# e Ehurch,

## "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.

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## Original Poetry.

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For the Church. THE CENTURION'S TESTIMONY.

The sixth hour came, and Darkness kept Watch o'er the world while Nature wept; And the sun withdrew his glorious eye As loth to behold the Saviour die.

And blackness o'erspread the ghastly crowd, Clothing the heav'ns in its murky shroud; And the temple's vail in the midst was rent, And thunders mutter'd their loud lament.

Tho' stirr'd no breath of the winged wind, Calvary's top dense clouds enshrin'd, That, sullen, sweeping in wide array, Stamp'd fun'ral night on the brow of day.

Uproll'd the earthquake its crushing waves, And roar'd the rocks from their rifted caves; And a dismal cry o'er creation went, As sicken'd with horror each element.

Below-where slept the dead in the tomb-Shot a mingled ray-half light and half gloom,-And the grave half unlock'd its embrace that hour, And, groaning, confess'd its victor's power.

Deeply, O Earth! did thy centre shake, When his dying words the Saviour spake; When his agoniz'd prayer, ascending above, To his Father commended his soul in love.

Stern stood a rugged soldier near, Nor trembled when all gave signs of fear; And quail'd at his brow that shudd'ring band O'er which his spirit held high command :

And when that soldier "saw what was done,"-The frowning heav'ns-the darkened sun,-His spirit was touch'd with tender ruth, And well he witness'd-tho' late-to the truth.

And the words that rough centurion spake Bid echoes in hearts of beholders wake; And thousands thought-as they homeward trod-"Truly this man was the Son of God!"

#### DANTE.\*

J. H.

There have been four great ages of Literature in Italy. The Augustan age,-the revival of learningthe age of Leo X .- and, finally, that which may be said to have closed with Alfieri. The second of these periods shone brightly with the greatness of three men rarely to be paralleled-Dante, Petrarca, and Boccaccio. They as it were created the language and literature of modern Italy, for they stamped the impress of their own mighty intellect upon the age, and no lapse of time will ever efface the impression. Of this glorious trio, DANTE stands pre-eminent in greatness. The most sublime, the most singular, the most astonishing poet of continental Europe, he is indeed unapproached, and perhaps unapproachable. It is probable that there were never more than three poets whose powers were equally stupendous with those of Dante-Homer, Shakspeare, and Milton; and of these, only Shakspeare ventured to take such daring liberties, to commit such egregious extravagances. They lived when invention was young, when And his versification is like his imagination: his lines genius was unfettered by rule: they gave the reins to their imaginations, and well it is that they did. They created-later ages could correct. The character and station of Dante breathe forth in every line of his poetry ;--proud, yet gentle, and kindhearted ; lofty, and dignified, yet simple and unadorned : born noble, he possessed that elevation of mind which art in vain endeavours to imitate, which education cannot produce, and which Nature, alone capable, bestows on so few. The stern integrity of his public character in an arduous and truly difficult station, amidst tumults within and hostilities without; the ardent and undying affection he bore to his ungrateful country; and the high talent he displayed, as a statesman, would alone give him a place among the greatest names of Europe. As a scholar, his attainments were extraordinary; he was profoundly skilled in the Latin, French, Provençal, and Italian languages; metaphysics, the mathematics, and natural philosophy, he cultivated with no common success; and he was both deeply and extensively read in history. and after such preparations, what poet but Dante would His learning, his public life, his varied talents, and, above all, the almost supernatural genius displayed in his great work, the Divina Comedia, invest the character of Dante with a great deal of the wonderful, and produce a more than usual veneration in the mind that contemplates him. It is as a literary man, as a reviewer of learning, that the following pages will exhibit him .--Before his time no Italian writers of any eminence appeared. Brunetto Latini, his tutor, had indeed written his Tesoretto, which Dante commends; but if we read the work itself, we shall be at once convinced that Dante's opinion was prejudiced by the esteem with which he regarded his quondam instructor; and the to the philosophy of Dante. It is well known that immodern reader who, without such associations, peruses it, will unhesitatingly pronounce it to be certainly a liteworthy of the serious attention of later times. Dante, then, was the first, and, like Homer, unquestake to imagine that the Divina Comedia is not popular in Italy: there is no book more read; and since the death of its illustrious author, its acceptance among his countrymen has not ceased to advance. Milton, indeed, we may say, is not popular in England; Milton is too lofty, too sublime for the present day; and, although every one buys Milton's works, there are comparatively few that read them. They require a pure taste and a somewhat vigorous mind; and the novels of fashionable life, songs, tales, and sentimental effusions, suit better the enervated mental powers of ordinary readers. But Italians quote Dante, read, mark, learn, and inwardly digest him; and this is one of the best signs of the times among them. The mind that can rejoice in the pure and lofty atmosphere of such poetry cannot be very diseased. Probably the nature of the work itself is more calculated for popularity. It is generally known that the Divina Comedia is a narrative of a vision, in which the writer proceeds through the world of spirits. parts of the poem, Dante meets with Virgil, who being commissioned by a celestial spirit, conducts him through the infernal regions, points out to him the most remarkable among the damned, and the pains and tortures of

the poem; and in speaking of this I wish it to be parti- the earth. The second a smaller onecularly understood that I speak solely of the Italian; for there has never yet in any language of Europe been a translation that can in the slightest degree give a full The third yet smaller, and so on until the nine circles idea of the original. No French writer has attempted of the infernal region terminate in a point where there it; I have seen two Spanish versions, but both decided is what he calls a "pozzo." When Virgil and Dante failures; and am told that the same is the case with re- arrived at this central pozzo, Virgil observes that here gard to the Germans, in which language, however, I is the centre of the earth, and points out to Dante a cohave never seen Dante. We have three or four in En- lossal figure, viz. Lucifer. When they come to this glish; Carey's is correct as to what Dante says, but not pozzo, Virgil plunges down head-foremost, his compaso exactly as to how he says it; and though Carey's nion does the same, and they come up on the other side poem be a very fine one, it is not the Divina Comedia in their natural position. Dante now looks again at the of Dante, but that of Carey. An attempt has been gigantic shape of Lucifer, and enquires why he has the lately made by Mr. Wright to restore something like the feet uppermost? Because, says Virgil, we have passed original stanza; but Mr. W. has taken Dante and the centre; "siamo al di là del centro;" and for the adorned him, served up the Divina Comedia in a painted same reason that the upper part of that figure appeared dish, and well sweetened it with sugar; he has changed in its natural position on the other side does the lower the slow, solemn, majestic march of the original, for a part appear inverted, "sotta sopra," on this; for the soft and elegant tender cadence, and has ornamented the massy and mighty portals of the "città dolente" with exquisitely framed columns of Corinthian architec- throwing themselves down the "pozzo" or well headture. The continuity, which is the distinguished cha- foremost, and coming up at theyther end in their natural racteristic of the Terza Rima, is sought for in vain in position. Thus the figure of sell is an inverted cone, translations. The severity of that mind which rejected according to Dante; and on the opposite side is another every ornament, which flung them behind it with disdain, of the same dimensions, the joints of the two cones as unworthy of its own grandeur, and unfit to be em- touching each other :---ployed in describing the fearful abode of demons and damned spirits, is not to be found save in minds similarly constituted. It is easy to make bald translations, He here says "laggiu," downwards; because, as to the but these are not poetry; and while, on the one hand, the words of the original must be faithfully kept in view, that which is on the other sile of the centre must be laying it up carefully, where he may be sure to fetch it. He sits the spirit of the original must, on the other hand, be never forgotten. Thus it is that this work should be read in the original or not at all; at least until some the centre; another proof that he knew the globular practises. sublimer bard shall arise and give us a suitable version. figure of the earth. And the arguments given above

out being powerfully affected; and this by his sublimity. | tion. Homer, Milton, Shakspeare, are equally (perhaps more) they produce on the mind. He who for the first time reads their works, if he previously is well acquainted with poetry, can figure to himself the emotions he will in the steps of the other chiefs of poetry-Dante stands of his religious sentiments, I subjoin the following trans- heaven with him.-Bishop Hall. by himself, none resembling him. His metre is so con- lation of a part of the Purgatory. After my remarks tinuous, that it is difficult to come to a full pause till upon other translators, I ought not to venture upon a the end of a canto. Hence his cantos are very short, line of such a poet; however, I clain no merits for mine never containing more than 150 lines, seldom more than other than giving the same metre, thoughts, and, as near 140. Throughout the whole of his work, there is an as I can, the words of the author. Dante speaks conevenness of execution not to be found in any other poet. cerning mortals in this life :---There are no bright flashes of genius-no coruscations of fancy-no pretty elegancies-no sweet delicious images. His genius neither shines nor sparkles; it glows; it is, to use the beautiful phrase of a modern critic, like the intense red glare of a heated furnace. are not melodious, but they are strong, majestic, harmo nious; though not sweet, they are never harsh. That he abounds with what we must call faults, extravagancies, absurdities, none can deny; but none, save those who have served a regular apprenticeship to critic-craft, could see these while reading the poem-it is only when we abstract the story from the poetry that they appear defects; and even then they are but spots in the sun: and many of those things which some ignorant critics call faults are really beauties. With the very first lines of this magnificent production you are lifted away from this world into a dim and misty state of existence; the undefined feelings of separation from living beings come over the soul with an appalling truth. As you proceed, the scene becomes more fearfully distinct, till the gates of the infernal regions stand before the mind's eye in awful reality. The howlings of the fiends-the sighs and wailings of the lost-the moanings, the distant roarings of the blasts of hell-strike the terrified ear; pass within and "tell the secrets of the prison-house?" But his powers were equal to the task. With a frightful minuteness we listen to the confessions of the damned, and the gibes, jests, and bitter taunts of the devils. These last make us laugh, in English or French-in the original, they make us shudder: and there is a fiendlike depth of satire-which may be paralleled in Goethe's Faust, or in the Deformed Transformed, but in no other place. Much of their solemnity is owing to the peculiarly inverted style, and continuous metre. mediately after his death, professorships were established in all the principal universities of Italy for the purpose of which the author had not even dreamed. Yet as a meditation. knowledge-much acquaintance with natural philosophy. His opinions on a metaphysical subject of difficult in-God, a thousand years are as one day, and one day as a all holy obedience! thousand years,-that the past and the future are alike have existed—and he sees the future, because to him sible is my interest in him? it is present. But this does not imply predestination: goes its image reflected on the water, but the ship does must often solicit our memory, and excite our practice, that, by is upon "all them that believe." not move because the reflection goes forward, but the this means, we may frequently renew the efficacy of this blessed the motion of the image depends; so the events of the this spiritual nourishment, and may be fed up to eternal life.

all. With many of these lost souls the poet has con- truth that the human mind can make. Let us turn to venly guardians, the presence of whom he doth as freely acknow- will break from them because they repented not, is a black robeversations, often turning upon the points of history al- his natural philosophy. I think it can be clearly proved ledge as if they were his sensible companions. He is well known its color the emblem of sin, and the badge of mourning—an immost lost in the obscurity of distance, and often on the that he understood the doctrine of gravitation. This I of the King of glory, for a daily suitor in the court of heaven: and proper one, in which sinners should be entreated to flee from the judgments of God. But philosophical and theological am aware is a startling proposition, but I think I shall none so welcome there as he. He accounts all his time lost that wrath to come? Or, will it be maintained that a robe of black is questions are usually solved by Virgil. The manner in be able to demonstrate its truth. In the first place, I falls beside his God, and can be no more weary of good thoughts more effectual to produce formalism, than the full suit of black, which hell, purgatory, and paradise are divided will be prove that he believed the earth to be a globe. The than of happiness. hereafter mentioned. Let us attend now to the style of first circle of hell he believes to be a vast space beneath

# Cosi discesi del cerchio primajo Giu nel secondo che men luogo cinghia.

waist of the figure is fixed in thecentre, "fitto nel centro." At the same time he gives a sinilar explanation of their

## Luogo è laggiu da Belzbú rimoto Tanto quanto la tombasi distende.

inhabitants on the surface, thecentre is downwards; so apparently downwards. Besides, he says that when it not to censure, but to learn; yet, speculation and knowledge is is morning on one side it is evening on the other side of the least drift of his labour. Nothing is his own but what he my sentiments are not changed."

I shall close these long and, I fear, tedious remarks

Then I-Oh master wherefore fear no they Lest the love which to this lost word descendeth Should shine on them with a less brillant ray, And grow less fervent as it more exendeth.

But he—because the end of your desing Is this low world where every blessing tendeth

To less-as after it are more conspiring. But if the love of that celestial sphee Drew upwards to its orb your hearts apiring, Unknown within your breasts would be such fear.

For the more share that influence from above,

Yet understand I not, said I. Oh Faher.

More brightly burneth that celestial lore.

And the more lift their minds to gloies there.

Thy words, which vainly while thou spk'st I strove,

Than the bright heaven, draws darknes even from light,

To love, as sparks flash from the buning brand.

Looks down and on its course more blessing poureth.

Sees most to love; and most that love will own,

A bright but borrowed radiance-not its own.

But still more doubt within my min. I gather. Then answered he, the mind that will clight

Its eye with earthly, shadowy object, rather

And that most infinite and all holy land

And the soul, as it nearer heavenward soareth, The God of love from where his gloies stand

And most the grace of him who reignsimploreth,

And the eye that most gazes on thethr

Which mirror'd in the holy mind dothmake

Thus far I tell-Reason thus far mayspeak;

But pray thou to thy Father, high, eternal,

That o'er thy darkened mind his beams may break

Sweep the dim vapours from the slumlering vale, And the sun looks down from his height supernal.

Even as the breezes, when the year is vernal,

Then on we went the mountain steep to scale.

in his "Prophecy of Dante."

That is above us doth us so incite

his heart to so meritorious a deliverer, and wrought a blessed union unspotted from the world. betwixt God and his soul. That union can no more be severed

from an humble and cheerful acquiescence in his munificent God. And now, as in a heavenly freedom, he pours out his soul into the bosom of the Almighty, in all faithful suits for himself and others, so he enjoys God in the blessing received, and returns all zealous praises to the Giver.

He comes reverently to the oracles of God, and brings not his eye, but his heart with him; not carelessly negligent in seeking to know the revealed will of his Maker, nor too busily inquisitive into his deep counsels; not too remiss in the letter, nor too peremptory in the sense: gladly comprehending what he may, and admiring what he cannot comprehend.

Doth God call for his ear, he goes awfully into the holy presence, and so hears as if he should now hear his last-catching every word that drops from the preacher's lips, ere it fall to the ground, and

Is he invited to God's feast, he hates to come in a foul and No man of taste and feeling can read this poet with- convince me that he understood the doctrine of gravita- slovenly dress; but trims up his soul so as may be fit for a heavenly death:guest. Neither doth he leave his stomach at home, cloyed with the world; but brings a sharp appetite with him, and so feeds as if sublime; but there is a great difference in the effect by noticing the religion and norality of this great poem. he meant to live for ever. All earthly delicacies are unsavoury to ject of confirmation. It is supposed to be a rite by which the Few, indeed, are there who come up to his standard of him in respect of that celestial manna. Shortly, he so eats and moral burden is taken off the shoulders of the sponsors, and transeither; for, as our Lord has observed, he that gathereth drinks as one that sees himself set at table with God and his angels; not with me straweth, so Dinte has placed in the first and rises and departs full of his Saviour; and, in the strength of long as these opinions and feelings relative to it, prevail in the probably feel, -- and he will do this correctly, save that circle of hell those whose lives, though free from vices, that meal, walks vigorously and cheerfully on towards his glory. minds of all parties, I say, in God's name let the rite, duly admihe will find them so much more powerful than he anti- were not actively employed for the glory of God and the Finally: as he well knows that he lives and moves, and hath nistered, be humbly received; but the subjects of it should be well cipated, he will be wrapped in ecstacy, in irresistible good of their fellow-creatures. Heretics he places in his being from God, so he refers his life, motions, and being, informed that by it they have not merely performed a duty, and enchantment. But he that has not read Dante in the hell, but not through bigotr, as may be perceived from wholly to God-so acting all things as if God did them by him, so far may have an easy conscience, but in addition, they have by original, can form no idea of the feelings he awakens. his mention of Saladin, Honer, Antonius, and other il- so using all things as one that enjoys God in them; and, in the it taken a strong and perpetual yoke upon their necks, in their Other poets have followed, though at humble distances, lustrious Pagans and Mahometans. But as a specimen mean time, so walking on earth that he doth, in a sort, carry his vow "to renounce the devil and all his works, the pomps and

#### CLERICAL ROBES.

From a Tract recently published by the Rev. Mr. Cuming, Rector of St. Andrew's Church, Ann Arbor, Michigan.

One of the peculiarities by which we are distinguished, from most other denominations of protestants, consists in the dresses worn by our clergy. As my object is to prove that all things appertaining to the church have been appointed and arranged with nisters of the altar should be clothed, while in the discharge of things to remembrance, and who knows how much grace may be holy functions, in other than their ordinary attire. The subject received during the performance of the ceremony, and especially by requires me to proceed immediately to explain the object of this having a holy man's hands laid on your head, and the blessing and peculiarity of the church. purest white. Is this done for the purpose of vain display, to fix thing of which few would think, viz. that not having had the opattention upon the individual, the man, by whom it is assumed? portunity of being confirmed when I had arrived at that age in By no means. It is that you may now lose sight, as it were, of which I had an ecclesiastical right to receive it.\* I was determined him in his personal character, and of all his imperfections and un- not to be without it, and therefore went and RECEIVED CONFIRworthiness, and consider the office he fills, and the qualifications you should possess. We come to "worship, and fall down, and kneel before the Lord our Maker." White is the emblem of sincerity year 1782, by that very holy man Dr. Lewis Bagot, then Bishop and purity. When then, we stand before you in our robe of white, let this preach to you that it is not a *formal* worship, but that of a sincere heart the church expects you now to offer; that blessed are the pure in heart, for only they shall see God; that if your prayers are to go up with acceptance before God, not only must "your righteousness be as clear as the light, and your just dealing as the noon-day;" not only must your conduct be irreproachable in the sight of men, but also that you must possess honesty of intention, a love of truth, an unfeigned desire for the grace by which alone you can lead a godly life. More than this may you learn from seeing the minister in his robe of white. By this you are reminded how those made kings I may just observe, in conclusion. that Lord Byron and priests unto God in the temple not made with hands, will aphas exquisitely translated the story of Francesca di Ripear,-says our Lord, "blessed is he that watcheth and keepeth | jects] now went on with much fervour, neither could I dissuade mini, from the fifth canto of the Inferno, and has given his garments. He shall walk with me in white. He that over- it, though using, according to the instructions I had from the King us a correct and beautiful imitation of the great Tuscan cometh, the same shall be clothed in raiment of white." (Rev. my master, [James I.] many arguments for that purpose. I was iii. 4. 5.) Was it not "clothed in white robes that St. John told often, that if the Reformation in France had been like that But we must not close the subject without adverting FEELINGS AFTER RECEIVING THE SACRAMENT. beheld a multitude that no man could number, standing before the throne of God?" (Rev. vii. 9.)—And did not the apocalyptic elder say unto him, these have washed their robes and made holidays in the memory of saints, music in churches, and divers The devout soul hath thus supped in heaven; and returns home; them white in the blood of the Lamb?" (Rev. vii. 13.) Alas! other testimonies, both of glorifying God and giving honour and rary curiosity, but altogether devoid of poetry and unprofessors and students made discoveries in his works and use, there remains a digestion of this celestial food, by holy any one who hopes hereafter to be clothed in white and numbered such a rash and violent Reformation as theirs was, ought by no with the saints in everlasting glory, should be offended because the means to be approved ; whereunto I answered, that, though the tionably the greatest poet of his country. It is a mis- philosopher, he is well worth studying. We find in his And now it thinks, oh, what a blessing have I received to day! church, not content with constantly praying that our hearts may causes of departing from the Church of Rome were taught and works much and deep mathematical and metaphysical no less than my Lord Jesus, with all his merits; and in, and with be clean within us, and preaching to us to cultivate purity, even delivered by many sober and modest persons, yet that the Reforhim, the assurance of the remission of all sins, and everlasting clothes her ministers in garments designed to help us to remember mation in great part was acted by the common people, whereas salvation. How happy am I, if I be not wanting to God and the important lesson! Alas! that any one can entertain preju- ours began at the Prince of State, and therefore was more modevestigation, viz., the foreknowledge of God, will be inte- myself! How unworthy shall I be, if I do not strive to answer dices against what is designed to promote so holy an end. And rate; which reason I found did not displease them : I added furresting to the reader. He intimates that we know, with this love of my God and Saviour, in all hearty affection, and in alas! that any one should be so ignorant, as not to know, that ther then, that the Reformed Religion in France would easily cannot be a "rag of popery," which as a warrant for its use, has | enough admit an Hierarchy, if they had sufficient means among And now, after this holy repast, how do I feel myself? What the command of God himself, given as far back as the days of them to maintain it, and that if their churches were as fair as those present to him, who is from eternity to eternity, "all strength, what advantage hath my faith gotten? How much am Aaron, when he prohibited the priests from ministering before which the Roman Catholies had, they would use the more detimes with him are one eternal now,"-he can alter or I nearer to heaven than before? How much faster hold have J him save in the linen Ephod, which was worn by Fathers, Con- cent sorts of rites and ceremonies, and together like well of organs abolish the past; if he pleases, can cause it never to taken of my blessed Redeemer? How much more firm and sen- fessors, and Martyrs in the Christian Church in her ancient and and quires of singers, rather than make a breach or schism on that purest days; and which, moreover, all the time we gaze upon it occasion; as for holidays I doubted not but the principal persons, Neither are these thoughts and this examination the work of the preaches to us of that unsullied righteousness the saints must have, and ministers of their religion would approve it much better than for as the ship sailing over a glassy sea has wherever it next instant only; but they are such as dwell upon the heart, and and which they can find only in Christ Jesus, but which, however, the common people, who, being labourers and artisans for the reflection proceeds because of the ship's motion, on which sacrament; and our souls may batten down more and more with And what then? This change is not made until the prescribed, the [Reformed] Religion had been very cautious to make the Roordinary devotions are over, and he is about to ascend the pulpit to man Catholic priests, if not better, yet at least more wary in their future are, as it were, reflected in the mind of the Deity, A devout man is he that ever sees the Invisible, and ever trem- discharge his duty as "a preacher of righteousness," an "ambassa- lives and actions; it being evident that, since the Reformation because they happen-for to him the future is always bleth before that God he sees; that walks ever, here on earth, dor" entrusted with a message from God to a sinful, dying race. began among those of the [Reformed] Religion, the Roman Ca-After an introduction, which is one of the most sublime present: but they do not happen because he sees them. with the God of heaven, and still adores that Majesty with whom And is black an unsuitable dress in which one so commissioned themselves, and abated not only There is great depth and sound philosophy in this; it he converses, that confers hourly with the God of spirits, in his should be arrayed? In ancient times, God not unfrequently much of their power they usurped over Laics, but were more pious is, in fact, the only theory which reconciles the free own language, yet so as no familiarity can abate of his awe, nor directed his messengers to cover themselves with sack cloth, for and continent than formerly. Lastly that those of the [Reformed] agency of man with the absolute government of God. fear abate aught of his love; to whom the gates of heaven are ever the purpose more effectually of arresting attention. When, then, Religion acknowledged solely the King's authority in government We are incapable of understanding the manner of exis- open, that he may go in at pleasure to the throne of his grace, the dreadful effects of sin are to be described, transgressors to be of all affairs, whereas the other side held the Regal power, not

almost always, if not invariably, used by those who eschew the

His bosom is no harbour for any known evil; and it is a ques- former? Alas! my brethren, how few seem conscious, that, though tion whether he more abhors sin or hell. His care is to entertain they strain at a gnat, they are swallowing a camel! How often, God in a clear and free heart; and therefore, he thrusts the world while objecting to the rites, ceremonies, forms, appendages of out of doors, and humbly beseeches God to welcome himself to his religion, observed expressly for spiritual edification; and which, own. He is truly dejected and vile in his own eyes, nothing but when their design is considered, reason will admit are decent and hell is lower than he. Every of his slips are heinous, every trespass appropriate, may we be indulging a censorious or self-righteous is aggravated to rebellion. The glory and favours of God heighten spirit, and, in the sight of God, be formalists of the most odious his humiliation. He hath looked down to the bottomless deep, character! Let the white robe in which the minister is arrayed and seen, with horror, what he deserved to feel everlastingly. His when he officiates in the desk, or at the altar, admonish us to be cries have been as strong as his fears just; and he hath found more candid, to aim at greater purity of heart. Let the black mercy more ready to rescue him than he could importunate. His robe in which he stands before us in the pulpit warn us of what hand could not be so soon put forth as his Saviour's for deliverance. | will be the end of those who profess they know God, but in works The sense of this mercy hath raised him to an unspeakable joy, deny him : whenever and wherever beheld, serve to help us more to a most fervent love of so dear a Redeemer. That love hath knit | resolutely to struggle to overcome prejudice, and to keep ourselves

# A WESLEYAN'S VIEWS OF CONFIRMATION.

In the first volume of the life of Dr. Clarke, as published at the Methodist Conference office in New York, in 1833, page 94, the Dr. gives the following account of his own confirmation

"It was at this time that the Bishop of Bristol held a Confirmation in the Collegiate Church. I had never been confirmed, and as I had a high respect for all the rites and ceremonies of the Church, I wished to embrace this opportunity to get the blessing of that amiable and apostolic looking prelate, Dr. Lewis Bagot. I asked permission; several of the preacher's sons went with me, and I felt much satisfaction in this ordinance; to me it was very solemn, and the whole was well conducted. Mrs. S., who was a Presbyterian, pitied my being so long 'held in the oldness of the letter.' I have lived nearly forty years since, and upon this point

Again in the third volume of the same work, page 123, is the following letter, written by Dr. Clarke, only two years before his

#### Hayden Hall, June, 1830.

Dear Mrs. Wilkinson,-You wish for my opinion on the subferred to those shoulders to which it properly belongs. Now, as vanities of this wicked world, and all the sinful lusts of the flesh, and that they should keep God's holy will and commandments, and walk in the same all the days of their lives." This is no ordinary obligation. This they solemnly take on them when they come to be confirmed, and by the act they come under a new and perpetual covenant to give themselves wholly to God, that they may have a thorough 'death unto sin,' and a complete 'new birth unto righteousness.' Should any young person say, if all this is comprised in being confirmed, then I will not be confirmed at all, I answer you are bound to all this by your profession of Christianspecial reference to edification, I will not take up your time in ity; so that confirmed, or not confirmed, this yoke is about your showing how reason suggests, a sense of propriety would seem to neck, and if you break it, or throw it away, it is at the peril of require, and the word of God does actually authorise that the miprotection of God solemnly invoked in your behalf. Tell these The minister enters the sacred desk arrayed in a vestment of things to your dear daughters and sons, and tell them another MATION EVEN SINCE I BECAME A METHODIST PREACHER. Yes, I was confirmed in the Collegiate Church at Bristol, in the of that see and afterwards bishop of Norwich. You see now, my good sister, both from my teaching and my practice, what I think of the rite of Confirmation, and I will just add one word more. I believe the rite will be very solemnly administered by the present bishop of London, who will go through the whole with an honest conscience toward God. I have sometimes thought that I should write a little tract on this as I did on the third collect for grace, now called 'The Traveller's Prayer.'"

\* By the Rev. Henry Christmas.

tence of an infinite and omnipotent spirit; but the ideas and none of the angelic spirits can offer to challenge him of too reminded of "the blackness of darkness" into which the finally only inferior in divers points, but subordinate to the Papal.-Life of Dante are, perhaps, the nearest approximation to the much boldness; whose eyes are well acquainted with those hea- impenitent will be plunged, and the "weeping and wailing" that of Lord Herbert, of Cherbury, by himself.

ADAM CLARKE.

## THE REFORMATION IN FRANCE.

The war [ between the French King and his Protestant submost part, had the advantages for many more days than the Ro-But the minister sometimes appears in a robe all of black. man Catholics for getting their living; howsoever that those of