

those of you who are resident in the vicinity of our chapel, to this course of lectures. The truth will be spoken in love. Come and hear it!

JOHN CAMPBELL.
J. W. RICHARDSON.

September 4, 1843.

PUSEYISM AND THE FINE ARTS.

At the village church in Bloxham, a few miles from Banbury, Oxfordshire, the following decorative embellishment is added to the ordinary architecture of the sacred edifice. Over the archway, which forms the entrance, are numerous figures in groups, designed to represent the day of judgment. Enthroned above all the rest, sits a "graven image" of the Most High, around whom are angels and seraphs. Beneath the throne, on either side, are figures of the twelve apostles, and under these, the dead are seen coming forth from their tombs in attitudes of awe and supplication. To the left of the throne of judgment may be seen the hideous head of Satan—and it is somewhat remarkable, that this head is about as large as all the other figures connected, and as the head only protrudes from the mass of stone, the question may fairly arise, whether the *Church* itself may not represent the body of his Satanic Majesty. Be this as it may, a large pitchfork, in the hands of some invisible being, is plainly discernible tossing a poor condemned sinner into the mouth of Satan, whose jaws are most accommodatingly thrown open to receive all contributions of the kind. The prime feature of this extraordinary decoration of the church, however, remains to be exposed. Whilst all other figures have been allowed to crumble into decay, Satan, alone, has been preserved in pristine perfection. The arm and sceptre of the Judge have fallen off, and many of the figures are minus heads, arms, and legs; but every inch of Satan has been snatched from the decay of time; and to add to the frightfulness of his features (such is the conviction at once imparted by its appearance)—his head has received sundry coats of black paint, his teeth of white, and a few red flashes have been imparted to his eye and nostrils. It is certainly worthy of attention, that the parties to the management of this affair have made Satan the especial object of their regard.—*London Sentinel*.

POPULAR PREACHING.

Luther's wife said to him one day, Sir, I heard your cousin, John Palmer (who attended on Luther) preach this afternoon in the parish church, whom I better understood than Doctor Pommer, that is held to be a very excellent minister. Whereupon Luther made her this answer: John Palmer preacheth as ye women used to talk; for what cometh in your minds, the same ye also speak. A preacher ought to remain by the propounded text, and should deliver that which he hath

before him, to the end, people may well understand the same. But such a preacher as will speak every thing that cometh in his mind, I liken to a maid that goeth to market, when another maid meeteth her; then they make a stand, and hold together a goose market.—*Luther's Table Talk*.

RELIGION IN GERMANY.

The following intelligence is communicated by the foreign correspondent of the Philadelphia Presbyterian:—

"The Evangelical Gazette of the Church, edited by Professor Hengstenberg, who for so many years has aided so powerfully, throughout Germany, the cause of Christian truth, and the Protestant Church, contains annually, quite a remarkable prefatory discourse, occupying sometimes five or six numbers. This year, the editor takes a survey of the different sections of the German church, and institutes the inquiry, what progress life has made in its heart during the last year—whether the Church has advanced or lost ground in the essentials of piety. Thank God, the reply is favorable. Every where, and especially in those countries which lately inspired the most solicitude and fears, the spiritual condition is improved. The author names the country of Baden, where ten years ago, the ecclesiasties, who with tongue and heart confessed the good testimony of the Church, were so rare that one could easily count them; and where, now, as we have reason to hope, the whole body of the clergy, to a man, will come forward to proclaim the faith of the gospel. The same may be said of Bavaria, on the Rhine, where with powerful impulse, and decided by the ecclesiastical authority, the progress of life is manifested simultaneously among ministers and people, without the strong opposition of the generation which has grown up in unbelief, being able to check the excitement. These happy improvements are experienced also in Hanover. Fifty-three pastors, by a common understanding, met, at the anniversary of Evangelical missions, and held a conference respecting the means of reviving and preserving the piety of the Church. In Prussia, too, there is not a province in which improvements are not, in a manner, tangible. At Barmen, pastoral meetings have been more frequent during the past year, than ever. The pastoral meeting at Freiglass, in Pomerania, at this time, consisted of seventy ministers. More numerous still was a similar meeting in the province of Saxony, at Gnadau. At the meeting for celebrating the jubilee of Wittemberg Seminary, held every twenty-five years, the major part of the members of which belonged to Saxony, the spirit of faith greatly predominated, and the prevalent harmony was not disturbed by any rationalistic discordance."