

truths of the Gospel by which Churchmen and Protestant Dissenters are drawn together and to that friendship which ought to result from association in one glorious and hallowed cause. We have alluded to the magnificent uprising of the Church against Popery in the close of the seventeenth century. It is remarkable that the occasion was signalized by unwonted harmony and co-operation between Churchmen and Non-conformists, and we hail it as a good omen that in our own day, when the Church is called upon to resist the definite and final legislation or Socinianism within her pale, a bishop should be found holding out the right hand of fellowship to Dissenters.

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"The heart of the Church beats soundly. In so large a number of men as compose the Anglican clergy, there must be instances of extravagance and absurdity, but the way in which two flagrant exceptions to the general rule of sobriety, moderation, and Christian feeling were dealt with at Bristol, was completely reassuring. Mr. Lyne, who, finding that, as Mr. Lyne, the world took no notice of him whatever, nicknamed himself Brother Ignatius, and observing that when he walked with shoes and stockings he was lost in the crowd, took to walking barefoot, appeared in shaven crown and serge nightgown to the assembled clergy, and declared that the working men of England could be converted only by the instrumentality of such as he.

At first he was howled and hooted at, but the meeting calmed down sufficiently to give him a hearing, and the Earl of Harrowby then quietly extinguished him by remarking, with the unanimous assent of the Assembly that the Gospel of Christ can produce the effect divinely appointed it without aid from the grotesque, the bizarre, the extravagant. Mr. Lyne outraged the Christian rule of sense and sobriety—'Be ye wise as serpents.' Mr. Henry Hoare—the second of exceptional instances—outraged the Christian rule of gentleness—'Be ye harmless as doves.' He boasted of the pugnacity with which, in the matter of Church-rates, he had combated Dissenters, proclaiming with great glee that he had put so many of them *in limbo* and avowing his determination to sell up the goods of many more. The reception met with by Mr. Hoare was marked by disapproval as severe as that which had been the lot of Brother Ignatius. Mr. Hoare's unchristian sentiments were answered with hisses. To the intelligence and piety of the Church it is no secret that, if Dissenters are to be won over, it must be by different methods from those of Mr. Hoare. The Congress evidently agreed rather with the Bishop of Salisbury, that, at a time when Evangelical Non-conformists ought to support Churchmen in demanding that the National Establishment of religion shall be Catholic, not So-

cinian, Churchmen ought not to insist with irritating importunity upon those points of advantage, of a material kind, which law enables them to assert over Dissenters."

The same paper in another article says: "The position of the Church of England is, indeed, a somewhat painful one; threatened on the one hand by the inroads of infidelity, and on the other by superstition—the latter proceeding so far, that a recognised deacon of the Church appeared on the platform of the Congress clothed in the habiliments, and urging the adoption of the discipline of a Popish monkhood. The representatives of scepticism were not so audacious—they kept aloof from the Congress. By the great body of Churchmen, however, the latter is rightly regarded as the greater evil of the two; and the judgment of the Privy Council has wounded so many consciences, that the propriety of a separation between the Church and the State, or, failing that, of a large secession of members, and the formation of a free church, after the fashion of Scotland, is now openly canvassed in ecclesiastical journals."

The Bible in Bohemia, Moravia and Hungary.

Rev. Mr. Clark, who has been on an exploring Bible tour, under the auspices of the American Bible Society, says:

Having a few years ago passed two Summers in Western and Northern Bohemia, I did not in my present tour visit those districts. I gained, however, valuable information respecting them. Many new Protestant Churches have here been formed, and the religious movement still continues. The southern, central, and eastern parts of Bohemia, and the western parts of Moravia, I explored. This whole territory, together with Hungary, is entirely open to Bible work; and I cannot tell you how I longed to be invested, in a measure, with plenipotentiary powers, that I might at once commence the interesting work.

Through the aid of a society in Berlin, a small edition of the Bible has been printed at Prague; but, on account of the small number printed it sells at a high price; and besides, the number of copies is altogether inadequate to the demand. The same edition answers for both Bohemia and Moravia, and is, as you are probably aware, the same as that the Bohemian brethren issued one thousand years ago. The old Bible again lives in Bohemia; and will not your Society aid in giving it new life and power? There are now no obstacles in the way of printing the Bible in Austria, and there is much to be done. For instance, 1. Bohemia wants an edition of the Bible. Others are wanted for Hungary, Servia, Bosnia, and Carniola. 2. Depositories should at once be established