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RAVE.

## Original Poetrn.

THE MARTYR'S GRAVE.

O fallen thou on evil days
To vile Expedience pattring slave:
O quit the grovelling scenes of earth,
And muse upon the Martyr's grave.

Go, read the record of the past,
Emblazon'd bright in deathless story,—
The record of the hallowed dead;
Pilgrims on earth, now Saints in glory.

Theirs was no path bestrewed with flowers,
The path by thoughtless worldlings trodden,
Where Pleasure speeds the rosy hours,
Lapping the soul in dreams Elysian.

Thro' Tribulation's fiery flood
They held their onward course unblenching;
Descended to the grave in blood,

No craven fears their spirit quenching. See from you city's crowded streets, All in the golden sunlight gleaming, From sculptur'd dome and lowly cot, What eager throngs are onward streaming-

Virgin and matron, priest and noble, Bondsman and free, fast hurrying by, All to the dread arena hasting, To see the Christian hero die.

The caged beasts, couched in their lair, Eager to burst their bars annuder Bristine with tury on him glare With eye of flame and roar of thunder. Alone, unpitied, undismayed, The center of that grisly ring, Calmly he stands,—while on his head,

The caitiff rabble curses fling-No not alone-for watching o'er him, Invisible to mortal eye, Legions of minist'ring angels hover,

Soothing his dying agony. At length 'tis o'er-on earth remains The mangled corse, with gore all reeking; On high th' unfettered soul ascends, 'Mid clouds of Heaven her Saviour seeking.

O! who can paint that hour of bliss, When from the dust of Death ascending, The ransom'd spirit soared above,
Its course to heavenly mansions bending—

Join'd to the glorious company Of Saints and Martyrs gone before, Who, thron'd amid the realms of light, Dwell with the Saviour evermore.

Does not thy sluggish bosom burn,
As from the vanities of earth,
To them thy wandering thoughts return;

Fires not the blush of shame thy cheek-

Thou that to God with niggard hand
Would'st give the refuse of thy hoard,
While they, all prodigal of life,
Their heart's best blood like water pour'd?

To them the lamp of Faith bright beaming, Illumined the ghastly gloom,

Like beacon o'er the wild waves streaming,
Gilding the shadows of the tomb. O may that spirit's radiance calm,

Which even the dry bones could quicken, Pour down upon us heavenly balm, When mists of earth around us thicken. So shall our souls 'mid worldly foes,

Tho' herce around the tempest rages, In blest assurance still repose, Fast anchor'd on the Rock of Ages.

REBUS.

My first o'er words and numbers wiends strange P.
Resistless to my next leads every hour;
Part of my second oft is found my whole,
With gloom and darkness circling round the soul.
DOT-AGE. My first o'er words and numbers wields strange power,

INFIDELITY IN FRANCE (From Palmer's History of the Church.)

It is fearful to contemplate the excess of wickedness feated. to which God sometimes permits his enemies to pro-

England had been already disgraced by the writings

more congenial soil in France.

necessary to obtain the assistance of several coadjutors: of these D'Alembert was the chief. He was (From a Sermon preached on St. George's Day, 1846, by to insinuate infidelity in the most plausible and least offensive manner. His expressions were generally moderate; while Voltaire used to express his wish culty of the human soul; the power and tendency ill to England, when, in any of her localities, the tall Indeed, if a man were only to deal in the world for repented sin will suffer endless punishment hereafter.

sociation, the object of which was the overthrow of more interesting to us, living as we do in a constant wick, Newfoundland, the West-Indian Isles, are at this truth and integrity will carry a man through, and bear he the season appointed in the secret counsels of God, every altar where Christ was worshipped. It was not scene of construction; witnessing in the course of a moment witnessing its development: happy trans- him out to the last.

ences at the conclusion of each, the reader was directed the malice of enemies; then rocks may serve as tables to places where open infidelity was taught. Irreligion to them, and the howling wilderness may prove a and atheism were inculcated even in articles on chemistry, or other sciences, where their existence could appearances except when there is a necessity in the

through every part of the continent of Europe; seve- know, in many a destitute township in this land, at artificial ways of dissimulation and deceit; it is much object of his hatred and persecution. these men had arrived. The history of this time re- case to a very great extent now, without the preva- vantage in the business and affairs of life.

# CHRISTIAN ARCHITECTURE. the Rev. Henry Scadding, Toronto.)

that he might "die on a heap of Christians immolated which men have to invent and to construct. One chimneys of her manufactories became, to the passing a day, and should never have occasion to converse Perhaps, the distance at which imagination sets the Another associate was Frederick II., might here glance at many of the beautiful producstranger, more conspicuous than her Churches: it bemore with mankind, never more need their good opinprospect of future punishment, may have a more geneking of Prussia, a great general and statesman, but a tions of human skill, and taste, and genius, in poetry spoke a cold age and a waning faith: that day is now ion, or good word, it were then no great matter ral influence in diminishing the effect of God's mercishallow philosopher. He was in continual corresponand the arts, and shew how a religious spirit may be happily passing away, and one result of the improved (speaking as to the concernments of this world) if a full warnings, than any sceptical doubts about the indence with Voltaire—complimented him on being the thrown over all and sanctify all; how there are prinstate of things, is the revival throughout that land, of man spent his reputation all at once, and ventured it tensity or the duration of the sufferings of the wicked. "scourge of religion"—and plotted for its destruction.

ciples in Holy Scripture, by submitting to which, all the finest styles of Christian architecture, stirred into at one throw; but if he be to continue in the world, The Spirit of God means to awaken us from this de-Diderot was another coadjutor of Voltaire, who with may be turned and used truly to the honour of God. life again by the numerous Churches now discovered and would have the advantage of conversation whilst lusion, when he tells us, by the apostles and holy men D'Alembert devoted themselves even till death to the

But I will confine myself now to that particular manito be wanting. The same happy revival of Christian
he is in it, let him make use of truth and sincerity in
of old, that the "coming of the Lord draweth nigh." pursuit of their unhallowed design.

The same happy revitar of their u I have already spoken of the watch word of this asitself in the erection of buildings. This may be the empire. Calcutta, Ceylon, New-Zealand, New-Brunsand hold out to the end; all other arts will fail, but that his particular doom is near: for, whatever may

career, Voltaire exulted at the dissemination of Hume's infidel principles in England, and at the prospect of the fall of the Church of England, exclaiming with decide to the fall of the Church of England, exclaiming with decide to the constantly-teaching, though silent symbols, of the constantly-teaching and divided by the visible sincerity is to all the great ends and purposes of the constantly-teaching and divided by the visible sincerity is to all the great ends and purposes of the constantly-teaching and divided by the visible sincerity is to all the great ends and purposes of the constantly-teaching and divided by the visible sincerity is to all the great ends and purposes of the constantly-teaching and divided by the visible sincerity is to all the great ends and purposes of the constantly-teaching and divided by the visible sincerity is to all the great ends and purposes of the constantly-teaching and divided by the visible sincerity is to all the great ends and purposes of the constantly-teaching and divided by the visible sincerity is to all the great ends and purposes of the constantly-teaching and divided by the visible sincerity is to all the great ends and purposes of the constantly the c light, that "in London Christ was spurned." On naturally unclad, unprotected body. Animals not human life; and that man hath made a good progress, his own life. In the grave there will be no repenanother occasion, he rejoiced that "in Geneva, Cal- having this faculty to the extent that man possesses ening has happily commenced among ourselves. May and profited much in the school of wisdom, who tance; no virtues can be acquired—no evil habits it, have had a sufficiency of comfort provided for them it please God to continue it, to guide and control it valueth truth and sincerity according to their worth. thrown off. With that character, whether of virtue of Voltaire invited men to forsake their religion by in other ways. Man having it in a high degree, is aright! It would not be fitting in us as a Christian Every man will readily grant them to be great virtues of vice, with which a man leaves the world, with thet promising them liberty of thought. He declared that required to use it, and to develope it worthily and well. community to boast our convenient municipal strue- and arguments of a generous mind; but that there is he must appear before the judgment-seat of Christ. nothing was so contemptible and miserable in his And being capable, as we shall see, of embodying in tures, our legal halls, our houses of learning, our so much of true wisdom in them, and that they really In that moment, therefore, in which his present life eyes, as to see one man have recourse to another in it religious sentiment, he is bound to do so. In the splendid banks, could we not also shew at least equalmatters of faith, or to ask what he ought to believe." lowest of the savage nations we find their huts and ly beautiful Temples of God, shedding a sanctity upon paradox to the generality of men; and yet I doubt bly determined. In this sense, to every one that Reason, liberty, and philosophy were continually in hovels of a mean, comfortless, and unsightly descripour secular buildings. Let us therefore foster that not but it is undonbtedly true, and generally found to standeth here, "the coming of the Lord draweth night, the mouths of Voltaire and D'Alembert. Their adtion; and no temples, at least, no erections that truly sacred style of architecture which has been so well inbe so in the experience of mankind. herents represented them as "devoutly waiting for deserve the name. In more civilized, but still unthose days when the sun should shine only on free Christian lands, we find great elegance of structure, for Churches, places of Christian learning, and Ecclemen, acknowledging no other master but their own rea- and many noble architectural expressions of natural siastical residences. So strongly indeed has a relison." Voltaire had but little of the spirit of martyr- religion, however dark and debased that religion may gious spirit infused itself into the development of that dom: his continual exhortation to the conspirators be. It would have required but the expulsion of the faculty of which I have been treating, that the pecuwas, to "strike, but conceal their hands:" that is, to serpent of error, and the introduction of a pure faith, liar style of building just referred to, and commonly write anonymously. "The monster" (Christianity), to render many a stately structure in ancient Greece called Gothic, is in reality and truly and in a peculiar tions of philosophy, may be of long and difficult discount with a l he said, "must fall, pierced by a hundred invisible and Italy, in India, Eygpt and China, worthy of the manner Christian architecture; and so indeed it has cussion) might be brought to a speedy determination, seriously to heart—who dread the pollutions of the hands; yes, let it fall beneath a thousand repeated worship of Almighty God. Indeed we know from been appropriately termed. Having sprung from reliif men, before they heat themselves with argument, world, and flee from sin as from a serpent—who fear blows." In accordance with this advice, the press history that many Christian Churches in the earlier gious feeling, it as intrinsically an air of religion in it— would impartially consider how far reason, in her natuswarmed with anonymous publications of the most ages of Christ's Body on earth, were heathen temples which, to the Christian eye and in the Christian eye and in the Christian heart, ral strength, may be competent to the inquiry. I do more than life,—though much of frailty will to the last impious character. The principal mode of propagapurified and consecrated to God. Thus the Pancan never be so well perceived and felt in structures
not mean to affirm generally that reason is not a judge impious character. The principal mode of propagating infidelity was the publication of the celebrated Encyclopedia, of which D'Alembert was the editor, and winch was to contain so perfect an assemblage of all the arts and sciences, as to render ail othe. The utmost caution was used in insinuating infidel principles, lest the design should be dear at the contain so perfect an assemblage of all the arts and sciences, as to render ail othe. The utmost caution was used in insinuating infidel principles, lest the design should be dear and many pinnacles and lofty spires, carry the eye, and with the eye the soul, towards heaven, and carry the sould be dear and telt in structures the contain structures and the church of the celebrated theon at Rome became appropriately the Church of the celebrated theon at Rome became appropriately the Church of the celebrated theon at Rome became appropriately the Church of the celebrated theon at Rome became appropriately the Church of the celebrated theon at Rome became appropriately the Church of the celebrated theon at Rome became appropriately the Church of the celebrated theon at Rome became appropriately the Church of the celebrated theon at Rome became appropriately the Church of the celebrated theon at Rome became appropriately the Church of the celebrated theon at Rome became appropriately the Church of the celebrated theon at Rome became appropriately the Church of the celebrated theon at Rome became appropriately the Church of the Churc tected, and crushed by the hand of power. All the the common and secular developments of the faculty out what even the heathen poet could see was the ining the eternal duration of the torments of the wicked principal articles on religion were written in such a of construction. Christians are not required to dwell tention of God with respect to man when at the first is one of these. From any natural knowledge that we When this work was completed, it obtained an im
Case. They have to judge of this matter of the mat case. They have to judge of this matter by the cirmense circulation. Numberless editions were printed, was, when all property among Christians was in combe endeavouring to return, and will peep out and betray its own sake. The definition is good, as far as it goes; ability for its discharge. Public religious duties are in each of which, under pretence of correction, more mon;—and were similar circumstances to arise again, herself one time or other. Therefore if any man but is it complete? Does it comprehend the whole one thing, private another. They are distinct duties. impiety was introduced. In one of these, a respectaa similar duty of just distribution would in all probathink it convenient to seem good, let him be so indeed,

of the thing intended?—Perhaps not. Virtue and Neither can properly be made a substitute for the ble and learned divine, M. Bergier, was persuaded bility follow; but it does not follow that such should and then his goodness will appear to every body's savice are opposites: love and hate are opposites. A other, except under circumstances of imperious necesinto writing the part which treated of religion, lest it should fall into the hands of unbelievers; but it was should fall into the hands of unbelievers; but it was abound as well as how to be abased. And so, time light and evidence along with it, and will not only its in her public assembly, and not in his private house the private h easy to foresee what actually happened; his name was, when an upper chamber, a loft in a private house, commend us to every man's conscience, but which is for its own sake, and to hate vice for its own sake, though it be a closet of prayer. The Scriptural re-

truth is always consistent with itself, and needs nothing to the dead. When the hishons wished to repel an ing to help it out; it is always near at hand, and sits perfections of Christians at the very notion of such blasphemy. But the very notion of su that a man should, for nearly seventy years, devote himself to the extirpation of Christianity; to the destruction of that faith which alone consoles man amidst

and the decords of that ancient Book, written aforetime, and sets a man's ment, upon what grounds do we proceed, when we his afflictions and his fears; to the extinction of every his afflictions and his fears are affected by the extinction of every his afflictions are affected by the extinction of every his affected by the extinction of ever principle of virtue and morality, and the inculcation principle of virtue and morality, and the inculcation of D'Alenhor and hor cample, the book of Levineus, and the Chronicles of the Kings,—narratives of the regular pretend to interpret, to que the Chronicles of the Kings,—narratives of the regular pretend to interpret, to que the Chronicles of the Kings,—narratives of the regular pretend to interpret, to que the chronicles of the Kings,—narratives of the regular pretend to interpret, to que the chronicles of the Kings,—narratives of the regular pretend to interpret, to que the chronicles of the Kings,—narratives of the regular pretend to interpret, to que the chronicles of the Kings,—narratives of the regular pretend to interpret, to que the chronicles of the Kings,—narratives of the regular pretend to interpret, to que the chronicles of the Kings,—narratives of the regular pretend to interpret, to que the chronicles of the Kings,—narratives of the regular pretend to interpret, to que the chronicles of the Kings,—narratives of the regular pretend to interpret, to que the chronicles of the Kings,—narratives of the regular pretend to interpret, to que the chronicles of the Kings,—narratives of the regular pretend to interpret p principle of virtue and morality, and the medication of general depravity,—this opens to our view a deeper gulf of human guilt than even the records of Scripture supply, or the imagination could have conceived.—Such was Voltaire; a man whose private life was defiled by the grossest immorality, and whose heart burned with such a demoniacal hatred of Htm who is the continual proper to make it good. It is like building upon a false foundation, which continually stands in need of Auton, Viviers, Orleans, Lydda, Babylon, &c. In the actions of King David and King Solomon, Kings of the commission to the Apostles, whatever its meaning of Salem, types of the Saviour Himself, the King of the great authorities and private life was denoted as substantial building and three is nothing hollow and upon a true and solid foundation: for saving the great authorities and perverse; and life is to be esteemed long or short, now in proportion it may bear to eternity (which from any mistake in such a matter, and how great an appropriate it is plain and open, fears and proportion it may bear to eternity (which from any mistake in such a matter, and how great an appropriate it is plain and open, fears and proportion it may bear to eternity (which from any mistake in such a matter, and how great an appropriate it is plain and open, fears and proportion it may bear to eternity (which from any mistake in such a matter, and how great an appropriate it is plain and open, fears and proportion it may bear to eternity (which from any mistake in such a matter, and how great an appropriate it is plain and open, fears and proportion it may bear to eternity (which from any proportion it may bear to eternity (which from any mistake in such a matter, and how great an appropriate it is plain and open, fears and proportion it may bear to eternity of hour and the church of the commission to the Church of the commission to the Church of the commission to the Church of th of general depravity,—this opens to our view a deeper of general depravity and came down from heaven and voluntarily sacrificed Condillac, De Leire, Morrelet, Terray, Marsy, &c., ciples and precepts for training in a religious way, the no discovery of which the crafty man is always in would be equally none at all, though it were protracted himself on the cross for the salvation of sinners, that he adopted as his watch-word on all occasions those award "Ecrasez l'infame!"—Cruent are unhappily but too well known as connected with infidelity. Numbers of Jabobin and infidel priests which existed in them. They sought first, even in their buildings, the kingdom of God, and His right-were also found in Italy, Spain, and other parts of their buildings, the kingdom of God, and His right-were also found in Italy, Spain, and how exactly that finds himself be just sufficient for the purposes of such a state as that is, "Crush Christ; crush the Christian religion!" the Continent. The majority, however, of the Roman to be found out; and, whilst he takes it for granted our present life is, of discipline and probation. There Such was the language and the feeling of that organ
clergy throughout Europe retained their faith, and, given to Moses on Mount Sinai, derived from God, that he makes fools of others, he renders himself must be a certain length of time, the precise measure century associated in the impious attempt to subvert for the name of Christ, evinced an increased measure Instantly the houses of God became conspicuous for the promises and the threatenings of the gospel, joined.

Add to all this, that sincerity is the most compentheir dignity and awe-inspiring aspect. And the dious wisdom, and an excellent instrument for the with the experience which every man's life affords of Voltaire was received with a sort of popular tri
Voltaire was received with a sort of popular tri
public worship of God was conducted with decent speedy dispatch of business; it creates confidence in God's power and providence—of the instability and of some unbelievers; but the works of Herbert and umph at Paris in 1778; but very shortly after, this splendour in some places,—with comeliness every-Bolingbroke, of Collins and Tindal, had produced lit- enemy of God and man expired in the most dreadful where. Our globe, in point of beautiful architectural tle effect on the good sense and religious principles of objects, owes at least as much to the divinely authorities it is like theading in a plain beaten road, which, if at all, this state of experience, joined with the effect on the good sense and religious principles of the English nation. The clergy effectually exposed their errors, and they became the objects of nonular their errors, and they became the objects of nonular their errors, and they became the objects of nonular their errors, and they became the objects of nonular their errors and they became the objects of nonular their errors and they became the objects of nonular their errors and they became the objects of nonular their errors and they became the objects of nonular the most dread that the most dread that not long survive him; but the seed which they had sown was soon to produce its bitter fruit.

The clergy effectually exposed to the divinely authorized Temple of Solomon, as to any thing. We know which, if at all, this state of experience, joined with future hopes and fears, must produce certain measure of time, within the seripture record: absolution or sins by man we now which, if at all, this state of experience, joined with future hopes and fears, must produce certain described in the most dread i All religious and all moral principles being now exbeen erected in several places, e. g., in Samaria and in word, whatsoever convenience may be thought to be
If, in all that time, no effect is wrought, the impeditinguished, and every passion of man's nature being Egypt. And after the introduction of the Christian in falsehood and dissimulation, it is soon over; but ment can only have arisen from incurable self-will and Voltaire was born in Paris in 1694, and lived to left without control, human society perished amidst Church every province of Christendom was looked the inconvenience of it is perpetual, because it brings obstinacy. If the ordinary period of life be more than the age of eighty-four, dying in the year 1778. He the horrors of the French Revolution of 1789.— upon as a miniature Judæa. "Our Zion," "our a man under an everlasting jealousy and suspicion, so is precisely sufficient for this trial and cultivation of was endowed with great natural abilities, quickness, Amidst rebellion, anarchy, plunder, desolation, famine, Jerusalem," became familiar Christian terms in every that he is not believed when he speaks truth, nor the character, those characters which shall show themmassacre, and every imaginable evil, the reign of infiDiocese. Judæa, God's Holy Land, was the model trusted, when perhaps he means honestly. When a selves incorrigibly bad, will have no claim upon the and a pointed, easy, and fluent style, which was unreand a pointed, easy, and fluent style, which was unredelity commenced. The worship and ministry of of every provincial Church. Had God's people of man hath once forfeited the reputation of his integrijustice or the goodness of God, to abridge the time of strained by any principle of truth or decency. While

Christianity were proscribed, and God was no longer old, their one splendid Temple, so aptly called by ty, he is set fast, and nothing will then serve his turn, their existence in misery, so that it may bear some that his preceptor one day said to him, "Unfortunate of bishops and priest hastening to the infidel assembly it, but somewhat resembling it, throughout the whole young man, at some future time you will become the lister and proclaiming themselves no longer believes. Qualities are not to be measured by duration:

And I have often thought, that God nath in great lives. Qualities are not to be measured by duration:

wisdom hid from men of false and dishonest minds they bear no more relation to it than they do to space. standard bearer of infidelity." After he had left college, he associated only with persons of infamous morals: and having nublished some infidel opinions.

Trance, casting from them the ensigns of their ministry, and proclaiming themselves no longer believers in God. The Roman Church, scourged for her sins, and having nublished some infidel opinions.

The Roman Church, scourged for her sins, and having nublished some infidel opinions.

The batefulness of their ministry, and proclaiming themselves no longer believers and the reading of the Law, in all the towns and villages?—then, the Christians argued, we must have prosperity even of our worldly affairs: these men are internal quality of evil: by that its ill-deservings are blinded by their covetonsness and ambition that lege, he associated only with persons of infamous morning published some infidel opinions, and especially for that spirit of pride which resists all our visible places of worship every where for the consolidation that to be measured,—not by the narrowness of the limits, which gave offence to the ruling powers of France, he which gave offence to the ruling powers of France, he ithey cannot look beyond a present advantage; nor either of time or place, within which the good proviretired to England, where he became acquainted with pope despoiled of his territories, and the captive of forbear to seize upon it, though by ways never so in-

I proceed next to the consideration of another fa- greeting the eye from afar? That was a day boding lawful means.

"Os homini sublime dedit, cœlumque tueri."

## ADVANTAGES OF SINCERITY. (From a sermon by Archbishop Tillotson.)

several unbelievers like himself. Here he formed his

Buonaparte; her revenues plundered in France and theretity of the Province, to embody there, and to redirect; they cannot see so far as to the remote conclusion. resolution to destroy Christianity; and on his return

Italy; her monasteries suppressed; her bishops dripresent there, in a worthy manner, before the eyes of a steady integrity, and the vast benefit

If, on any ground, it were safe to indulge a hope to Paris, in 1730, he made no secret of his design ven from their sees into exile, or dying beneath the all, the Christianity of the whole Province. Thus in that the suffering of the wicked may have an end, it and his hopes. "I am weary," he would say, "of guillotine; her clergy perishing by the hand of the every region sprung up noble Temples, whose suchearing people say that twelve men were sufficient to executioner, or by more wholesale massacre. She hearing people say that twelve men were sufficient to executioner, or by more wholesale massacre. She enough to discern this, they would be honest, out of Origen, and by other eminent examples of learning and every region sprung up noble Temples, whose successors, in some instances more noble than their predecessor, still in undecayed majesty exist—"everlasting piles" as the poet calls them—

"Types of the spiritual Church which God hath reared."

Do there not at this moment rise up before us amidst

"Types of the providence hath hid this truest of the Divine Providence hath hid this truest of the Divine Providence hath hid this truest of the Swinch I was a last.—

Were but this sort of men wise and clear sighted enough to discern this, they would be upon the principle adopted by the great zed shall be saved." Nay, in the first and second instance, it is not even "whomsoever," but "whatsoever," but "whotsoever," but "whotsoever establish Christianity. I will prove that one may sufbeheld faith vanishing away, and a generation of men
are stablish Christianity. I will prove that one may sufbeheld faith vanishing away, and a generation of men
are stablish Christianity. I will prove that one may sufbeheld faith vanishing away, and a generation of men
are stablish Christianity. I will prove that one may sufbeheld faith vanishing away, and a generation of men
are stablish Christianity. I will prove that one may sufbeheld faith vanishing away, and a generation of men
are stablish Christianity. I will prove that one may sufbeheld faith vanishing away, and a generation of men
are stablish Christianity. I will prove that one may sufare stablish Christianity. I will prove that one may sufbeheld faith vanishing away, and a generation of men
are stablish Christianity. I will prove that one may sufare stablish Christianity. I will prove that one may s Do there not at this moment rise up before us amidst justice of the Divine Providence hath hid this truest insufficient, and end, after a long course of ages, in the the memories of our native land this day, her an- point of wisdom from their eyes, that bad men might reformation of the worst characters. But the princicient cities, with their stately cathedrals looming not be upon equal terms with the just and upright, ple that this effect is possible—that the heart may be

## ETERNAL PUNISHMENT. (From Bishop Horsley's Sermon.)

The question concerning the eternity of punishment meaning of the written word. The question concernhave of the Divine character, it never can be proved that the scheme of eternal punishment is unworthy of

awful to contemplate the excess of wickedness at which upon the Body of Christ; such indeed is even the and confidence in him, which is an unspeakable adthese men had arrived. The history of this time recase to a very great extent now, without the prevalates, that "above all the adepts did a fiend named lence of persecution; but all these possibilities and lence of persecution; but all these possibilities are lence of persecution; but all the persecution is the persecution of Condorcet hate the Son of God. At the very name realities, do not render it at all the less a principle of and watch himself carefully, that he do not contradict righteous are to be preserved from falling from their of the Deity the monster raged! And it appeared as Christian men, that all things ought to be done "de-his own pretence; for he acts an unnatural part, and future state of glory?—That they shall not fall, we if he wished to revenge on Heaven the heart it had given him." Infidelity had widely spread among the given him." Infidelity had widely spread among the και κατα ταξιν, i. e., with gracefulness and attention upon himself. Truth-always lies uppermost, and if a by what means is the security of their state to be efgiven him." Infidelity had widely spread among the και κατα ταξιν, i. e., with gracefulness and attention upon himself. Truth always lies uppermost, and if a by what means is the security of their state to be efhigher orders; it was now to be disseminated amongst to convenience; according to fixed and settled order, man do not carefully attend, he will be apt to bolt it fected?—Unquestionably by the influence of moral higher orders; it was now to be disseminated amongst to convenience; according to nxed and settled order, the lowest. Infidel and blasphemous tracts were printed in myriads, and circulated profusely in all litary precision. Because Christians once, during to nxed and settled order, man do not carefully attend, ne will be applied or nxed and settled order, man do not carefully attend, ne will be applied or nxed and settled order, man do not carefully attend, ne will be applied or nxed and settled order, man do not carefully attend, ne will be applied or nxed and settled order, man do not carefully attend, ne will be applied or nxed and settled order, man do not carefully attend, ne will be applied or nxed and settled order, man do not carefully attend, ne will be applied or nxed and settled order, man do not carefully attend, ne will be applied or nxed and settled order, man do not carefully attend, ne will be applied or nxed and settled order, man do not carefully attend, ne will be applied or nxed and settled order, order or nxed and settled order, order order or nxed and settled order.

It will have been seen that in a former part of the Sermon Dr. Pusey acknowledges the absence of any direct order. the lowest. Infidel and blasphemous tracts were printed in myriads, and circulated profusely in all parts. Diderot and D'Alembert disputed on Christianity in the coffe rooms of Paria; and the presented advocate of Christianity took care always to be decayes, and in woods,—because once their priesthood caves, and in woods,—because once their priesthood more make excuses afterwards, for any thing he hath the casiest in dense and in woods,—because once their priesthood more make excuses afterwards, for any thing he hath the casiest in the world; because he follows nature, and so lar motives may be the fittest for the purpose? Who caves, and in woods,—because once their priesthood more make excuses afterwards, for any thing he hath the casiest in the world; because the follows nature, and so lar motives may be the fittest for the purpose? Who caves, and in woods,—because once their priesthood were undistinguishable from the rest of the community in the like way restrainty to the control of the community in the like way restrainty to the control of the community in the like way restrainty to the control of the community in the like way restrainty to the control of the control o It is lamentable to add, that the clergy of the Roman communion were not universally to be found on many communion were not universally to be found on many communion were not universally to be found on the rest of the communion were not universally to which God sometimes permits his enemies to proceed. One can hardly imagine that any human being in his senses, born in a Christian land, and who had in his senses, born in a Christian land been baptised and educated in a Christian Church, been baptised and educated in a Christian Church, could be so far transported by his passions as to decould be so far transp clare himself the enemy of Jesus Christ! The heart with reference to France, that the enemies of the it immediately began to act upon the principle laid contradict at one time what he said at another: but is unworthy of the Divine character,—since there is trembles at the very notion of such blasphemy. But Church possessed themselves of its avenues, to predown in the New Testament, that whatsoever was truth is always consistent with itself, and needs nothing proof that it is inconsistent either with the natural

> those we have to deal with, saves the labour of many vanity of all worldly enjoyments,—there must, in the bye ways, in which men often lose themselves. In a of improvement in moral wisdom and in virtuous habit. sent of all classes of believers; though there have been

above each, and their many lesser houses of God, and serve their own wicked designs by honest and reclaimed by force, is at best precarious; and the only

merely the Gallican or Roman doctrine which was short life, not the rearing up of a few edifices here and cripts of the religious home-scenes of the father-land.

It is the observation of Solomon, (Prov. xii. 19.)

-the Judge is at the door; let us watch, therefore, and pray,"-watch over ourselves, and pray for the succours of God's grace, that we may be able to stand before the Son of Man. Nor shall vigilance and prayer be ineffectual. On the incorrigible and perverse,-on those who mock at God's threatenings, and

#### PUBLIC WORSHIP. (From Morris' National Press.)

It is sometimes said, in extenuation of the neglect of public worship, that the time abstracted therefrom It cannot be proved that this scheme is inconsis- is not lost, but spent in religious reading, devotion, tent with his natural perfections, -his essential good- and other duties adapted to the sanctity of the Lord's conferred respectability on the book, while all its other gave shelter to the Church of Christ, and that not much more, to God, who searcheth and seeth our may equally belong to the character of essential good-quisition of public worship, and the special divine articles teemed with the most dreadful impiety and always the same loft or upper chamber, but moveably hearts; so that upon all accounts sincerity is true ness; and thus, as virtue in itself, and for its own sake, promises made to it, urge a claim upon him which he from house to house;—and were there a necessity, wisdom. Particularly as to the affairs of this world, must be the object of God's love and favour, so, in-Infidelity now rapidly spread through France, and such again might be the case; even as we ourselves integrity hath many advantages over all the fine and curable vice, in itself, and for its own sake, may be the ral of the crowned heads were more or less favourable. the present moment the Sacraments of Christ are disthe plainer and easier, much the safer and more secure

Again, it cannot be proved that the scheme of eter
The community has a claim upon him for his good The Empress of Russia, the Kings of Prussia, Denpensed week by week in barns it may be, and humble way of dealing in the world; it hath less of trouble all punishment is inconsistent with the relative per
all of the crowned neads were more or less ravourable. The principle on which he acts in neglectmark, Poland, Sweden, and all the princes of Ger-sheds. But those are happier spots, yielding a more and difficulty, of entanglement and perplexity, of fections of the Deity—with those attributes which are ing public worship, is one which would in its consemany, were either admirers of Voltaire or avowed inworthy honour to Christianity, and representing it
danger and hazard in it; it is the shortest and neardisplayed in his dealings with the rational part of his
quences be altogether destructive of such worship. fidels. The abominable licentiousness of the court of more as it was intended to be seen of men, where, as est way to our end, carrying us thither in a straight creation: for who is he that shall determine in what What is the privilege of one in this matter is the pri-France assisted the conspiracy: the French ministry, among ourselves, God is pleased to choose durable and line, and will hold out and last longest. The nets of proportions the attributes of justice and mercy, fortainted with infidelity, refused to put the laws in force more comely places to fix His Name is, and to dwell.

The neis of deceit and cunning do continually grow weaker and bearance and severity, ought to be mixed up in the religious duties at home, so can others. In every for the suppression of blasphemous, infidel, and imAgain, we know, time was, when the priesthood of less effectual and serviceable to them; whereas incharacter of the Supreme Governor of the universe?

View of it, in itself and its consequences, the wilful moral publications, which now issued in a flood from Christ's Church were not outwardly and visibly known tegrity gains strength by use, and the more and longer Nor can it be proved that eternal punishment is inneglect of public worship must present itself to the the press. The most eminent scientific men, and the from the rest of the Christian body by any peculiar any man practiseth it, the greater service it does him, consistent with the schemes of God's moral governmest pepular writers of France, such as Buffon, Laornament or dress,—and such again might be the case,
by confirming his reputation, and encouraging those
ment: for who can define the extent of that governsive to God, and dangerous in its influence on indilande, Marmontel, Rousseau, were unbelievers. It is were persecution and degradation again to return with whom he hath to do, to repose the greater trust ment? Who among the sons of men hath an exact vidual character, and on the welfare of Society and

It is not stated how much of this sentence is St. Tatian's,

baptized,—and a specified form, namely, the words to be used in baptizing. There is nothing of this exactness about the supposed power of forgiveness by the Church. of the ministry, and how exactly that order, and the terms of their apointment must be defined and secured, that the pardon of men's sins might not be risked by any invalidity in their commission who pronounced it,—considering these things, there is no religious ordinance about which rules admitting neither of dispute nor doubt were more required, and yet in all the Scriptures there is not a single direction about it.

Again, Baptism is a rite that accompanies the Gospel discrepancies of opinion as to the age at which it should be administered, and as to the inward grace accompanybe administered, and as to the inward grace accompanying it, yet no disagreement has ever appeared as to the rite itself,—so convinced have all men been of its essential character, and of its divine institution. Contrast with this the practice even of the early Church as to absolution, at a period too when the nature of the commission given to the Apostles must have been well understood, and such a power as fargiving sine of programming them. and such a power as forgiving sins, or prononneing them forgiven, was not likely to be forgotten or laid aside,— and the only absolving heard of is the remission of the

or corrupted afterwards.

Again, Christ's words are not, or at least do not read like, a positive command to remit or retain sins: there is a contingent tone about them very different from the clear decided command—"Go ye and teach all nations, baptizing them in the name of the Father, and of the Son, the sanction and approval of God. Even the last and strongest worded instance, "whosesoever sins ye remit," &c., is not a command as if worded—Remit ye men's sins—but seems to imply, whenever ye remit men's sins, or whatever men's sins ye remit or retain, the Spirit of God shall guide your decisions aright. This does not come up to the character of a perpetual provision, for the universal need which all men have of God's forgiveness, both before their terms. both before baptism and after; it rather bears the appearance of a precept for some emergencies, when they would be required to exercise their highest auth

I cannot but conclude, therefore, that the Professor's inference that if the one ordinance, Baptism, then the other also, the forgiveness, was committed to the Church, is not borne out either by the words of Scripture, or by any apparent analogy in the two things.

I think I have now noticed all that may be considered

many exceptionable points about the sermon which I will not task the patience of your readers by enlarging upon. To all who have had an opportunity of perusing Dr. marked out for destruction. In the latter part of his there, which did not exist before, but the erection of are being transferred to every corner of the globe "The lip of truth is established forever: but a lying seated on the throne, and their place shall be no more giving the sins of the penitent;" by degrees it is spoken

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