

# The Church.

"HER FOUNDATIONS ARE UPON THE HOLY HILLS."

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

VOLUME IV.]

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

[NUMBER 19.]

## Poetry.

### THE LANGUAGE OF FLOWERS.

NO. II.—THE PANSY.

"Pansy, the flower of many names." To Shakespeare—as Wordsworth has pathetically said of himself—it gave "thoughts that did often lie too deep for tears;" else had he not made poor Ophelia say,

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

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

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

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

### THE HEART-EASE, OR PANSY VOICE.

This morn a fairy bower I pass'd  
Where shattered from the northern blast,  
Grew many a garden gem;  
More lovely sure not Eden graced,  
Ere yet the primal cause had traced  
Ruin and light on all, and placed  
Thorns on the rose's stem.

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

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

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

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

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

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

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

### THE WEE FLOWER.

A bonnie wee flower grew green in the woods,  
Like a twinkling wee star among the clouds;  
And the larger it leav'd, the greener it grew,  
For 'twas lulled by the winds, and fed by the dew;  
Oh fresh was the air where it wreathed its head,  
Wi' the radiance and odours its young leaves shed.

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

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

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

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

RIVIGNUS.

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

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

sons who have no fixed Christian principles, and who attend the public service from custom or curiosity, or from involuntary compliance with the demands of duty, ought not to be a subject for surprise; for they go not as sincere worshippers, but as the idle in quest of amusement, or as vassals to an unwilling homage. But that the same notion should prevail amongst those whose Christian principles are of a less uncertain character, and who entertain some love of scriptural truth, is an event too important and too deplorable not to be regarded with deep interest and examined with attentive consideration.

The distinction between the prayers and the sermon is easy to be defined. The prayers are a service to be paid to God, an offering to be made, a religious worship to be publicly accomplished in the sanctuary, and spiritually offered in the holier living temple of the heart. The sermon is an exposition of revealed truth, and an exhortation to holiness of life. There is, therefore, between the two, all the difference that exists between instruction and the practical use of instruction, between preparation and performance, hearing and doing. It follows, then, that the practical advantage of sermons ought to be calculated from the degree of regard and attention which they tend to produce in the audience towards the prayers; for the object of religious instruction is to persuade to holiness of life, and the first chief act of holiness is the spiritual worship of God by faith. It must be evident, then, that they who exalt the instruction above the actual worship, must be in a state either of total or partial religious ignorance, or must be under the influence of motives altogether not religious. If they be totally or partially unconvicted and ignorant, then is there great reason why the instruction should be preferred; for the service cannot be paid till the conscience is convinced, the mind informed, and the heart won; and this is to be effected only by the means which God has ordained, amongst which is pre-eminently ranked the preaching of the Gospel, accompanied by the blessing that he has promised to bestow—the influence of the Holy Spirit. In the early ages of Christianity, when men were wholly ignorant of religion, instruction was the most prominent part in the labours of Christians; for, as the minds of men were entirely uninformed, it was necessary to instruct them in the principles of Christianity, and accordingly we find that, in the first century, the preaching of the word preceded the act of worship, the offering up of the prayers, in the assemblies of the Christians; but when religious instruction came to be generally diffused, and churches were established with stationary ministers, and under the superintendence of episcopal government, then, in the natural order of events, the act of worship was appointed to be the principal part of the service, to which the sermon was still added for the edification of the weak, the instruction of the ignorant, and the general confirmation of the principles of all. This arrangement, though with various modifications of form and of particular parts, has continued down to the present day, and is more especially preserved in the service of our own established church. But as involuntary ignorance of the chief doctrines of scriptural truth, or of the duty of genuine devotion, can be pleaded by few in the present day, and certainly not by those who are wont to examine, with scrupulous curiosity, the instructions that are delivered to them, and even to exalt themselves into self-constituted judges of its accuracy, we must seek for other causes, than a sincere desire to escape from unwilling ignorance, to explain the prevalence of that superiority of attention paid to the lessons of instruction above the acts of humble worship.

Nor will it be difficult to detect a few of the more prominent causes of this preference, which, in fact, is but one of the more plausible of those innumerable devices by which the mind seeks to escape from the performance of an uncongenial task, without incurring the self-reproach that would follow entire neglect. It arises from that natural indisposition to the service of God, that prevails in every human heart. It is an easy thing to listen to the precepts of moral duty and religious obligation, and it is an entertaining thing to hear a lucid exposition of some half-known and doubtful doctrine. Even the clear statement of truths awfully important for weal or woe, can be heard with a feeling of intense intellectual enjoyment; but, from knowledge to pass on to wisdom, from the precept to the devotion it inculcates, is a task that requires too much self-sacrifice to be readily accomplished. With the novelty ceases the gratification of truth; and the solemnity of thought and feeling which a genuine and faithful reception of truth requires, imposes a restraint upon the mind and will, too sternly uncompromising to be willingly endured. For though, to man, all the advantage of truth consists in its relative adaptation to himself, and, therefore, can be neither acquired nor understood without also being cordially and practically received, yet, as this reception requires that all preconceived erroneous opinions should be rejected, and false pleasures and gratifications foregone, it will be difficult and painful, in its commencement at least, both from the feeling of wounded pride consequent upon the conviction of folly, and from the opposition of habit, whose strength of influence they alone know who have successfully resisted it. If, then, the beauty of truth can be allowed to interest the mind and engage the intellect, and if, at the same time, the homage claimed be purely intellectual, and no practical supremacy be asserted as belonging to it, there can be little doubt that, all the painful part being omitted, the mental amusement will be sedulously cultivated. When curiosity is to be gratified, and reason invested with full powers of inquiry and approbation, there will be no want of an attentive audience; and, therefore, whatever gives opportunity for indulgence in criticism or curiosity, will be always more grateful than that which imposes a duty and requires its immediate performance. It is likely, then, that the sermon should be a greater favourite than the service; for the first teaches the importance and the manner of the duty, and even by remonstrance and exhortation urges to its fulfilment, but the second puts a man to the actual trial,—it imposes the duty,—it not only urges, but it demands obedience, not future, but present and immediate.

But it is not only from the intellectual delight obtained from brilliant disquisitions on moral and religious truth, but also from the excitement of passion, that men are induced to prefer the sermon to the prayers. The human mind has a thirst for knowledge, nor has it lost the power of appreciating and approving the excellence of heavenly wisdom; and so too the heart pants for the excitement of feeling, and is far from being insensible to the influence of those motives which warm with a glow of heavenly affection, and present to the persuaded will and ardent hope those hallowed thoughts and bright anticipations which call into sudden life a thousand holy resolutions, and thrill the bosom with all the joys of passionate and undefined delight. Who has not felt the power of enthusiastic impulses of devotion swelling within him almost too mightily for resistance, seizing upon the soul with the most intense influence, nerving it with all the energy of firm resolve and lofty aspiration, bidding defiance to opposition, and scornfully rejecting, as abject and impossible, the thought of capricious fickleness of purpose, and the base dishonour of submission? And who, too, has not felt that all this deep and glowing fervour of affection is as transitory and unsubstantial as the bow that glitters while the light is shining and the rain-drops falling, but leaves behind no trace of its existence when the cloud has spent its store of drops, or the sun concealed his beams? The excitement of passion is delightful to the soul; and though it is certain that it will accomplish nothing, because, oft repeated, it has ever failed, yet will men prefer energy of passion to sobriety of act, and make up by momentary enthusiasm for the neglect of habitual virtue and obedience.

Another reason may be assigned for this prevailing predilection, founded on the universal inconsistencies of mankind. A mind influenced by contradictory motives, which by turns usurp, in the season of their superiority, undivided sway, will be necessarily exposed to extreme counsels and violent ebullitions of feeling. To such a mind, well-regulated thoughts, or settled principles, or calm sobriety and consistency of conduct, must be strangers. It will prefer the engrossing exercise of doctrinal research, and the turbulence of impassioned policy, to the quiet practice of recognized duties and the devotion of unexcited piety, because the former both excite and gratify curiosity, or engage the affections in a turmoil of delight, whose intensity overbears, for the moment, every other feeling, neither permitting its sincerity to be questioned, nor conceding leisure to examine its character. Inconsistency will not endure thoughtful consideration. It calls for excitement; it cannot exist but in restlessness. The violence of each extreme must, while it lasts, be furious enough to engage the unbroken attention; for if the interest droop, comparison must follow, and comparison will be succeeded by conviction, and conviction will bring with it feelings that must either prevail to influence the conduct, or be overcome by the intrusion of opposing objects of attention. In a word, whatever withdraws from the practice of a painful duty, or prevents conviction from prevailing on an unwilling conscience, will be cheerfully pursued; whether it be intellectual research engaging all the mental powers for the gratification of curiosity, or passionate fervour that inflames with sudden enthusiasm, like some incendiary, wasting in the blaze of a passing hour the affections which should have burned with a uniform and steady flame to warm and purify, not to consume, the better feelings of the soul.

To these internal causes may be added an extensive one, derived from the pernicious influence of example. It is the glory of the church of England that, in her public services, instruction is not unduly exalted above worship. Her devout sons assemble not merely to learn the scheme of salvation, but to pay their homage in the courts of the Lord's house. Their primary object she teaches them should be humble confession, prayer, and praise, and that edification which spiritual communion with God bestows. Edification by instruction is an important, yet still but the secondary object. In the forms of worship adopted by those who have separated from her communion, the contrary order has been established. With them instruction is the prominent feature, and public homage the secondary. Hence partly has arisen that almost exclusive attention to the development of principles and vehemence of exhortation, which either call forth admiration of the preacher's powers, or produce what is called an impression on the minds of the audience, an effect which, frequently repeated, will end in nothing but a daily diminishing sensitiveness to the awful importance of religious truth. This unhappy circumstance has greatly tended to deteriorate the religious character of the present day. We often hear too much referred to the ability of the preacher, too little to the divine influence of the Spirit of God. Men look to the creature; the comparative excellence of their piety and their growth in grace are made to depend more on the character of his ministrations, than on the earnestness and sincerity of their own devotions; are estimated more by the intensity of feeling aroused within them by the words of exhortation, than by the spiritual communion with God held in the private chamber, and the hallowed influence of the Eternal Spirit, granted in answer to effectual prayer, and as the unmerited reward of imperfect, but sincere obedience. This undue estimate of religious instruction and excitement has induced men to compare the merits of individual ministers under whom they believe themselves to profit more or less according to the fervency of their manner, or the clearness and depth of their respective expositions of the mysteries of salvation. And this is religion made to consist too much in frames and sensations, or in attendance upon particular preachers, or in the strenuous maintenance of peculiar doctrines, instead of consisting in the principles of faith received and cordially cherished in the heart, and demonstrating their spiritual reception by a holy and unblameable consistency of conduct.

But whatever be the erroneous estimates that are formed by others concerning the relative importance of instruction and worship, the pious churchman, at least, is taught to avoid all such mistakes. The form of worship provided by the church is one that teaches him the duty, and, at the same time, gives an opportunity for its performance. He is taught to utter the language of penitential confession, and to offer up fervent prayers for forgiveness, for supply of grace and spiritual strength, for protection and guidance, and all the mercies, spiritual and temporal, that a Redeemer hath died to purchase, and a reconciled Father hath, for that Redeemer's sake, consented to bestow. He is taught also to come with the sacrifice of praise and thanksgiving, acknowledging that all he has is the gift of God's undeserved bounty; and that all he hopes for, in life, in death, and beyond the grave, is all due to the loving-kindness of his Lord and only master, Jesus Christ. Nor is he taught merely to present the offering of the tongue; but scattered in every part is found the pervading sentiment, that if the prayer be not genuine and heart-felt, it will not ascend up as grateful incense before the throne. And in the very midst of thanksgiving is he instructed to pray that he may entertain such a due sense of God's mercies, that he may praise him, not only with his lips, but in his life, by giving up himself to his service, and walking before him in holiness and righteousness all the days of his life. True it is, that in all the prayers and praises of the Liturgy, there are no bursts of enthusiastic passion, no

occasions for sudden and violent excitement; but there is that in them which is infinitely superior—the chastened devotion of a penitent, a meek and yet a hopeful spirit. With reverence and humility, with recollected thoughts and devout piety, should the true Christian approach his God. And if ever there were compiled a service which united strength of feeling with reverence of language, or fervency of hope with godly fear, or sincerity of submission with urgency of entreaty for blessing, it is to be found in the Liturgy of the Church of England. They that are members of that church should never be unmindful of the peculiar privilege which they possess, and the peculiar blessings which sincere communion in her services will procure. And they who, belonging not to her communion, are bold enough to condemn it, or weak enough to disregard its excellence, with all their boasted superiority of instruction and knowledge, have yet to learn the chief lesson of their religion—Christian charity; and the chief purpose of church service—the worship of God.

### WILBERFORCE'S "PRACTICAL CHRISTIANITY."

From the Weekly Visitor.

Amongst the works constantly issuing from the press, one may sometimes be discovered of no ordinary interest; whether regard be had to its intrinsic worth, or to the effect produced by its perusal. Such was the volume entitled, "A Practical View of Christianity," by the late Mr. Wilberforce; a few particulars of which will now be given.

It was published on the 12th of April, 1797; and, according to his biographers, "many were those who anxiously watched the issue." Dr. Milner had strongly discouraged his attempt. "A person who stands so high for talent," wrote David Scott, "must risk much, in point of fame, at least, by publishing upon a subject on which there have been the greatest exertions of the greatest genius." His publisher was not devoid of apprehensions as to the safety of his own speculation. "There was then little demand for religious publications, and 'he evidently regarded me,'" says Mr. W., "as an amiable enthusiast." "You mean to put your name to the work? Then I think we may venture upon five hundred copies," was Mr. Cadell's conclusion. Within a few days it was out of print, and within half a year, five editions (seven thousand five hundred copies) had been called for. His friends were delighted with the execution of the work, as well as with its reception.

"I heartily thank you for your book," wrote Lord Muncaster. "As a friend, I thank you for it; as a man, I doubly thank you; but as a member of the christian world, I render you all gratitude and acknowledgement. I thought I knew you well; but I know you better now, my dearest, excellent Wilberforce."

"I see no reason," said his friend James Gordon, "why you should wish to have given it another year's consideration, the world would only have been so much the worse by one year." "I send you herewith," Mr. Henry Thornton writes to Mr. Macaulay, "the book on religion lately published by Mr. Wilberforce; it excites even more attention than you would have supposed, amongst all the graver and better disposed people. The bishops, in general, much approve of it; though some more warmly, some more coolly. Many of his gay and political friends admire and approve of it; though some do but dip into it. Several have recognized the likeness of themselves."

"I am truly thankful to Providence," wrote Bishop Porteus, "that a work of this nature has made its appearance at this tremendous moment. I shall offer up my fervent prayers to God, that it may have a powerful and extensive influence on the hearts of men; and, in the first place, on my own, which is already humbled and will, I trust, in time be sufficiently awakened by it."

"I deem it," said the Rev. J. Newton, "the most valuable and important publication of the present age, especially as it is yours." To Mr. Grant he wrote, "What a phenomenon has Mr. Wilberforce sent abroad. Such a book, by such a man, and at such a time! A book which must and will be read by persons in the higher circles, who are quite inaccessible to us little folk, who will neither hear what we can say, nor read what we may write. I am filled with wonder and with hope. I accept it as a token for good; yes, as the brightest token I can discern in this dark and perilous day. Yes, I trust that the Lord, by raising up such an incontestable witness to the truth and power of the Gospel, has a gracious purpose to honour him as an instrument of reviving and strengthening the sense of real religion where it already is, and of communicating it where it is not."

A striking instance of the usefulness of this work, appears in the Memoirs of the Rev. Leigh Richmond. It is stated by his biographer, that about two years after he had entered on his Curacies, one of his College friends was on the eve of taking holy orders, to whom a near relative had sent Mr. Wilberforce's "Practical Christianity." This thoughtful candidate for the momentous charge of the christian ministry, forwarded the book to Mr. Richmond, requesting him to give it a perusal, and to inform him what he must say respecting its contents. In compliance with this request, he began to read the book, and found himself so deeply interested in its contents, that the volume was not laid down before the perusal of it was completed. The night was spent in reading and reflecting upon the important truths contained in this valuable and impressive work. In the course of his employment, the soul of the reader was penetrated to its inmost recesses; and the effect produced by the book of God, in innumerable instances, was in this case accomplished by means of a human composition. From that period his mind received a powerful impulse, and was no longer able to rest under its former impressions. A change was effected in his views of Divine truth, as decided as it was influential.

It is gratifying to add, that not a year passed during the after life of Mr. Wilberforce, in which he did not receive fresh testimonies to the blessed effects which it pleased God to produce through his publication. In acknowledging this goodness of his God, the outpourings of his heart were warm and frequent; though the particular occasions are too sacred to be publicly divulged.

Men of the first rank and highest intellect, clergy and laity, traced to their serious impressions of religion, and tendered their several acknowledgments in various ways, from the anonymous correspondent, "who had purchased a small freehold in Yorkshire, that by his vote he might offer him a slight tribute of respect," down to the grateful message of the expiring Burke. "That great man was said by Mr. Windham, in the House of Commons, when he had arranged his worldly matters, to have amused his dying hours with the writings of Addison. He might have added what serious minds would have gladly heard: 'Have you been told,' Mr. Henry Thornton asks Mrs. Hannah More, 'that Burke spent much of the last two days of his life in reading Wilberforce's book, and said that he derived much comfort from it, and that if he lived he should thank Wilberforce for having sent such a book into the world?' So says Mr. Crew, who was with Burke at the time, 'Before his death, Mr. Burke summoned Dr. Lawrence to his side, and committed specially to him the expression of these thanks. The effect of this work can scarcely be overrated. Its circulation was at that time altogether without precedent. In 1826, fifteen editions (and some very large impressions) had issued from the press in England. 'In India,' says Henry Martyn, in 1807, 'Wilberforce is eagerly read.' In America, the work was in-

mediately reprinted, and within the same period twenty-five editions had been sold. It was added to the list of the publications of the Religious Tract Society, in December, 1833; since which time more than fifteen thousand copies, of which many were expressly for the higher classes, have been circulated through the Society, in addition to several editions printed by the booksellers. It has been translated into the French, Italian, Spanish, Dutch, and German languages. Its influence was proportionate to its diffusion. "It may be affirmed, beyond all question," his biographers observe, "that it gave the first general impulse to that warmer and more earnest spring of piety which, amongst all its many evils, has happily distinguished the last half century."

### EXCELLENCY OF THE HOLY SCRIPTURES.\*

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

David, in his time, was a considerable prince, a mighty warrior, and subduer of nations that were round him; and yet his living in a military way made him no despiser of the Scriptures; for observe what a beautiful panegyric he has given us barely of that part which we call the Pentateuch; "The law of the Lord is an undefiled law, converting the soul; the testimony of the Lord is sure, and giveth wisdom unto the simple; the statutes of the Lord are right, and rejoice the heart; the commandment of the Lord is pure, and giveth light unto the eyes; the judgments of the Lord are true and righteous altogether: more to be desired are they than gold, yea, than much fine gold; sweeter also than the honey and the honey-comb. Moreover, by them is thy servant taught, and in keeping of them there is great reward."

Polemy Philadelphus was one of the greatest monarchs in his age; he had large armies, fine fleets, vast magazines of warlike stores, and (what was peculiar in his character) he was a person of extensive learning himself, a general encourager of all liberal sciences, and so great a collector of books, that in one library at Alexandria he had four hundred thousand volumes; and yet, as if he could not be at ease, nor think his collection complete, without the Bible, he sent for an authentic copy from Jerusalem, and for a number of learned men to make a translation of it in the Greek tongue, for which he plentifully rewarded them; which puts me in mind of Mr. Selden, one of the greatest scholars and antiquaries of his age, and who, in like manner, made vast accumulations of books and manuscripts from all parts of the world (a library perhaps not to be equalled, on all accounts, in the Universe) as he was holding a serious conference with Archbishop Usher, a little before he died, he professed to him, that, notwithstanding he had possessed himself of such a vast treasure of books and manuscripts on all ancient subjects, yet he could rest his soul on none but the Scriptures.

St. Paul was doubtless a good scholar as well as a good Christian, and his knowledge of polite literature is distinguished by the several citations, which he makes of the ancient Heathen poets, and yet he is not ashamed to give us this character of the Bible; "All Scripture is given by the Inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." Which calls to my remembrance what another great man of our nation, Judge Hall, in a letter to one of his sons, declares; "I have been acquainted somewhat," says he, "with men and books; I have had long experience in learning and in the world; there is no book like the Bible for excellent learning, wisdom, and use; and it is want of understanding in them who think or speak otherwise."

Longinus the poet most own, was a competent judge of all kinds of Eloquence. His little book on the subject, though impaired by the injury of the time, has given us specimen enough of his exquisite taste that way; and yet, though he was a Heathen, he gives honour where honour is due, and seems to admire the true sublime of Moses, more than that of any other author he quotes.

Tertullian (if we will think no worse of him for being one of the Fathers of the Church) was an excellent orator, a great philologist, and an acute reasoner, and yet we find him adoring the plenteitude of the Scripture. The noble Pius Mirandula was the best linguist and scholar of his age, and yet, after he had run through innumerable volumes, he rested in the Bible (as he tells us) as the only book, wherein he found out the true eloquence and wisdom. And therefore it was no wild rant, but a sentence proceeding from mature judgment, that of Robert, king of Sicily, to Francis Petrarcha; "I tell thee, these Holy Letters are dearer to me than my kingdom, and were I under necessity of quitting one, it should be my diadem."

We need less wonder, then, that we find our profound logician, Mr. Locke, declaring that "the little satisfaction and consistency, he found in most of the systems of Divinity, made him betake himself to the sole reading of the Scripture, which he thought worthy of a diligent and unbiased search." That we find our religious Philosopher, Mr. Boyle, (as well as the learned Grotius) asserting the propriety and elegance of the sacred style; and our incomparable Newton giving the preference to Scripture Chronology, above that of the Egyptians, Greeks, Chaldeans, or any other nation whatever. That we find, I say, some persons of the most sparkling wit and fancy descending, either on the sacred history of the Bible, or on some divine matters contained in it: a Milton, taking the whole plan, and a great part of the very diction of his lofty poem therein; a Cowley, embellishing the story of King David; a Buchanan, rendering his Psalms in Latin verse; and, in English, a Prior paraphrasing on the Ecclesiastes of his Son. Which manifestly shows that some of the greatest personages in the world, the most noble and refined wits, the most knowing and judicious heads have borne the greatest esteem for the Holy Scriptures, and not thought their learning or ingenuity misemployed in their service.

### PAGANISM, MAHOMETANISM AND CHRISTIANITY.

By Sir Humphrey Davy.

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

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

\* From the *British Magazine*.

In the religion of Mahomet, rewards and punishments are strongly and impressively inculcated. But the paradise of the Mussulman is a rule copy of an earthly garden of pleasure. The mere enjoyment of common sensual pleasure is made the ultimate and glorious destiny of the believer and the blessed; and the warrior who has shed his blood in battle in the cause of God and the Prophet, and the dervise whose body has fallen under the discipline of abstinence and continual penance, have each their similar portions of women and wine, and are supposed eternally happy in the society of virgins immortal and undecaying, amidst ever-verdant groves bright with eternal sunshine, and moistened by streams containing a beverage more delicious than the juice of the grapes of Schiraz.

The tendency of such contemplations must necessarily be to debase and enfeeble the character, and to imprint more deeply on the mind the lowest passions, and the most brutal appetites.—That religion which has the harmony of truth, on the contrary, must appeal to the loftiest and most intellectual passions of our nature. In the Christian system, the pleasures as well as the pains of a future life, though inconceivably great, have yet their means and their end concealed in mystery. The indefinite, the strongest source of high interest, is perpetually called up in the mind—"Eye hath not seen, nor ear heard, neither hath it entered into the heart of man to conceive the joys that he hath prepared for those who love him." Sublimity is the characteristic of the future state in the religion of Jesus. The highest degree of hope or of fear must be awakened by it. The objects are grand, indefinite; and they are therefore perfectly calculated to occupy the faculties of a being whose capacity of mental enjoyment and suffering, of improvement and degradation, appears without bounds. Of all the religions which have operated upon the human mind, Christianity alone has the consistent character of perfect truth; all its parts are arranged with the most beautiful symmetry; and its grand effects have been constantly connected with virtuous gratification, with moral and intellectual improvement, with the present and future happiness.

THE CHURCH.

TORONTO, SATURDAY, NOVEMBER 14, 1840.

It has been suggested to us that the publication of the original Act of Parliament enjoining the observance of the Fifth of November, as not being accessible to the generality of our readers, would be gratifying and useful. With this suggestion we more readily comply, as being likely to awaken a more general interest in the occasion, and to promote a more general desire for its observance. The religious celebration of that day had, as all are aware, grown into disuse; they who had plotted the treason having, as was thought, become a weak and unimportant body in the kingdom, it was deemed needless to continue, by any open or striking celebration, the expression of national thankfulness for its signal and providential defeat; yet if such an excuse for its general neglect may have been reasonably pleaded heretofore, it cannot be justifiably advanced now. We shall not say that such fell expedients for overturning the throne and destroying the altars of our country, are at this moment contemplated or in progress; but this we know, that preparations not noiseless, or secret, or in a corner, but loud and active and general, are making to restore the influence and domination of that corrupt and cruel creed to whose false tenets and sanguinary principles is to be ascribed the appalling conspiracy whose overthrow is, at this season, commemorated. And that influence once re-established,—that power once restored to its former eminence, who dare anticipate the results which the flush of unexpected triumph, conjoined with the impulse of a long treasured hate, might produce?—The inquisition tortured night, in case of the renewed pre-eminence of the Papal power, be no longer the atrocities of a bygone and barbarous age which the advance of refinement and the march of intellect may be thought to have put to flight for ever; but, arguing from the indomitable and unchanged spirit of that ruthless creed, the shrieks of agonized sufferers may startle again the silence of some gloomy clove,—again the scaffold may reek with the blood of martyrs,—and the flames enwrap the pinioned limbs of confessors of the faith who dare, in bold rejection of every super-added novelty of man, make this declaration of an inspired Apostle, "God forbid that I should glory save in the cross of our Lord and Saviour Jesus Christ."

The following is the Act of Parliament to which we have alluded:—

"Forasmuch as Almighty God hath in all ages showed his power and mercy, in the miraculous and gracious deliverance of his Church, and in the protection of religious kings and states, and that no nation of the earth hath been blessed with greater benefits than this nation now enjoyeth, having the true and free profession of the Gospel under our most gracious Sovereign Lord King James, the most, learned, and religious king that ever reigned therein, enriched with a most hopeful and plentiful progeny, proceeding out of his royal loins, promising continuance of this happiness and profession to all posterity: the which many malignant and devilish papists, jesuits, and seminary priests, much envying and fearing, conspired most horribly against the king's most excellent majesty, the queen, the prince, and all the lords spiritual and temporal, and commons, should have been assembled in the Upper House of Parliament upon the Fifth day of November, in the year of our Lord 1605, suddenly to have blown up the said whole house with gunpowder: an invention so inhuman, barbarous, and cruel, as the like was never before heard of, and was (as some of the principal conspirators thereof confess) purposely devised and concluded to be done in the said house, that when sundry necessary and religious laws for preservation of the Church and State were made, which they falsely and slandrously call cruel laws, enacted against them and their religion, both place and person should be all destroyed and blown up at once, which would have turned to the utter ruin of this whole kingdom, had it not pleased Almighty God, by inspiring the king's most excellent majesty with a divine spirit, to interpret some dark phrases of a letter shewed to his majesty, above and beyond all ordinary construction, thereby miraculously discovering this hidden treason not many hours before the appointed time for the execution thereof; therefore the king's most excellent majesty, the lords spiritual and temporal, and all his majesty's faithful and loving subjects, do most justly acknowledge this great and infinite blessing to have proceeded merely from God his great mercy, and to his most holy name do ascribe all honor, glory, and praise: and to the end this unfeigned thankfulness may never be forgotten, but be had in a perpetual remembrance, that all ages to come may yield praises to his Divine Majesty for the same, and have in memory this joyful day of deliverance:

"Be it therefore enacted, by the king's most excellent majesty, the lords spiritual and temporal, and the commons in this present parliament assembled, and by the authority of the same, that all and singular ministers in every cathedral, and parish-church, or other usual place for common prayers, within this realm of England, and the dominions of the same, shall always upon the Fifth day of November say morning prayers, and give unto Almighty God thanks for this most happy deliverance: and that all and every person and persons inhabiting within this realm of England, and the dominions of the same, shall always upon that day diligently and faithfully resort to the parish-church or chapel accustomed, or to some usual church or chapel, where the said morning prayers, preaching, or other service of God, shall be used, and then and there to abide orderly and soberly during the time of the said prayers, preaching, or other service of God there to be used and ministered.

"And because all and every person may be put in mind of his duty, and be there better prepared to the said holy service, be it enacted by the authority aforesaid, that every minister shall give warning to his parishioners, publicly in the church at morning prayer, the Sunday before every such day, the lords spiritual and temporal, and the commons, and faithfully resort to the parish-church or chapel accustomed, or to some usual church or chapel, where the said morning prayers, preaching, or other service of God, shall be used, and then and there to abide orderly and soberly during the time of the said prayers, preaching, or other service of God there to be used and ministered.

It will deepen our impressions of the heinousness of this conspiracy, as shewing that any attempt to destroy the influence of the Reformation in the sixteenth century

was schismatical as well as treasonable, briefly to point out the antiquity and independence of the Anglican Church, and thus to evince that in ancient times it had no connexion, in the slightest degree, with the supremacy or the pollutions of Rome.

It is not quite certain what Apostle, or Apostolic man, first planted the Gospel of Christ in Britain; but we have the testimony of Gildas to shew that it was introduced into that island in the latter end of the reign of Tiberius, or about four years after our Saviour's crucifixion. And there is a reasonableness in the opinion which the historian Fuller offers, that "Britain being a by-corner, out of the road of the world, seemed the safest sanctuary from persecution, which might invite preachers to come the sooner into it." It must be remembered, too, that it had then become colonized by the Romans, and had a constant intercourse by traffic and commerce with other countries. Nor can we avoid being struck with the appropriateness of this prophecy to the early planting of the Gospel in our father-land, "I will send those that escape of them to the isles afar off, that have not heard my fame" [Isaiah lxvi. 19]; "to shew," says Fuller, "that 'neither height nor depth,' no, not of the ocean itself, 'is able to separate any from the love of God.' And for the same purpose, Christ employed fishermen for the first preachers of the Gospel, as who, being acquainted with the water, and mysteries of sailing, would with the more delight undertake long sea-voyages into foreign countries."

We have the testimony of various writers that Claudia, mentioned in 2 Timothy iv. 21, was a British Christian, and wife to Pudens whose name is introduced in the same scriptural passage. The two following couplets from Martial, the epigrammatist, will interest many of our readers:—

Claudia cœruleis cum sit Rufina Britannis Edita, cur Latine pectora plebis habet? Claudia, Rufe, meo nubit peregrina Pudenti, Maecte esto tuedis, O hymenæe, tuis.

The period at which these individuals flourished would be about A.D. 63. Joseph of Arimathea is believed by many credible writers to have been a preacher of the Gospel in Britain, and to have founded the church of Glastonbury about the year of our Lord 67. And that Lucius, king of Britain, was converted to Christianity at an early age is denied by none: some fix it as early as A.D. 99, and the latest period at which it is asserted to have taken place is A.D. 190.

Tertullian, who lived A.D. 200, has this testimony to the early introduction of the Gospel in Britain, "There are places of the Britons, which were inaccessible to the Romans, but yet subdued to Christ;" and Origen, who flourished about thirty years later, has these words, "The power of God our Saviour is even with them which in Britain are divided from our world."

At the Council of Arles, in France, held A.D. 314, three bishops were present from Britain, as well as a priest and a deacon. At the Council of Nice, in Bithynia, held A.D. 325, British bishops are expressly spoken of as agreeing to the condemnation of Arius. At Sardis, in Bithynia, held A.D. 347, the bishops of Britain are stated to have concurred with the rest in condemning the Arians and in acquitting Athanasius.—And at the Council of Ariminum, held A.D. 359, we find that not only were several British bishops present, but that all, except three, declined accepting the public maintenance which the emperor had provided,—a proof that their churches were in a flourishing condition.

Here we should premise that Augustine, the first emissary from Rome who preached the Gospel in Britain, and from whose arrival in the island it is dated its earliest connexion with the Papal see, did not commence his ministry there until A.D. 596, and that he did not become firmly established in his spiritual authority until ten years later. But antecedent to the period of his arrival, we have the names on record of sixteen successive bishops of London, as well as those of various prelates in other sees. Upon the gradual encroachments of Romish dominion and consequently of Romish error in England, it is not necessary that we should enlarge: their spiritual chains were gradually forged and not imposed without a struggle; and if the darkness of the middle ages favoured the progress of that despotism, the history even of that benighted period shews that many of the sons of the Church in England were restive in their fetters and strove for freedom.

Wiclif, who, notwithstanding many persecutions, was allowed to die in peace in the year 1384, may be said to have laid the foundation of the subsequent Reformation in England; and in the year 1408, William Sautre was burnt for impugning the errors of Romanism. The renewal of the work in the reign of Henry VIII, and its completion in that of Elizabeth, is too well known to need detail. Here, then, we have a restoration of the Church of Christ in England which, for so many centuries had flourished in its purity, before the ambition of Rome interfered and its pollutions were superadded. The nation shook off the usurper's bondage, and returned to their proper spiritual allegiance. Mitred prelates and subordinate ministers washed and made clean their garments, and stood again in their unsullied vestments before the altar of their God. The temple of truth was freed from its incrustations, and stood out again the perfection of beauty and the joy of the whole earth. It was treason, therefore, against the lawful sovereign of the realm to seek to snatch away his diadem and place it at the feet of the Romish pontiff; and it was schism in those who laboured to depose the lawful holders of the ministerial commission, and substitute in their stead the dispensers of an adulterated creed.

On the Fifth of November, our solemn thanks to God are offered up for the overthrow of those machinations against our Church and State. While then we rejoice in the preservation of the Sovereign from that appalling conspiracy, let us remember the obligation to bear true allegiance to her who now sways the sceptre of these realms. Let this religious celebration serve to ingraft a better principle in the room of that specious loyalty,—in the degeneracy of the times unhappily so rife,—which exists and is active, only so long as selfish interests can be sustained, and the pride and independence of the carnal heart is fostered. True loyalty has no association with such utilitarian views; but it can live, like true religion, in the face of neglect and persecution. The homage which is paid to the earthly sovereign, is indirectly a homage to our sovereign Lord in heaven; the earthly potentate is revered and obeyed because he is "the Lord's anointed." Again, on the occasion we have alluded to, we express our joy for the safety of our Apostolic Church whose existence was endangered. Let these, then, not be mere words of course; but let the honour and attachment which is professed, be visible in the conduct and the life. Let it not be apparent to the world that the Church of Christ is some heterogeneous society,—made up of ill-assorted fragments of opinion, a fortuitous combination of loose particles of faith, gathered from every quarter, without consistency, without harmony, without unity of form or spirit. But let it manifest the picture of one fair and symmetrical temple, built upon one foundation, Christ himself being the chief cornerstone; not consisting, as it is now made to consist, of an endless variety of petty factions, each contending—not for one grand principle, the conversion of the world and the glory of God, but—for self-aggrandizement, and too often for mutual annoyance and injury. But any fostering of that levelling spirit which would place thrones

under the control of the people, and subject the Church of Christ to the guidance and direction of the multitude of believers, is utterly inconsistent with the spirit of those prayers which are appointed for the Fifth of November.

Some few weeks ago we furnished our readers with a detailed account of a portion of the Westward tour of the Lord Bishop of Toronto; we have now the opportunity of adding some further particulars of that interesting journey, commencing at the period where the former narrative was broken off. We give this account in the words of our correspondent:—

"On Wednesday morning, the 16th September, the Bishop, accompanied by the Rev. Messrs. Cartwright and Elliott, left the parsonage at Tuscarora for the village of Seneca; where the Rev. Mr. Hill had arranged that the Confirmation should be held. The road, winding along the banks of the Grand River, was generally good, and the country presented a beautiful appearance. His Lordship was met at "Bryant's Corner," about a mile from Seneca, by Mr. Hill, who had prepared as a temporary church a store belonging to Mr. Bryant. At 11 A. M., a very large congregation assembled; and after the conclusion of Divine Service, forty-three young persons came forward to renew their baptismal engagements, and receive the benediction of the Church by the imposition of the hands of its chief pastor. It was truly a most gratifying spectacle, and must have gratified the heart of the indefatigable Missionary, whose unwearied labours had searched out so many in the wilderness. About ten persons were prevented from sharing in this apostolic rite, by the sickness either of themselves or of their friends. Unhappily, during the past summer, fever has extensively prevailed along the Grand River,—partly owing, it is generally believed, to the erection of dams by the Grand River Navigation Company. Mr. Hill has a large circuit of Missionary duty, and is constantly occupied not only on the Sunday, but with regular and stated week-day services.

"After the conclusion of Divine Service, the Bishop, after partaking of the kindly proffered hospitality of Mrs. Little of Seneca, returned to Tuscarora, where he remained until the following morning. On the morning of this day, Thursday the 17th of September, his Lordship drove through a pelting rain to the Mohawk parsonage, where horses were to be provided for his further conveyance. A meeting was to have been held at Brantford at 10 A. M. on the affairs of the Church, which his Lordship had agreed to attend; but the inclemency of the weather prevented a sufficient assemblage of the persons interested; and after an hour's delay, the Bishop, accompanied by the Rev. R. D. Cartwright, proceeded on his journey towards Simcoe. Through some inadvertence, a wrong road had been taken, and the party went several miles out of their way,—the rain during most of the day pouring down in torrents; so that it was 5 o'clock in the afternoon before they reached the house of the Rev. F. Evans. Mr. E. resides near the church in the township of Woodhouse, about three miles west of Simcoe, the county town of the new District of Talbot. There is at present no church in the town, but evening-service is regularly performed every Sunday in the school-house, the Rev. Geo. Salmon officiating alternately with Mr. Evans.

"On Friday the 18th of September, although the weather was still unsettled, a very respectable congregation assembled in the church, Mr. Cartwright officiating at the desk, and the Bishop, as usual, preaching. Eighteen young persons were confirmed; a gratifying number, when it is recollected that only two years had intervened since the Bishop of Montreal visited and confirmed in the parish. Ten years exactly had elapsed since the writer of this notice attended the late Bishop of Quebec in his visitation of this Church and Mission: he was happy to renew his acquaintance with his fellow-labourers, and to see those in good health, after so long an interval of time, of whose hospitality at his former visit he had so largely partaken.

"The weather still threatening, and the roads in consequence of the late rain having become heavy, the Bishop determined to proceed on his journey the same afternoon. Accordingly, he left the hospitable roof of Mr. Evans at 3 P. M. on his way to Ingersoll. The road soon after leaving Simcoe became very bad,—leading through an unencultivated wood, and for nearly five miles being composed of log causeways, usually called grid-iron bridges. The horses could not be pushed beyond a walk, and the rain fell heavily: no accident, however, occurred; and soon after dark our party reached an inn at a village called Scotland, about six miles from the Brantford and Oxford road, and about fourteen from Mr. Evans' house. At six o'clock on the following morning (Saturday) we resumed our journey; and after resting for two hours at an unpretending, but neat and comfortable inn at Cedar Creek, kept by an Englishman from Wiltshire, we arrived about 3 o'clock at the village of Ingersoll, taking up our abode with the Rev. J. Rothwell, who resides about a mile from the place."

We have to acknowledge the receipt of the first number of a little work, designed as a Scripture Expositor for Sunday Schools, which, judging from the specimen which has been transmitted to us, we should be glad to see sufficiently encouraged to warrant its continuance. We fancy we decay in this promising little periodical, the hand of the writer by whom we have lately been favoured with two letters upon the same subject: if so, we cordially thank her for this renewed interest of her kind attention. The mode of Scriptural exposition which this work suggests, is precisely what we had ourselves been very lately recommending as an exercise which we deem almost indispensable to the complete success of Sunday School instruction. To impart Biblical knowledge is one of the leading objects of these valuable institutions; and it is easy to conceive that its lessons of saving health would be most effectually impressed upon the youthful mind by a familiar and affectionate exposition from the lips of the teacher.

If we are right in our conjecture of the author of this valuable little work, we cannot but recommend the transfer of its publication from a foreign land to our own Diocesan Press,—from whence, independent of all patriotic considerations, it can, we are persuaded, be more cheaply disseminated amongst those who may, in these Provinces, be likely to patronise it.

The recent mortality amongst the few and scattered Clergy of this extensive Diocese, has necessarily produced several changes, which we now announce as far as we have had the means of ascertaining them:— The Rev. A. F. Atkinson has removed to St. Catharines, rendered vacant by the lamented death of the late Rev. James Clark. The vacancy at Bath, caused by the removal of Mr. Atkinson, will be filled, we learn, by the Rev. W. F. S. Harper. The Rev. A. Williams, lately arrived from England, has, we understand, been appointed to the Rectory of Cornwall, vacant by the death of its late excellent incumbent, the Rev. George Archbold. The Rev. T. E. Welby, lately ordained, has been appointed to Sandwich, vacant by the death of the late Rev. W. Johnson.

We understand that it is probable the Rev. J. Grier, for sixteen years a Missionary at the Carrying Place, will be removed to Belleville. His present flock, to

whom from long and devoted services he is much and deservedly endeared, will greatly lament this change; but that parish, wheresoever situated, is sincerely to be congratulated which shall possess the services of so faithful, laborious, and single-hearted a Missionary as Mr. Grier.

We presented our readers, not long since, with an interesting and instructive account of the late Mr. Wilberforce. Any circumstances connected with that talented, pious, and industrious man must, we feel convinced, be fraught with the deepest interest to all who are acquainted with his valuable and unceasing exertions for the advancement of his country's welfare, and the extension of that holy religion of which he was a shining ornament. With this impression we insert this week a brief account of his celebrated and salutary work on Christianity, containing several numerous and satisfactory testimonials to its worth and efficiency. Every Christian family should possess a copy of a work which has been, in a most remarkable degree, productive of good, particularly as it can, from its extensive circulation, in most cases, be very easily procured.

Civil Intelligence.

From the Boston Times Extra.

ARRIVAL OF THE STEAMER BRITANNIA. SIXTEEN DAYS LATER.

ATTEMPT UPON THE LIFE OF LOUIS PHILIPPE—ARREST OF THE ASSASSIN—REPORTED DEFEAT OF THE ALLIED ARMIES—DESTRUCTION OF BEYROUT CONFIRMED.

The Britannia left Liverpool on the 20th, at 3 o'clock, P. M. She arrived at her dock about half-past 8 this morning; thus making her passage from dock to dock in 13 days and 15 1/2 hours. The Britannia brought out 63 passengers, and an immense letter bag.

We have our files of Liverpool papers to the afternoon of the 20th, and London to the morning of the same day. Capt. Charles Jenkins is now the commander of the Britannia. The account of the destruction of the Chinese forts at Bocoa Tyrus does not appear to be confirmed.

The most important item of news is the attempt upon the life of Louis Philippe. This is attributed by the London papers to the evident desire of the French King to smother or keep down the war enthusiasm of his subjects. The prisoner, Marius Darmes appears to be a fanatic of the stamp of Louvel and Alibaud. The interrogatories he has undergone have not elicited from him any admission tending to prove that he had any accomplices, or that he was a hired assassin. Although suffering from his wounds, he has throughout evinced extraordinary energy, and to this moment the only regret he has manifested is that of not having effected his criminal purpose. At one question, put to him by the instructing judge, tears were seen to flow into his eyes. "Do not imagine," said Darmes, "that these are tears of repentance; if I weep, it is from despair at having missed my aim." We heard to our exclaim on another occasion, "Had I killed the tyrant, Soliman Pasha would now be safe, the French fleet, united with that of Mehemet Ali, would have sunk that of the incendiaries of Beyrouit, and Egypt would be free."

The tone of the French papers is still warlike. The general rumors and beliefs were, that M. Thiers had pressed the King to consent to take measures tantamount to a declaration of war.—That His Majesty would only, in the absence of the Chambers, agree to a strong representation to the four Powers, the reply to which would hardly be expected before the lapse of three weeks, and that the Chambers should in the meanwhile be convoked for the end of that period, when the views of the King or of his Government would be submitted to them, with the results of the last appeal to the sovereigns, parties to the treaty of the 15th of July. The fall of Beyrouit is confirmed, and it is stated, on the authority of private letters, that the troops which landed were compelled to embark with a loss of two thousand men.

The London Morning Post of Monday, October 5, says—"Our Extraordinary Express which left Paris yesterday (Sunday) morning, brings us the Journalier Parisien of that day; it contains the following telegraphic despatch.

Marseilles, Oct. 2.—Noon.

The Chief of the Maritime Service to the Minister of Marine. "The Dante has arrived from Malta; it announces that at its departure it left there the ship of war Cambridge, from England, and about to take her departure from the Levant."

"Letters from Syria confirm the bombardment of Beyrouit. "The Captain of the Scaumare writes me, under date of the 25th of Malta, that at his departure from Constantinople a council in Divan had pronounced the deposition of Mehemet Ali. The Ambassadors of England and Austria were present at this Council."

"The French fleet were at Naples on the 15th. Private letters state that the troops which landed at Beyrouit were compelled to embark with the loss of 2000 men." "The following is an extract of a letter dated Bhoj, Aug. 14: "The correspondent of the Post at Beyrouit, under date of Sept. 20th, writes that on the evening of the 22d, the Egyptian and Ottoman fleets were illuminated in honour, as the government gave out of a victory gained by Ibrahim over the allies, in which he had made six hundred English prisoners. In addition to the Asia, the Implacable with the Hazard and Daphne, and an Austrian corvette, were off the port of Alexandria. An Austrian steam vessel had just arrived, and was said to have been despatched from Constantinople with orders from the representatives of Austria, Prussia, and Russia, for their Consuls in Egypt to leave the country. Col. Hodges, the British Consul General, had received no such instructions, although a rigorous blockade of the ports was ordered to be put into execution forthwith."

DESTRUCTIVE FIRES IN MANCHESTER.—An extensive conflagration broke out in Peter street, Manchester, Eng., on Thursday night, Oct. 17th, in a building five stories high, occupied by H. Hobson, an individual extensively engaged in the carrying business between this town and Leeds. The fire engines arrived a few minutes after the alarm was given, but the flames which appeared to have burst forth at once with overwhelming fury, had already committed such ravages, that it was deemed utterly useless to save any portion of the building. The wind blowing in a northerly direction, the flames were carried across the street, and placed the Wellington Hotel and the Museum of the Natural History Society in imminent peril. About 7 o'clock, however, the fire was got under. Considerable damage was done to the engine-manufacturers of Messrs. Sharpe & Roberts, to the carrying concern of Mirfin & Walker, the Upholstery of Mr. Lee, and several other establishments. Hobson was insured to an amount which it is thought would cover his loss, viz.—£3000.

On the Saturday following the warehouse of Messrs. Showers & Co., situated in Bank Street, was discovered to be on fire, and before the town engines and fire police arrived at the spot, five adjoining warehouses were enveloped in flames, belonging to Messrs. Chorley & Co., large speculators in yarn, Reuss and Ring, Russian merchants, Willoughby & Co., yarn dealers; and Messrs. Matchants, dealers in cotton waste. Before the flames were extinguished, there were no less than twelve or fourteen establishments either entirely consumed or much damaged, in many of which immense property was contained. The amount of loss is not given.

ARRIVAL OF THE OVERLAND MAIL.—EXTRAORDINARY EXPRESS FROM PARIS.—We have this moment received our summary of the India and China news, brought by the overland mail, and letters from our correspondents at Alexandria, Beyrouit, &c.

CHINA.

CANTON, June 5.—The English were lying quietly at Macao. The Canton Market was cleared of teas, and the Americans were preparing to leave by the end of June. The expedition had not arrived. The last seen of it was at Palo Soppa, on the 13th ult. Lord John Churchill, of her Majesty's ship Druid, died at Macao on the 2d ult. of dysentery.

By advice just received, the insurgents in Nepal having formed into a regular body, amounting to 8000 men, have taken complete possession of the whole of Chumprau district. The Indian planters, European and civilians, fled before them. They proceeded to the capital, and have now closely blockaded the British Resident, B. H. Hodgson, Esq., and his escort. The Raja positively disclaims any knowledge or connection with the affair, but we are disposed to doubt his disclaimer.

LATEST NEWS FROM INDIA AND CHINA.—Admiral Elliott arrived at Singapore on the 10th of June, together with the Blonde, 44, and Byades, 13, and sailed again for China on the 18th of June. Lord George Churchill, of her Majesty's ship Druid, died at Macao, on the 2d of June, of dysentery. By advice received at Bombay, via Calcutta, the Nepalese were in a state of insurrection. The rebels amounted to about 8,000. The Rajah denied all participation with these, although his disclaimer was not believed. They marched on the capital, and blockaded the British Resident and his escort in their houses. The Government of India is making the most active preparations to send a force into Nepal as soon as the abatement of the rainy season will permit. The overland mails for June reached Bombay on the 8th of July, in 34 days from London; it reached Calcutta on the 21st, that is 47 days from home; Madras on the 17th, Ara on the 18th, and Delhi on the 19th ult. by the regular "dak." They arrived at Ceylon on the 23d, by the ship Colombo, from Bombay.

FROM OUR ENGLISH FILES.

We are concerned to state, that his Royal Highness the Duke of Sussex continues to be indisposed at his apartments in Kensington Palace. His royal highness caught cold during his visit to Frogmore Lodge, soon after the decease of the late Princess Augusta, and has not left his apartment since that period. Dr. Holland is in constant attendance on the Royal Duke.—Herald.

KING'S COLLEGE.—A very numerous body of medical students assembled on Thursday in the lecture-room of King's College, to hear the opening lecture of this season, on medical science, which was to have been delivered by Dr. Budd. That distinguished gentleman was, however, unable to attend, on account of the alarming illness of two of his brothers, who are now lying in an almost hopeless state. These gentlemen, it appears, were unable to avoid the contagious effects of typhus fever which is now raging on board the Dreadnought; the management of this hospital-ship having been confided to their professional abilities. The lecture, however, which he had prepared was read by Dr. Grey, which consisted of a general appeal to the students to give up their whole time and attention to the profession they have adopted, enforcing on their attention the necessity of strict application to the apparently unimportant minutiae of science, in earnestly calling upon the students not to pass by the most trivial arena of science as too insignificant for their observation. The lecture appeared to give very general satisfaction.

FANATICISM IN SCOTLAND.—A correspondent of the Aberdeen Herald gives the following account of some Ananial proceedings to which he was a witness. This letter is dated Invergorry, Sept. 9:—"I had the curiosity to go to the church of Roskeen last night to observe the workings of a revival. I was prepared for something extraordinary, but certainly not for what I saw. The sobs, groans, loud weeping, fainting, shrieking, mingled in the most wild and unearthly discordance with the harsh cracked voice of the clergyman, who could only at intervals be heard above the general weeping and wailing. I was first struck by the cries being all from young voices, and, on examining a little more closely, I found that the performers were almost all girls, many of the first rank, and of the age of a few young women, perhaps a dozen, but not a single man or lad. I stood for nearly half an hour by three girls, the eldest about twelve years of age, who were in the most utter distress, each vying with the other in despairing cries. Their mother came to them, but made no exertion to check their bursts of—I don't know what to call it. In the church-yard there were lots of children in various stages of fainting. One poor girl seemed quite dead, and I insisted on one of the old cronies, who was piously looking on, to go to some water, or to attempt something to give her relief, but was told, 'It was no case for water.' It was the Lord, and he was to be liked with her.' She was seeing something we didna see, and hearing something we didna hear.' She was lying on the ground supported by her father. Indeed, the poor ignorant parents had never worked upon until they believe they are highly honoured by the Lord by having such signs of the spirit manifested in their families. The service, if it may be called so, was in Gaelic."

THE STEAM REVOLUTION IN BRITISH AMERICA.

Our readers must not suppose that under the above head, we intend to tire their patience with a prose dissertation on the steam engine, or a stale description of the paddle wheels of the Cunaud steamer. These might, indeed, be of some interest to the curious naturalist, or the practical machinist; but the majority of our readers look rather to the effect than the cause; they would be better pleased with the few paragraphs of information we can give them, on the mighty revolution which the practical application of steam has accomplished, in the intercourse of nations, and the comfort, intelligence, and happiness of man.

Let us "begin at home," and see what advantages the inhabitants of Halifax have gained. A few weeks since, we took a trip to Boston, to procure the requisite materials for publishing the Morning Post. To accomplish the journey in the most expeditious manner, we took stage to New York, crossed to St. John in the steamer "Midway," and thence to Boston, in the steamer "North America." We arrived at Boston, and returned by the Acadia to Halifax. We spent nearly a day at Windsor, seven or eight hours in St. John, about an hour at Eastport, more than three days in Boston, and yet performed the whole revolution in two and a half hours less than nine days! Adding the stoppages together, we find a total of nearly four and a half days, leaving as the net space of time necessary to visit Boston, (calling at Windsor, St. John, and Eastport), and return again to Halifax—only four days and half. This presents rather a humorous contrast to the old mode of travelling by the sailing packets. In 1835, we were obliged to stop for eight days, between the port of Boston, and the passage to Halifax, on account of comparative uncertainty and tediousness, until the establishment of the Cunard line. From the arrival of the Britannia, we may date the gradual but sure progress of a new and exhilarating impetus to industry and enterprise in Nova Scotia. A glimmering of the beneficial results, breaks through the long vista of futurity—giving encouragement for increasing energy, and confirmation to every reasonable hope.

Expeditious, however, as our travelling was, we are obliged to yield the palm, both for distance and rapidity, to a gentleman whose company we enjoyed on a greater portion of the route to and from Boston. We allude to Stephen Binney, Esq., who left Halifax half a day later, and saw New York and the intermediate places while we remained in Boston. The following notice of Mr. Binney's route, with which, at our request, he has kindly furnished us, will best speak for itself:—"Left Halifax on Tuesday afternoon, 25th August, at four o'clock, reached Biltz, half way between Halifax and Windsor, at nine o'clock, p.m. Slept there, and started next morning at six o'clock, and arrived at Windsor at ten. Left Windsor at twelve o'clock for St. John. New Brunswick, and arrived there at two o'clock, a.m. Left St. John, N.B. at eleven, a.m. Thursday, and arrived at Boston harbor on Saturday morning at six o'clock, a.m. The fog did not last until nine a.m. Left Boston for New York at five o'clock, p.m. and arrived the following morning at six o'clock. Spent Sunday and Monday in New York. Left New York, on return to Boston, Monday afternoon, at five o'clock, and arrived the following morning at four. At twelve o'clock embarked on board the steamer Acadia, and arrived at Halifax at four, a.m. on Thursday, 3d September, having been absent exactly eight and a half days, and had ample time for the transaction of business or for pleasure; and having travelled (exclusive of stoppages) with great ease and comfort, about fifteen hundred miles in the short space of 13 1/2 hours; and had occasion required, to call at Philadelphia, Philadelphia, and Boston, which I spent in New York. Out of the above, one hour was spent rambling about Eastport."

The reader will perceive that the average number of miles travelled over, per hour, by stage, steamer, and railroad, exclusive of stoppages, was eleven and a half; and including stoppages,—which were long enough for the transaction of business, about seven and a third miles. Besides this, the route was proved to be certain, for the journey that was contemplated in Halifax, was accomplished in fact.—[Halifax Morning Post of the 3d October arrived in Liverpool on the 15th Oct.—Liverpool Times.]

FRANCE.—THE ATTEMPT ON THE KING'S LIFE.

From the Times.

The fresh attempt to get rid of King Louis Philippe, by a foul and hideous murder in open day, may have shocked every human being, out of France, but no man who comprehends the state of that country, or of the moral condition of French democracy, can have been in the least surprised at it.

It was without reason that we quoted on Friday last, from the Journal des Debats, the following dreadful passages:—"Are there in France either laws or dard, or monarchy, or government of any description, or are we at this moment under the full sway of anarchy? There is on every side the most furious excitement to insurrection—the most incredible outbreak of the most unbridled passions. Already whoever is suspected of being favourable to peace is denounced as a traitor, a coward, an enemy to the country. Circulating through the journals of the ministers themselves which this shameful scandal. As for the laws, they are openly set at defiance. As for the charter, the ministerial democrats declare their contempt for it. The crown they insult without remorse. The chambers they threaten with the vengeance of the people. The revolution speaks as if it were the universal master. No man is permitted to have an opinion of his own. He who is not for immediate and universal war is a partisan of foreign powers."

And it was "as a partisan of foreign powers," no doubt, that the Marseilles assassin fired at the brave and enlightened King a musket loaded to the muzzle. Said we not truly in the same number of the Times, "that the question of the East was but a hollow pretext for violence in all quarters? Said we not on that occasion, 'that there is a faction at work which will force both King and chambers into foreign war—into universal war—on pain of death?' Why, what was the horror aimed at by this assassin, named Darnes, but to inflict 'the pain of death' on his Sovereign, because he considered the life of 'Louis Philippe to be the only obstacle in the way of universal war.'"

Then, what must be the nature and ends of that war towards the excitement of which the means amount to regicide by fence assassination? What must be the character of the faction which pants for such a war, and which attempts to procure it by such methods? Among the most disgusting traits in the history of any nation, or of any people (apply it to which you please) is this avowed identity of the war party with the party which abets assassination. The intending murderer in the recent insurrection declared that his sole object was to remove the sole obstacle to a war. Well, since it ought to be assumed that conscientious casuists like M. Darnes are disposed to administer equal justice to all their enemies as well as friends, let us suppose for a moment that a few more



THE RUINED CHURCH.\*

Some years ago, during a sojourn in South Carolina, I passed a few days on a plantation about fifteen miles from Charleston. It was in the latter part of the month of April, the pleasantest season in which the inhabitants of that part of the state can enjoy those rural pleasures, and that recreation from the business and confinement of the city, which are within our reach throughout the whole of the summer months. In most of the low country, it is almost certain death to remain after the summer heats have commenced, until the return of frost has again set its blight upon the face of nature. It would be difficult to believe this while breathing the perfumed air, and admiring the inviting appearance of many delightful situations, did not sad experience yearly attest the truth of it to many, whose temerity or interest induce them to risk the danger, hoping that they will be among the few who sometimes escape.

We were favored with fine clear weather during our short sojourn, and took advantage of it by riding every day to search out the curiosities or beauties of the neighborhood. In one of these excursions, a gentleman of the party proposed to conduct us to see an American "deserted village." We readily agreed to follow him, and soon arrived at the place. It was situated pleasantly on the banks of the river, and consisted of about half a dozen houses in a dilapidated state, and having marks of culture about them? This had formerly been one of those spots, which, from their entire barrenness of every thing else, and abundance of pine and cedar trees, afford a healthy retreat to the inhabitants of the neighboring plantations in the sickly season. But, in the course of time, the hand of cultivation had approached too near: the protecting pines had been cut down to make room for the rice field, the cotton field, or the garden; the atmosphere of the surrounding country had been allowed to penetrate the retirement, and brought its accompanying infection; and, in consequence, this hitherto safe asylum had been abandoned.

The sight of these ruined dwellings excited feelings of wonder and sorrow, that in a scene so pleasant to the eye, health and convenience could not be combined; that at the approach of the one, the other must flee.—But rather should we direct our thoughts to the merciful Providence manifested in these retreats of safety—these literal "cities of refuge," from disease and death—which are scattered in every direction throughout the country, thus providing an antidote to the distressing peculiarity of the climate.

Turning from the village, the gentleman who had undertaken to be our guide, offered to escort us to another ruin a few miles distant, the sight of which he knew would be interesting. After travelling some distance on the public road, we turned into a shady, grass grown lane, which afforded a most agreeable change, both to us and to our horses, from the sun and heavy sands through which we had been riding. Although early in the season, the country appeared in all the rich luxuriance of summer; the woods wore their hue of brightest green; the bay, in full bloom, sent its powerful fragrance through the air; and the wild jessamine, with yellow blossoms of more delicate but not less sweet perfume, hung in festoons from tree to tree, or ran wildly over the low underwood; while the long grass moss, hanging gracefully from the branches of the highest trees, and seeming to supply the place of foliage to those which time or blight had deprived of sap and verdure, cast a melancholy around, and formed a strong contrast to the bright and gay appearance of the innumerable wild flowers covering the ground below.

We pursued this pleasant lane until the track of wheels was entirely lost, and we reached an open space of ground quite uncultivated, and skirted round with woods on all sides. We alighted and left our horses, as the increasing wildness of the path made it necessary to finish our expedition on foot.

At the end of this plain, and just within the entrance of the wood, we discovered the ruin. It was the remains of an ancient church. The walls were still standing, the roof remained, broken through in many places and covered with moss; the window sashes were all gone; there was no door to close the entrance against intruders, but it was intercepted by the underwood, the briars, and high weeds, which grew undisturbed around it. We entered, and found the interior of the little sanctuary presenting as melancholy a spectacle as the exterior. Some of the pews remained standing, looking as if the next blast of wind which should sweep through the deserted aisle might lay them prostrate, and complete the desolation; just enough of the pulpit was left to shew what it had been; while of sacred desk, of holy altar, or of chancel rail, there was no trace visible.

I asked to what denomination of Christians this ruin had belonged, and was told, to my own beloved Zion.—It was an Episcopal church, which had been destroyed by soldiers during the revolution, and had never been repaired.

If the sight of the deserted village called forth feelings of sadness and sober reflection, how much more so was this scene calculated to do so. Here was a house, which had been consecrated to the service of the most High God, in which the word of life had been dispensed to many devout worshippers, now become a habitation for the beasts of the field and the birds of the air.

The scene called up associations, peculiarly and deeply interesting to me. Those who had formerly worshipped in this temple, were not only my fellow Christians, but of the same household of faith. Here, in years long gone by, have been offered those sublime strains of prayer, of praise, and of thanksgiving, that I learned to lip in childhood, and that now cheer and animate me in the services of the sanctuary. How often from its sacred desk has the solemn announcement, *The Lord is in his holy temple, let all the earth keep silence before him*—called and arrested the attention of the assembled congregation to the exhortation which followed, setting forth the great duties in which they were about to engage. How many humble and contrite worshippers have here joined with the minister of Christ in hearty confessions of sin; have heard from his lips the declaration of pardon to the penitent, in the name of our Heavenly Father, through the merits of his Son; and with pious thankfulness applied it to their souls; have raised their joyful voices to chant the praises of God; have bowed themselves in the posture of devotion, and pouring forth their earnest supplications for grace, mercy, and peace, responded with the lips and with the heart, to the petitions of our unrivalled litany, with lively faith in the Saviour's merits and intercession. From that fallen pulpit has the ambassador of Christ preached the terrors of the law, and the promises of the Gospel; exhibited the depravity of man by nature, and his liability to eternal death; unfolded the plan of redemption; proclaimed the offers of salvation, made in the Scriptures to all the fallen race of man; the pardon of sin, through a crucified Saviour, to all who repent and believe in his name; and the promised influence of the Holy Spirit, to renew and sanctify the hearts of those who seek it with the prayer of faith; he has besought sinners, in Christ's stead, to be reconciled to God; and finally declared the condemnation of all who reject these gracious offers, and continue impenitent and unbelieving;

even the wrath of God abiding on them. From thence, too, have the professed disciples of the meek and lowly Jesus been instructed, to adorn the doctrine of God their Saviour in all things; to evidence the sincerity of their faith, by a correspondent walk and conversation, and in unreserved obedience to all the precepts of the Gospel.

No doubt the preacher often dwelt upon the transitory nature of things human, and endeavored to elevate the thoughts and affections of his hearers to those heavenly treasures which endure forever, by reminding them that *the fashion of this world passeth away*; that vanity is stamped upon all earthly enjoyments; and that even our best and purest pleasures are uncertain and of short duration—truths now forcibly verified on the very spot where they were spoken. Then has the little assembly been dismissed with the solemn benediction which invoked for them that "peace which passeth all understanding," and the blessing of the Triune God.

Here, too, have been dispensed to many faithful and devout recipients, the memorial of the dying love of their Lord and Master. At this altar have they renewed their vows of obedience to his service, and in communion with him have been strengthened and invigorated for their continued warfare with the world, the flesh, and the devil. In this little sanctuary, many whose hearts bled for themselves and for their country, in those "times which tried men's souls," sought from divine grace that strength which alone could enable them to meet with fortitude the trials which awaited them; for patience to endure, and energy to act in the scenes of suffering to which they were called. Here, too, were offered their earnest prayers for their beloved country, struggling under so many disadvantages and threatened with destruction. We may imagine the anguish of this little flock, on seeing the church of their fathers, the sanctuary of their affections, become the prey of the destroyer, and the sheep scattered without a shepherd. How must they have wept over the desolations of their Zion, as well as of their land. More than half a century has elapsed since the voice of prayer and praise ascended as incense to heaven within the walls of this temple, and no effort has been made to repair it. Soon every vestige of it will have crumbled away; even now, I could not, from any of the neighboring inhabitants, learn the name by which it had been designated. Surely, all those who once frequented its hallowed courts, must have been numbered with the dead, or dispersed to far distant districts of the country, ere the return of peace and prosperity would have permitted the endeavour, or the sight of this ruin, with the surrounding graves of their forefathers, would have called up every tender and holy feeling of their souls, and roused them to active and successful exertion to restore again the beauty of the Lord's house.

With these reflections I turned reluctantly from this interesting scene; the impression it made will not easily pass away. The visit to the ruined church is among those incidents which the lapse of time will not efface from memory; the recollection of it will always bring with it the deeply interesting associations with which it is connected.

JOHN CRAIG.\*

John Craig was born in 1512, and soon after lost his father in the battle of Flodden, which proved fatal to so many families in Scotland. After finishing his education at the University of St. Andrews, he went to England, and became tutor to the family of Lord Daeres, but war having broken out between England and Scotland, he returned to his native country, and entered into the order of Dominican friars. The Scottish clergy were at that time eager in making inquisition for Lutherans; and owing either to the circumstance of his having been in England, or to his having dropped some expressions respecting religion which were deemed too free, Craig fell under the suspicion of heresy, and was thrown into prison. The accusation was found to be groundless, and he was set at liberty. But although he was still attached to the Roman Catholic religion, the ignorance and bigotry of the clergy gave him such a disgust at his native country that he left it in 1537, and having remained a short time in England, went to France, and from that to Italy. At the recommendation of the celebrated Cardinal Pole, he was admitted among the Dominicans in the city of Bologna, and was soon raised to an honorable employment in that body. In the library of the Institution, which was attached to the monastery, he found Calvin's Institutions. Being fond of books, he determined to read that work, and the consequence was that he became a complete convert to the reformed opinions. In the warmth of his first impressions, he could not restrain himself from imparting the change of his sentiments to his associates, and he must have soon fallen a sacrifice to the vigilant guardians of the faith, had not the friendship of a father in the monastery saved him. The old man, who also was a native of Scotland, represented the danger to which he exposed himself by avowing such tenets in that place, and advised him, if he was fixed in his views, to retire immediately to some protestant country. With this prudent advice he complied so far as to procure his discharge from the monastery.

At a very early period of the Christian era there were converts to the gospel "in Caesar's household;" and in the sixteenth century the light of reformation penetrated into Italy, and even into the territories of the Roman Pontiff. On leaving the monastery of Bologna, Craig entered as tutor into the family of a neighbouring nobleman who had embraced the protestant principles; but he had not resided long in it when he was delated for heresy, seized by the familiars of the Institution, and carried to Rome. After being confined nine months in a noisome dungeon, he was brought for trial, and condemned to be burned, along with some others, on the 20th of August 1559. On the evening previous to their appointed execution, the reigning Pontiff, Paul IV. died; and, according to an accustomed practice on such occasions, the prisons of Rome were all thrown open.—Those who were confined for debt or other civil offences were liberated, but heretics, after being allowed to go without the walls of their prison, were again thrown into confinement. But a tumult having been excited that night in the city, Craig and his companions effected their escape, and took refuge in an inn at a small distance from Rome. They had not been long there when they were followed by a company of soldiers, sent to apprehend them. On entering the house, the Captain looked steadfastly on Craig's countenance, and taking him aside, asked him, if he recollected of once relieving a poor wounded soldier in the city of Bologna. Craig was in too great confusion to remember the circumstance. "But I recollect it," replied the Captain, and I am the man whom you relieved, and providence has now put it in my power to return the kindness which you shewed to a distressed stranger. You are at liberty; your companions I must take along with me, but for your sake I shall shew them every favour in my power." He then gave him what money he had upon him, and directions how to make his escape.

We have not yet done with the wonderful incidents in the life of Craig. "Another incident (says archbishop Spottiswood) befel him, which I should scarcely relate, so incredible it seemeth, if to many of good place

he himself had not often repeated it as a singular testimony of God's care of him." In the course of his journey through Italy, while he avoided the public roads, and took a circuitous route to escape from pursuit, the money which he had received from the grateful soldier failed him. Having laid himself down by the side of a wood to ruminate on his condition, he perceived a dog approaching him with a purse in his teeth. It occurred to him that it had been sent by some evil disposed person, who was concealed in the wood, and wished to pick a quarrel with him. He therefore endeavored to drive it away, but the animal continuing to fawn upon him, he at last took the purse, and found in it a sum of money which enabled him to prosecute his journey. Having reached Vienna, and announced himself as a Dominican, he was employed to preach before the Emperor Maximilian. His Majesty was so much pleased that he was desirous of retaining him; but the new Pope, Pius IV. having heard of his reception at the Austrian capital, applied to have him sent back to Rome as a condemned heretic, upon which the Emperor dismissed him with a safe-conduct. When he arrived in England in 1560, and was informed of the establishment of the reformed religion in his native country, he immediately repaired to Scotland, and was admitted to the ministry. Having in a great measure forgotten his native language, during an absence of twenty-four years, he for a short time preached in Latin to some of the learned in Magdalen's chapel. He was afterwards appointed minister of the parish of Canongate, where he had not officiated long, till he was elected colleague to Knox.

ROMISH VERSION OF THE SCRIPTURES.

Extract from a Speech by the Rev. Hugh M. Neile. "I believe there exists a vast amount of ignorance on the matter of the Romish version of the Scriptures. It is not, I think, fully and entirely understood by the English people, that the Romanists have no version without notes. It is not understood that this Douay version of the Old, and the Rheims translation of the New Testament, were mainly concocted by a certain Dr. William Allen, the founder of the colleges at Douay and Rheims. I quote now from Strype's Annals.—'I hear now the history of the Douay Bible. The founder of the colleges at Douay and Rheims, and the chief translator of the Rheims Testament was Dr. William Allen. He was an Englishman; but for multiplied acts of treason was compelled to fly from his country. He went to Flanders, where he exercised all the powers of his mind—and they were great—to check, and if possible to overthrow, the progress of the Protestant Reformation in England. He became a pensioner of the king of Spain, and was created a cardinal by the Pope. He laboured to corrupt the soldiery of England, and succeeded in tempting Sir William Stanley to betray Daventer, in Holland, to the Spaniards. In concert with the Jesuit Parsons, he devised the scheme of the Spanish invasion of England, in the celebrated 'Invincible Armada.' He was patronised by the infamous Duke de Guise, who, with Catharine de Medicis, planned the massacre of tens of thousands of Protestants, on St. Bartholomew's day; and he was the willing instrument of Gregory XIII. who appointed a public thanksgiving at Rome for the success of the above-mentioned slaughter. Cardinal Allen sent jesuits into England, to taint the principles of the people. The pupils in the colleges he founded, were taught all manner of ways to divide the Protestants in the principles of their religion; and were themselves bound by an oath, of which the following is a copy:—'I, A. B., do acknowledge the ecclesiastical and political power of his Holiness and the Mother Church of Rome as the chief head and nation above all pretended Churches throughout the whole earth: and that my zeal shall be for St. Peter and his successors, as the founder of the true and ancient Catholic faith, against all heretical kings, princes, states, or powers, repugnant unto the same. And although I, A. B., may pretend, in case of persecution or otherwise, to be heretically disposed, yet in my soul and conscience I shall help, aid, and succour the mother church.'—[Strype's Annals, II, pt. 3, page 237.] Such was the producer of the translation of the Douay and Rheims versions, which our ex-ministers would have put into the schools of this country."

tered out of the clouds above? The power of the ministry of God translatheth out of darkness into glory; it raiseth men from the earth, and bringeth God himself down from heaven; by blessing visible elements, it maketh them invisible grace; it giveth daily the Holy Ghost; it hath to dispose of that flesh which was given for the life of the world, and that blood which was poured out to redeem souls: when it poureth malediction upon the heads of the wicked, they perish; when it revoketh the same, they revive. O wretched blindness, if we admire not so great power; more wretched, if we consider it aright, and notwithstanding imagine that any but God can bestow it!—Hooker.

There is undoubtedly such a thing as schism, and it is as undoubtedly a sin as adultery or drunkenness; and the being guilty of it, the Apostle says, is being carnal. It surely behoves every one to inquire wherein it consists, in order to avoid it. Our Church teaches in her Catechism, that there are two Sacraments generally necessary to salvation; baptism and the Lord's supper; and if so, the inference is fair, that without them, generally speaking, there is no salvation. And if they are necessary, it is necessary to know where they are to be had: for it is not to be supposed that every man has a right to administer them, any more than every man has a right to use the king's seal. The Scripture is express, that the Lord added to the Church daily such as should be saved; it is in the Church, therefore, that the means of salvation are to be had, and consequently it is incumbent on every one to be added to the Church, and to keep in it, as he has no right to expect the end, but in the use of the means in the way which God has appointed. As to the doctrine being uncharitable, which some object, so far is it from the want of charity, that to warn people of their danger is surely the truest charity; and we know what was to be the fate of the watchman who did not warn the people. And the adulterer and drunkard may as justly call it uncharitable to be told that such shall not inherit the kingdom of God, as the schismatic, that he must be of the Church to be saved. To ask what is to become of those who are without the pale, is nothing to the purpose; God will judge no man but by the law which he has given him; nor will any be responsible for opportunities they never had. As many as have sinned without law, shall also perish without law; and as many as have sinned in the law, shall be judged by the law. God is no respecter of persons: he will be justified in his saying, and clear when he is judged.—William Stevens, [Life by Judge Park.]

The Garner.

Neither may the soul that hopeth to profit by meditation suffer itself, for the time, to be entangled with the world; which is all one as to come to God's flaming bush on the hill of visions with our shoes on our feet. Thou seest the bird whose feathers are lined unable to take her former flight; so are we, when our thoughts are clinged together by the world, to soar up to our heaven in meditation. The pair of brothers must leave their nets, if they will follow Christ; Flight is their own; if he will attend a prophet. It must be a free and a light mind that can ascend this mount of contemplation, overcoming this height, this steepness. Care is an heavy load, and uneasy: these must be laid down at the bottom of the hill, if we ever look to attain the top. Thou art loaded with household cares, perhaps public: I bid thee cast them away; even these have their season, which thou canst not omit without impiety; I bid thee lay them down at thy closet-door when thou attemptest this work. Let them in with thee, thou shalt find them troublesome companions, ever distracting thee from thy best errand. Thou wouldest think of heaven; thy barn comes in thy way, or perhaps thy count-book, or thy coffers; or, it may be, thy mind is beforehand, travelling upon thy morrow's journey. So, while thou thinkest of many things, thou thinkest nothing; while thou wouldest go many ways, thou standest still. And as in a crowd, while many press forward at once through one door, none proceedeth; so when variety of thoughts tumultuously throng in upon the mind, each propeh a bar to the other, and all an hindrance to him that entertains them.—Bp. Hall.

THE MINISTERS OF GOD.

The ministry of things divine is a function which, as God did himself institute, so neither may men undertake the same but by authority and power given them in lawful manner. That God, which is in no way deficient or wanting unto man in necessities, and hath therefore given us the light of his heavenly truth, because without that inestimable benefit we must needs have wandered in darkness to our endless perdition and woe, hath, in the like abundance of mercies, ordained certain to attend upon the due execution of requisite parts and offices therein prescribed for the good of the whole world: which men therunto assigned do hold their authority from him, whether they be as such himself immediately, or as the Church in his name, investeth; it being neither possible for all, nor for every man without distinction convenient, to take upon him a charge of so great importance. They are, therefore, ministers of God, not only by way of subordination and princes and civil magistrates, whose execution of judgment and justice the supreme hand of Divine Providence doth uphold, but ministers of God, as from whom their authority is derived, and not from men. For in that they are Christ's ambassadors and his labourers, who should give them their commission but he whose most inward affairs they manage? Is not God alone the Father of spirits? Are not souls the purchase of Jesus Christ? What angel in heaven could have said to man as our Lord did unto Peter, "Feed my sheep; preach; baptise; do this in remembrance of me; whose sins ye retain, they are retained; and their offences in heaven pardoned whose faults you shall on earth forgive?" What think we? are these terrestrial sounds, or else are they voices ut-

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JUST PUBLISHED, BY Henry Rowsell, Toronto, CAMERON'S DIGEST, of cases determined in the Court of Queen's Bench, from Michaelmas Term, 10th George IV. to Hilary Term, 3d Victoria. Price—10s. Toronto, August 27, 1840.

TO SUNDAY SCHOOLS, &c. JUST PUBLISHED, by Henry Rowsell, at "The Church" Office, Toronto, a new edition of THE CATECHISM OF THE CHURCH OF ENGLAND, taken from the Common Prayer Book.—Price—one penny each, six shillings per hundred. Toronto, August 27, 1840.

NOTES OF MR. BUCKINGHAM'S LECTURES. EMBRACING Sketches of the Geography, Antiquities, and present condition of EGYPT and PALESTINE. A few copies of the above work for sale, price 3s. 9d. each. HENRY ROWSELL, BOOKSELLER AND STATIONER, King Street, Toronto.

FAMILY AND INDIVIDUAL PRAYERS. Just published, Second Edition, price 1s. 6d. FAMILY AND INDIVIDUAL PRAYERS, FOR EVERY DAY IN THE WEEK, by the Rev. JAMES THOMPSON, Agent for the British and Foreign Bible Society, sold at the Bible & Tract Depositories in Montreal & Toronto, and in Cobourg by Messrs. Graves & Jackson.—One penny each, or recommended by various Ministers, whose testimonies may be seen prefixed to the book. 4s.—6m

THE HOME DISTRICT SCHOOL. THIS SCHOOL will be re-opened, after the summer recess, on Thursday, the 20th instant. On the re-opening of the School, new classes will be formed in the various English and Commercial branches: Latin, Greek, Mathematics, &c. A French master is engaged to attend the School. The business of Mrs. CROMBIE'S Seminary will be resumed on the same day. Mrs. C. can accommodate three or four additional in-door pupils. Toronto, August 11, 1840. M. C. CROMBIE, P. H. D. S.

JOHNSTONE DISTRICT SCHOOL AND BROCKVILLE ACADEMY. THE SUMMER VACATION of this Institution will terminate as follows:—Male Department—Tuesday, August 18th. Female Department—Saturday, August 22d. Apply to the Rev. H. CASWELL, Brockville, August 1, 1840.

NOTICE. THE STEAMBOAT ST. GEORGE. WILL leave this Port, during the remainder of the season—Mondays and Wednesdays, at 9 o'clock, A. M. for Kingston, touching at Port Hope, Cobourg, and Oswego. She will leave Kingston, at 10 o'clock, A. M. on Wednesdays, for Niagara Falls, Oswego, Cobourg, Port Hope, Toronto, and Hamilton. Toronto, Sept. 29, 1840.

AXES: AXES: AXES! THE Subscriber respectfully informs his friends and the public, that he has commenced the manufacture of CAST STEEL AXES, of a superior quality, which he can recommend with confidence, as they are manufactured under his own inspection, by the first rate workmen. Storekeepers, and others in want of the above article, will please to call and examine for themselves. Every Axe not equal to the guarantee will be exchanged. SAMUEL SHAW, 120, King-Street, Toronto, 10th October, 1840.

A CARD. J. HUGHES begs leave to intimate to visitors to this city, and the public generally, that at the solicitation of several gentlemen in the city, he has temporarily residing at the principal Hotels, he has opened a commodious room, in Church Street, adjoining the Ontario House, for SHAVING, HAIR DRESSING, &c. A select assortment of Perfumery, Stocks, Collars, and every other article in his line, will be kept on hand. Wigs, Scissors, and Razors, always on hand, or made to order on a short notice. Toronto, September 17, 1840.

CHINA, CUT GLASS, AND EARTHENWARE. THE Subscribers are receiving, direct from the first manufacturers in England, a very extensive assortment of CHINA, CUT GLASS, AND EARTHENWARE. SHUTER & PATERSON, Toronto, 26th September, 1840.

BANK OF BRITISH NORTH AMERICA. THE COURT OF DIRECTORS hereby give notice that a Half Yearly Dividend of Fifteen Shillings, Sterling, per share will be payable on the shares registered in the Colonies, on and after the 1st day of August, during the usual hours of business, at the several Branch Banks, as announced by circular to the respective parties. The Dividend is declared in Sterling money, and will be paid at the rate of Exchange current on the third day of August, to be then fixed by the Local Boards. The Books will close, preparatory to the Dividend, on the Nineteenth day of July, between which time and the Third day of August no transfers of shares can take place. By Order of the Court, (Signed) G. DE BOSCO ATTWOOD, Secretary, 21st London, June 3, 1840.

D. CAMPBELL will attend to professional calls at the house occupied by the late Dr. Currie, Cobourg, June 19th, 1840.

To be Sold or Let in the Township of Seymour. THE South-East half of Lot No. 16, in the seventh Concession, containing 100 acres, more or less, of good hard-wood land, 25 of which are cleared and well fenced, with a small house and barn thereon, which are cleared and well fenced, with a small house and barn thereon, Apply to E. Dougal, Esq., Belleville, or to Robert Elliot, Cobourg.—If by letter, post-paid. January 1st, 1840.

REMOVAL. CHAMPION, BROTHERS & Co. IMPORTERS OF HARDWARE, MANUFACTURERS OF CHAMPION'S WARRANTED AXES, AND AGENTS FOR VANNORMAN'S FOUNDRY. HAVE removed their business from 22, Yonge Street, to 110A, King Street, where their friends will find a well assorted stock of Hardware, Cutlery, &c. &c. suitable for this market. Toronto, December, 1839.

VANNORMAN'S STOVES. CHAMPION, BROTHERS & Co. HAVE ALREADY RECEIVED 75 TONS Vannorman's celebrated Cooking and other STOVES, of new patterns, which (with their former stock) are now very complete, to which they beg to call the attention of the trade. 110, King Street, Toronto.

BRITISH SADDLERY WAREHOUSE. Removed to Wellington Buildings, King Street, Toronto. ALEXANDER DIXON, SADDLER AND HARNESS MANUFACTURER, RESPECTFULLY informs the gentry and public of Upper Canada and fashionable assortment of SADDLERY GOODS. Equal in quality to any in the first houses in Britain, which he is resolved to sell at the lowest Cash prices, viz.—Ladies' Saddles, improved patterns. Ladies' Fancy Bridles of every description. Hunting Saddles, improved. Saddles, with Spring Bars, &c. Silver-mounted Carriages, Tandem, Jockey, and Ladies' Whips, in great variety. Silver-plated, Brass, and Japanned Single and Double Harness Furniture, in latest patterns. Horse and Carriage Brushes. Neeldham's Silver-plated, Brass and Japanned Spurs. Horse Clothing and Blankets, of the first quality. Breaking Bridles, &c. &c. N.B.—Every description of single and double harness, manufactured with English Leather, constantly for sale, with every other article in the trade. Toronto, August 29, 1839.

OWEN, MILLER & MILLS, Coach Builders, (from London), King Street, Toronto. Old Carriages taken in exchange. N.B.—Sleighs of every description built to order.

THE Church. PUBLISHED for the MANAGING COMMITTEE, by HENRY ROWSELL, Toronto, every Saturday. TERMS:—FIFTEEN SHILLINGS PER ANNUM, when sent by mail or delivered in town. To Post Masters, TEN SHILLINGS per annum. Payment to be made yearly, or, at least, half yearly, in advance. No subscription received for less than six months; nor the paper discontinued at any subscriber until arrears are paid, unless at the option of the Publisher. AGENTS: THE CLERGY OF THE CHURCH OF ENGLAND IN BOTH PROVINCES. A. Menzies, Esq., Belleville and Seymour. Angus Bethune, Esq., Bradford. G. W. Baker, Esq., Zibston. J. Beavis, Esq., Hamilton. Wm. Gravely, Esq., Cobourg. J. D. Goslee, Esq., Colborne. J. B. Ewart, Esq., Niagara. Messrs. S. Rowell & Son, 31, Chesham, London, England. Richard Hughes, Esq., Emily. D. Perry, Esq., Etobicoke. James Stanton, Esq., Fort Erie. Thos. Saunders, Esq., Guelph. Henry Prior, Esq., Hamilton. J. A. Turner, Esq., Halton, N. S. John Barwell, Esq., Hamilton. Arthur Hooper, Esq., P. M., Huntley. J. Hawkins, Esq., London. Messrs. Swords, Stanford & Co., New York. A. Davidson, Esq., P. M., Niagara. J. G. Armour, Esq., Peterboro'. T. A. Turner, Esq., P. M., Pictou. John Barwell, Esq., Port Huron. Charles Hughes, Esq., Druggist, Port Hope. Mr. Jas. McLaren, Infant School, Quebec. A. Joynt, Esq., Richmond. A. K. Bommer, Esq., St. Catharines. Dr. L. B. Boistford, St. John, N. B. W. Smith, Esq., P. M., Wellington Square. Wm. Rowell, Esq., P. M., Niagara. J. White, Esq., P. M., Whitby. F. S. Shortt, Esq., Woodstock, U. C. Rev. S. D. L. Street, Woodstock, N. B.

PRINTING INK. SUCH as is used in the printing of this Newspaper, imported from London, in kegs, 24 pounds each, and for sale by the keg, at 2s. 6d. per pound, by HENRY ROWSELL, Stationer and Bookseller, King Street, Toronto, October 10, 1840.

TORONTO AXE FACTORY. JOHN C. CHAMPION begs to inform the dealers in AXES, that he is now conducting the above establishment on his own account, and respectfully solicits a continuance to himself of those orders which have heretofore been so liberally given for Champion's Axes. Hospital Street, 22d July, 1840.

TORONTO AXE FACTORY. JOHN C. CHAMPION, MANUFACTURER OF CHAMPION'S CAST STEEL WARRANTED AXES, Hospital Street, Toronto. EVERY DESCRIPTION OF EDGE TOOLS MADE AND REPAIRED, AND ORDERS PROMPTLY ATTENDED TO. Toronto, August 29, 1840.

\* From the Banner of the Cross.

\* From McCrie's Life of Knox.