

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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SONG OF THE SPADE,
sung in the gold-mining of California.
Dig—dig—dig—
To pierce for the golden ore.
Dig—dig—dig—
Till you sweat at every pore.
Dig—dig—dig—
To rot in the deep black sand,
And this is to be a citizen
Of a free and Christian land!
And it's oh! to be a slave
To the heathen and the Turk,
Oh rid the hands of a Christian man
From such dirty, tiresome work!

Work—work—work—
Till the back is almost broke.
Work—work—work—
With your legs and thighs in soak.
Work—work—work—
Revolving an old tin pan.
And waddling about with a shake and
aspash.
Till you doubt you're a Christian man!
Soul and body and mind,
Mind and body and soul,
Oh, cannot be right when they're all
confined
To the business of the low!

Pile—pile—pile—
When it's only a little heap—
Pile—pile—pile—
Till it "grabberly" grows more deep.
Pile—pile—pile—
And it's away the bag.
Till you gaze with eyes of wild
surprise.

On the contents of that sack!
Oh, can it be here I stand,
And can it be gold I see!
Ho! ho! I'm off for a Christian land,
To spend it so merrily!
San Francisco Californian.

* This is a poor ending to the graphic and impressive lines above. The probabilities are, that the gold acquired at the peril of "Soul and body and mind, Mind and body and soul" will be spent "wretchedly" or, if it be not so rapidly spent as it has been acquired, its possession is not likely to secure any more enjoyment than the process of its acquisition.
Christianity mourns at that perversion of her name which makes the gold-seeker look to the prospect of going to a land he calls "Christian," that there he may spend "merrily" what his penurious employment has gotten him.
ED. BEREAN.

MEMOIR OF BISHOP LATIMER.

"My father was a yeoman, and had no lands of his own; only he had a farm of three or four pounds by the year, at the uttermost, and hereupon he tilled so much as kept half a dozen men. He had work for a hundred sheep; and my mother milked thirty kine. He was able, and did find the king a harness, with himself, and his horse, while he came to the place that he should receive the king's wages. He kept me to school. He married my sisters with five pound or twenty nobles apiece. He kept hospitality for his poor neighbours, and some alms he gave to the poor." Such is the account which Hugh Latimer gives of the condition of his father, who resided at Thurston in the county of Leicester, where the subject of this memoir was born. The exact year in which Hugh Latimer first saw the light is not, however, recorded; but it is probable, for the reasons given below, that the date of his birth was about 1490 or 1491. After having been educated at the common schools of his own county, he was sent to the university of Cambridge at the age of fourteen years; and was chosen fellow of Clare Hall in the autumn of 1509, whilst yet an undergraduate. In January 1510, he proceeded to the degree of Bachelor of Arts, and commenced Master of Arts in July 1514; and although there is no certain record of his having been admitted to a degree in Divinity, yet there is Latimer's own assertion that he proceeded to the degree of Bachelor at that faculty.

It appears that Latimer was remarkably able at the university for "sanctimony of life," as well as for his studious habits. He was, besides, a fervent and zealous papist, and bitter opposer of all who favoured the Reformation. His own account of himself is, that he was as obstinate a papist as any in England; insomuch that when he was made Bachelor of Divinity, his whole oration was against Philip Melancthon, and the opinions entertained by that eminent person. It was at that period, however, that he became acquainted with Bilney, and from thence-forward Latimer "forsook the school-doctors," and "became an earnest student of true divinity." He now also devoted himself more earnestly to the work of the ministry. He employed himself in visiting the sick, and the prisoners in the Tower of Cambridge. He frequently preached both in English and *ad Clerum*. The account given of his sermons in the university, by Becon, who heard them, is, that "none except the stiff-necked and uncircumcised in heart" ever "went away from his preaching without being affected with high detestation of sin, and moved unto all godliness and virtue." "Many also," who had been strongly prejudiced against Latimer, on being persuaded by their friends to go and hear him preach, returned from his sermons with all their prejudices removed. Numbers in the university were thus brought by his instrumentality from their "wyworkes, as pyrrymyng, and setting up of candles, unto the workes that God commaunded expressly in his holy Scripture, and to the reading and study of God's words, all dremes and unprofitable gloses of men set a syde and utterly despyed."
"Howbeit, as Satan never sleepeth when he seeth his kingdom to begin to decay, so

likewise now, seeing that this worthy member of Christ would be a shrewd shaker thereof, he" occasioned to Master Latimer much trouble and molestation. "Whole swarms of friars and doctors flocked against Master Latimer on every side;" and ultimately induced the Bishop of Ely to forbid his preaching any more within the churches of the university. He nevertheless obtained leave to preach in the church of the Augustine Friars, that being exempt from episcopal jurisdiction. "Divers papists in the university" then made a "grievous complaint" against him to Cardinal Wolsey, in consequence of which he was summoned to London to give an account of himself and his teaching. But so plainly did it appear that the complaints against the accused were merely personal and frivolous, that "after a gentle admonition given unto Master Latimer, the cardinal discharged him with his license home to preach throughout England."
Some time after these marks of confidence had been conferred upon him by Cardinal Wolsey, a sermon "On the Carol," which Latimer preached about Christmas 1529, gave great offence to his opponents, and afforded them an opportunity for publicly inveighing against his doctrine. This led to preaching and counter-preaching, to discussions and recriminations, until at length these controversial proceedings in the university attracted the attention of the court. Dr. Fox, then provost of King's College, and the royal almoner, wrote, in consequence, to the Vice-chancellor, informing him that unless the university put a stop to the controversy between Master Latimer and others, the king himself intended "to set some order therein."
The vice-chancellor, on receipt of the letter, forthwith appointed a day on which any person who "had any thing to say to Mr. Latimer's charge," should do so, in order that the accusation might be heard, and justice done to the aggrieved parties. The opponents of Latimer, however, refused to avail themselves of this challenge. The vice-chancellor, therefore, called "Master Latimer, Messrs. Bynny, Brygden, Grenewood, and Mr. Proctor of the blaik friars," before him in the presence of the senate; and there he commanded both parties, on pain of excommunication, to cease touching "such things in the pulpit which had been in controversy between them; and also to be careful to abstain from using any expressions, either in their sermons or in their conversation, which might give each other offence." It may, at the same time, be collected both from Dr. Fox's letter, and from the vice-chancellor's speech on this occasion, that Latimer was regarded as the injured party, and that he was ready to give every explanation of what he had said that in reason could be required, whilst his opponents seem to have been actuated by "private malice towards him."
In the month following the transaction just mentioned, the name of M. Latimer appears among those of the persons who were appointed by grace of the senate to define and determine, on behalf of the university of Cambridge, the question relating to the lawfulness of the king's marriage with his brother's widow; and in Gardiner's and Foxe's account of the proceedings of the university on that occasion, the name of Latimer is marked as one of those who were known to be favourable to the king's divorce. The decision of the university, on the question alluded to, was given on the 9th March, 1530; and on the Sunday following Latimer preached before the king at Windsor. The king is said to have "greatly praised Master Latimer's sermon;" and the preacher received five pounds for his services.

M. Latimer then returned to Cambridge, and employed himself in preaching there, until he was selected as one of twelve of "the best learned men in divinity within that university," who, in obedience to a royal letter, were sent to London to meet a like number of divines from Oxford, in order to give their advice and judgment concerning certain printed books which had then got into circulation. The result of the consultation of these divines was the drawing up of an "Instrument for the abolishing and inhibiting of the scripture and divers other books to be read in English." This was followed by a royal proclamation, "inhibiting all English books either containing or tending to any matters of scripture." But that Latimer did not concur in this prohibition of the reading of the scriptures, may be inferred from his letter to King Henry VIII., bearing date December 1, 1530, in which he pleads "for the restoring again of the free liberty of reading" the word of God. With reference also to the "Instrument" above mentioned, he intimates, that it did not express the opinion of all the divines who were called upon for their "advice," inasmuch as "there were three or four that would have had the scripture to go forth in English," had not their wishes been "overcome" by the majority.

It was about this time that M. Latimer was made one of the royal chaplains; and in consequence of his appointment to that office, he "went to court, where he remained a certain time, preaching then very often in London." "A great man" seems to have admonished him "on first coming to court," to beware that he "contraried not the King." Yet Latimer "was in the habit of speaking so boldly against the vices of the court, that he was, not

more than on one occasion, in danger of bringing himself into trouble."
"At last being weary of court," and having the benefice of West Kington, in Wiltshire, offered to him "by the king, at the suit of Cromwell and Dr. Butts," the King's physician, M. Latimer accepted that living, and went to reside upon it. There "this good preacher did exercise himself to instruct his flock; and not only to them his diligence extended, but also to the country about." He did not, however, offend against ecclesiastical order by thus extending his labours "to all the country about," instead of confining his ministrations to his own parish; for as one of the twelve preachers who were licensed by the university of Cambridge, he had full authority to preach throughout the whole realm.
But "his diligence was so great, his preaching so mighty, the manner of his teaching so zealous," that it was not long that M. Latimer was suffered to remain in peace. Complaints were made against him by the country priests and others; and the consequence was, that in January 1532 he was cited to appear before the Bishop of London. The ostensible reasons for citation were that Latimer had preached in the diocese of London without the bishop's permission; and had, moreover, "gone about to defend Bilney and his cause against his ordinaries and judges." The true reason was, as the proceedings of the Bishop of London shewed, to get Latimer into the hands of the Convocation; that body having an outstanding grudge against him. Against this citation, therefore, he appealed to his own ordinary, the Chancellor of the diocese of Sarum, with whom the authority to correct him rested, if "he needed reformation." He pleaded also his unwillingness to encounter unnecessarily the hazard of a journey to London in the depth of winter, and in a bad state of health. He, nevertheless, expressed his readiness to take such a journey, if his ordinary, to do the Bishop of London pleasure, commanded him to go, "though it should be never so great a grievance and painful to him." The end of the affair was, that M. Latimer "was had up to London" before the Archbishop of Canterbury and the Bishop of London, "where he was greatly molested, and detained a long space from his cure at home"; having also been several times "conveyed before Convocation, and excommunicated even and imprisoned for a time, because he refused to subscribe certain Articles devised by the bishops." Then after a fruitless appeal to the crown against the sentence of the Convocation, it was only at the special request of the king, and in consequence of Latimer's submission to Convocation, and his promise that he would in future obey the laws and observe the decrees of the Church, that he was absolved from the sentence of excommunication, and allowed to return to his cure. It seems, however, that Bishop Stokely was so little satisfied with this submission to Convocation, that he inhibited Latimer from preaching within the diocese of London.

In the following year we find M. Latimer still giving offence by his preaching. A letter of complaint from a priest at Bristol, named "Rychard Brown," to an influential member of Convocation, states that he (Latimer) "had done much hurt among the people by his preaching, and somewhat error;" and that he had vented "divers opinions fully against the determinations of the Church." It is probable that it was this complaint which induced the Convocation to resolve, that a copy of the submission made and subscribed by M. Latimer before Convocation in the preceding year should be transmitted to some approved and learned person in those parts of the country in which Latimer either had preached or was likely to preach. Opposition, also, of every kind was offered to his ministrations by various ecclesiastics; his chief opponent being Mr. Hubberdin, or Heberlyne, a person whose violent temper and disposition seems to have supplied the place of learning and discretion.
But notwithstanding the obloquy and buffetings to which Latimer was exposed, he did not suffer in the estimation of Dr. Cramer, now Archbishop of Canterbury; for we find that, "at the instance and request" of Master Latimer, that prelate was in the habit of licensing "divers to preach within his province." The Archbishop also entrusted to Latimer the administration of certain Injunctions relating to preachers, and empowered him to withdraw the licenses of preachers, if he saw occasion to do so.

It was, moreover, by the good offices of Archbishop Cramer, that Latimer was admitted to preach before the king on all the Wednesdays of Lent 1534. An opportunity was thus afforded to "his highness, that he himself might perceive how they belied" M. Latimer, who said that "he had neither learning nor utterance worthy" of the occasion.
At length Master Latimer was "advanced to the dignity and degree of a bishop," having been elected into the see of Worcester about the middle of August 1535, and consecrated during the ensuing month.

On the 9th of June in the following year, our bishop was appointed to preach before the Convocation, which assembled on that day, and in which the royal supremacy, in ecclesiastical as well as civil affairs, after having been long kept in abeyance, was

again re-asserted. Bishop Latimer, however, made himself many enemies in consequence of the faithful earnestness with which he urged upon the whole ecclesiastical body the importance of reformation, both as regarded doctrine and practice.
There is evidence enough remaining of the great assiduity with which the Bishop of Worcester devoted himself at all times "to teaching, exhorting, visiting, correcting, and reforming" within his diocese, "as his ability could serve, or else the times would bear." But the year 1537 may, perhaps, be regarded as comprising one of the most important periods of his episcopate. It was in that year that he was one of the divines who were commissioned "to set forth a truth of religion purged of errors and heresies;" the result of the commission being the book entitled "The Institution of a Christian Man." In the course of the same year, also, it was that he put forth his "Injunctions to the Prior and Convent of Worcester," which, though specially addressed to that body, were intended to apply to all the monastic foundations in the diocese. "To these must be added the Injunctions given by the Bishop of Worcester, in his visitation, to all parsons, vicars, and other curates of his diocese." It appears also from his letters to Cromwell, that in this visitation the Bishop was constantly occupied in giving his personal attention to the rectifying of disorders of every kind.
But the unsettled state of ecclesiastical affairs did not permit Bishop Latimer to confine his labours entirely within his own diocese. We find him, accordingly, in London (1538) united with Archbishop Cranmer, and another prelate, taking cognizance of a financial doctor named Creakhorne, Lamb it also, who was afterwards burnt in Southwell, in mention of one of those in the private examination of whom Bishop Latimer was concerned, and against whom it is stated in a letter of Thomas Dorset, a contemporary, that he was "most extreme." The same person gives an account, also, of a very characteristic sermon which our bishop preached this year at "Paul's Cross." The bishop was, moreover, appointed by Lord Cromwell to preach the sermon, in Smithfield, at the execution of Friar Forest; and in the autumn of the same year was commissioned to examine the famous imposture called "the blood of Hales," as he had before been employed to detect the imposture of the maid of Kent.
But it were a large and long process to story out all the travails of this christian bishop; suffice it that "he continued in this laborious function till the coming in of the Six Articles." "An act for abolishing of diversity of opinions in certain articles concerning Christian religion," passed in the parliament which assembled April 28, 1539, rendered it highly penal to deny or in any way to impugn transubstantiation, communion in one kind, the efficacy of the clergy, the lawfulness of monastic vows, private masses, or auricular confession. And as Bishop Latimer, among others, strenuously opposed the passing of the "Act of blood," it would seem that the Lord Cromwell, having failed to induce him to cease to place himself in opposition "to the king and the whole parliament," "bore him in hand (contrary to the fact) that it was his own estate's pleasure he should resign" his bishoprick. Latimer accordingly resigned the see of Worcester on the 1st of July, 1539.
After the resignation of his bishoprick, it would seem that M. Latimer was placed "in ward" in the house of Dr. Sampson, Bishop of Chichester, and that he remained in the custody of the bishop, until that prelate was himself committed to the Tower. There is reason for believing that Latimer was then set at liberty; and that, although on coming to London for medical advice "he was molested and troubled of the bishops," he yet continued at large until 1542. Then, under suspicion of having "counselled and devised with Cromwell," he was examined before the privy council, and "at length was cast into the Tower; where he continually remained prisoner till the time that blessed King Edward entered his crown."
Edward VI. having succeeded to the crown in January 1547, the bishoprick of Worcester was again offered to M. Latimer, during the year following, in consequence of an address from the House of Commons to the Lord Protector Somerset; but he declined the proffered dignity, and chose rather to devote himself to preaching, and to obtaining redress for the injured and oppressed among the lower orders of the people; his chief residence being with Archbishop Cramer, at Lambeth. In other respects, however, Latimer was not unemployed; for his name appears in a commission, the object of which was to repress heresy; and he was also one of the divines appointed to reform the ecclesiastical law. He is said, moreover, to have assisted Archbishop Cramer to compose the Homilies which were put forth by authority in the first year of King Edward the sixth's reign. "In the which his painful travails, he continued all King Edward's time; preaching for the most part two sermons every Sunday; and, besides this, every morning ordinarily, winter and summer; about two of the clock in the morning he was at his book most diligently."
But scarcely was Queen Mary seated on the throne, to which she had succeeded on the death of her brother, in July 1553, when Latimer was summoned from Warwick-

shire, to appear before the privy council in London; and on the 13th September, 1553, was committed a close prisoner to the Tower. In the April of the following year he, together with Archbishop Cranmer and Bishop Ridley, was conveyed to Oxford for the purpose of holding disputations on transubstantiation and the sacrifice of the mass, before certain commissioners appointed for the occasion. The result was, that the three prelates were adjudged to be heretics, were excommunicated, and delivered over to the secular power. Accordingly, Latimer and his two companions in tribulation were committed to Beccard, the common goal in Oxford, and there lay incarcerated until September, 1555. Then, as if the church of Rome were unwilling that any blood should be shed except by her own hands, the bishops Latimer and Ridley were subjected afresh to a mock trial under the professed sanction of a papal commission, were again condemned, and, as a consequence, led forth to martyrdom on the 16th of October, 1555. "When Master Latimer stood at the stake, and the tormentors were about to set the fire upon him and that most reverend father Doctor Ridley, he lifted up his eyes towards heaven, with a most amiable and comfortable countenance, saying these words: 'God is faithful, which does not suffer us to be tempted above our strength.'" Addressing himself also to Bishop Ridley, he said, "Be of good comfort, Master Ridley, and play the man; we shall this day light such a candle, by God's grace, in England, as I trust shall never be put out." Then, soon after the fire had been kindled, and the flames had begun to envelop the sufferers, Master Latimer soon passed into a better life, whilst earnestly calling upon God to receive his soul.
Such was the end of Hugh Latimer, "that blessed servant of God," and martyr for the truth; "for whose laborious travels, faithful life, and constant death, the whole realm" of England "has cause to give great thanks to Almighty God."

MOABITE CHRISTIANS.

With the consent of the Hon. Secretary of the Navy, I beg leave, through your columns, to redeem a promise I have made.
When the small party, just returned from the Dead Sea, first entered upon its waters, its members came one and all to the conclusion that having undertaken what others failed to accomplish, the honour of the American name was at stake, and that it were better to die like them than return unsuccessful.
On the evening of the 9th day, however, on the southern sea, we were prostrated by the hot blasts of a simoon sweeping from the deserts of Arabia, which was followed by five days of intense and stifling heat. On the afternoon of the 11th day, on the coast of Moab, to our surprise we were greeted by a deputation of Christians from Kerak, the Kerath Moab [Kir Moab?] of the Bible. The joy of this people at meeting us was unbounded. They pressed us, brought us water and leban, (sour milk), all they had, and some of them spent nearly the whole night hunting a wild boar, winceth to regulate us. When told that our forms of worship in America were different from theirs, they replied: "What matters it? Christ died for all. Do you not believe in him?" When told that we did, they said: "Then what are forms before God? He looks to the heart. We are brothers!" And brothers they continued to call us to the last.
We could not trace their origin, but concluded that they are either the descendants of one of the last tribes converted to Christianity, who, in the fastness of the mountains had escaped the Mahomedan alternative of "the Koran or the sword," or of the crusaders under the Christian Lord of Kerak. They number about 150 families, and live in the town—the only one now left in the once-populous country of Moab. Within the walls are also the huts of 100 Muslim families, and outside are the black tents of the fierce tribe Kara-Keyeh, numbering 750 fighting men.
The Christians gave us an invitation to visit their town, about seventeen miles distant in the mountains; but, while hesitatingly urging us to go, they did not conceal the perils of the visit; for they confessed that they were outnumbered and warned, and in an emergency would not dare openly to assist us.
I determined, however, to accept their invitation at all hazards; for it was evident that, unless recruited by a more brave atmosphere, we must inevitably perish. In this opinion the lamented Mr. Dale concurred with me.
I will not tire you with an account of the visit—of the treachery with which we were threatened, and our return, in battle array, with the hostile Skeikh as prisoner—but simply express my conviction, that but for the timely information given by the Christians, we should never have seen our boats again.
These poor Christians are much tyrannized over by their Muslim neighbours. Their only place of retreat, when threatened with violence, is their little cell of a Church, which can scarcely hold twenty families. Their account, which in its narration bore the impress of truth, seems confirmed by the circumstance that in the centre of their little Church there is a well which supplies them with water until their provisions are exhausted, or the restless nature of their persecutors takes them elsewhere. "The object of all their hopes is to build a Church sufficiently large to hold all their wives and children; for, with all their intolerance, the Muslims

respect the house of Him whom they call 'Issa, the Prophet of the Christians." The foundation and part of the walls of a Church have been built, but the work is discontinued from the want of means—the sirocco and the locust having swept their harvests for several years. They gave me an appeal to their Christian brethren in America, which I promised to deliver. With many apologies for its phraseology, they begged me to write it out more fully for them; but I prefer sending it forth in its own simple and touching brevity. I will only add, that little should be given, and that discreetly, at different times, so as not to excite the cupidity of the Muslims. The Board of Foreign Missions at New York will doubtless receive what may be given, and forward it either to their brethren in Beirut or to the Anglican Bishop at Jerusalem, for distribution. One cent from each humane person in this land of charity will be more than sufficient.

APPEAL.
By God's favour; May it, God willing, reach America, and be presented to our Christian brothers, whose happiness may the Almighty God preserve: Amen 8642. BUDAH.

We are in Kerak, a few very poor Christians, and are building a Church. We beg your excellency to help us in this undertaking, for we are very weak. The land has been unproductive, and visited by the locusts for the last seven years. The Church is delayed in not being completed for want of funds; for we are few Christians, surrounded by Muslims. This being all that is necessary to write to you, Christian brothers in America, we need say no more.
The trustees in your county,
AND ALLEN NAHAS, (Sheikh.)
YAKUB EN NAHAS,
Karak, 28 Janud Awak, 1264.
Statement by the officer commanding an exploring party to the Dead Sea.—Amer. Union.

CROMWELL'S ARMY.
Drawn by Macaulay in his History of England.
In general, soldiers who should form themselves into political clubs, elect delegates, and pass resolutions on high questions of state, would soon break loose from all control, would cease to form an army, and would become the worst and most dangerous of mobs. Nor would it be safe in our time to tolerate in any regiment religious meetings at which a corporal versed in Scripture should lead the devotions of his less gifted colonel, and almonch a backsliding major. But such was the intelligence, the gravity, and the self-command of the warriors whom Cromwell had trained, that in their camp a political organization and a religious organization could exist: without destroying military organization. The same men who off duty were noted as demagogues and field-preachers, were distinguished by steadiness, by the spirit of order, and by prompt obedience on watch, on drill, and on the field of battle.
In war this strange force was irresistible. The stubborn courage characteristic of the English people was by the system of Cromwell at once regulated and stimulated. Other leaders have maintained order as strict; other leaders have inspired their followers with a zeal as ardent; but in his camp alone the most rigid discipline was found in company with the fiercest enthusiasm; his troops moved to victory with the precision of machines while burning with the wildest fanaticism of crusaders. From the time when the army was remodelled to the time when it was disbanded, it never found, either in the British island or on the Continent, an enemy who could stand its onset. In England, Scotland, Ireland, Flanders, the Puritan warriors, often surrounded by difficulties, sometimes contending against threefold odds, not only never failed to conquer, but never failed to destroy and break in pieces whatever force was opposed to them. They at length came to regard the day of battle as a day of certain triumph, and marched against the most renowned battalions of Europe with disdainful confidence. Turano was startled by the shout of stern exaltation with which his English allies advanced to the combat, and expressed the delight of a true soldier when he learned that it was ever the fashion of Cromwell's pikemen to rejoice greatly when they bodied the enemy; and the banished Cavaliers felt an emotion of national pride when they saw a brigade of their countrymen, outnumbered by foes and abandoned by allies, drive before it in headlong route the finest infantry of Spain, and force a passage into a counterscarp which had just been pronounced impregnable by the ablest of the marshals of France.
But that which chiefly distinguished the army of Cromwell from other armies was the austere morality and the fear of God which prevailed in all ranks. It is acknowledged by the most zealous Royalists, that in that singular camp no oath was heard, no drunkenness or gambling was seen, and that during the long dominion of the soldiery the property of the peaceable citizen and the honour of women were held sacred. No outrages were committed; they were outrages of a very different kind; from those of which a victorious army is generally guilty. "No servant girl complained of the rough gallantry of the red coats, not an ounce of plate was taken from the shops of the goldsmiths; but a Belgian sermon, or a window on which the Virgin and Child were painted, produced in the Puritan ranks an excite-