"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

STAND YE IN THE WAYS, AND SEE, AND ASK FOR THE OLD PATHS, WHERE IS THE GOOD WAY, AND WALK THEREIN, AND YE SHALL FIND REST FOR YOUR SOULS .- JEREMIAH VI. 16.

VOLUME IV.]

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# TORONTO, UPPER CANADA, SATURDAY, NOVEMBER 14, 1840.

**FNUMBER 19.** 

# Poetry.

THE LANGUAGE OF FLOWERS.

NO. II.-THE PANSY. "Pansy, the flower of many names." To Shakspeare-as Wordsworth has pathetically said of himself-it gave "thoughts that did often lie too deep for tears;" else had he not made poor Ophelia say,

"There is pansies; That's for thought.'

"Pansy freaked with jet," is also one of the flowers which Milton culls for the bier of Lycidas. Yet, in another mood, sweet Willy immortalized it by the name of "Love in Idleness," in his Midsummer Night's Dream. It was held sacred to St. Valentine .-"Heart Ease" is a familiar household word, and we know not who

> "And thou, so rich in gentle names, appealing To hearts that own our nature's common lot; Thou, styled by sportive fancy's better feelings, 'A thought,' the heart-ease."

The heart's ease, which true religion and piety implant and nourish in the human breast, is intended, by the blessing of God, to flourish there all over the world, independent alike of climes, seasons, and modes of government. It is the precious wealth which virtue hoards up, claims as her own, and carries about with her every where. So is the Pansy one of earth's sweetest flowers, and of the widest range. In this climate it raises its modest head in defiance of the most scorching rays of our summer sun, and when the first breath of spring melts the snow from off our flower borders or our fields, there is still the Pansy smiling its thanks to the God of Nature, for the return of vegetation, and for preserving it not only alive but in flower under its ice cold covering.

> THE HEART-EASE, OR PANSY VIOLET. This morn a fairy bower I pass'd Where shattered from the northern blast, Grew many a garden gem;
> More lovely sure not Eden graced,
> Ere yet the primal curse had traced
> Ruin and blight on all, and placed Thorns on the rose's stem.

But nearer viewed, methought the bloom, Ev'n of this group partook the doom, Which all things earthly share; In one, the gayest of the gay, A hidden worm insidious lay, Whilst others borne far, far away, Pined for their native air.

Onward I sped in musing mood,
Till near my path, now wild and rude,
A flow'ret met my view;
Unlike to those I left, it chose A lowly bed, "yet blithe as rose That in the King's own garden grows," It sipt the morning dew.

I paused, the sky became o'ercast, And the chill rain fell thick and fast— How fared that blossom now? With head on its light stem inclined, Smiling it met both rain and wind, As if to teach me, it designed

Its name I knew, and deemed full well, From its low home in rugged dell, It might this hint afford, That whilst exotics only flower In cultured soil, and sheltered bower, Heart-ease may be alike the dower Of peasant and of lord.

Yea, brows may ache which wear a crown, And palace walls give back the groan Of breaking hearts, I ween,
Whilst in the peasant's lowly nest,
That, which fair Eden's shades once blest,
Oft lingers still a cherished guest; Cheering life's varied scene.

Then let the storm beat o'er my head, If, while the rugged path I tread,
That "ease of heart" be mine:
Which, when the darkling cloud doth rise Not with the passing sunbeam dies, But all unchanged by frowning skies, Throughout the storm doth shine.

The following lines give a different, and by no means correct language to the Pansy, but they are so very beautiful that I cannot resist quoting them. They are the production of a Mr.

THE WEE FLOWER. A bonnie wee flower grew green in the weeds, Like a twinkling wee star among the cleeds; And the langer it leevit, the greener it grew, For 'twas lulled by the winds, and fed by the dew; esh was the air where it wreathed its head, Wi' the radiance and odours its young leaves shed.

When the morning sun rose frae his eastern ha', To open its cups sealed up in the dew, And spread out its leaves o' the yellow and blue.

When the winds were still, and the sun rode high, And the clear mountain stream ran wimplin' by, When the wee birds sang, and the wilderness bee Was floating awa', like a cleed ower the sea; This bonnie wee flower was blooming unseen-The sweet child of summer-in its rokely green.

And when the night cleed grew dark on the plain, When the stars were out, and the moon in the wane, When the bird and the bee had gone to rest, And the dews of the night the green earth press'd; This bonnie wee flower lay smiling asleep, Like a beautiful pearl in the dark green deep.

And when autumn came, and the summer had pass'd, And the wan leaves were strewn on the swirling blast, This bonnie wee flower grew naked and bare, And its wee leaves shrank in the frozen air; Wild darnel and nettle sprang rank from the ground, But the rose and white lilies were drooping around; And this bonnie blue flower hung down its wee head, And the bright morning sun flung its beams on its bed, And the pale stars looked forth—but the wee flower was dead.

ON THE COMPARATIVE IMPORTANCE OF THE SERMON AND THE PRAYERS.\*

RIVIGNUS.

If the relative importance of the sermon and the prayers in the public services of Christians were to be decided by the prevalence of opinion, or by the relative degrees of attention paid to them, there can be little doubt that the palm of superiority would be conceded to the former. The listlessness and indifference too generally manifested during the time that the congregation should unite in the prayers and praises offered up to Almighty God, form a striking contrast with the alacrity and eagerness of attention paid to the sermon. It would almost seem, indeed, that the first was regarded it. That such an opinion should be entertained by per-

\* From the British Magazine.

nterest and examined with attentive consideration.

struction and the practical use of instruction, between neglect of habitual virtue and obedience. preparation and performance, hearing and doing. It folwhich they tend to produce in the audience towards the which by turns usurp, in the season of their superiority, norant, and the general confirmation of the principles of feelings of the soul. all. This arrangement, though with various modifica- To these internal causes may be added an extensive of instruction above the acts of humble vorship.

prominent causes of this preference, which, in fact, is almost exclusive attention to the development of princi but one of the more plausible of those innumerable de- ples and vehemence of exhortation, which either call vices by which the mind seeks to escape from the per- forth admiration of the preacher's powers, or produce formance of an uncongenial task, without incurring the what is called an impression on the minds of the auself-reproach that would follow entire neglect. It arises dience, an effect which, frequently repeated, will end in from that natural indisposition to the service of God, nothing but a daily diminishing sensitiveness to the awthat prevails in every human heart. It is an easy thing ful importance of religious truth. This unhappy cirto listen to the precepts of moral duty and religious obli- cumstance has greatly tended to deteriorate the religious gation, and it is an entertaining thing to hear a lucid ex- character of the present day. We often hear too much position of some half-unknown and doubtful doctrine. referred to the ability of the preacher, too little to the Even the clear statement of truths awfully important for divine influence of the Spirit of God. Men look to the weal or woe, can be heard with a feeling of intense intellectual enjoyment; but, from knowledge to pass on their growth in grace are made to depend more on the to wisdom, from the precept to the devotion it inculcates, character of his ministration, than on the earnestness is a task that requires too much self-sacrifice to be readily accomplished. With the novelty ceases the gratifi- by the intensity of feeling aroused within them by the cation of truth; and the solemnity of thought and feel- words of exhortation, than by the spritual communion ing which a genuine and faithful reception of truth re- with God held in the private chamber, and the hallowed quires, imposes a restraint upon the mind and will, too be rejected, and false pleasures and gratifications fore- their respective expositions of the mystries of salvation. gone, it will be difficult and painful, in its commence- And thus is religion made to consist to much in frames alone know who have successfully resisted it. If, then, and cordially cherished in the heart, and demonstrating the beauty of truth can be allowed to interest the mind their spiritual reception by a holy and inblameable conand engage the intellect, and if, at the same time, the sistency of conduct. homage claimed be purely intellectual, and no practical But whatever be the erroneous estimates that are tial. supremacy be asserted as belonging to it, there can be formed by others concerning the relative importance of mental amusement will be sedulously cultivated. When is taught to avoid all such mistakes. The form of worbe always more grateful than that which imposes a duty giveness, for supply of grace and spiritual strength, for

present and immediate. the power of appreciating and approving the excellence very midst of thanksgiving is he instructed to pray that Before his death, Mr. Burke summoned Dr. Lawrence to his side, of heavenly wisdom; and so too the heart pants for the he may entertain such a due sense of God's mercies, that and committed specially to him the expression of these thanks. excitement of feeling, and is far from being insensible to he may praise him, not only with his life, The effect of this work can scarcely be overrated. Its circulaand ardent hope those hallowed thoughts and bright anticipations which call into sudden life a thousand holy

True it is, that in all the prayers and praises of the the press in England. "In India," says Henry Martyn, in 1807, there are no bursts of enthusiastic passion, no the old Testament.

\* From Stackhout the press in England. "In India," says Henry Martyn, in 1807, there are no bursts of enthusiastic passion, no the old Testament.

is easy to be defined. The prayers are a service to be drops falling, but leaves behind no trace of its existence possess, and the peculiar blessings which sincere compaid to God, an offering to be made, a religious worship when the cloud has spent its store of drops, or the sun munion in her services will procure. And they who, to be publicly accomplished in the sanctuary, and concealed his beams? The excitement of passion is despiritually offered in the holier living temple of the heart. lightful to the soul; and though it is certain that it will condemn it, or weak enough to disregard its excellence, The sermon is an exposition of revealed truth, and an accomplish nothing, because, oft repeated, it has ever with all their boasted superiority of instruction and exhortation to holiness of life. There is, therefore, be-failed, yet will men prefer energy of passion to sobriety knowledge, have yet to learn the chief lesson of their retween the two, all the difference that exists between in- of act, and make up by momentary enthusiasm for the ligion—Christian charity; and the chief purpose of

Another reason may be assigned for this prevailing lows, then, that the practical advantage of sermons ought predilection, founded on the universal inconsistencies of to be calculated from the degree of regard and attention mankind. A mind influenced by contradictory motives, prayers; for the object of religious instruction is to per- undivided sway, will be necessarily exposed to extreme

total or partial religious ignorance, or must be under the research, and the turbulence of impassioned policy, to which will now be given. influence of motives altogether not religious. If they be the quiet practice of recognized duties and the devotion

the preaching of the word preceded the act of worship, whatever withdraws from the practice of a painful duty, ception. the offering up of the prayers, in the assemblies of the or prevents conviction from preying on an unwilling conepiscopal government, then, in the natural order of events, inflames with sudden enthusiasm, like some incendiary, you better now, my dearest, excellent Wilberforce." the act of worship was appointed to be the principal part wasting in the blaze of a passing hour the affections of the service, to which the sermon was still added for which should have burned with a uniform and steady the edification of the weak, the instruction of the ig- flame to warm and purify, not to consume, the better

tions of form and of particular parts, has continued down one, derived from the pernicious influence of example. to the present day, and is more especially preserved in It is the glory of the church of England that, in her pubthe service of our own established church. But as in- lic services, instruction is not unduly exalted above worvoluntary ignorance of the chief doctrines of scriptural ship. Her devout sons assemble not merely to learn the truth, or of the duty of genuine devotion, can be pleaded scheme of salvation, but to pay their homage in the by few in the present day, and certainly not by those courts of the Lord's house. Their primary object she who are wont to examine, with scrutinizing curiosity, the | teaches them should be humble confession, prayer, and instructions that are delivered to them, and even to exalt praise, and that edification which spiritual communion themselves into self-constituted judges of its accuracy, with God bestows. Edification by instruction is an imwe must seek for other causes, than a sincere desire to portant, yet still but the secondary object. In the forms escape from unwilling ignorance, to explain the preva- of worship adopted by those who have separated from lence of that superiority of attention paid to the lessons her communion, the contrary order has been established. - With them instruction is the prominent feature, and pub-Nor will it be difficult to detect a few of the more lie homage the secondary. Hence partly has arisen that creature; the comparative excellence of their piety and and sincerity of their own devotions; are estimated more influence of the Eternal Spirit, granted in answer to efsternly uncompromising to be willingly endured. For fectual prayer, and as the unmerited reyard of imperfect, though, to man, all the advantage of truth consists in its but sincere obedience. This undue estmate of religious relative adaptation to himself, and, therefore, can be nei- instruction and excitement has induced men to compare ther acquired nor understood without also being cor- the merits of individual ministers under whom they bedially and practically received, yet, as this reception re- lieve themselves to profit more or lessaccording to the quires that all preconceived erroneous opinions should fervency of their manner, or the clearness and depth of ment at least, both from the feeling of wounded pride and sensations, or in attendance upon paticular preachers, consequent upon the conviction of folly, and from the or in the strenuous maintenance of jeculiar doctrines, opposition of habit, whose strength of influence they instead of consisting in the principles of faith received

of an attentive audience; and, therefore, whatever gives performance. He is taught to utter the language of peniopportunity for indulgence in criticism or curiosity, will tent confession, and to offer up fervest prayers for forhortation urges to its fulfilment, but the second puts a the sacrifice of praise and thanksgiving, acknowledging

sons who have no have tend the public service from castom of curiosity, or from signature and the last of the publications and the last of the last of the publications and the last of the not to be a subject for surprise; for they go not as sinnot to be a subject to surplied, but as sin much many were excere worshippers, but as the idle in quest of amusement, soul with the most intense influence, nerving it with all thoughts and devout piety, should the true Christian appressly for the higher classes, have been circulated through the Soor as vassals to an unwilling homage. But that the same the energy of firm resolve and lofty aspiration, bidding proach his God. And if ever there were compiled a ciety, in addition to several editions printed by the booksellers. It notion should prevail amongst those whose Christian defiance to opposition, and scornfully rejecting, as abnotion should prevail amongst those whose Christian principles are of a less uncertain character, and who entertain some love of scriptural truth, is an event too imtertain some love of scriptular trace, is an event too line purpose, and the control of submission. That all this deep and glowing ferportant and too deplorable not to be regarded with deep who, too, has not felt that all this deep and glowing fervour of affection is as transitory and unsubstantial as the | England. They that are members of that church should | more earnest spring of piety which, amongst all its many evils, has The distinction between the prayers and the sermon bow that glitters while the light is shining and the rainnever be unmindful of the peculiar privilege which they happily distinguished the last half century." church service—the worship of God.

#### WILBERFORCE'S "PRACTICAL CHRISTIANITY." From the Weekly Visitor.

Amongst the works constantly issuing from the press, one may suade to holiness of life, and the first chief act of holi- counsels and violent ebullitions of feeling. To such a sometimes be discovered of no ordinary interest; whether regard and subduer of nations that were round him; and yet his living in ness is the spiritual worship of God by faith. It must mind, well-regulated thoughts, or settled principles, or be had to its intrinsic worth, or to the effect produced by its a military way made him no despiser of the Scriptures; for obbe evident, then, that they who exalt the instruction calm sobriety and consistency of conduct, must be stran-

totally or partially unconvinced and ignorant, then is of unexcited piety, because the former both excite and his biographers, "many were those who anxiously watched the Lord are right, and rejoice the heart; the commandment of the there great reason why the instruction should be pre- gratify curiosity, or engage the affections in a turmoil of issue." Dr. Milner had strongly discouraged his attempt. "A Lord is pure, and giveth light unto the eyes; the judgments of ferred; for the service cannot be paid ill the conscience delight, whose intensity overbears, for the moment, every person who stands so high for talent," wrote David Scott, "must the Lord are true and righteous altogether: more to be desired are is convinced, the mind informed, and the heart won : and other feeling, neither permitting its sincerity to be questhis is to be effected only by the means which God has tioned, nor conceding leisure to examine its character. on which there have been the greatest exertions of the greatest honey and the honey-comb. Moreover, by them is thy servant ordained, amongst which is pre-emirently ranked the Inconsistency will not endure thoughtful considera- genius." His publisher was not devoid of apprehensions as to the taught, and in keeping of them there is great reward." preaching of the Gospel, accompanied by the blessing tion. It calls for excitement; it cannot exist but in safety of his own speculation. There was then little demand for Ptolemy Philadelphus was one of the greatest monarchs in his

world would only have been so much the worse by one year."

Macaulay, "the book on religion lately published by Mr. Wilber- Scriptures. force; it excites even more attention than you would have supponized the likeness of themselves."

it may have a powerful and extensive influence on the hearts of one of his sons, declares; "I have been acquainted somewhat,"

important publication of the present age, especially as it is yours." in them who think or speak otherwise." yea, as the brightest token I can discern in this dark and perilous | quotes. day. Yes, I trust that the Lord, by raising up such an incontes-

the Memoirs of the Rev. Legh Richmond. It is stated by his only book, wherein he found out the true eloquence and wisdon biographer, that about two years after he had entered on his Cu- And therefore it was no wild rant, but a sentence proceeding from racies, one of his College friends was on the eve of taking holy mature judgment, that of Robert, king of Sicily, to Francis Petous charge of the christian ministry, ferwarded the book to Mr. one, it should be my diadem.', Richmond, requesting him to give it a perusal, and to inform him what he must say respecting its contents. In compliance with Mr. Locke, declaring that "the little satisfaction and consistency, this request, he began to read the book, and found himself so deeply he found in most of the systems of Divinity, made him be the soul of the reader was penetrated to its inmost recesses; and

supremacy be don't, there can be listle doubt that, all the painful part being omitted, the listruction and worship, the pious chirchman, at least, mental and selection. The distances. The distances of his God, the line the world, the most noble and refined wits, the most knowing curiosity is to be gratified, and reason invested with full ship provided by the church is one that teaches him the powers of inquiry and approbation, there will be no want duty, and, at the same time, gives an opportunity for its outpourings of his heart were warm and frequent; though the parameter and judicious heads have borne the greatest esteem for the Holy

Men of the first rank and highest intellect, clergy and laity, traced to it their serious impressions of religion, and tendered their and requires its immediate performance. It is likely, protection and guidance, and all the mercies, spiritual several acknowledgments in various ways, from the anonymous then, that the sermon should be a greater favourite than and temporal, that a Redeemer hath died to purchase, correspondent, "who had purchased a small freehold in Yorkshire, the service; for the first teaches the importance and the and a reconciled Father hath, for that Redeemer's sake, that by his vote he might offer him a slight tribute of respect," manner of the duty, and even by remonstrance and exman was said by Mr. Windham, in the House of Commons, when man to the actual trial,—it imposes the duty,—it not that all he has is the gift of God's undeserved bounty; he had arranged his worldly matters, to have amused his dying only urges, but it demands obedience, not future, but and that all he hopes for, in life, in death, and beyond hours with the writings of Addison. He might have added what the grave, is all due to the loving-kindness of his Lord serious minds would have gladly heard: "Have you been told," But it is not only from the intellectual delight ob- and only master, Jesus Christ. Nor is he taught merely Mr. Henry Thornton asks Mrs. Hannah More, "that Burke spent tained from brilliant disquisitions on moral and religious to present the offering of the tongue; but scattered in much of the last two days of his life in reading Wilberforce's book, truth, but also from the excitement of passion, that inen every part is found the pervading sentiment, that if the and said that he derived much comfort from it, and that if he lived are induced to prefer the sermon to the prayers. The prayer be not genuine and heart-felt, it will not ascend he should thank Wilberforce for having sent such a book into the human mind has a thirst for knowledge, nor has it lost up as grateful incense before the throne. And in the world? So says Mr. Crew, who was with Burke at the time."—

leads the way to the more interesting part that succeeds the way to the more interesting part that the way to the more interesting part that succeeds the way t of heavenly affection, and present to the persuaded will him in holiness and righteousness all the days of his life. fifteen editions (and some very large impressions) had issued from

sons who have no fixed Christian principles, and who at-

## EXCELLENCY OF THE HOLY SCRIPTURES. \*

Whatever the merry scoffers of this age, or the graver lovers of sin and singularity may think, 'tis certain that, in former days, men of all orders and degrees, of the highest station in life, as well conversant in all human, as well as divine literature, have, all along, held the Scriptures in singular veneration; have employed their wit and eloquence in setting forth their praise; and not only thought their pens, but poetry itself, ennobled by the dignity of such a subject.

David, in his time, was a considerable prince, a mighty warrior, above the actual worship, must be in a state either of gers. It will prefer the engrossing exercise of doctrinal Christianity," by the late Mr. Wilberforce; a few particulars of part which we call the Pentateuch; "The law of the Lord is an It was published on the 12th of April, 1797; and, according to sure, and giveth wisdom unto the simple; the statutes of the

that he has promised to bestow—the influence of the restlessness. The violence of each extreme must, while religious publications, and "he evidently regarded me," says Mr. age; he had large armies, fine fleets, vast magazines of warlike Holy Spirit. In the early ages of Christianity, when it lasts, be furious enough to engage the unbroken at- W., "as an amiable enthusiast." "You mean to put your name stores, and (what was peculiar in his character) he was a person men were wholly ignorant of religious truth, instruction tention; for if the interest droop, comparison must folwas the most prominent part in the labours of Christians; low, and comparison will be succeeded by conviction, copies," was Mr. Cadell's conclusion. Within a few days it was sciences, and so great a collector of books, that in one library at for, as the minds of men were entirely minformed, it was and conviction will bring with it feelings that must either out of print, and within half a year, five editions (seven thousand Alexandria he had four hundred thousand volumes; and yet, as if necessary to instruct them in the principles of Chris- prevail to influence the conduct, or be overborne by the five hundred copies) had been called for. His friends were detianity, and accordingly we find that, in the first century, intrusion of opposing objects of attention. In a word, lighted with the execution of the work, as well as with its rea number of learned men to make a translation of it in the Greek "I heartily thank you for your book," wrote Lord Muncaster. tongue, for which he plentifully rewarded them; which puts me Christians; but when religious instriction came to be science, will be cheerfully pursued; whether it be in- "As a friend, I thank you for it; as a man, I doubly thank you; in mind of Mr. Selden, one of the greatest scholars and antiquagenerally diffused, and churches were established with tellectual research engaging all the mental powers for but as a member of the christian world, I render you all gratitude ries of his age, and who, in like manner, made vast amassments of stationary ministers, and under the superintendence of the gratification of curiosity, or passionate fervour that and acknowledgment. I thought I knew you well; but I know books and manuscripts from all parts of the world (a library perstationary ministers, and under the superintendence of haps not to be equalled, on all accounts, in the Universe) as he "I see no reason," said his friend James Gordon, "why you was holding a serious conference with Archbishop Usher, a little should wish to have given it another year's consideration, the before he died, he professed to him, that, notwithstanding he had possessed himself of such a vast treasure of books and manuscripts "I send you herewith," Mr. Henry Thornton writes to Mr. on all ancient subjects, yet he could rest his soul on none but the

> St. Paul was doubtless a good scholar as well as a good Chrissed, amongst all the graver and better disposed people. The bishops, tian, and his knowledge of polite literature is distinguishable by in general, much approve of it; though some more warmly, some the several citations, which he makes of the ancient Heathen more coolly. Many of his gay and political friends admire and appoets, and yet he is not ashamed to give us this character of the prove of it; though some do but dip into it. Several have recog- Bible; "All Scripture is given by the Inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in "I am truly thankful to Providence," wrote Bishop Porteus, righteousness, that the man of God may be perfect, thoroughly that a work of this nature has made its appearance at this tremen- furnished unto all good works." Which calls to my remembrance dous moment. I shall offer up my fervent prayers to God, that what another great man of our nation, Judge Hall, in a letter to men; and, in the first place, on my own, which is already hum- says he, "with men and books; I have had long experience in bled and will, I trust, in time be sufficiently awakened by it." | learning and in the world; there is no book like the Bible for ex-"I deem it," said the Rev. J. Newton, "the most valuable and cellent learning, wisdom, and use; and it is want of understanding

> To Mr. Grant he wrote, "What a phenomenon has Mr. Wilber- | Longinus, the world must own, was a competent judge of all force sent abroad. Such a book, by such a man, and at such a kinds of Eloquence. His little book on the subject, though imtime! A book which must and will be read by persons in the paired by the injury of the time, has given us specimen enough of higher circles, who are quite inaccessible to us little folk, who will his exquisite taste that way; and yet, though he was a Heathen, neither hear what we can say, nor read what we may write. I am he gives honour where honour is due, and seems to admire the filled with wonder and with hope. I accept it as a token for good; true sublime of Moses, more than that of any other author he

> Tertullian (if we will think no worse of him for being one of the table witness to the truth and power of the Gospel, has a gracious Fathers of the Church) was an excellent orator, a great philolopurpose to honour him as an instrument of reviving and strength- gist, and an acute reasoner, and yet we find him adoring the plenening the sense of real religion where it already is, and of commu- itude of the Scripture. The noble Picus Mirandula was the best linguist and scholar of his age, and yet, after he had run through A striking instance of the usefulness of this work, appears in innumerable volumes, he rested in the Bible (as he tells us) as the orders, to whom a near relative had sent Mr. Wilberforce's "Practurarcha; "I tell thee, my Petrarcha, those holy letters are dearer tical Christianity." This thoughtless candidate for the momen- to me than my kingdom, and, were I under necessity of quitting

> We need less wonder, then, that we find our profound logician, interested in its contents, that the volume was not laid down be- take himself to the sole reading of the Scripture, which he thought fore the perusal of it was completed. The night was spent in worthy of a diligent and unbiassed search." That we find our reading and reflecting upon the important truths contained in this religious Philosopher, Mr. Boyle, (as well as the learned Grotius) valuable and impressive work. In the course of his employment, asserting the propriety and elegance of the sacred style; and our incomparable Newton giving the preference to Scripture Chronothe effect produced by the book of God, in innumerable instances, logy, above that of the Egyptians, Greeks, Chaldeans, or any was in this case accomplished by means of a human composition. other nation whatever. That we find, I say, some persons of the From that period his mind received a powerful impulse, and was most sparkling wit and fancy descanting, either on the sacred hisno longer able to rest under its former impressions. A change was tory of the Bible, or on some divine matters contained in it: a effected in his views of Divine truth, as decided as it was influen- Milton, taking the whole plan, and a great part of the very diction of his lofty poem thence; a Cowley, embellishing the story of It is gratifying to add, that not a year passed during the after King David; a Buchanan, rendering his Psalms in Latin verse; nies to the blessed effects which it pleased God to produce through | Son. Which manifestly shows that some of the greatest personages

## PAGANISM, MAHOMETANISM AND CHRISTIANITY. By Sir Humphrey Davy.

The notions delivered in the early systems of mythology with regard to a future state are vague, obscure, and inadequate. The Cimmerian shades of Homer, or the Elysian fields of Virgil, present no high impressive pictures; to form them required only a distempered imagination; and the sufferings of the vicious in Tartarus were fitted perhaps to excite a certain degree of superstitious fear in weak minds: but the happiness bestowed on the heroic and the virtuous, in the Elysian shades, is of a nature too feeble and indistinct ever to have had a material influence on spirits of a nobler stamp. The pleasures of the good are represented as the mere shadows of earthly enjoyments; and no justly thinking man, living under the system, could have sacrificed the earth for the heaven, the present for the future, or have renounced one vicious inclination in consequence of his veneration for Jupiter, or his dread of the wrath of Pluto.

\* From Stackhouse's Preparatory Discourse to the History of