteful to flesh and blood, (whose inclinations it mainly thwarted,) likely to offend the ears of all men who should hear it; apt to raise fierce anger and indignation in Jews, great contempt and scorn in Gentiles towards it. The Jews, to whom it was first addressed, it did plainly charge with heinous iniquity and impiety, in cruelly murdering a person most innocent, most excellent in virtue and dignity, most dear to God; it wital defected their longings for a gaudy Messiah, who should restore and rear them to a lofty state of temporal prosperity, substituting in the room a spiritual King, with overtures of felicity invisible and future, little suiting their gross conceit and carnal gust of things; it also imported the abrogation of those ritual laws, and revolution of those special privileges, wherein they did so please and pride themselves; it opened the enclosures of God's favour and grace, making them common to all people; it crossed their secular interests of emolument and honour annexed to the present outward frame of religion, which it dissolved; it menaced severe vengeance and horrible desolation to their nation and city: and was such a report likely to be entertained by them otherwise than with displeasure and detestation? Neither unto the Gentiles was it likely to be acceptable; for it did also subvert all the religion established among them by law and custom, destroying consequently all the interests of those who were concerned in upholding thereof; such as those who made that famous uproar, crying out, Great is Diana of the Ephesians; it seemed to thwart the common maxims of policy, and dictates of worldly prudence; it could not but appear, to men prepossessed with admiration of secular wealth, power, and glory, a story most ridiculously extravagant, that so pitiful and wretched a person, as Jesus seemed in the eye of the world to have been, should in this miraculous way be declared the Son of God and Lord of all things, author of life and salvation to all men, sovereign object of all worship and obedience: such a story, therefore, it was not likely that any men in their senses should conspire to forge, should offer to obtrude on the world, so uncapable of it, so averse from embracing it; and being such, it were strange that by a general repulse it should not presently be stifled and quelled.—Dr. Isaac Barrow.

THE RESURRECTION A PROOF OF A FUTURE EXISTENCE.

The resurrection of Christ from the dead assures us of a future judgment, and of the recompences and rewards of another world. That Christ was raised from the dead, is a demonstration of another life after this; and no man that believes the immortality of our souls, and another life after this, ever doubted of a future judgment; so that by the resurrection of Christ from the dead, God hath given assurance unto all men of a future judgment, and consequently of the recompences and rewards of another world.—The consideration whereof ought to have a mighty influence upon us, to raise our minds above the present enjoyments of this life. Were but men convinced of this great and obvious truth, that there is an infinite difference between time and eternity, between a few days and everlasting ages; would we but sometimes represent to ourselves, what thoughts and apprehensions dying men have of this world, how vain and empty a thing it appears to them; how like a pageant and shadow it looks, as it passeth away from them; methinks none of these things could be a sufficient temptation to any man to forget God and his soul; but notwithstanding all the present delights and allurements of sense, we should be strongly intent upon the concerns of another world, and almost wholly taken up with the thoughts of the vast eternity which we are ready to enter into.

BELIEF OF A RESURRECTION.

This is indeed the centre of all religion, the main point to which all spiritual precepts tend; 'tis our faith in this point that supports our hope, 'tis our hope of this that encourages our obedience, and enables us to run through all the difficulties of this life, in a full assurance of better things in the life to come. 'Tis this doctrine alone that restrains the extravagancy of men, and keeps them within the bounds of reason, puts a curb upon the looseness of their will, and gives check to their unmanly affections, and moderates all their courses with the powerful motives of both hope and fear; without which there could be no security for virtue, no restraint for vice. In a word, without the belief of a resurrection, there could be neither religion, nor government in the world.—Bishop Hickman.

"THE HOPE OF THE RESURRECTION."

Christ is our hope: why, hope is joined to the living (saith the wise man): Christ is dead, buried, laid Friday. If he be our hope, and he be dead, our hope is dead too; and if our hope be dead, our labour will not live long; nay, both are buried with Christ in his grave. It was their case that went to Emmaus; say they—supposing Christ to be dead—we were once in good hope with him, that is, while he lived; as much to say, as, now he is in his grave, our hope is gone; we are even going to Emmaus. But then after, as soon as they saw he was alive again, their hope revived, and with their hope, their labour; and presently back again to Jerusalem, to the Lord's work, and bade Emmaus farewell.

Advertisements.

TORONTO AND HOME DISTRICT GRAMMAR SCHOOL. THIS School will be re-opened, after the Christmas recess, on Monday the 4th of January, 1841.

BROCK DISTRICT SCHOOL. WANTED, A TEACHER to the Brock District School. References as to Qualification, &c. to be forwarded to H. C. BARWICK.

THE CANADA SPELLING BOOK, BEING an introduction to the English Language, with AN APPENDIX, containing several useful Tables; the Outlines of Geography, a comprehensive sketch of Grammar, with Morsing and Evening Prayers for every day in the week.

PRINTING INK, SUCH as is used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 28. 6d. per pound, by HENRY ROWSELL, Stationer and Bookseller, King Street, Toronto.

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TO HER MAJESTY AND THE ROYAL FAMILY, No. 1, GOLDEN SQUARE, LONDON. H. & W. ROWSELL, having been appointed Agents by Messrs. STODART & SONS for the sale of their PIANO-FORTES in Canada, will be happy to receive orders for any of their Instruments, to be imported from England. The following is a List of the various Instruments, with prices in Sterling money, to which 50 per cent. must be added for cost of packages, difference of exchange, freight, insurance, &c.

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ON SALE, A SQUARE PIANO-FORTE, (BY STODART AND SONS.) Price £55 currency. Enquire of Henry Rowcell, King Street.

HAT, CAP, AND FUR MAKT. CLARKE & BOYD, grateful for past favours, respectfully announce the arrival of their Fall and Winter Stock of LONDON HATS from the most approved makers, and of the very latest London and Paris fashions, with a choice stock of FURS, suitable for the climate. King Street, Toronto, 18th Sept., 1840.

A CARD. J. HUGHEN begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the habit of temporarily residing at the principal Hotels, he has opened a commodious room, in Church Street, adjoining the Ontario House, for SHAVING, HAIR DRESSING, &c. A select assortment of Perfumery, Stocks, Collars, and every other article in his line, will be kept on hand.

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BILTON, Woollen Draper and Tailor, 129, King-street.—Always on hand a large assortment of Wools of England and Clew, Castles, Merces, Tweeds, &c. &c. Clergymen's and Barristers' Robes made on the shortest notice. Macintosh Waterproof Coats made up in the neatest style. Naval and Military uniforms. Toronto, Nov. 13, 1840. 19-1f

TORONTO AXE FACTORY. JOHN C. CHAMPION, MANUFACTURER OF CHAMPION'S CAST STEEL WARRANTED AXES, Hospital Street, Toronto. EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO. Toronto, August 29, 1840. 8-1f

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JOHN MULHOLLAND & Co. 17-1f

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