The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts xvii. 11.

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THE PILGRIM.

Pilgrim, burdened with thy sin,
Come the way to Zion's gate;
There, till mercy speaks within,
Knock and weep, and watch and wait.
Knock—he knows the sinner's cry;
Weep—he loves the mourner's tear;
Watch—for saving grace is nigh,
Wait—till heavenly grace appears.

Hark, it is thy Saviour's voice!
"Welcome, pilgrim, to thy rest."
Now within the gate rejoice,
Safe and owned, and bought and blest.
Safe—from all the lures of vice,
Owned—by joys the contrite know,
Bought—by love, and life the price,
Blest—the mighty debt to owe!

Crabbe.

A TIME FOR ACTION.

From the Rev. John Tucker's Sermon before the Church Missionary Society, on the occasion of its Anniversary, May 1, 1848. *Text:* "*Be ye followers of me, even as I also am of Christ.*"—1 Cor. xi. 1.

Brethren, in what a crisis of the world's history has God appointed us to live! The vastly-increased development of the powers of the human intellect—the astonishing amount of mental energy, produced, as disposable force, to act upon the whole world—the facilities of communication with almost every part of the earth—in short, the PROMPTNESS MORAL POWER NOW IN ACTION, AVAILABLE FOR EVIL OR GOOD, opens to us privileges, and places us under responsibilities, unknown to any Church or nation in this or any former age of the world. O for that devotedness of heart and singleness of eye to God's glory, and a mind that can grasp all within its reach, that we might be worthy followers of Paul, as he was of Christ! God, in His providence, grants us at this hour to be at peace with all the world, and by our commerce has given us access to every harbour and landing-place on the habitable earth. China is open to the Gospel; Africa, in the East and West, is ready to receive a hundred-fold more than we can give; and—passing over other countries—THERE is INDIA, our own India, OUR OWN, that is, FOR A SEASON; held by us as tenants at will—delivered over to us, in a marvellous way, by the Lord of the whole earth, who accompanies the charge with that equitable and solemn decree, *Unto whomsoever much is given, of him shall be much required*—India, whose far more than one hundred millions acknowledge, by the very image and superscription of one common coin, from the Himalayas to the furthest South, that they are subjects of our Queen; with whose revenues we enrich ourselves, and find *provision for our children*; where all is now at peace; but where cities, except a few, with their ten thousands of inhabitants, remain to this day without even the echo of the Gospel's joyful sound; whose sons are receiving from us an education without the Bible, which, alas! is raising them from idolatry and servile fear only to high-mindedness, and restlessness, and scoffing, and atheism; and yet, where nearly every village and town is willing to receive instruction in God's word, in our language, and to listen to the message of the Saviour's love, if only there were hearts and lips to tell it. What are we doing for India? I mean, dear brethren, what are THEY doing for India, who themselves know the love of Christ, and live by faith in Him? It is true, indeed, that our Missions are planted here and there; and most true it is, that God has blessed our feeble efforts with an increase wholly disproportioned to the labours bestowed: that, for instance, in our South-India Mission, our Communicants in the last nine years have multiplied *sevenfold*, whilst our Missionaries have only increased one half; and nearly all that increase is of Indian, and not English growth. Still, the question remains to be proposed, "Is this to meet our responsibilities? Is this to answer to the call of God, to go forward?" Lay it, dear brethren, to heart. Surely, with such intellectual powers and such active energies at home, and such facilities for bringing them to bear on the distant nations of the earth, we must not, like St. Paul in the earlier days of the Church, suffer ourselves to be shut up in the strictest sect of a mere formal religion, nor remain even, as the other Apostles in the first few years of their ministry, till God was pleased to show them that the boundary of their Mission was no other than the ends of the earth, giving our minds only to that which our eyes survey in the compass of the British Isles; but, with praise to God for His distinguishing mercy in calling us to this position and opportunity, beseech Him, that, as in His mysterious Providence He has opened so wide a door, He will, by His Spirit, move the hearts of His servants, that many may enter in.

2. And, who does not associate thoughts like these, with THE SOLEMN REFLECTION, THAT THIS IS A DAY, which, *the powers of the political heaven are shaken*, and men's *hearts are failing them for fear, and for looking after those things which are coming on the earth?* (Luke xxi. 26.) The Lord's dealings with the thrones and nations of Europe, so unparalleled as they are, bid us LISTEN AND MORE, to *cease from man*, and to work while it is called to-day. Contrast God's judgments upon Europe with the mercy prolonged to us. Why are not our opportunities snatched from us? Why is not faith taken from us? and Africa not yet laid bare for the spoiler to make her desolate again? And how is it, that, instead of confusion and bloodshed, we are even here assembled to praise our God, and to collect funds to support these works in peace and quietness? Dear brethren, these are not times for taking *heed to fables and endless genealogies which minister* QUESTIONS, *rather than godly edifying*, (1 Tim. i. 4.) nor for allowing within us feelings and notions which isolate and contract the heart. Let all these things henceforth wholly cease from among us; let us *gird up the loins* of our *mind*, be sober, and watch unto prayer; (1 Pet. i. 13. iv. 7.) and let OUR PRAYER BE SUCH AS THIS, that God will humble us for past neglect, and enlarge our hearts to meet our present exigencies and opportunities—that He will pour out His Spirit on the youth of our land, and our Universities—that whilst many are stirred up to give themselves to minister God's precious Gospel of peace to the dark places of our own beloved country, He will likewise call many, by His Spirit, to go forth, with sanctified and devoted hearts, to gather in His elect from the four winds of heaven. It may be, that the working days of the Church are almost over and her suffering days at hand: if so—*if the night cometh when no man can work* (John ix. 4.) the case is all the more urgent, and the command the more to be heeded, *Occupy till I come*. (Luke xix. 13.)

THE BARREN FIG TREE.

Thou, that givest food to all things living, art thyself hungry. Martha, Mary, and Lazarus kept not so poor a house, but that thou mightest have eaten something at Bethany. Whether thy haste outran thine appetite; or whether on purpose thou forbearest repast, to give opportunity to thine ensuing miracle; I neither ask nor resolve. This was not the first time that thou wast hungry. As thou wouldest be a man, so thou wouldst suffer those infirmities that belong to humanity. Thou camest to be our High Priest: it was thy act and intention, not only to intercede for thy people, but to transfer unto thyself as their sins, so their weaknesses and complaints. Thou knowest to pity what thou hast felt. Are we pinched with want? we endure but what thou didst; we have reason to be patient: thou endurest what we do; we have reason to be thankful.

But what shall we say to this thine early hunger? The morning, as it is privileged from excess, so from need; the stomach is not wont to rise with the body. Surely, as thy occasions were, no season was exempted from thy want. Thou hadst spent the day before in the holy labour of thy reformation: after a supperless departure, thou spentest the night in prayer: no meal refreshed thy tool. What! do we think much, to forbear a morsel, or to break a sleep for thee, who didst thus neglect thyself for us?

As if meat were no part of thy care, as if any thing would serve to stop the mouth of hunger, thy breakfast is expected from the next tree. A fig-tree grew by the way-side full-grown, well-spread, thick-leaved, and such as might promise enough to a remote eye: thither thou comest; to seek that which thou foundest not; and, not finding what thou soughtest, as displeased with thy disappointment, cursedst that plant which deluded thy hopes. Thy breath instantly blasted that deceitful tree: it did no otherwise than the world must needs do, wither and die with thy curse.

O Saviour, I would rather wonder at thine actions than discuss them. If I should say, that, as man, thou either knewest not or consideredst not of this fruitlessness, it could no way prejudice thy divine omniscience. This infirmity were no worse than thy weariness or hunger. It was no more disparagement to thee to grow in knowledge than in stature; neither was it any more disgrace to thy perfect humanity, that, thou, as man, knewest not all things at once, than that thou wert not in thy childhood at thy full growth. But herein I doubt not to say, it is more likely thou camest purposely to this tree, knowing the barrenness of it answerable to the season, and fore-resolving the event, that thou mightest hence ground the occasion of so instructive a miracle: like as thou knewest Lazarus was dying, was dead, yet wouldst not seem to take notice of his dissolution, that thou mightest the more glorify thy power in his resuscitation. It was thy willing and determined disappointment for a greater purpose.

But why didst thou curse a poor tree, for the want of that fruit which the season yielded not? If it pleased thee to call for that which it could not give, the plant was innocent; and if innocent, why cursed? O Saviour, it is fitter for us to adore than to examine. We may be saucy in inquiring after thee, and fond in answering for thee.

If that season were not for a ripe fruit, yet for some fruit it was. Who knows not the nature of the fig-tree to be always bearing? That plant, if not altogether barren, yields a continual succession of increase: while one fig is ripe, another is green; the same bough can content both our taste and our hope. This tree was defective in both, yielding nothing but an empty shade to the mis-hoping traveller.

Besides that, I have learned, that thou, O Saviour, were wont not to speak only, but to work parables. And what was this, other than a real parable of thine? All this while hadst thou been in the world; thou hadst given many proofs of thy mercy (the earth was full of thy goodness,) none of thy judgments: now, immediately before thy passion, thou thoughtest fit to give this double demonstration of thy just austerity. How else should the world have seen thou canst be severe as well as meek and merciful?

And why mightest not thou, who in best all things, take liberty to destroy in mine for thine own glory, when for sport thy best creatures, but for the praise of thy mercy and justice? What great matter is it, if thou, who once saidst, 'Let the earth bring forth the herb yielding seed, and the tree yielding the fruit of his own kind,' shouldst now say, 'Let this fruitless tree wither?'

All this yet was done in figure. In this act of thine, I see both an emblem and a prophecy. How didst thou herein mean to teach thy disciples, how much thou hatest an unfruitful profession, and what judgments thou meantest to bring on that barren generation! Once before hadst thou compared the Jewish nation to a fig-tree in the midst of thy vineyard, which after three years' expectation and culture, yielding no fruit, was by thee, the Owner, doomed to a speedy excision: now thou actest what then thou saidst. No tree abounds more with leaf and shade: no nation abounded more with ceremonial observances and semblances of piety. Outward profession, where there is want of inward truth and real practice, doth but help to draw on and aggravate judgment. Had this fig-tree been utterly bare and leafless, it had perhaps escaped the curse. Hear this, ye vain hypocrites, that care only to show well; never caring for the sincere truth of a considerable obedience: your fair outside shall be sure to help you to a curse.

That, which was the fault of this tree, is the punishment of it, fruitlessness: 'Let no fruit grow on thee.' Had the boughs been appointed to be torn down, and the body split in pieces, the doom had been more easy; and that juicy plant might yet have recovered, and have lived to recompense this deficiency: now it shall be what it was, fruitless. Woe be to that church or soul, that is punished with her own sin. Outward plagues are but favour, in comparison of spiritual judgments.

That curse might well have stood with a long continuance; the tree might have lived long, though fruitless: but no sooner is the word passed, than the leaves flag and turn yellow, the branches wrinkle and shrink, the bark discolours, the root dries, the plant withers. O God, what creature is able to avoid the blasting or the breath of thy displeasure? Even the most great and glorious angels of heaven could not stand one moment before thine anger, but perished under thy wrath everlastingly. How irresistible is thy power! How dreadful are thy judgments! Lord, chastise my fruitlessness, but punish it not; at least, punish it, but curse it not, lest I wither and be consumed.—*Bishop Hall's Contemplations.*

PREDESTINATION.

Certaine questions and answers touching the doctrine of Predestination, the use of God's word and Sacraments.

Question. Why doe men so much vary in matters of religion?

Answere. Because all have not the like measure of knowledge, neither doe all believe the Gospell of Christ.

Q. What is the reason thereof?

A. Because they only believe the Gospell and doctrine of Christ which are ordained unto eternall life.

Q. Are not all ordained unto eternall life?

A. Some are vessells of wrath ordained unto destruction, as others are vessels of mercy prepared to glory.

Q. How standeth it with God's justice that some are appointed unto condemnation?

A. Very well: becomes all men in themselves sinne, which deserveth no lesse; and therefore the mercy of God is wonderful in that he vouchsafeth to save some of that sinful race and to bring them to the knowledge of the truth.

Q. If God's ordinance and determination must of necessity take effect, then what need any man to care? for hee that liveth well, must needs be damned, if he be thereunto ordained, and he that liveth ill must needs be saved, if he be thereunto appointed?

A. Not so: for it is not possible that either the elect should alwaeis be without care to doe well, or that the reprobate should have any will thereunto. For to have either good will or good worke, is a testimony of the Spirit of God, which is given to the Elect onely, whereby faith is so wrought in them, that being graft in Christ, they grow in holinesse to that glory whereunto they are appointed. Neither are they so vaine as once to think that they may doe as they list themselves, because they are predestinate unto salvation; but rather they endeavour to walke in such good workes as God in Christ Jesus hath ordained unto them, and prepared for them to be occupied in, to their owne comfort, stay, and assurance, and to his.

Q. But how shall I know myself to bee one of those whom God hath ordained to glory life eternall?

A. By the motions of spirituall life which belongeth onely to the children of God; by the which that life is perceived, even as the life of this body is discerned by the sense and motions thereof.

Q. What mean you by the motions of spirituall life?

A. I mean remorse of conscience joyned with the loathing of sinne, and love of righteousness; the hand of faith reaching unto life eternall in Christ; the conscience comforted in distresse, and raysed up to confidence in God by the worke of his Spirit, a thankfull remembrance of Gods benefits received, and the using of all adversities as occasion of amendment sent from God.

Q. Cannot such perish as at some time or other have these motions within themselves?

A. It is possible that they should: for as thine owne glory is unchangeable, so he repenteth not of the gifts and graces of his adoption, neither doeth he cast off those whom he hath once received.

Q. Why then should wee pray by the example of David that hee cast us not from his face, and that hee take not his holy spirit from us?

A. In so praying we make protestation of the weakness of the flesh, which moveth us to doubt; yet should not we have courage to aske if we were not assured that God will give according to his purpose and promise that which we require.

Q. Doe the children of God feele the motions aforesaid always alike?

A. No truely; for God sometimes, to prove his, seemeth to leave them in such sort, that the flesh overmatcheth the Spirit; whereof ariseth trouble of conscience for the time: yet the spirit of adoption is never taken from them. But as, in many diseases of the body, the powers of bodily life are letted; so in some assaults these motions of spiritual life are not perceived, because they lie hidden in our manifold infirmities, as the fire covered with ashes. Yet as after sickness commeth health, and after clouds the sun shineth cleare, so the powers of spirituall life will more or less be felt and perceived in the children of God.

Q. What if I never feele these motions in myself, shall I despair, and thinke myself a cast away?

A. God forbid: for God calleth his at what time he seeth good; and the instruments whereby he usually calleth, have not the like effect at all times, yet it is not good to neglect the means whereby God hath determined to worke the salvation of his. For as waxe is not melted without heat, nor clay hardened but by means thereof; so God useth means both to draw those unto himself, whom he hath appointed unto salvation, and also to bewray the wickednesse of them whom he justly condemneth.

Q. By what means useth God to draw men to himselfe, that they may be saved?

A. By the preaching of his word, and the ministering of his sacraments thereunto annexed.

Q. What meane you by the word of God?

A. I meane the doctrine of the Prophets and Apostles which they received of the Spirit of God and have left written in that Booke which we commonly call the old and new Testament.

Q. How may I be assured that it is the word of God which that booke containeth?

A. By the majestie of God appearing in that plaine and simple doctrine, by the *puritie, uprightnesse and holiness thereof*: by the certainty of every thing therein affirmed; by the succesee of all things according to it; by perpetuall consent which is to be seene in every part thereof: by the excellence of the matters uttered: But especially by the testimony of God's Spirit, whereby it *was written, who moveth the hearts of those* in whom it resteth to consent unto the word, and reverently to embrace it.

Q. How doth this word of God serve to draw men unto him?

A. That as every day twice at the least, wee most commonly receive foode to *the nourishment of this corporall life*, so no day bee let passe without some reading, in such sort that occasion thereby may bee taken to speake againe unto God by prayer as hee in his word speaketh unto us: so that at the least two chapters would be orderly and advisedly read every day, all other businesse, impediments and lets set apart.

Q. This seemeth very easie to be done: what think you else requisite?

A. That some speciall places of Scripture be so committed to memorie, that the mind may ever bee furnished with some good matter against all temptations. To which end I note these Scriptures unto you, whereunto you may joyne other at your own choice. Psalmes 139. 37. 50. Isai. 53. John 17. Rom. 8. 1 Tim. 4.

Q. But the Scriptures are hard, and not easie to be understood?

A. Discourage not yourself therewith; for God maketh them easie to such as in humilitie seeke him: and that hardnesse that you finde, serveth to move you to the more diligence, and to make inquirie of such as have knowledge, when any doubt ariseth. That which you perceive not at one time, God shall reveale at another: so that you shall have your growing in grace, knowledge and godlinesse, to God's glory and your owne comforte in Christ, whose name for ever be praised. Amen.

[Note by the friend who has sent the above to the Editor of the Berean:

"The original from which the above is copied, is contained in a Black-Letter Bible, printed in the year 1615; it is bound between the Old and New Testaments; "the Booke of Common Prayer and Administration of the Sacraments, and other Rites and Ceremonies of the Church of England" is also prefixed and bound with the Bible. The Prayer-Book bears the date of 1636."]

GRACE.—The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit.—All Christians know by experience the influence of the *Spirit*, but what is the mysterious principle, style, or *grace*, how it wrestles with the human mind, where its operations cease, and the operations of the human faculties begin,—are questions which probably the wisest of men can no more unfold than the weakest, and most ignorant: they are very far beyond the comprehension of the human understanding. But is it, on this account, less our duty to implore that sacred influence? If it be necessary, as the antidote of our depravity;—if "that which is born of the flesh, is flesh, and that which is born of the spirit is spirit," and consequently "except a man be born of water and of the spirit, he *cannot see the kingdom of God*," is *his* obligation to seek it less, because he cannot explore this mystery? Is the folly of neglecting it more venial, because he cannot penetrate the speculative depths of this doctrine? If any one feels, by happy experience, that power, by which those, who were "dead in *trespasses and sins, are quickened, raised up*, and made to sit in heavenly places with Christ Jesus;"—if he feels that "all old things are passed away, and all things are become new" within him—that he is braced by a new energy, animated by a new life, expatiates on the world to come as if it were his own; does he feel less gratitude for these mighty operations, because he cannot detect and analyze the power by which they have been wrought, or explain the philosophy of divine influence?—*Robert Hall.*

LIBRARIES IN THE MIDDLE AGES.

Instances of the high prices given for books in the middle ages have been often quoted. Mabillon relates that the countess of Anjou paid to the bishop of Halberstadt, for a copy of the Homilies of Haimon, two hundred sheep, a modius of wheat, and the same of rye and millet, beside four pounds in money, and some marten skins. It would be very unreasonable to take an instance like this as a sample of the value of mere manuscripts at that time. Volumes were often most splendidly illuminated and adorned, and this was probably one of the most costly kind. For instance, in the catalogue of books in the library of Centule, already referred to, we find mention made of an illuminated volume of the Gospels, bound in plates of gold and silver, and richly adorned with precious stones. Tracts, of the order just cited, are not to be deemed so much proofs of the scarcity of books, as of the extreme value of certain volumes, arising from the precious materials of which they were composed, and the labour bestowed upon illuminating and adorning them. Still, books plainly written, and without ornament, must have been far from numerous, and therefore very valuable; as is evident from the catalogues of monastic libraries, which were almost the only collections having any pretension to that name.

It will not be uninteresting to the reader to be informed what were the kinds of books which these libraries contained. In the abbey of Centule, we find Homer, Cicero, Josephus, Pliny, Socrates, Sozomen, Theodoret, Philo, Eusebius, Origen, Augustin, Jerome, Gregory, Isidore, Hilary, Chrysostom, Cassiodorus, Fulgentius, Bede, beside several authors of lesser note, together with a number of service books. After enumerating these works, the writer of the chronicle speaks of them as the aliment of celestial life, feeding the soul with sweetness, so that, in Centule, the saying was fulfilled, "Love the study of books, and you will not love the practice of vice."

Few of the classical writers are found in these catalogues; for, in general, during the former part of the middle ages, no attention was paid to the study of them, even by those who made pretensions to literary taste and acquirements, though a few writers may be found, even at that period, who discover some acquaintance with them; but, at a subsequent era, a taste for classical studies revived, and, after the eleventh century, a large number of transcripts from classic authors were made by the monks of the Benedictine order. Yet, as we are indebted to the western monasteries for the preservation of the Latin classics, it is quite plain that there must have been throughout the middle ages, in some or other of them, enough of value set upon these works to induce the monks to copy them.

But the most interesting part of the catalogue is, *that which relates to the Scriptures*. At the commencement of the list of books we find, "One entire Bible, containing seventy-two books, in one volume; also, a Bible divided into fourteen volumes;" and then the Commentaries of Jerome on many of the books of Scripture. In *other catalogues also*, parts of the Bible, and even the whole of it, may be found included. A whole copy of the Scriptures, however, was rare, but detached portions of the sacred volume were much less so. In a list of monastic treasures, belonging to the abbey of Fontenelle, the following item occurs: "The four Evangelists, on purple vellum which Angesius (the abbot) ordered to be written in the Roman letter, of which he completed Matthew, Luke, and John, but death coming (intervenient morte ejusdem,) the rest remained imperfect." There is something touching in this simple record of the abbot's purpose thus cut off by the stroke of mortality, reminding us all of the possibility of our being taken away in the midst of plans more characteristic of modern times, but which, nevertheless, may be not so worthy of our spiritual and immortal nature.

"Of course it will be understood that the Bibles and parts of Bibles found in the monasteries of the west, were not written in the original languages, but were copies of the Latin version. To the Greek monasteries we owe the preservation of Grecian literature. The convents, which covered, with pictures of beauty, the sides of Mount Athos, were the chief scenes of these learned labours. Not only were the manuscripts of the Iliad of Homer copied within sight of the very sea once traversed by the black and hollow ships which he describes, but the epistles of Paul were also transcribed on the shores of the same waters, over which he sailed on his errands of Divine mercy.

The multiplying of manuscripts and the collecting of books, whether sacred or profane, during these times of ignorance, were owing no doubt to the taste for learning which was cherished by a few, who had influence sufficient to engage others in the manual departments of literary occupation. Such men as Bede, Alcuin, and Raban Maurus, were enthusiastic lovers of books, and would do everything in their power to imbue others with the same feeling. They are distinguished names, shining out as stars of peculiar brilliancy during that season of gloom; but there were other men, whose names are preserved only in the obscure record of monasteries, long since dissolved, who seem to have been most diligent students. An amusing instance of a love for reading, occurs in the records of the abbey of St. Benignus, in the eleventh century. "The abbot Halinard," says the writer, "was so fond of reading, that, even on a journey, he often carried a little book in his hand, and refreshed his mind by perusing it on horseback." An abbot riding on horseback, with a book in his hand, would certainly be no fitting type of the generality of ecclesiastics at that time; all the more honour, then, to him and others like-minded, for their strong literary predilections. They were persons who finely exemplified "the pursuit of knowledge under difficulties," and we, in the present day, may derive, from their simple histories, a *stimulus to renewed ardour* and perseverance in the cultivation of the mind; for if they, with all their disadvantages, thus laboured to furnish themselves with knowledge, how much more ought we, in these times, to do so, when the means of literary acquisition are so widely diffused.—*From "Glimpses of the Dark Ages," published by the Rel. Tract Society.*

GLEAMS OF LIGHT IN IRELAND.

Passing to the west of Dingle, to the parishes of Ventry and Donquin, the triumph of the Irish Bible and its Irish ministration is complete. In the year 1836 there was not a single Protestant in Ventry; neither school, nor church, nor parsonage, nor minister, nor congregation.

Great, indeed, and happy is the change since that not distant period. The whole aspect of the little village is changed, and adds additional loveliness to the exquisite beauties in the midst of which it is placed. The cleanly cottages, the well fenced gardens and whited walls announce to the visitor, approaching from sea or from land, that Protestantism has there taken up her abode, and expelled the superstition, and filth, and misery and demoralization of Popery from the locality. The school-house, large and well fitted; the children daily taught in useful knowledge sanctioned by the Bible; the village church, to accommodate several hundreds. I saw on the Lord's-day as crowded as it could be with attentive worshippers, praying, and reading, and singing with most exciting melody, and listening to the glad sound of the Gospel, and all in their own tongue....

Six hundred children marched in military array on the Ventry strand, which for three miles is not equalled, perhaps by any strand in Europe, and all singing, with one voice, the national anthem.

I accompanied the clergyman to Donquin on the Lord's-day, where he has a beautiful house built for the double purpose of school and worship. A large congregation assembled for Divine worship; all conducted in the Irish tongue. There was not a single person present who had not been brought up in the Church of Rome. Here the same process of civilization is going on as at Ventry; and here the same decay of priestcraft and superstition....

I went to the Blasquet Island (off the coast of Kerry). Here too, now how changed! a nice congregation of Protestants, a neat school-house, a teacher permanently settled. The whole scene before me, the pier built, Two of Her Majesty's ships of war rapidly moving through the foaming Blasquet Sound on their way to *counteract rebellion*, within a stone's throw of a crowd of converts on the wild island headland, led by the minister, singing, "God save the Queen," and praying in harmonious accents that God would confound the politics, and frustrate the knavish tricks of her enemies; while the officers assembled on the decks waved their handkerchiefs, responding to the loyal outbursts, doubtless ignorant that the truth had made them loyal, which had made them free.—*Quoted by the Rev. W. H. Stokes, Rector of Castlebar, from a letter published by the Irish Society.*

THE FAMILY AND THE NATION.—Among the foremost influences and the domestic sentiments and affections. The family is now, more than ever, the first element, and the last compact of society; everything becomes more and more mobile, personal, and transient; it is in domestic life that the demand for permanency, and the feeling of the necessity of sacrificing the present to the future, are indestructible. It is in the domestic to find the ideas and the virtues which form a counterpoise to the excessive and unnatural movement excited in the great centres of civilization; to form edifices of tumult of business and pleasure, temptation and strife, which reigns in our great cities, would soon throw the whole of