




 in the heat of summer
If the mere interiorcanallgeoof the city of Hamburgh





 Hamburbh are conereced through all hitis imenene





 I should think that the breadth of it, which forms the
length of the Prado of the Jugfernstieg, may be a
quarter of a mile, and its length, till crossed by the quarter of a mile, and its length, till crossed by the
city wall, something more. It is the smaller of two lakes, formed by the river Alster, which flows from
Holstein on the north and falls here into the Elbe. In the heat of June it forms a most agreeable point of view from the Jungfernstieg, and I must say, that from the
windows of my hotel the contemplation of it was something not easily to be forgotten. Look where you would
you saw it lively with market boats, coming from the interior, or with the lighter pleasure boats of the city
population. On the morning after my arrival, I was sitting looking out of the window, and, with a napkin
round my throat, patiently submitting to the efforts of round my throat, patiently submitting to the efforts of
Francois to put my hair in order, after the confusing effects of my royage. The sheet of water before me
was so pretty that I took it to be artificial, and asked him whence it came, and how it was produced. He
gave me this information to the most minute source of
its its pedigree; and, after mentioning its formation of two
lakes, added, with consummate gravity, that this one merely penetrated within the walls, "ainin que le
Messieurs peuvent s'amuser dans des petits bateaux les Dimanches et presque toutes les soirs." The àfin
pleased me exceedingly. None but a Frenchman, and
of of Frenchmen none but one of the old school could have
formed or entertained such an idea. Poor heedess
people! They frolicked, like butterfies, in the mere
enjovment of an hour, but the storm passed over them, enjoyment
and they
violence.

RIVIGNUS. ROW, THE FIRST TEACE
HEBREW IN SCOTLAND.
After finishing his education at St. Andrews, and practising for some time as an advocate, before the
consistorial court there, he had left the country about the year 1550 , with the view of prosecuting his studies
to greater advantage on the continent. Within a short time he received the degree of Doctor of Laws from himself to one branch of study, but improving the
opportunity which he enjoyed, made himself master of the Greek and Hebrew languages. His reputation, as
a lawyer, being high, the Scottish clergy employed him as agent to manage some of their causes before the
court of Rome. This introduced him to the friendship and to the acquaintonce, of two sovereign pontarifss,
Julius III and Paul IV. Had he remained in Italy, it is highly probable that he would soon have attained to
honourable preferment in the church; but having lost honourable preferment in the church; but having ost
his health, he determined in 1558 to return to his
native country. The reigning Pope had heard with concern of the progress which the Reformation was
making in Scotland, znd, as he had great confidence in tions to use his utmost exertions to oppose the new
opinions. When he came home he endeavoured for some time to discharge his commission, but despairing
sof success, and seeing the confusion in which the
ope country was in danger of being involved, he resolved on
returning to Italy. From this resolution he was
diverted by the Prior of St. Andrews, who admired his learting, and conceived good hopes, from the candour
which be displayed in the management of religious controversy. His constancy was soon after shaken by
the discovery of the imposture which the clergy attempted to practise at Musselburgh,* and, having held some
conferences with Knox, he became a convert to the Protestant faith. Upon the establishment of the Refor-
mation, he was admitted minister of Perth, and, at the
recommendation of his brethren, began to give lessons on the Hebrew language to young men who were placed
under his tuition. He died on the 26 th June, 1646 , and was buried in the church-yard of Carnock.-
M'Crie's Life of Knox.
an english clergyman.
There is no character more to be respected and valued than that of an English clergyman; yet in the presen
day, by the ignorant and unthinking, his services are considered useless, and at times intrusive. It is to be
expected that among so large a body of men many are what a clergyman ought to be; but taking that body as a whole, it is generally acknowledged, even by our
bitterest enemies, that no other class of men can surpass or equal the celegryy in the purity of their lives, in learning,
in emulation in doing good, and in a fervent desire to in emulation in doing good, and in a fervent desire to
extend the kingdom of God upon earth. A clergyman
is a public character ; whether his ministration be $5=5$ vactazave $\mathrm{F}^{2}=\mathrm{E}^{2}=$


ANECDOTE OF GEORGE THE THIRD.

The massacre of scullabogue. The Papists have contrived so to impose on Protes-
tants of the present day that they will not believe they
are now capable of such atrocities. Nothing howeerer are now capable of such atrocities. Nothing, , however,
is a greater mistake. The same blood-thirsty despotism was exhibited in the last Irish rebellion, in 1798, as
baracterised the year 1641. In June of that bands of Popish rebels collected such Protestants as swor not fled, into a barn called Scullabogue. It was
sorn in evidence, on the trial of Phelim Fardy, one or the perpetrators, that, when the rebels were defeated at
Ross, an express was sent to Murphy, a priest, who had
charge of the prisoners, to destroy them. After these charge of the prisoners, to destroy them. After these
messages had been received, the priest gave orders for the massacre of the prisoncrs. The barn was then set
on fire amidst the shrieks of the Protestants for mercy to escape by the doors, they were driven back by the
pike. At last, the prisoners having been overcome by pike. At last, the prisoners having been overcome by
the flame and smoke, their moans and rries gradally
died away in the silence of death. It apperrs, on the died away in the silence of death. It appears, on the
evidence of different persons, that the number who were Surnt alive, in the barn, was one hundred and cighty-four
persons, consisting of men, women, and children, husbands and wives, and mothers with their tender infants
at their breasts. Besides these, there were thirty-seven their breasts. Besides these, there we
Protestants shot and piked outside the bar
Similar atrocities were committed Sexiliar atrocities were committed the same year at
Protord, where it was at first intended to destroy the Protestant prisoners in the gaol, by setting it on fire;
but this could not be accomplished, as it was arched over each floor. On the 20th of June, a body of rebels
crossed the bridge with a black flag, having a white
cross on it. This harbinger of death was fis cross on it.
custom-house quaz; and a priest was very active
distributing drink to the butchers, to stimulate then distributing drink to the butchers, to stimulate them for
their bloody work. They then took a number of pri-
soners to the bridge, from ten to twenty at a time, where they were butchered. Then were insultingly ordered to
hess themselves; the mob at each immolation expressing their savage joy by loud shouts. The manner of
butchering their victims was as follows:-Two Papist pushed their pikes into the breast of the Protestant, and
two their pikes into his back. In that state they held him up writhing with agony till nearly dead, and then
threw him over the bridge into the river. In this manner This cruel butchery was only stopped by the defeat of reinforcements. 'It is remarkable,' says an eye-witness,
that that the savage pikemen knelt down and prayed
apparently with deovotion, before they proceeded to commit any of the murderss,' No savages ever put their
any
prisoners to more deliberate torture. The leader of the prisoners to more deliberate torture. The leader of the
murderers called to his men, 'Come, my lads, we will now go; blessed be God, we have sent some of their
souls to hell. The priests were the most active partisans
inthis rebellion. They commanded tropp, they advised
directed, and accomplished the murder of many hundreds directed, and accomplished the murder of many hundred
of Protestants, besides those above enumerated.-
Father Clynch, a priest of Enniscorthy, commanded Father Clynch, a priest of Enniscorthy, commanded
division, and was killed at Vinegar-hill. Michael an
John Murphy, and a third called Roche, were also John Murphy, and a third called Roche, were also
commanders in the rebel army. Murphy encouraged his men by telling them ' not to fear,
the dust from the roads and threw it at the king's troop
they they would fall dead before them.' Many of the pries
gave charms to prevent wounds from the balls of the
ging gave charms to prevent wounds from the bans of tha
king's troops. And the Papists actually believed tha
Roche caught the bullets in his hand! Such is the guilt, superstition, and cruelty, which Popery imposes on
her members.--Stephen's " Spirit of the Church
P

## Juf (Farner


 but yet I thought good to adise you of it alone, because
deserves a particular consideratio. There is a vanity you ma gain, of the secrect co. For $I$ obserre it is the genius of some whe
time of sour solitude. exceeding the common sort (which perbaps are granted only
favour of their weaknes, and intended merely to cherish the present childish condition) to blaze them every where, and repor
them to others, without any great occasion for it. They think in
a picee of religion to conmunicate their experience to the nies passengers they meet with. They love that others shoold kno
how nobly they are treated; and so they alay a double sare, on
$\qquad$
$\qquad$into your heart very brightly, and darken all this world in you
eyes, by causigg his glory to cover you, I besech you cast a couu
about it, that no one else may see it, unless the good of others
your face when it is so radiant, lest, by slining too brightly upo
others, $i$ hurt their eyes, and the refection of it prove dangeron
to yourself. As when you are in the world, you must not foryetTHE PATE of the sews A WAnsing yo christrans.
I would to God wewould remember many times the plagues an
tokens of God's extreme wrath that came poon the Jews, whe
they were destroyed by Titus and Vespasian, such a plague a
never came upon any other country. And look on their vices
but these reigned also in other countries about, where no suc
vengeance did light: but then did God thus exercise lis wrat
upon them to the terror of all other, for contempt of his holWays, ab his prophets, by himself, by the apostles, still somandene
their hearts: this exceeded all other wickenness in the world.-without speedy repentance, but look for the terrible stroke
vengeance. "God (saith Valerins Maximus) hath feet of woal
he cometh slowly to punisb, but he hath hand
cometh, he striketh sore."-Berrard Gilpin.


## Thd and sort part gam satat sat


made, that noblemen should have so many pillars or long pointe
stones set on their sepulchres, as they had slain enemies in the
wars. If this orter were also enlarged to those who in peace haiexcell ently deserved of the church, or commonwealth, it might
well be revered. The shortest, plainest, and truest pepitaphs ane
best. I say the shortest, for when a man sees a chronicte writte
on a tomb, he take it on trust some great man lies there buriedRemains, presents us with examples of great men who had little
epitaphs. And when once a witty gentleman was asked what
epitaph was fittest to be

$$
\begin{aligned}
& \text { where the red veins in the marble may seem to bush at the } \\
& \text { falshooss witten it. He was a wity man who first taught, } \\
& \text { stone to spolten no }
\end{aligned}
$$



