

THE NEW HYMNAL.

Archdeacon SANDFORD, in moving the resolution given above, dilated upon the advantage of church music as an act of devotion, and spoke especially of the influence it exercised on the lower classes. He remarked, in confirmation of this, that those who went to Continental churches could not but be struck with the effect of their service in promoting religion. At present, there was no authorised hymn-book of the Church of England, every clergyman being at liberty to adopt his own, so that it not unfrequently happened that not only every parish church, but every church in a district would have a different hymnal, occasioning great inconvenience, and rendering it necessary for persons moving from one place to another to procure different books for themselves and their families. He believed that Convocation would be doing good service to the Church by directing its attention to this question, and would show that it really assembled for practical purposes.

Archdeacon RANDALL, Canon WORDSWORTH, the Rev. J. JOYCE, and other gentlemen having spoken upon the question, the House adjourned.

SATURDAY, MARCH 2.

Both Houses assembled this day, but no business of importance was transacted in the Upper House.

THE LOWER HOUSE.

The Venerable Archdeacon Bickersteth presided.

THE 29TH CANON

The Rev. Canon WOODGATE presented a petition addressed to the Upper House, praying their lordships not to repeal that portion of the 29th canon which presumes that sponsors are communicants. The petition, which was influentially signed, had sundry reasons appended in its support.

CHURCH MUSIC.

The Rev. Dr. BRISCOE, Proctor for the Diocese of St. Asaph, gave notice of a motion to the following effect:—"That a humble petition be presented to his Grace the president and their lordships the bishops, praying his Grace and their lordships to consider the best method of encouraging the study of church music in candidates for holy orders."

"ESSAYS AND REVIEWS."

Archbishop DENISON gave notice to move at the next session for a committee of the House to take into consideration a volume entitled "Essays and Reviews," and to report thereupon to the House. He also stated that he should propose on that occasion to move the suspension of the standing orders in order to enable him to bring forward this motion.

FORM OF THANKSGIVING FOR HARVEST.

On the motion of the Rev. J. JOYCE the following resolution was adopted:—"That the Lower House gives its best thanks to his Grace the president and their lordships the bishops for the great pains and trouble they have taken in preparing the harvest thanksgiving services, and respectfully calls attention to the ancient practice of Convocation in having the signatures of members of the Synod appended to the form before being put forth for use."

DIVISIONS OF CHRISTIANS.

The Rev. F. C. MASSINGBERD, pursuant to notice, submitted the following resolution:—"Humbly to represent to his Grace and their lordships that it appears to this House to be a subject which might fitly occupy the attention of this Convocation whether it might not lead, under the divine blessing, towards the accomplishment of an object so earnestly to be desired, and so anxiously to be sought, as the union of the divided members of Christ's body in our country, if their

lordships should be pleased to commend the subject, in some definite and formal way, to the prayers of the faithful members of the Church."

The Rev. Dr. JAY, Principal of King's College, seconded the motion.

Archdeacon SANDFORD expressed his hope that Mr. Massingberd's recommendations would meet with the cordial sanction of the House.

The motion was put, and carried unanimously.

On the motion of the Dean of St. Asaph, seconded by the Rev. ASHURON OXENDEN, a vote of thanks was awarded to Archdeacon Bickersteth, for the manner in which he had discharged the duties of Prolocutor.

The Archdeacon returned thanks, and the schedule of prerogation having been read, Convocation was prorogued.

REVIEW OF TRAVELS AND ADVENTURES OF THE REV. JOSEPH WOLFF, D.D.

From the London Guardian.—Commenced in our last number.

In the evening came the Governor, and seeing Wolff, he came straight up to him, and asked him, "Where do you come from?" Wolff—From Malta. Gov.—What town is Malta? Wolff—Noah had three sons, Shem, Ham, and Japhet. Ham, again, had a son, whose name was Canaan. Malta was peopled by the descendants of Canaan. Gov.—Whereabouts is Malta? Wolff—The contrivances of man, and their inventions for their convenience are wonderful; but every nation has its own ways. Here you have boats made of skins. At Malta are boats called *steamboats* (Wolff gave him the English name, for, of course the Governor could not tell whether it was English or Chinese,) and these are dragged on by smoke, which makes a whirring noise (here Wolff imitated the noise,) and in such a boat one reaches Stamboul from Malta in four days. Gov.—Who rules in Malta? Wolff—The name of the governor is Ponsobny Khan, the son of Besbrough Khan, and his wife's name is Amalee Khatoun (the lady,) daughter of Rathurst Khan. (It is to be remarked that Wolff pronounced these names in a broad Eastern way, and with a powerful voice.) Gov.—Where were you born? Wolff—Here we must go to the Holy Book, the History of the World.—But here the governor became impatient, and exclaimed, "This man is too learned for me." But he came back, and Wolff began to read from Gen. ii. 10—"The sons of Japhet, Gomer and Magog (these are the Mangag, a tribe of Moguls,) and Javan and Tubal (to which the caravans go from Bokhara, called Tobolak) and Meshech (Moscow) and Tiras." Then Dr. Wolff passed over the third verse. "And the sons of Gomer, Ashkenaz." (Wolff here said) "I was born in the land called *Ashkenaz*," which is the Hebrew name for Germany; which, however, Wolff did not explain to the governor. The governor was perfectly satisfied with this explanation, and said, "Verily thou art full of truth, and lies are not in thee." And how could he have said otherwise? and he walked away quite satisfied, and rejoiced that he had met a man who was born in a country the name of which he had never heard before.

His boldness and original expedients preserved his life, but they could not always save his clothes. He fell among a set of robbers, whom he describes as "of the tribe of Mangag, the 'Magog' of Scripture, a Mogal tribe belonging to the Hazara, very inexorable and cruel!"

Wolff was called by his people "Hajee Joseph Wolff." The Hazra took offence at this, and said "Why do you dare to take the name of *Hajee*, as you are not a Muhammadan?" Wolff said, "Even the Muhammadans in Bokhara and Arabia re-

cognise as Hajee all Jews and Christians who have been to Jerusalem." They replied, "This is not the custom here among us; we are *Kharjies*—i. e., seceders." Wolff replied, "I could not know your usage: so all you can do is not to call me *Hajee*, and I shall tell my people not to call me *Hajee*. But they said, 'The mischief is done; and therefore you must say 'There is God and nothing but God, and Muhammad the prophet of God: or we will sew you up in a dead donkey and burn you, and make saunages of you.'" Wolff said, "There is God, and nothing but God, and Jesus the son of God." They at once gave the sign, and all their Moollahs assembled in a large cave, hewn out of the rock. The Affghans who accompanied Wolff, as well as his three servants, trembled with anguish, and said, "Say the Creed, and the moment you are on your journey again you may be just what you were before." Wolff replied, "Leave me and let me alone. I will manage them."

Then, after writing about his danger to Lord William Bentinck, he entered the cave where the Moollahs were seated, with the Koran before them, deciding that he must be put to death. He addressed them:—

"What humbug is this! You cannot dare to put me to death. You will be putting a guest to death." They replied, "The Koran decides so." Wolff said, "It is a lie. The Koran says, on the contrary, that a guest should be respected, even though he be an infidel. You have no power to put me to death. You must send me to Muhammad Moorad Beyk at Kondoz. Have you not seen how little I am afraid of you?" When they heard the name of Muhammad Moorad Beyk, they actually began to tremble, and asked Wolff, "Do you know him?" As Wolff could not say he knew him, he said, "This you will have to find out." They replied, "Then you must purchase your blood with all you have." Wolff answered, "This will I do; for I am a dervish, and do not mind either money, clothing, or anything." Thus Wolff had to surrender everything. Oh! if his friends in England could have seen him then they would have stared at him. Naked like Adam and Eve, and without even an apron of leaves to dress himself with, he continued his journey.

He went, he says, in this condition 600 miles, to Cabul, where Burnes clothed and entertained him. He dwells especially on the reception he met with from Runjeet Singh. When he arrived at Attock, besides a salute fired in his honour, and 250 rupees, *twenty pots of sweetmeats* were handed to him, and *linen to make twenty shirts*, and this was the "daily allowance to Joseph Wolff the great Padre of England," as he takes care to repeat on another occasion. It does not seem to strike him as anything but a reasonable display of liberality. His account of his conversation with Runjeet Singh is curious:—

Rundjud Singh said, "You say you travel about for the sake of religion: why, then, do you not preach to the English, who have no religion at all?" . . . He continued, "Now propose some question to me, and the Pundits here, about religion." Wolff asked them, "How may one come nigh unto God?"—an expression used by the Sikhs, and which corresponds with the Christian inquiry, "How may one be saved?" The King gave a polite answer, mixed with sarcasm; he replied, "One can come nigh unto God by making an alliance with the British Government, as I lately did with the *Luard Nwakh Sahib* at Roopar. Have you heard of that conference?" Wolff said, "Yes, I have heard of it at Bokhara." The King was quite astonished, and then resumed—"We come nigh unto God, by making such an alliance with England, to keep