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Poetry.

FORM AND SUBSTANCE.

Men smile at Forms, in this age of self-will,
As if opposed to Substance; just as though
The sweet wild roses, that o'er yonder grow,
Could change their form and yet be roses still;
As if we ever sought to know
More than the forms of Being here below.
Beings unformed, no Eye hath looked upon
That ever welept sleep—nor Thought embraced
Save His, the sleepless, the all-forming One!
This form holds Worlds in their star-orn'd traces;
And looms, where'er each charming flower is traced,
Are crystal-form'd; and thoughts ev'n take their dye
From the brain-chambers where their shapes do lie;
Form gives to Substance, power; and makes Reality!
—True Catholic.

THE CHURCH IN NEWFOUNDLAND.

VISITATIONS OF THE LORD BISHOP.
[CONCLUDED FROM OUR LAST.]

On the morning of Friday, August 15, the "Ship" was towed out by one of Mr. Renouf's boats, and saluted on her departure by a discharge of cannon.—From La Poile they had a favourable run to the Burgeo Islands, where is the residence of the Rev. Missionary, Mr. Blackmore. Two churches, a School, and a Clergyman's house, have been erected in these islands since Mr. Blackmore, in the year 1842, came to reside. Both these Churches were consecrated on Sunday, August 17. The Holy Sacrament was administered on the morning of Sunday in Lower Burgeo, and on the following morning in Upper Burgeo. Confirmations also were held in both Churches, at which one hundred and two persons intelligently, and, it is hoped, seriously, ratified their baptismal vows, having been duly instructed and prepared by their Minister. Here the Bishop was kindly assisted by Mr. Cox, who, on each occasion of visiting Upper Burgeo, furnished boats and a crew, and was otherwise most attentive and hospitable. This settlement is a rapidly increasing one—but here, as in St. George's Bay, the Missionary is wholly dependent on the Societies at home.

The next place of call (for several settlements were necessarily, though unwillingly, passed by) was at Gualtois, in Hermitage Bay, where is Messrs. Newman's whaling establishment. In this bay the Bishop visited (besides Gualtois) Furby's Cove, Grole, Hermitage Cove, and Divine Service was performed and children baptized in each place. These had not been visited by a Clergyman for three years. A School has lately been established at Grole by the Newfoundland School Society, and the benefits resulting from it are already very great and manifest. The children were carefully examined by the Bishop. Special acknowledgements are due to Mr. Gallop, who, by furnishing boats and a crew on several occasions, as well as a pilot for the "Ship," greatly facilitated the Bishop's objects. From Hermitage Cove they proceeded, part of the way on foot, and part by boat across Connigre Bay, to Harbour Briton, the vessel going round the head lands to the same destination. This was the only occasion of parting company with the "Ship," or of requiring or using a lodging. They found, and all other hospitality, at the house of Mr. Ellis, who, without any previous notice, cheerfully provided for the whole party; and the vessel not having got round, they rested this night only (Friday, August 22), during ten weeks, on shore.—Here is a very neat and substantial Church, completed externally, and a great ornament to the settlement; but as it is not at all fitted up or provided with font, pulpit, or communion table, and there is, alas! no clergyman there, or near, to minister in it, the consecration was deferred. Service, however, was performed in it on Sunday, August 24, the Sacrament of the Lord's Supper administered, and many children baptized from this and the neighbouring settlements. The Bishop was welcomed and entertained with the same kindness as elsewhere, by Mr. Chapman, August 25, they proceeded to Belleoram, having on board a pilot provided by Mr. Ellis. At this little settlement a very neat Church has been built, finished and fitted up by the inhabitants (about two hundred only) without any foreign assistance: a School-room also, the most complete perhaps in Newfoundland, almost in the same independent way, and they are now proceeding with a teacher's house in like spirit. These outward good appearances become more gratifying, when they are perceived to be, as might be expected, the results of united and sincere desires for mutual edification and God's glory. No Clergyman had ever visited this Church, and many children and others were to be baptized, not only in Belleoram but from all quarters around; and there were many candidates for confirmation, who had been instructed by the Schoolmaster, were examined and presented by Mr. Bridge. The Bishop consecrated the Church on the morning of Tuesday, August 26. At the evening prayer a large number of children were baptized by Mr. Bridge, and, after that service, the Church-yard was consecrated. On the following morning the Bishop held his first confirmation, preached, and administered the Holy Communion. In the afternoon three adults were baptized by the Bishop, and many children by Mr. Bridge, and there was a second confirmation. On Thursday the Bishop examined the Schools, which were found in a most satisfactory state. As it was understood that there were still many candidates for confirmation in the neighbourhood, and children to be baptized in different parts of the bay, (which had not been visited by a Clergyman for three years,) it was resolved to remain till the Sunday for a third confirmation, and that Mr. Bridge in the mean time should visit the other side of the bay in a boat, there being no safe Harbour for the "Ship." On Friday Mr. Bridge visited Garnish accordingly, and held service and baptized many children there. On the Sunday morning, August 31, the Lord's Supper was again administered; in the afternoon some adults and children were baptized, and twenty-three persons confirmed. The whole number of persons confirmed in this Church was ninety-four.

Early on Monday morning they took leave, having spent a most delightful, and, it is hoped, profitable, week among the kind-hearted and united people of Belleoram. On the evening of that day the fore-topmast was carried away, which was the only accident or loss of any kind during the whole voyage.

They put into Lamaline roads on Tuesday morning, where, as in other places, many children were christened, no clergyman (except on one occasion the chaplain of a man-of-war) having visited them for many years. Earnest were the desires and entreaties to have a clergyman near or amongst them, and ready offers made to assist in building a Church. A school has already been commenced.

Leaving Lamaline on Thursday afternoon (Sept. 4), they reached Burin, in little more than three hours. During their stay at Burin heavy weather brought in the Inspector of schools and Judge Lilly. On Sunday divine service was celebrated twice in the Court-house.

On Tuesday morning, (Sept. 9) they began the circuit of Placentia Bay, stopping first at Rock Harbour, where service was performed at the new Church in the evening. This Church was consecrated by Bishop Spencer, but is not yet fitted up—the inhabitants being few, and their means small. The next

day was a fine run to Harbour Beaufette. Here also the Church is due to Bishop Spencer's exertions, and was consecrated by his Lordship, together with that of Rock Harbour, and a third at the Isle of Valen, in July 1842.

On Thursday, Sept. 11, twenty-one persons were confirmed in the Church at Harbour Beaufette, and the children of the School, established by the Newfoundland School Society, examined by the Bishop. Here a residence has been built for the Clergyman, and a school-room is in progress. On Friday they proceeded to the Isle of Valen, where the Church, as at Rock Harbour, remains in a very unfinished state, and from the same cause. Both at Harbour Beaufette and the Isle of Valen the Bishop was received with great demonstrations of respect and rejoicing.—At 8 o'clock, on Saturday morning, the Bishop confirmed nineteen persons, and afterwards examined the children of the School, which was established by the Newfoundland School Society, but is in a great measure supported by the liberality of the Hon. C. F. Bennett. It is difficult to overrate the importance and blessing of these Schools under careful and competent teachers. The contrast between a settlement with, and another without, such a school is a very striking one; and it is believed would stir up benevolent persons, could they witness it, to copy the hon. gentleman's liberality. May it be twice blessed.

The "Ship" returned to Harbour Beaufette on Saturday evening, and on Sunday, Sept. 14, the Lord's Supper was administered, and a second confirmation held, when twenty-eight were confirmed.—On Monday they stood over to Great Placentia, where, it is known, the number of Church-folk is greatly reduced, and the sacred edifice going rapidly to decay; a remnant, however, is left, faithful to God and their Church, who rejoiced in the opportunity of testifying their adherence and attachment to the religion of their country and fathers. Service was performed on Tuesday morning; two persons were confirmed, and the Holy Sacrament administered. Every attention was shown the Bishop by Mr. Hogan, the agent of Mr. Sweetman's highly respectable establishment.—After the Service they stood over the same day for Ouderin, but, the wind becoming high, they sought shelter in the harbour of Little Paradise, where they were detained the whole following day. The time, however, was not lost, for service was performed at Great Paradise, and attended by a small but earnest and devout congregation. A woman residing at this place had been twelve years without seeing a Clergyman.

On Thursday, Sept. 18, they reached Ouderin, and were saluted on entering, by Mr. Furlong, the resident merchant, who was unremitting in his attentions and hospitality during their stay. This large and pleasant settlement has neither Church nor School, to the great grief of the inhabitants; but is visited occasionally by the Rev. Mr. Jaynes, the Missionary resident at Harbour Beaufette; to whom are committed the whole flock, or the many flocks, of Church people in this extensive bay, and who accompanied the Bishop in his visits.

At Ouderin they were kept all Friday by thick fog, but had no occasion to complain of the delay, as an opportunity was thereby gained of confirming several members of the Church, and administering the Lord's Supper.

It was not considered prudent to remain longer in the bay, as the season was so far advanced, though it was a cause of grief and vexation to be compelled to leave several settlements unvisited, and many members of the Church without the benefits of confirmation, who were expecting and desiring it. No time, it is believed, was wasted, and no opportunity lost; but they who know the delays and difficulties of coasting expeditions will not be surprised that, after all possible exertions, much which had been intended was left undone. Advantage was taken of a fair breeze to leave the bay, and pass the dangerous shores of St. Shott's and Trepassy, and by 1 o'clock on Sunday, Sept. 21, they were a second time safely anchored in Ferryland harbour. Here they experienced, and from their former call, the kindest hospitality and attention from R. Carter, Esq., and his amiable family. Service was performed in the Church on Sunday afternoon by the Rev. Mr. Bridge, in the absence of the Missionary, who had gone to his distant congregation at Renew. Monday proved so wet that the candidates for confirmation resident at Renew, were not able, as they had intended, to reach Ferryland, a distance of twelve miles. The confirmation was held on Tuesday afternoon, and on the same evening the "Ship" weighed anchor for her last trip. It was about 9 o'clock, when the mate who was securing the anchor, fell into the water, and for a time disappeared, and it was feared the vessel had gone over him.—While all were most anxiously looking for him at the stern he had been enabled to catch the anchor unperceived, on rising to the surface, and suddenly appeared on deck, to the great comfort and joy of all on board; for to his skill and pains, seconded by the Captain's unremitting care and attention, their preservation, on several critical occasions, had, under God, been mainly due.

Not the least precious articles of the freight of the Church-Ship were two large boxes; one containing bibles, testaments, and prayer-books, for sale; the other tracts and small school-books, for gratuitous distribution. Both were in great demand, and nearly all were dispensed—indeed many more prayer-books and bibles were required, and would have been gladly purchased. Some good seed, it is hoped, has thus been scattered on many an uncultivated, but not (if God's blessing be given) unfruitful shore.

The Bishop was in good health the whole voyage; but it is feared Mr. Bridge has not profited so much by the excursion, as those who can understand and value his laborious and faithful services will be able to judge and pray. Indeed since leaving St. George's Bay he has enjoyed but little rest, for his occupations have been almost incessant, and not light. What might otherwise have been vacant time has been filled up in sketching the Churches and other objects of chief interest.

The state of the colony, as regards religious instruction and the means of grace, disclosed by this first visit of a Bishop to these distant settlements, (for no Bishop of the Church ever visited before beyond Placentia Bay) is distressing in the extreme. Thousands of Church people are scattered along the coast, literally as sheep without a shepherd—never hearing the voice of consolation and instruction—never tasting the good word of God, or the powers of the world to come.—Between the heads of St. George's and Placentia Bays—a line of coast probably of four hundred miles extent, calculating the various bays and harbours, all more or less inhabited—is one only by clergyman. It will be believed that this was no pleasure excursion to the Bishop, when he was continually solicited, even with tears, to provide some remedy or relief to this wretched destitution of all Christian privileges and means of grace, and when he knew his heart, what he had not courage to say with his tongue, that instead of an increase, there is too much prospect of withdrawal and diminution, while we depend on Society aid, and foreign aid. The number of persons confirmed would have been much larger had the Bishop consented to receive them without examination and preparation; and several who had been prepared were of necessity passed by.

May God dispose the hearts and open the hands of all Christian people in this country to desire and provide some remedy, some relief, under His aid and blessing, for such destitution and misery. "Not a fanning of bread, or a thirst for water, but of hearing the words of the Lord." A School founded—a Church built—a District or Parish endowed—those were the methods by which our forefathers acknowledged God's bounty, in giving them power to get wealth, and returned, as they could, some portion to Him—to His glory and to the edification of His people. Many a splendid Church on the hills and downs of our dear native land was built and endowed by the frugal wool merchant whose flocks fed there: is it too much to hope that some, to whom God gives the wealth of these teeming seas—perhaps the richest harvest, in comparison of the cost and pains, of the whole world's produce—will desire to acknowledge the Giver of all, and sanctify His gifts, by raising on these shores temples to His praise? humbly seeking that His name may be known and glorified, in the devout and united worship of His Church and people; who surely may be expected to remember their benefactors, and return the benefit in all-prevailing prayers. "The blessings of them that were ready to perish shall come upon you."

THE IRISH CHURCH.
(From Felix Farley's Bristol Journal.)

So much misrepresentation is prevalent as to the state of the Established Church in Ireland—its revenues are declared to be so enormous, and its practical utility so inconsiderable, that a statement of the truth from competent authority is an object of paramount importance. Such a statement has just been furnished by His Grace the Lord Primate, who, in a Visitation Charge, delivered in his Cathedral at Armagh last week, took a comprehensive view of the question in all its bearings. His Grace is a man of too honourable mind to be suspected of either concealment or distortion of facts, and therefore his statement must be received as conveying a genuine representation of the actual state of the Established Church in the sister country. We shall proceed to notice some of the more prominent features of this valuable public document.

In the commencement of his Charge, his Grace observes, that when the union of the two kingdoms, at the close of the last century, was proposed, it was felt that the strongest link by which the connexion could be maintained, was that of the common faith which binds the Protestants of Ireland to their English brethren. The union of the churches, accordingly, cemented the union of the kingdoms. Hence it is that the democratic party, who now aim at effecting a severance of the two countries, labour most strenuously for the subversion of the Church Establishment, and call upon their adherents to regard it as their "first duty," to exert themselves to obtain its "total abolition." Such is their bold avowal, although, when the first steps were taken to remove their civil disabilities, they were forward to declare, in their public documents, that they "acquiesced, with satisfaction, in the establishment of the national Church, neither repining at its possessions, nor envying its dignities."

These pledges, however, are but as a rope of sand; and the question (as his Grace justly observed) is reduced to this, whether the Established Church shall continue to enjoy the pre-eminence to which she has been raised by the purity of her doctrine, the moderation of her principles, and the hold she still retains over the affections of the enlightened part of the community; or whether she shall no longer exhibit a correct standard of religious faith, under the fostering protection of the Government, amidst a population in the greatest need of her spiritual direction; and whether, as a consequence, her endowments, given her for this very purpose, shall be taken away from her? In the assault which is made upon the Irish branch of the Church, the Roman Catholics are now aided by the Dissenters of England, who employ denunciations as a most encouraging and hopeful state—full of promise, as to the fruit they will bear in future years. Two hundred and seventy-nine schools have been established in your parishes, most of them supported by private bounty, and affording a Christian education to upwards of 29,000 children—10,000 of whom are members of our Church, 5,000 are Protestant Dissenters, and 7,000 are Roman Catholics; so successful have your efforts been in effecting their united education. Almost all of these schools are in behalf of which I applied to the Government, as you are aware, for aid, but applied in vain. I deeply lament that the assistance of the State has not been vouchsafed. The refusal, however, of pecuniary support from the Government, does not abate the value of our schools, nor diminish the importance of maintaining them to the utmost of our power. We did not establish them in factious opposition to those of Government; they are the old schools of the country, established, because we felt that without such institutions for the young, under our own superintendence, and conducted on principles of which we approve, we should be without one of the most important and effectual means of doing good to those committed to our care. At my advanced time of life, it may not be given me to see the day when the perils that surround the Irish Church shall have disappeared, and the beams of temporal prosperity shine once more upon it. The clouds that now overhang and darken its worldly prospects may not be dispersed before my eyes are closed in death; but, if it should be so, I shall, nevertheless, bless God that the Church which I leave in earthly troubles and adversity, is in a state of spiritual health and life, and order, and devotedness, such as, I believe, never adorned it in any former periods of its history. These are favours bestowed upon it by God's mercy and goodness. These are blessings which are not in the power of states to give or take away. They are of higher value and nobler worth than any worldly prosperity. And it is when our Church is thus improved, that our brethren in England will allow it to be overthrown? To them we have a right to look for sympathy, for encouragement, and for aid. One in doctrine, discipline, government, and worship, the Churches in England and Ireland were united together, and, as we were led to believe, united indissolubly and for ever, at the period of the union of the kingdoms. To the people of England, who, when our legislature was incorporated with theirs, entered into a solemn treaty with us to preserve our Church as the Established Church of the country; and who, as a further security for the permanence of that establishment, call upon the Sovereign to promise to preserve "inviolably" the "settlement" of the "united Church"—to the people of England we naturally look for effectual aid in guarding the interests of that Church which they have thus pledged themselves to uphold. And, at the same time, we owe it to the people of England to remove the deceptions which are practised upon them by those enemies of our Church who circulate mis-statements respecting it, and who seek to make it appear undeserving of their support. It is due to them, on our part, to show that this Church, which is a part of theirs, is not the corrupt mass of abuses—is not the "bad and mischievous institution" which those who are labouring to effect its downfall represent it to be; but that it is, in truth, worthy of their protection, their sympathy, and their support. But we must not rely on "an arm of flesh," though it is our wisdom to appeal to those whose duty it is to render us aid. "Our help standeth in the name of the Lord." To Him we are to look as able to preserve us—"who hath delivered us, and doth deliver—in whom we trust that He will yet deliver us." Our prayer must be made unto Him; and, although we would endeavour to vindicate our Church in the sight of men, from aspersions unjustly cast upon it; yet,

when we draw near to God to offer our supplications to Him, we must humble ourselves before Him, ever acknowledging our unprofitableness in His sight, our failures in the performance of our duties—our insufficiency—our unworthiness. On His mercy we must cast ourselves, relying only on the intercession of our Saviour to obtain His forgiveness and blessing. Let us then lift up our hearts with our hands to Him that dwelleth in the heavens, and say, "O! Lord, we beseech thee, let thy continual pity cleanse and defend thy Church; and because it cannot continue in safety without thy succour, preserve it evermore by thy help and goodness, through Jesus Christ our Lord—Amen."

THE IMPERFECT STATE OF GEOLOGICAL SCIENCE.
(From the Church of England Quarterly Review.)

Countless are the forms of Error—Truth is invariably the same. In proportion as we truly know any subject it becomes more simple, the principles on which it rests become fewer, the laws by which it is regulated are perceived to be uniform and constant, and all the various phenomena range themselves under a few general, definable, and intelligible principles of laws; which, to be truly deduced from the phenomena, must be found to hold good in all similar cases without exception; for, where an exception occurs, it proves that we need some further simplification of the general principle to render it true—to render it applicable in every case—since truth is invariably the same.

That which gives to the Newtonian system of astronomy its impress of truth is this—that it brings all the heavenly bodies under one law of motion, which prevails universally on earth as well as in heaven; from the falling apple, the observation of whose fall had suggested the thought, to the most remote of the planetary orbs—a law, too, the constancy of which we can so surely rest upon as to explain seeming anomalies which would be otherwise unaccountable, and look for variations in appearance so small as we might not have previously noticed, but which demonstrate the extreme accuracy, as well as universality, of the principle laid down.

The various complicated systems of astronomy, which had been promulgated before the time of Newton, were not the results of rude observations, made in a desultory manner and without a definite object; they were founded on very accurate observations, long continued in the same places, by men of the greatest ability, and ardently devoting themselves to the task of solving, by means of numerous exact observations, the difficult problem of the true motions of the heavenly bodies. Hipparchus, Ptolemy, the Arabian astronomers, and Tycho Brahe, were not rude observers; and they brought all the best means which existed, in their several eras, to bear upon the science they loved, endeavouring to establish and perfect the systems which were then thought to be nearest the truth.

Each man, in endeavouring to establish his own system, felt it a part of his duty to show that other systems had not so good a claim to consideration; and the maintainers of rival systems each do his work of demolition to their own satisfaction, and far more easily than they could demonstrate to others the positive truths contained in the systems which they severally held. But the Newtonian system, on the contrary, needed not for its establishment that men should take the trouble of overturning the erroneous systems which had preceded it: the positive demonstrative truth which it contained led no doubt upon the mind—it took up and incorporated everything substantial belonging to the sciences—and reduced the former systems into vain and empty speculations, not worthy of a thought, and in their inanity quite sure of mouldering very shortly into dust.

In order to establish the truth of his system, Newton needed, however, to avail himself of the observations of preceding astronomers. Many of the most important facts could only be known by comparison of the revolutions and changes which have been going on among the heavenly bodies for centuries. The life of one man, even though a Newton, would not have sufficed, both to make sufficient observations and to deduce the principles and laws by which substances were made to act upon each other, so as to give a consistent and reasonable account of the acknowledged facts. The precession of the equinoxes had been observed by Hipparchus two thousand years before the age of Newton; yet the rate of that precession was not determined till our own day, and almost all the mistakes in chronology may be traced to errors on one side or the other in calculating this rate—so closely are the sciences bound together. And it is matter of doubt whether Newton himself had lived in an earlier age, could have brought out the truths which we owe to him—so exactly does Providence adapt the age to the man, and provide the required man for the age.

Though accurate observations had been made for more than two thousand years, and these had been classified and arranged so as to give a scientific appearance to astronomy before the age of Newton, we now perceive and acknowledge how very small was the proportion of truth—how little real science there was in all that had been done; the secondary position of the earth, and its true relationship to the other bodies in our system and in the universe, was quite mistaken—or, to speak correctly, entirely unknown. If such was the case with respect to the position of the earth, and its motions among the other planetary bodies, what shall we say to the question concerning the Creation of the earth, and the agency by which it assumed its present form, and the materials of which it consists assumed their several relative positions? The science which professes to treat of, nay, to demonstrate, the certainty of these primeval transactions, which are boastfully assumed to have taken place before the creation of man—this science itself can scarcely be called half a century old: it is yet in its infancy—is certainly not so much advanced as astronomy was in the days of Hipparchus. All the old geologists of this day must remember the time when geology was not—existed not, either in name or reality—must remember the time when Smith, the "father of geology," had not made public the classification and succession which we first noticed as prevailing among the Echini, &c., of the chalk and adjacent strata.—And the labors of half a century are not competent to observe all the facts, even of the surface of England; to say nothing of the greater depths of the earth, or the thorough investigation of other lands—all of which need to be explored again and again before we shall have facts enough before us to place geology on a respectable footing as a science.

When all this is done it will be time enough to speculate upon the how and the wherefore—how things came into their present position and wherefore they had the forms which they now present. But we very much suspect that a better acquaintance with the facts will leave no such questions to be solved—that the facts, rightly understood, will speak for themselves. And in the mean time we have very little solicitude for the result: there may be counterparts of Ptolemy, and Tycho Brahe, and Des Cartes, in geology; whose systems may find supporters for a time, among those who mistake the energy of party zeal for the conviction of truth; yet a time may come when some counterpart of Newton will arise, and, bringing to light the true principle which shall reconcile all the facts, will at once put all the preceding crude speculations in the shade, and render geology simple and consistent like astronomy.

In proportion as men become enlightened they are taught humility and diffidence, concerning not only

the value of their own discoveries, but those of the age they live in, towards accumulating sufficient facts to perfect the science in which they have rendered themselves eminent. In that department of geology which has furnished all the data on which the speculations of the moderns are grounded there is no name occupying a higher place than that of the Baron Cuvier. Yet he, in concluding his great "Ossements Fossiles," writes as follows:—

"I have no doubt but that, in proportion as the discoveries already commenced shall be completed, new discoveries will be multiplied, and that, perhaps in a few years, I might be obliged to acknowledge that the work which I this day terminate, and to which I have dedicated so much labor, will appear but a superficial view—a first and hasty glance over the immense creations of ancient ages."

Ars longa, vita brevis. Geology will prove no exception to this general adage. We must content ourselves at present with watching the progress of this new science—this science, the birth of which is more recent than our own, whose years we can number, and which we have accompanied in its growth. The novelties, the startling discoveries, cannot but claim, and their importance cannot but fix and rivet our attention; but we must be patient, and not expect at once to understand how these things came into their present condition, and still less what was their condition in circumstances unknown to us, unlike anything we know. Some general laws will in due time appear, by the application of which facts, at present seeming to contradict each other, will be reconciled, and others which are at present inexplicable will become intelligible; for this it is our wisdom to wait. Yet, in the mean time, it is our duty to point out the extent and the limits of our present knowledge, to show how far all may confidently proceed in their affirmations, and where is the point at which the boldest ought to pause, and confess our present ignorance. Above all, it is our duty to watch unceasingly, and defend even to the death, every bulwark of our faith, many of which have been assailed by rash speculations—some of which have been for a time yielded by weak or injudicious advocacy; and we have to remember also that an enemy may work effectually, by sapping and undermining, though it may be unobserved; and that, if an entrance be gained stealthily, even through a postern, a lodgment may be effected which, if not fatal, may require all the strength of the garrison to resist; and which, if not resisted, would most assuredly prove itself, at length, fatal, by eating out the very principle, and vitality of faith.

GREAT WARRIORS THE SCOURGES OF MANKIND.
(From Rev. Thomas Scott's Commentary on Daniel VII. 1-14.)

Those splendid achievements, and that extensive authority, which excite admiration, envy, applause, or ambition, often rank men with destructive hurricanes and savage beasts, in the judgment of God and of his saints. These are the instruments of divine vengeance on a guilty world, which is kept in perpetual agitation by their contest; as the great sea is by the raging of the conflicting winds. They are indeed diverse from each other; but agree in their aim to aggrandize themselves, and to gain the dominion, by making havoc of the human species, and trampling men under their feet; and many among them, by their flattering encomiums and delusive oratory, call on them to "arise and devour much flesh." The greater renown such chieftains receive from posterity, the more mischievous were they to their contemporaries; and whilst our youth are taught to admire the exploits of the Greeks and Romans, they are seldom led to reflect on the dire carnage, and widely spread desolations which their wars occasioned. No savage beast, nor even the worst qualities of them all put together can equal the odious constituents of an ambitious conqueror's character; and an Alexander or a Julius Caesar, may be considered as a compound of pride, ambition, selfishness, rage, and cruelty; whilst he can glory in the slaughter of a million of his own species, for the sole purpose of advancing his own reputation and greatness, or of extending the dominions and wealth of his idolized country. But when we look at such beasts as dreadful and terrible, and exceedingly strong, and consider their fatal successes; we should recollect, that they are under the secret direction of God, whose "counsel shall stand, and he will do all his pleasure;" and thus we shall be preserved from either admiring or dreading them. For these lions, and monsters of more savage breed, are all claimed: the dominion given them has its appointed extent and duration; their wrath shall turn to the praise of the Lord, and "the remainder of it he will restrain." Whilst he has work for them as his executors, they have rapid success; when that is done, they disappear, or are broken in pieces; and as one of them after another is removed, and the earth seems to be at rest, being delivered from a scourge and a curse; another rises up perhaps still more outrageous and mischievous. But in whatever form, age, or place, they "practice and prosper," or whatever be their courage and capacity, or their arrogance, impiety and cruelty, in war or in persecution, their thrones will be cast down, to make way for the "Ancient of days," the everlasting God, whose words and counsels are all in glorious justice, holiness, wisdom, and majesty; and whose wrath is a devouring fire against all his enemies.

GOD'S CARE OF HIS PEOPLE.
(By Bishop Pilkington.)

Our good God teaches us, and comfort his people, that all things shall turn to the best for them who love him, be the troubles ever so many and great, that man's wit cannot tell how to escape. Let kings and princes fall together by the ears; kill, murder, show what cruelty they can; get or lose kingdoms; war, fight, or what they can devise: God will save and deliver his people, if it please him, of all their hands. When Pharaoh persecuted the Jews through the Red Sea, God saved his people, and drowned the Egyptians. In the wilderness, when Shimon and Og, two mighty kings, denied them victuals and passage, God destroyed them both, and gave their lands to his people. After they came to the land promised, he drove out seven mighty people, and dealt it to the Jews; and with all the heathen people, which dwelt round about them, made war against his people, he destroyed them all. In Babylon, when they were prisoners under Belshazzar, king within the city, and Darius, king of the Medes, with Cyrus, the king of the Persians, besieging the city round about, that none should deliver; when the city was taken, God did not only deliver his people from all the cruel hands of these three mighty kings; but gave them such favour in the sight of Cyrus, that he not only hurt them not, but set them at liberty, sent them home to their country, gave them licence to build their temple, restored their jewels, which Nebuchadnezzar took away, and gave free licence to every man to help them with money as much as they would. Who could have thought God's people should have been now delivered out of the hands of three heathen kings, being all their enemies, and might have gotten the king to destroy the Jews, and made a gallows for Mordecai, God sent queen Esther to save his people, and Haman was hanged on his own gallows. When Darius was slain by Alexander, and the kingdom brought to the Grecians, Alexander coming to destroy Jerusalem, because they

