

Poetry.

LINES TO ORION.

(From the Dublin University Magazine for March.)

Thou late Dr. Hales, P.T.C.D., in his delightful work, the "Annals of Sacred Chronology," has attempted to redeem the history of this splendid constellation from the absurdity and coarseness which heathen mythology would cast around it. He supposes that Nimrod, that mighty hunter: (Gen. x. 9, 10) was the first introducer of the Zabian idolatry, or worship of the heavenly host, so often alluded to in Scripture. After his death, he was deified by his subjects, and supposed to be transfused into the constellation of Orion: and attended by his two hounds, Sirius and Procyon, (the Great and Lesser Dog,) he rightly hunts the Great Bear, and is thus described by Homer. (see note on verse 11.) who seems to have supplied or assisted the learned doctor's hypothesis.

Great huntsman of the eastern sky, Orion, huge and bright!
Climbing the dim blue hills of heaven, all in the jewelled night,
Thy golden circle cast around thy dark and untraced form,
And thy starry disk gleaming in the freezing midnight storm.

Bright isomer from the cold night wave! a watery couch was thine,
A thousand fathom westerling deep beneath the salty sea brine;
Yet here thou art, all standing up against the dome of sky,
With belt, and blade, and limbs of light in quenchless brilliancy.

The planets bowled by Gods' right hand along their whirling tracks,
The lamps of gold that burn untold o'er the circling zodiac—
The wild north lights that blaze at night—the white moon's gleaming ball—
These cannot vie with thee, Orion! kingliest of them all.

These are the Silver Brothers—side by side they still are beaming;
And Perseus, bent like sabre bright, with blade of stars keen gleaming;
Cassiopeia's golden chair, and the Virgin's sparkle sheaf,
And Fornalant's fair smile of light, too fair to be so brief.

And the bald Ball, on whose broad brow glitters one eye-like star,
Gleaming 'midst the pale Hyads, and seems to glare from far
On fair Capella's tender beam, and to quail beneath the rays
Of the lofty Lion Brothers, who from the proud pole gaze.

And Lyra's graceful lark hung high breathes down its voice
On Atair's upward gaze of fire, and fixes his wild light;
While o'er him, all entranced too, still and lovely, follows on,
Swimming in heaven's blue waveless seas, the pale and stately Swan;

And the dim clustering Sisters, e'er weeping o'er the sea,
And the proud Crown,* all sparkling down, huge Hercules,
On thee!

Great Ursa, with his pointers, treading the north wastes cold,
And Bootes, on whose burning thigh Arcturus flames in gold;
And thou, oh regal Pole Star! in the vast and spangled dome
Of ebon night the loftiest—fast fixed while others roam—
In thy dimness, in thy fairness, there is mystery and might,
As thou lookest down o'er star-decked fields of endless sky and night.

Oh, lovely in thy loneliness!—no star is near thee ever;
While others set, or circle round thee, still thou changest never;
Faint type of Him who fixed thee there, heaven's beacon-light
To be.

For the lonely step on the desert path, or the wanderer on the sea,
But thou and all thy brilliant brothers sparkle not so bright
As Orion, kingly constellation! strong ruler of the night!
As I gaze upon thee now from my open lattice pane,
With thy transverse lines of glittering light uprising from the main.

And I find thy name in the "Mind old man of Scio's" tuneful page,
Dark as his eyes, but honoured still through every clime and age;
How he drew thee, for admiring Greece, through midnight fields of air,
Great huntsman, with thy two bright dogs,§§ chasing the wild North Bear.

And again in his bright verse he makes the Thebanian tell
How he saw thy shade in flowery meads of Elysian asphodel,
A star-like form, with belted waist and mace of burning brass,
But like the figures in a dream or the shadows in a glass.

But thy sparkle, and thy name too, is on a letter page,
E'en God's blessed Book; and here I find a record of time gone;
How young and fresh thou seemest now, yet time unaltered
Sparkled three thousand years ago before Job's anguished gaze.¶¶

And the Lord himself, thy Maker, wrapped in the whirling storm,
In voice of thunder, named thy name o'er His servant's prostrate form;
As if he would assign the worm whose troubled spirit dares
Uplift itself against Him who made a thing like thee so fair.

And tracing thee in God's bright Book to another clime and age,
The Prophet Heman saw thy beauty, and transferred it to his page.***
When he prayed proud Judah to repent, from Tekoah's mountain height,
And e'en their glorious God, who knit thy beaming bands of light.

But most of all I hail thee, as thou comest to visit me
In this winter scene of night, when thoughts are pure and free;
Friends and kinsmen all have said farewell—spoke the last good-night—
And I am left alone with thee and Him who gave thy light.

Yet not alone when He is there; His heavens above me roll,
A blazing book, from which I draw deep lessons to my soul.
Oh, if these stars, which are but dreams, have such pure brilliancy,
How rich in waves of living light the glorious fount must be!

And again, when night comes forth in might, and her jewelled zone is rolled,
Around her waist, one burning belt of diamonds, rays, and gold,
How solemn is it then to think that this "excess of light,"
To us so fair, yet is not clean††† in his most holy sight.

And deeper still the mind would pierce through the clouded film of ebon night,
When chaos reign'd, ere creation dawned, and this vault was dark and cold,
Till He spoke the word, and straight came forth from the womb of ancient night
Ten thousand thousand dazzling suns, and decked the heavens in light.

Poor feeble things of his far light, the source and spring of day,
How faint and dim, how faintly beam, His unapproach'd ray;
Your lamps are bright for life's brief night, yet soon to pale and die,
When o'er the expectant world will dawn the Day Star from on high;

Day-break o'er the dark mountains, foretold in Prophet's story,
Up springing, kindling far and near a morn of matchless glory,
When He who wore the thorns of yore will tread the sounding earth,
And His smile of light beam broad and bright o'er a new creation's birth.

CECIL.

* Castor and Pollux.
† Spica Virginis, the bright star in the hand of the Virgin.
‡ This beautiful star for many nights just skirts the horizon, at a great distance to the Southern Pole.
§ Alderian.
|| The cluster in the Eagle, which, with Lyra and Cygnus, form the constellation in the northern heavens.
¶ The Pleiades.
** Corona Borealis.
†† Hail, xlii. 484.
††† Hail, xviii. 488.
§§ Sirius and Procyon.
¶¶ Odyss. xi. 271.
*** See Job ix. 9.
††† See xxviii. 31.
†† See Amos, v. 8.

VISCOUNT EXMOUTH.

(From the Church of England Magazine.)

(CONCLUDED FROM OUR LAST.)

Nothing of any very great importance took place in the life of Sir Edward Pellew until the short peace in 1802; during which interval of rest he resided near Falmouth, and became member of parliament for Barstaple. It was merit, and not friends, that had raised him to the rank he now held; and many years afterwards, when he had reached a yet higher rank, he made the following remarks, on returning thanks for his health having been drunk—remarks which may encourage merit and perseverance, however humble may be their beginnings, when they recollect that he who made them began life a poor, friendless orphan, and finished it as lord viscount Exmouth. Referring to his own history, on the occasion just mentioned, he brought it forward in proof of the fact, that

no officer, however unsupported by influence, need despair of receiving his due reward from the justice and gratitude of his country: "I have never known," added he, "what fortune meant. I never choose my station, and never had a friend but the king's penant; but I have always gone where I was sent, and done what I was ordered; and he who will act upon the same principles may do as I have done."

The duties of a member of the house of commons were far from being very agreeable or suitable to an active officer in the prime of life; and Sir Edward was not sorry to escape from them, by being appointed to a ship (the "Tonant") at the renewal of the war in 1803. On being entrusted with this vessel, he gave a strong proof of his care for the improvement of the younger officers, by advertising for a superior schoolmaster for the "Tonant," and offering him £50 per annum in addition to his pay; so that better instruction might be obtained for them than the regulations of the service would afford. No particular actions occurred during his command of the "Tonant;" and early in 1804 Sir Edward was made rear-admiral of the white, and appointed to be commander-in-chief in India.

During the four years in which he remained at this station—where at first an unpleasant dispute arose between him and Sir Thomas Troubridge, in which both officers were equally warm, but Sir Edward had the right on his side—he did a great deal for the protection of British commerce in those parts; but, though he performed many useful actions, no very brilliant ones were achieved. It was stated, many years afterwards, in the house of commons, by an East India director, who had been in India during Sir Edward's command, that "such was the vigilance with which that officer had chased the enemy from our extensive shores, and so powerful was the protection which he gave to our commerce in those seas, that property to the amount of millions had been saved, which otherwise would have fallen into the hands of the enemy."

And a formal declaration to this effect was presented to Sir Edward Pellew by the merchants of Bombay, when he left India for England, in 1808. During the voyage, his fleet met with dreadful weather; and the admiral's ship, the "Culloden," was in the greatest danger. For three days no provisions could be cooked; and the crew lived chiefly upon dried rice, with a dram every four hours. The admiral was almost always on deck; and, being advised to ease the ship by throwing some of the guns overboard, he replied: "I do not think it necessary; she will do very well. And what would become of the convoy if we meet an enemy?" He was right: four of the convoy were indeed lost, and the rest was scattered; but they got together again, and at length reached England in safety.

The next station of Sir Edward was in the North Sea, where he continued only for a year, being removed in 1811 to the Mediterranean, in which sea he remained until the peace of 1814 put an end to one of the longest, most expensive, and dreadful wars in which England was ever engaged—a war, at the same time, as glorious and as necessary as was ever undertaken and completed by this or any other nation.—During the three years of Sir Edward's being stationed in the Mediterranean sea, his wish to command in a general action was never gratified; and, though the service that he did was important, it was not of that nature which could add to his well-earned honours and reputation. The honest independence of an English sailor is well set forth in some of his letters written about this period; and in one of which he says, speaking of the ministry, and his hopes of attention or promotion from them: "I care not who comes in or who goes out; and if they seem me on shore, well; and if not, it is the same." Again, in the commencement of 1812, he writes thus: "I can never expect to live the war through, and am not at all anxious about it, if I can only have the happiness of doing service to my country. I would give a great deal to be ten years younger; but, as that cannot be, I must content myself with the reflection that my children are good and provided for; and that I leave them attached to their mother and to each other. We have all reason to be thankful, and to praise God for his great and manifold mercies. We are ready to start at a moment's notice, and have a strict lookout. The enemy are also ready—sixteen sail. God bless you and yours; and may he enable me to do honour to my country and my family; for myself I care not." His greatest action was yet unthought; but he had no notion of the enemies he was to conquer, or the victory he was to win, at a time when a general peace appeared to put away every hope of adding to the naval glory which he had already acquired.

At the close of the war, in 1814, when several leading generals were raised to the peerage, it was thought proper to confer a like honour upon some naval officer; and the person selected for this purpose was Sir Edward Pellew, who was made baron Exmouth of Canonteign (an estate in Devonshire, which he had purchased), and on whom was settled the pension usual to those to whom a peerage is granted for great public services. This was a newspaper that brought him the first account of his advancement in rank, which caused him to be greatly surprised; but he writes, soon after he had received the flattering news, "For the sake of our family, I hope it will be useful and respectable; for myself I am indifferent, and know it will only tend to multiply my enemies and increase my difficulties." During the same year, 1814, the officers of the Mediterranean fleet presented their commander, "as a mark of their respect and esteem," with a beautiful vase, which cost 580 guineas; and, having left the fleet, he returned to England. But, however, he was soon recalled again, in consequence of the escape of Buonaparte from the island of Elba, and the renewal of war. By the English fleet, under Lord Exmouth's command, the city of Naples was saved from plunder, and that of Marseilles from destruction; and for these actions our noble hero received high honours from Ferdinand king of Naples, and a large and beautiful piece of plate from the people of Marseilles. The fate of Napoleon was soon decided by providence; and the battle of Waterloo, in which Great Britain and Wellington were the leading powers, hurled for ever to the ground the name and empire of that man, to gratify whose personal ambition many hundreds of thousands of human beings had perished in the prime of life on the field of battle.

The great and crowning exploit of Lord Exmouth's life was performed in the following year, 1816; and no service could have been chosen in which his courage and abilities could have been more honourably or more usefully displayed. But, before I proceed to give an account of the conquest of Algiers, it may be well to state briefly the character of the inhabitants of that place, and the cause that led to its attack. The situation of Algiers on the coast of Africa, at no very great distance from the entrance to the Mediterranean sea by the straits of Gibraltar, is extremely favourable for the mode of life which its natives have followed for some hundreds of years, during the whole of which time they have made themselves notorious and dreaded by their acts of piracy. Of these robbers on the high seas it might have been most truly said that "their hand was against every man, and every man's hand against them;" and (being Mahomedans) the cruelties which they inflicted upon Christians, the hinderance which they offered to commerce, and the number of Chris-

tian slaves which they had, combined to render the state of Algiers a nuisance and a disgrace to all the neighbouring nations, or at least to those in Europe. To show the state of barbarity and cruelty which prevailed in this wretched place, it may be observed that, in one case, out of 300 prisoners or slaves, 50 had died of ill-treatment on the first day of their arrival, and 70 during the first fortnight; while the rest were kept in the most miserable condition, being only allowed a pound of bread a day, and subject to the lash from morning to night. Neither age nor sex were spared by these brutes in human form. Shortly after the year 1830, when Algiers, having recovered from the blow given it by Exmouth, had returned to its old cruelties, so as to provoke France to invade and conquer the whole country, the writer of this well remembers to have met with a poor man, an Englishman, who had been in slavery there, and had been set at liberty by the French. He stated that he had seen almost all his companions in distress wretchedly maimed and afterwards killed by their inhuman masters at Algiers, who, when at a loss for amusement, would send for one of the slaves, and occupy their time by inventing some misery for him. The poor man who told this piteous tale had not escaped. One day he was sent for, and each of his great toes cut off in the most clumsy and cruel manner, for the sport of his masters; so that, although he had been some time in a hospital in France, he was quite unable to walk with any degree of comfort.

It was to chastise the insolence of this British nation, and to demand that Christian slavery should be put an end to, that Lord Exmouth left Portsmouth on the 25th July, 1816.

DIALOGUE

BETWEEN THE REV. HENRY HOOKER, A.M., AND MR. CLAYTON, A DISSENTER, ON THE APOSTOLICAL SUCCESSION.

(By a Correspondent of The Church.)

No. VII.—(CONCLUDED.)

Mr. Hooker.—The country which next demands our attention is Scotland. In this country the seeds of error produced their usual fruits at an early period. In 1618 the famous Synod of Dort was held, which ended in the condemnation of the Arminians, who were pronounced guilty of pestiferous errors, and condemned as corrupters of the true religion. This sentence was followed by their excommunication, and the suppression of their religious assemblies. Many of these unhappy people fled their country; and, although after about seven years of exile most of them returned to their homes, yet so erroneous were their views on some of the most important doctrines of the Christian religion, that they differed but little from the Pelagians, and even from the Socinians.

The corrupt state of religion in Holland at an early day, is seen by the appointment of Conrad Vorstius to the professorship of Divinity held by the celebrated Arminius in the University of Leyden. He was declared by the Divines of the Synod of Dort to be a man, who had been "for many years justly suspected of Socinianism." His appointment was condemned in Germany, France, and Great Britain. In regard to it, King James of England added, that "if it did not in time prevent the growing of that pestiferous seed (the Socinians), it would in the end prove the utter ruin of this flourishing Commonwealth." We are told that in 1653 the states of Holland and West Friesland had published a proclamation against the meeting together of the Socinians and their teachers, as also against the printing and selling of Socinian books; and that two years later it was "very much on the increase;" and that "the sect of Socinianism bears great sway in the province of Holland, and is asserted by most of the clergy." In the latter end of this century, we are told by the Protestant Jurist when speaking of Holland, and that "every place is full of these 'In Differenters,' and that the Socinians and Remonstrants are of that class by profession, and thousands of others by inclination."

Mr. C.—This is a sad state of things which you have painted; but I perceive that it is confined to the seventeenth century. May we not hope that things look brighter there now?

Mr. H.—I am sorry to say, Mr. Clayton, that we can give you but little encouragement to hope so. I will address the testimony of one who has rendered himself somewhat celebrated in the present day, Dr. Candlish, one of the leaders of the late schism in the Kirk of Scotland. He says, "The four Protestant denominations of Holland are Presbyterians in their form of Church government. They differ in their standards of doctrine, approaching more or less near to the sound system of evangelical truth, but all originally holding the fundamental and essential articles of their creeds, and a great decline of spiritual life.... It is certain (he says), that there has been in the Dutch Church a grievous declension and departure from her first faith and her first love. Laxity in doctrinal views for a considerable time prevailed among a large proportion of the clergy, and even the standard of orthodoxy has been modified.... The sentiments of many of the ministers are tainted with the Arminian and Socinian heresies, and with the theological spirit of skepticism." I think, Mr. Clayton, that you will acknowledge that this picture, drawn by a hand by no means adverse, is no brighter than the former.

Mr. C.—I feel constrained, indeed, to acknowledge such to be the case. And I must confess that Socinianism seems to be the sure follower of Presbyterianism, just as we are told that the shark is the constant attendant of a ship on which some deadly disease prevails.

Mr. H.—Your comparison, Mr. Clayton, is strong; but I cannot deny that it may be also just. At any rate, you have one very good guide for finding where Socinianism prevails in the present day, when you have ascertained where Presbyterianism prevailed sixty or a hundred years ago. But I must hasten to notice other countries in Europe, in which the Apostolical Succession has been laid aside, and I shall be enabled to prove that this rash and unauthorised step has been followed by similar consequences. We are told that in Belgium, where the great mass of the people are Roman Catholics, there are but eight French Protestant ministers, paid by the State, who afford religious instruction to thirteen different congregations; and yet, of this small number, the still smaller number of four are all that are sound in the faith—the rest, either Rationalists or Socinians, hate it with their whole heart. And the still more startling information we have regarding Transylvania,—that "Socinianism followed so fast upon the heels of Presbyterianism, that within twenty years of its establishment some hundreds of congregations were infected." And now we are told that the number of Unitarians in Transylvania and Hungary amount to between 40,000 and 50,000.*

Mr. C.—But let me ask you, what is the state of the northern Protestant States? I have heard that they are Episcopalians. Are they in a better position than those who are Presbyterians?

* Mosh, xvii. eccl. 11. chap. 11. par. vi.
† Arl. Synod. Dordrecht. Temat. ad Ecclesiast.
‡ Burke's State papers, vol. i. p. 508.
§ Idem, vol. ii. p. 51.
¶ Scottish Herald, vol. viii. pp. 199, 200.
‡ The Scottish Christian Herald, vol. iii. p. 504.
§ Fr. Chyrenell's Rise, Growth, and danger of Socinianism, ch. p. 22.
¶ Monthly Repository, vol. i. p. 243.

Mr. H.—Not that I have been able to learn. But they are Episcopalians only in name. They are not able to trace the Succession up through the line of Bishops to the inspired Apostles; and therefore cannot expect to be in a different situation from their brethren, who are Presbyterians by name as well as in reality. "The doctrines of Socinianism are no longer regarded as strange in Sweden; and they are admitted there as a proof of the elevation of thought at which the human mind can arrive." The Catechisms, one of the surest tokens of a people's faith, are said to change frequently, and to suppress fundamental truths, which the confession of Augsburg contained. We are told by a modern and an ultra Protestant traveller: "As regards the influence of religion on morals and conduct in private life, I conceive that the Reformation has not worked beneficially in Sweden. . . . The Reformation, as far as regards the moral condition of the Swedish people, has done harm rather than good."

Mr. C.—But of Denmark you have told me nothing.

Mr. H.—With regard to Denmark, I believe it to be in nearly the same condition as her neighbouring kingdom of Sweden.

Mr. C.—There is, however, still one important country in Europe, which we have entirely overlooked. I hope that the information you have to give me regarding that may be of a more cheering nature. We have lately heard a good deal of the excellent school system prevalent in Prussia; and the present King of Prussia has been very active in establishing the Protestant Bishops at Jerusalem,—has he not?

Mr. H.—Yes, he has; and so far as that is concerned, has done much good. As to the school system, I am very much afraid that any system that is not founded on religion, as its basis, however admirably ordered after man's wisdom, will be found unsuitable for training men up as men should be trained. It is my opinion, and it may be an old antiquated opinion, and one unsuited for "the enlightenment of the 19th century,"—but still it is my firm opinion, that the best system of education is that which fits man for passing eternity with bliss, as well as time with respectability and usefulness. I believe that the heart and affections are to be cultivated as well as the intellect; and that the cultivation of the intellect, accompanied by total neglect of the heart and affections, renders man only more dangerous to society. And it is to the scriptural system of education in Scotland, the admirable "parish schools of Scotland," that I attribute the remarkable fact, that in that kingdom Presbyterianism has been comparatively free from the awful heresy of Socinianism.

But with regard to the state of religion in Prussia, I am constrained to say, that much of what has been said regarding Germany is too applicable to that kingdom. The result of what their so-called philosophers designate "free inquiry" for fifty years, has been, that there are few in Prussia who conform exactly to their nominal creeds. The amalgamation of the Lutherans with the other Protestant Churches, whilst each member of the united Church is still at liberty to embrace what opinions he pleases, has had the effect of making them ignorant as to what creed they are professing. "The miracles of our Lord," says a very celebrated living writer, "are denied to this day by some of the Professors in Prussia;" and again, "they [in Prussia] have but lately recovered Christianity; rather, Christianity and infidelity in its extremest form of Pantheism are still struggling for the mastery in the minds of the very teachers."

Mr. C.—You really make out a bad case against those who have not the Succession; and I feel more than ever persuaded that you are right. But let me ask you, Sir, if there are none in that great country of Northern Europe, Russia, who have been guilty of this sin, as you call it, Sir?

Mr. H.—Yes, there are a few congregations of such in it; and listen to what the Russians say regarding them. The Count Pratsoff tells us that, "the Lutherans and Calvinists in his country are now really no better, the majority of them, than infidels." Another writer of the same nation, lamenting the laxity of principle displayed by the English, says: "The English (in Russia) will go any where—to the Calvinists, for instance, who generally deny or doubt about the Trinity, and the Divinity of Christ, and who really have no worship, neither priest, altar, consecration, nor sacraments." Once more "The English will go to the temples of the Lutherans, or even of the Calvinists, and, indeed, do go there freely; whereas I should as soon think," says an eminent Russian, "of going to pray with the Mahomedans, as with men who have no fixed principle of belief, and most of whom, if I am rightly informed, (speaking of the Calvinists) now deny the Divinity of our Saviour, or regard it as a sort of open question."

Thus, Mr. Clayton, there is not a country in Europe, where we cannot trace the evil consequences of substituting a human invention in the place of the ordinance of Almighty God.

It may not be out of place to remark, that the same law appears to have marked the course of the various native sects of Russia, all of whom have departed more or less from the doctrines of the Greek Church. I am sorry that I have been obliged to detain you so long on this part of our subject; yet I trust that from the thorough review of the workings of dissent in all the countries of Europe, where it is to be found, that we have taken together, you will be led to see the folly and wickedness of breaking loose from the ministry which Jesus Christ instituted before he ascended into heaven.

Mr. C.—I trust, Sir, that the time you have been kind enough to devote to this subject will not be thrown away; for I must confess that, if I am not convinced of the soundness of your peculiar views, I have heard enough at least to make me satisfied that you are by no means without some solid grounds for your opinions, and that it is neither fair nor honest to apply to this your belief the epithets "ridiculous," "preposterous," "mere figment of a fiction."

Mr. H.—I am glad to hear you say so; for, whilst I should be glad if you could see the matter in the same clear light in which I view it, still it cannot but be satisfactory to me to know, that you take a much more favourable view of the case than you formerly did. The next country that we shall consider, if God will, is America. This will furnish us with much food for reflection, and will tend to prove, more clearly than anything we have yet seen, the evils of departing from God's own institutions. In the meanwhile, I hope that you will reflect much upon the workings of the human system in Europe, so that you will be better able to estimate aright its workings on this side of the Atlantic.

Mr. C.—I shall endeavour to do so. Allow me once more to express to you, Sir, the deep sense that I entertain of your great kindness in taking so much trouble with me in this matter.

Mr. H.—Don't mention it, I pray you! I have been more than repaid for all the trouble I have taken in the matter. Besides, it is my duty to do as much, and much more too, if need be; and I never require to be thanked for the performance of my duty. I shall be glad to see you as soon again as convenient. Good afternoon, Mr. Clayton.

Mr. C.—I shall be glad to call soon again. Good afternoon, Sir.

GERMAN PROTESTANTISM.

(From Dewar's History of German Theology.)

Bruno Bauer was a tutor of Divinity at the University of Bonn. He wrote a work on the Gospels, in which he sets down the New Testament as a pure fiction. And yet he adds, that "the authors of the Gospels are no more to be regarded as cheats and forgers, for framing this image of the Saviour, than a Phidias who sculptured an Apollo or Venus, and thus invented a body to suit the notion of those deities which happened to be entertained among the people."

Soon after the publication of that work the Prussian Government, alarmed by the revolutionary tendency of the school to which the author belongs, determined to take decisive measures for its suppression. A missive was therefore addressed to each of the Prussian Universities, in one of which, namely Bonn, Bauer was a tutor of Divinity, and the opinion of the Theological faculties was demanded on the two following points:—

1. Upon what ground does Bruno Bauer stand with reference to Christianity?
2. Ought the privilege of teaching to be continued to him?

The replies to these questions by the six Prussian Universities, are signed by twenty-six divines, the most eminent, it is to be presumed, for learning and piety, whom Germany can produce, including Neander, Marheineke, Wegscheider, and Tholuck. Of these twenty-six, eight, in passing a solemn judgment upon this work, (a work, remember, which asserts the Gospel histories to be a series of human inventions and falsehoods) declared they found nothing in it contrary to Christianity; eleven came to the opposite conclusion; while the remaining seven, constituting the theological faculty at Halle, avowed their inability to come to a decision, and remained neutral. In answer to the second question, ten gave it as their opinion that Bauer ought to be deprived of his license to teach theology, while the other sixteen decided that he ought to be permitted to retain it. The Prussian Government adopted the advice of the minority, and removed him from his tutorship. But it is a characteristic circumstance, that even those who declare against Bauer, are very careful to assert "a great liberty in believing and teaching, and recommending that he should be deprived of the power of instilling his sentiments into the future Clergy of their Church, not on the ground of his having given any new and strange interpretation of Scripture, or taught that Christianity contains doctrines different from all those which had hitherto been received; that would have been exercising his privilege as a Protestant, which he might have done with impunity; but because he disclaims the bible altogether, and boldly advocates the total abrogation of the Christian religion."

DISHONOURING GOD.

(By Bishop Pilkington.)

What causes the Jews at this day to be driven out of their country, their city and temple utterly destroyed, and they themselves abhorred above all men, but denying Christ to be their Saviour, and not receiving his gospel nor building his house? What causes most part of those people to whom St. Paul wrote his epistles, which we have to this day, and many other countries too, among whom the other apostles preached, to be given up now unto the Turks and heathens' hands, but that they fell from their faith, which they first received by the apostles' preaching and forsaking their Lord, and then their own consciences, which were plagues in Egypt, but that Pharaoh would not let the people worship God, as Moses sent from God did will him? What caused Nebuchadnezzar of a mighty king to be made a vile beast, and eat hay as oxen do, but that he would not know God and his own wickedness, and set up idols, and killed them which would not worship them? What caused the children of Israel to have such wealth for the most part under David, Solomon, Josaphat, Ezechias, and Josiah, which were good kings and restored religion; and other times to be plagued under Jereboam, Athaliah, Achab, Manasses, and other wicked kings, of whom it is so oft written, and of every king in Israel, that they walked in the way of Jeroboam, maintaining idolatry?—Nothing surely, but the good kings defended God's true religion, set forth his word, builded his house, and God blessed them therefore; the other pulled it down, set up idols, persecuted his prophets, burned or hid up his scriptures and holy word, following their own fantasies, and the teaching of the false prophets and preachers, and God plagued them therefore.

Communications.

DR. PUSEY'S SERMON BEFORE THE UNIVERSITY OF OXFORD.

To the Editor of The Church.

Rev. Sir,—The English papers have informed us that Dr. Pusey preached before the University on the 1st February last, for the first time since his suspension in 1843, and that public attention was much drawn to the circumstance.

The Times of the following day gave the substance of his sermon, as furnished by a reporter sent to Oxford for the purpose; and it appears to me, and probably to many others, to shew such a disposition to give an erroneous and Popish version of the doctrines and forms of our Church, that I am induced to attempt a refutation of its fallacies; for the higher the position and influence of the preacher, the more imperatively a sense of duty forbids us to allow such views to go forth unalleged and unopposed. In doing this, copious extracts will be necessary, but they will be worth perusing, since they supply an excellent answer to the question, "What is Puseyism?" The sermon exhibits, as might have been expected, much of the Professor's usual talent and fervour, but not, as I had been hoping, any change from the peculiar leaning of his former publications. In what direction that leaning is, and what would be the result of such views in religion, if one general amongst the Clergy and Laity, need scarcely be pointed out; the set of the current has been clearly shown by their course who have already been drifted away by it.

The text is the well-known passage, John xx. 21, 22, 23.—"Then said Jesus to them again, Peace be unto you; and when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost; whose-soever sins ye remit they are remitted unto them; and whose-soever sins ye retain they are retained." This is one of the passages on which has been founded what is called "the power of pardon." In what sense it is lodged in the Church to forgive sins, or the authority of the memory of some, that he knew in him, has been clearly shown by their course who have already been drifted away by it.

The preacher began by observing that it would be in vain to dispute the fact, that in nearly three years past, "Almighty God, for secret faults which he knew in him, and from which he trusted He designed to cleanse him, allowed him to be deprived of that office, he was endeavouring to mitigate the stern doctrine of the heavy character of a Christian's sins, by pointing out 'the mercy of God, which met the orient, and whose means of restoration, and the earnest of pardon,'—an intimation conveyed in the first part of this sentence,—that his deprivation was not, in his view, a punishment for preaching the Gospel otherwise than 'as this Church and Realm hath received the same,' but for secret faults, the knowledge of which was confined to God; it was not therefore any false doctrine that required to be amended in him, or from which he needed to be cleansed; God had allowed him to be deprived of that office not for what was alleged against him as a grievous fault in the performance of his office, but for secret faults."

The manner in which this was waived aside the sentence of suspension as a great mistake, and the pertinacity with which the same sins are maintained and continued in the present discourse, almost make us fear that he is conscious of being backed by some, not a small numerical section of the University; indeed, this introduction conveys the idea,—as was probably intended,—of a con-

tinuation of a course of lectures which, after a temporary interruption from extraneous causes, are resumed upon the same system and with the same theological principles. Many may think that it would have been more gratifying to the Church, and more creditable to himself, if he had entered upon other and undisputed topics, and if, neither exciting nor interesting himself, he had used the liberty of again preaching the Gospel of Christ from a high and honourable station, without introducing views and doctrines at variance with the received and established tenets of his Church.

The text of the passage which a Christian's sin is not to be done by the heart, but by the hands, is not correctly styled a "stern doctrine"; it is rather a scripture truth; and in proportion to the repentant sinner's conviction of the heavy character of sin in a baptized and professed follower of Christ, should be his gratitude for the plenteousness of the redemption that is by Christ Jesus. Perhaps, however, the words refer to the apprehensions or despair which a sense of sin may excite, and if so, then a just appreciation of the mercy of God, and the fulness of Christ's atonement, are the proper antidotes to such sentiments.

The preacher alludes in this passage to means of restoration and the earnest of pardon, and further on speaks of penitents "longing to know how they might be replaced in that condition in which God once placed them." It will be clearly seen that, in Dr. Pusey's estimation, it is not done by the heart, but by the hands, and is not a "stern doctrine," as it is rather a scripture truth; and in proportion to the repentant sinner's conviction of the heavy character of sin in a baptized and professed follower of Christ, should be his gratitude for the plenteousness of the redemption that is by Christ Jesus. Perhaps, however, the words refer to the apprehensions or despair which a sense of sin may excite, and if so, then a just appreciation of the mercy of God, and the fulness of Christ's atonement, are the proper antidotes to such sentiments.

Nothing could be more unexceptionable than the chief part of the above extract; but when the preacher's desire, as twice above declared, is that the hearts of the obedient should be firmly fixed on God and Christ, it is indeed a pity that he should have chosen a theology which adds so much to the simple truths of the Gospel, and which invests certain palpable facts with such a sanctity as must, eventually with us, as with others, throw into the background the great truths on which salvation rests. The danger of Dr. Pusey's opinions does not arise from any actual denial of what the Gospel explicitly declares and the Church teaches, but in unduly magnifying certain ceremonial and parts of our service, and in giving them a weight and assigning to them properties which the Scriptures do not warrant for supposing Christ,—to speak of the abundance of His love, His precious death and its