

ern empires or the west-ern isle. —but they could not forget them. As in the words and forms of their worship they were continually reminded how they had once been strangers in the land of Egypt; so the sight of the hills beyond Jordan, and of the sea beyond the Philistine plain, were in their daily life a memorial that they were there secluded not for their own sakes, but for the sake of the world in whose centre they were set. The mountains of Gilead, and on the south, the long ridges of Arabia, were at hand to remind them of the distant regions from which their first fathers, Abraham and Jacob, had wandered into the country,—from which the camels and dromedaries of Midian and Ephah were once again to pour in. The sea, whitening then, as now, with the ships of Tarshish, the outline of Chittim or Cyprus just visible in the clear evening horizon, must have told them of the western world where lay the 'isles of the Gentiles,' which 'should come to their light, and kings to the brightness of their rising.' . . . Who are those that fly as a cloud, and as the doves to their wounds? Surely the isles shall wait for me, and the ships of Tarshish first. The very name of the 'west' was to them 'the sea,' and it is not merely a poetic image, but a natural reflex of their whole history and situation, that the great revelation of the expansion of the Jewish system to meet the wants of all nations should have been made to the apostle on the house-top at Tarsus,—

"When o'er the glowing western main
His wistful brow was upward raised;
Where, like an angel's track,
The burnish'd water blazed." P. Poet.

WHAT SETS HOUSES ON FIRE?—Very few persons entertain the remotest conception of what spontaneous combustion is; much less do they understand how they themselves stand affected by its propensity, or how to divert its devastating influences. Mr. Brown has great faith in the disinfecting qualities of *linum catharticum*. Mr. Brown is a dealer in raw cotton, or sawdust, or vegetable fibre of some sort or other. His linum washes the walls of his warehouse, and piles his stock in trade there against. By-and-by the rainy season sets in, the wall becomes damp, an effluence takes place of nitrate of potash (saltpetre), some of the goods come in contact with it, the requisite conditions for making gun-cotton, gun-sawdust, and gun-fibre are fulfilled and some fine night all London is alarmed by one of those magnificent conflagrations, which, as the news paper reports have it, illuminate the scenery for miles around.—The coal-hole is generally placed among the supports of the house, under the stairs or the beams and rafters, often with facile means of ingress for dogs and cats. Of course water can come in in such a situation innocently enough. But, of course, when a fire takes place, nobody thinks it was owing to the moisture developing carburated hydrogen amongst the coals.—Rubbish is thrown anywhere in a great many households. In some hundreds a room is even set apart for the reception of lumber. A mattress, stuffed with hay, probably, comes in contact with an old blackened tea-kettle. The black (or carbon) of the tea-kettle only wants a slight degree of dampness to set the hay alight; and so house gets burned—may be the people in it. The fact of the matter is, it is quite as dangerous to throw water indiscriminately about, as it would be to fling about lucifer matches. What is water but a compound of the most inflammable gas in existence (hydrogen), with the most energetic supporter of combustion known (oxygen)? The means of separating the one from the other, and so of liberating the hydrogen gas is surprisingly easy. We perform the operation every time we throw water upon iron; or, for that matter, anything; for water is capable of oxidising everything, and it cannot part with its oxygen without at the same time liberating an equivalent proportion of hydrogen.—Next to water, we owe the origin of our fires to oil. I know of fifty houses, including public establishments, which at the present moment are placed in jeopardy by the careless manner in which oil rags, used for cleaning furniture and machinery, are disposed of when not in use. Take, for instance, many a licensed victualler's, where the whole of the pot boy's kit is kept at the top of the cellar stairs, exposed to the influence of the spirits beneath. What is this kit composed of? Firstly, say, there is the blacking, and it must be very good blacking if it does not contain sulphuric acid. Of course the potboy thinks there is no harm done even if his oil rag should lay all day, where it may be carelessly thrown on the top of the blacking brush; and even if he should upset the blacking or the oil, or both together, so long as he mops it cleanly up, he little reckes where he throws the rag. The house in, flames

—the landlord is ready to take his oath that he never allowed a light in his cellar, and nobody is the wiser. —Mr. Jenkins wants a skylight in his warehouse. Economy is an object. He procures a bull's-eye glass and glazes his window therewith. By-and-by, hot weather comes, the sun shines through the bull's-eye, which is just in the proper focus to ignite a bale of goods lying underneath, and an alarming fire takes place. Instances of such nature may be everlastingly multiplied.—FRANCIS BAXX. THOMSON, Andover-place, Kilburn, Oct. 30, 1856.

A remarkable step has just been taken by the Baptists. The admission of Dissenters to the Universities has rather alarmed than gratified them. Afraid of opening Colleges for themselves at Oxford or Cambridge, suspecting that their alumni will be rather drawn off to some of the attractive parties within the Church, the Baptists have opened a College for themselves at Holford-house, Regent's Park, where they purpose admitting secular as well as theological teaching. The professors and managers of the establishment will be Baptists, but any persons willing to submit to their general system of training may matriculate. It is observable that they are thus acting, as far as they are able, on the principles which they so long and loudly objected to in Churchmen.

CARRYING HOME BUNDLES.—Many people have a contemptible fear of being seen to carry any bundle, however small, having the absurd idea that there is a social degradation in the act. The most trifling, as well as weighty packages must be sent home to them, no matter how much to the inconvenience of others. This arises from a low sort of pride. There is a pride that is higher; that arises from a consciousness of their being something in the individual not to be affected by such accidents—worth and weight of character. This latter pride was exhibited by the son of Jerome Napoleon Bonaparte. While he was in college, he was one day carrying to his room a broom he had just purchased, when he met a friend, who, noticing the broom, with surprise exclaimed, "Why did you not have it sent home?" "I am not ashamed to carry home anything which belongs to me," was the sensible reply of young Bonaparte.—*Lord Stanley.*

PROTEST AGAINST THE BATH JUDGMENT.

The following declaration is in circulation:—
"We, the undersigned, priests of the one Catholic and Apostolic Church, called by God's providence to minister in the province of Canterbury according to the Book of Common Prayer, do hereby, in the presence of Almighty God, and in humble conformity with the tenor of our ordination vows, as we understand them, make known and declare as follows:—

1. We believe (in the words used in the Book of Homilies) that we 'receive the body and blood of our Lord Jesus Christ under the form of bread and wine;' and with Bishop Cosin, 'that upon the words of consecration, the body and blood of Christ is really and substantially present, and so exhibited and given to all that receive it; and all this, not after a physical and sensual, but after an heavenly and incomprehensible manner;' of which statement, Bishop Cosin says, 'it is confessed by all divines.'

2. We believe in the words of Bishop Ridley, 'that the partaking of Christ's body and of His blood unto the faithful and godly, is the partaking and fellowship of life and of immortality.—And, again, of the bad and ungodly receivers, St. Paul plainly saith thus: 'He that eateth of this bread and drinketh of this cup unworthily, he is guilty of the body and blood of the Lord.' He that eateth and drinketh unworthily, eateth and drinketh his own damnation, because he esteemeth not the Lord's Body; that is, he receiveth not the Lord's Body with the honour which is due unto Him.' Or with Bishop Poynt, 'that the Eucharist, so far as appertains to the nature of the sacrament, is truly the body and blood of Christ, is a truly divine and holy thing, even when it is taken by the unworthy; while, however, they are not partakers of its grace and holiness, but eat and drink their own death and condemnation.'

3. We hold with Bishop Andrewes, that 'Christ himself, the inward part of the sacrament, in and with the sacrament, apart from and without the sacrament, wheresoever He is, is to be worshipped.' With whom agrees Archbishop Bramhall:—'The sacrament is to be adored, says the Council of Trent, that is (formally), 'the body and blood of Christ,' say some of your authors; we say the same: 'the Sacrament,' that is, 'the species of bread and wine,' say others—that we deny.'

'We therefore being convinced,

1. That the doctrine of the real presence of 'the body and blood of our Saviour Christ under the form of bread and wine' has been uniformly held as a point of faith in the Church from Apostolic times; and was accepted by general councils, as it is also embodied in our own formularies;

2. That the interpretation of Scripture most commonly held in the church has been, that the wicked, although they can 'in nowise be partakers of Christ,' nor 'spiritually eat His flesh and drink His blood,' yet do in the sacrament not only take, but eat and drink unworthily to their own condemnation the body and blood of Christ, which they do not discern;

3. That the practice of worshipping Christ then and there especially present, after consecration and before communicating, has been common throughout the church;

And moreover, that the Thirty-nine Articles were intended to be, and are, in harmony with the faith and teaching of the ancient undivided church;

Do hereby protest earnestly against so much of the opinion of his Grace the Archbishop of Canterbury, in the case of Ditcher v. Denison, as implies, directly or indirectly, that such statements as we have cited above are repugnant to the doctrine of the Thirty-nine Articles.

And we appeal from the said opinion, decision, or sentence of his Grace, in the first instance, to a free and lawful Synod of the Bishops of the province of Canterbury; and then, if need be, to a free and lawful Synod of all the churches of her communion, when such by God's mercy may be had.

"BARTHOLOMEW, C. C., M. A., Perpetual Curate of St. David's, Exeter.

"BENNETT, W. J. E., M. A., Vicar of Frome.

"CANTER, THOMAS T., M. A., Rector of Clewer, Oxon.

"CHURCH, C. S., Incumbent of St. James's, Hambro.

"HEATHCOTE, W. B., B. C. L., Proctor of Salisbury Cathedral.

"HENDERSON, T., M. A., Prebendary of St. Paul's, Vicar of Messing.

"KEELE, JOHN, M. A., Vicar of Hursley, Winchester.

"NEALE, J. M., M. A., Sackville College.

"OXENHAM, N., M. A., Vicar of Modbury.

"PLUMBE, C. J., M. A., Rector of Filstree, Rochester.

"POPHAM, J. L., M. A., Prebendary of Salisbury, Rector of Chilton Foliat.

"POTTER, E. B., D.D., Regius Professor of Hebrew, Canon of Christ Church, Oxford.

"SCOTT, W., B.D., Perpetual Curate of Christ Church, Hoxton, London.

"STUART, E., M. A., Incumbent of St. Mary Magdalene, Munster Street, London.

"WARD, W. P., M. A., Rector of Compton-Vallence.

"WILLIAMS, ISAAC, B.D., Stinchcombe, Gloucestershire.

"WOODFORD, J. R., M. A., Vicar of Kempford, Gloucestershire.

"YARD, G. B., M. A., Rector of East Torrington with Wragby, Lincolnshire.

A CRIMEAN CAMPAIGN IN 1737.

It displays in a clear light the energy of Lacy as a commander, and shows us that the shallow waters of the Sea of Azoff, which roll lazily upon the spit of Arabat, had witnessed stirring scenes of military enterprise more than a hundred years before Captain Lyons's squadron again exposed them to European notice. Lacy had stolen a march upon his antagonist and while the Khan of the Tartars awaited him behind the lines of Perekop, the Russian General entered the Crimea on the side of Arabat.

As the Russian army was obliged to continue its march on a narrow spit of land formed by the Sea of Azoff, which stretches as far as Arabat, the Khan imagined he might retrieve his game at the outlet of the Spit. Accordingly, he marched thence with all speed, in the hope of stopping the Russian army by means of the lines which had been carefully constructed at the base of that tongue of land, and of compelling it to retreat, or at least to fight at a disadvantage, if determined to force a passage. But Lacy baffled all his plans. Having received intelligence that the Khan was arrived at Arabat, and was there waiting for him, he caused the depth of that arm of the sea, which separates this tongue of land from the rest of the Crimea, to be sounded; and having found a place proper for his purpose, he had a floating bridge made, for the construction of which he used all the empty casks of the army, and the timbers of the *chevaux de frise*, and by this means crossed the channel with the infantry and baggage train. The Dragoons, Cossacks, and Caimucks swam or forded it over.

It was not the Khan alone who judged this enterprise of Marshal Lacy, in marching along the spit of land towards Arabat, a rash one; for the Generals of his own army were of the same opinion. All of them, except Spiegel, waited on him one morning in his tent, and represented to him that he was exposing the troops too much, and that they were running the risk of all perishing together. The Marshal answered them, that there was danger in all military enterprises, but that he did not see more in