

authority for putting a final end to his works of faith and labours in the gospel. They obtained this power most effectually by securing an act to separate his head from his body. Cyprian was beheaded. Afterwards he filled the grave and had the reputation of a heretic.

But Dr. Hooper demands greater attention: for he lived in the *sixteenth century*. Yes, reader, three hundred years have not been completed since heresy was tried by fire, *and that too by the most enlightened nation on the globe*. An awful spectacle is before us. Dr. Hooper, than whom few men have been more exemplary, was, in his early days, a student in Oxford. While a youth he gave clear indications of piety, and devoted himself more than was usual to the reading and study of the scriptures. His confidence in the supremacy of the Pope having been shaken, so soon as he commenced preaching he avowed a powerful aversion to the whole scheme of salvation by priest-craft. On account of his unpopular views, and his honesty and boldness in avowing and promulgating them, he was compelled to leave Oxford, discontinue preaching, and retire as one of the common people. A searching persecution arising, it was the only method of saving himself to abandon his country and seek an asylum among foreigners. He did so. After living a number of years in France, Germany, and Switzerland, he returned in a day of peace to England. This day of peace was soon ended, and persecution again awaited the christian man Hooper. For a period of nearly two years, from 1553 to 1555, he was kept closely imprisoned, and treated with the utmost rigor, cruelty, and tyranny. During this long confinement, injustice, insult, neglect, vermin, disease, hunger, and the chagrin of mock trials, were his only comforters, excepting the consolations of the better world. At length the fagot and fire were prepared. He hailed the event as a judgment of mercy; for he had suffered and was suffering a thousand deaths. Thousands of spectators—multitudes in tears—sheriffs and flint-hearted officers—the iron stake—the chains—the martyr's pile—the torch—and the heretic's prayers—make up the scene. O! heresy, terrible is thy cure!—We shall endeavor to apply these facts and statements, and offer a few important reflections upon them in another essay. CONDUCTOR.

INFIDELITY, AND THE EVIDENCES OF CHRISTIANITY.

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[We have only room in this Number for a few words, and these shall be spoken by one who was himself formerly an infidel.—Dr. J. D. Godman, a man of literary distinction who died