

slumber to his eye-lids, until means were devised for supplying the deficiency.'

'Indeed, uncle, though the numbers drawn out on paper look formidable, and plead forcibly, their effect is as nothing compared with the actual sight of these our neglected fellow-sinners, left as a prey to every spoiler, with the certainty upon us of again meeting them all—awful thought!—before the judgment-seat of Christ.'

'There is a great outcry against dissent, in some quarters,' proceeded my uncle; 'but with this spectacle before us, and the consciousness that the Papist and Infidel, yea, even that loathsome abomination—the Socialist, are prowling all around to ensnare these souls to their eternal ruin, he must be a singular specimen of a Christian Churchman, who is not led to bless God for every orthodox dissenting chapel in the land.'

'What is the proportion among these crowds of the poorer classes, for whom no accommodation is provided in parish churches, or in Episcopal chapels of ease?'

'I cannot exactly say, with regard to those before us, my dear; but I know we have the authority of Her Majesty's Ecclesiastical Commissioners, for stating that if only one church were allowed to a population of 3000 individuals, we should require in London alone 279 churches in addition to all we possess, even including every proprietary chapel now standing. To a population exceeding a million, only 139 ordained clergymen are assigned.'

'One hundred and thirty-nine stewards rightly to divide the word of life among ten hundred thousand starving souls! It is fearful to think on.'

'Ay, but many are fed by our dissenting brethren: yet alas! the multitudes who are left an undisputed prey to Popish idolatry on the one hand, and to all the horrors of atheistical depravity on the other, are sufficient to provoke the wrath of the Most Highest, to blot out from the face of the earth such a nation as this.'

'And they furnish in themselves ready instruments to wreak his vengeance too. Now, uncle, how can we assist to stem this terrific torrent of desolation, which seems ready to burst, as in some places it has indeed done, over the land?'

'Petition, petition: lay before the throne piles of petitions; let the tables of either house groan under their weight. Cursed as our legislature already is with so many who care not one atom whether the object of the nation's faith be the Lord of Hosts, or the dead virgin, the impostor Mahomet, or the reptile Owen, or Satan himself, in whose existence they do not believe, still we are not arrived at such a pass as to embolden any number of them to stand up and stifle the cry of a whole people for their spiritual rights; or the demands of those who know the truth that it should be imparted to their reckless fellow-countrymen, the most deadly symptom of whose case it is that they feel not the privation which destroys their souls.'

My uncle had raised his voice to such a pitch, that I know not what the surrounding crowd might have thought had not their attention and ours been just then arrested by the approach of a gallant array.—Heralded by a few life guards, and unmarked by the slightest display of regal, or indeed of any borrowed splendour, came an elegant travelling carriage: the windows were down; and side by side were seen the royal pair, with looks as radiant, as joyous, as far removed from the slightest semblance of pomp or pride as ever were those of rustic youth and village maiden. The view though transient was perfect: the reception given was most cordial, and its acknowledgment alike frank, graceful and warm.—My uncle's loyalty, as though it had gained strength by being somewhat bottled down, burst forth in a broadside of buzzas, as he waved his hat at the utmost stretch of a long arm, and almost unconsciously pointed with the other hand to his white rosette; I never saw him more excited.

'Now,' said he, as the carriage slowly made its way back through the park, 'now I am content. I have seen my Queen unattended, and, oh, I hope uninfluenced by the serpent coils that have so long been wound about her; I have seen as the bride of one who, if there be any truth in human faces, is a

Saxon of the old stock, honest, manly, and unspoilt. Ay, and we have shewn our Queen what love our bosoms bear to her, individually, and what hope we cherish for the future. Oh, this bright warm sunbeam! it broke forth on us just before she came in view, and may it prove an auspicious type of the shining forth again of England's crown and of England's honour and might in their ancient lustre!—We will not now despond: we will pray, and hope, and trust, that the partner whom God has given her may be in his hand the means of purifying her court, and rendering it the centre of all that is precious in the land, not the refuge of what is vile.'

We passed Apsley house: 'Stand firm, Wellington,' ejaculated my uncle, 'You have taken up lately a noble position, on the ground of our national protestantism, and our national morals. With you also, I trust, at eventide it is beginning to be light; stand firm, for yours may be the lot to build up the breach you helped to make, and to retrieve our heavy loss.'

Since the day of the royal nuptials, England has had a deeper lesson presented to her reluctant study, touching the nature and extent of the Lord's controversy with her. She impiously thought that the surrender of her national Protest might be made, without endangering her civil liberties, or loosening the bonds of social order. What sees she now impending over this vaunted home of freedom? A democratic tyranny, equally irresponsible with that of the most absolute autocracy, and far more dangerous. She sees the individuals, who by that unfaithful act were admitted to her senate, aided and abetted by those who admitted them, invading the fire-side sanctuary of her sons, ignominious the officers of her law in a felon's prison-house, and affording practical illustration that the foot which could dare to spurn the Bible from the schools of her children will never scruple to set its heel on the boasted Magna Charta of her hitherto inviolable rights.

To the Editors for the Colonial Churchman. Gentlemen,

I am sure you will agree with me in that it is an object, truly desirable, and truly desired by all good men, that the blessed fruits of the Spirit of God in the Gospel of Christ should be openly and widely exhibited in this dark world, so as to change it from darkness to light as speedily as possible. You will agree with me also, I doubt not, in that all who profess and call themselves christians, are especially bound to make this exhibition of the fruits of Reconciliation and Righteousness. Further, we should agree in that the Ministers and Administrators of this Gospel should be singularly solicitous upon this point, and eminently exemplary in it. Now, I humbly conceive that the differences of opinion between churchmen and dissenters, at the present time, are greatly injurious to the objects here noticed. It is surely desirable that these should be lessened, if it is possible to do so without compromise of principles. This, it appears to me may be done, for I believe, if the evil does not originate in misunderstandings, it is at least in a great degree maintained and strengthened by them. Some months ago I received a letter from a friend in England, possessing I may well say, a superior standing in civil and in religious society. He is thoroughly attached to the church of England from a firm belief of its scriptural authority, but at the same time he looks upon those who dissent from the church in the manner in which, if I mistake not, true christianity teaches and urges. As his sentiments may be useful to others from their correctness and charity, I here copy them, and humbly beg you would give them an insertion in your paper.

'I can assure you, my dear friend, that my prayers such as they are, do frequently ascend with yours for the unity and peace and purity of the church. If so blessed a consummation is ever realized under the present dispensation, it must be produced, I conceive, by an increase of Faith and Love. It is the spirit within, not the ecclesiastical fences without, which perpetuates our schisms. I cannot find fault with those of my own communion for their rigid adherence to that system of church polity, which with them I believe to be much more in conformity with Scripture than any other. But though the more I study the subject, the more I am confirmed in this opinion.—I grieve over the spirit in which so many of us keep aloof from all christian intercourse with our dissenting brethren, and thus render those prejudices, which of course all men more or less possess, more stubborn and inveterate.—The violent political conduct of dissenters has, on the other hand, much tended to widen the breach. Whilst I altogether dissent from the political opinions of the majority of both parties, I must say that one main ground of hostility

on the part of Episcopalians towards Dissenters is untenable. I mean this:—the former charge the latter with deliberate intention of destroying the Episcopal Church, and the violent and lying calumnies of the Press have succeeded in making this the prevalent opinion amongst a numerous and respectable portion of the Church. That may be true in respect of a few enthusiasts, I admit; but from my own observation and acquaintance with many dissenters, I am convinced that such a feeling does not generally prevail in any one denomination. I am aware that great many pious dissenters, both here and in Scotland, are strenuous advocates for what is termed the Voluntary System, and would therefore desire to see abolished the connexion between our civil and ecclesiastical institutions; yet I know many holding these opinions who would sever from the establishment any of its legalised endowments. I differ with them *totò coelo* as to the wisdom or practicability of their scheme; but I admit that they may, and believe that many of them do hold these opinions, together with the most liberal sentiments of affection towards every section of the Catholic Church. It is absurd, as well as unchristian, to treat such as enemies. Independently of my opinions respecting the scriptural character of Episcopacy I conceive the parochial system to be the essence of the apostolic ministry, and therefore in this country I look merely, if not entirely, to the purification of the established church for any permanent revival of christianity in the land. That this purification is to a certain extent going on, I readily admit, and heartily thank God for it. But the extraordinary increase of influence and popularity which this church has acquired during the last two years, and which in my opinion is under-rated even by its friends, is by no means to be attributed solely, or perhaps mainly, to this cause. Much more I conceive is to be laid to the account of a great reaction in political opinions, occasioned by the unpopularity of government and other similar causes. In the mean time I can also bless God for what is doing in his Kingdom by his faithful servants amongst the dissenters, who in many a district of this dark land are the only salt to preserve us from general corruption.—Amongst the many hindrances to that spirit of union and christian love which I could desire, I fear that the anti-catholic views of the Oxford divines is holding a very conspicuous and influential place. Their writings are attractive to scholars, and the personal piety of the authors, coupled with an extraordinary degree of mortification and self-denial, recommend them to many good men. But their tendency appears to me most mischievous.'

JACOBUS.

MISCELLANEOUS.

MARTIN LUTHER.

Martin Luther's friend, Lucas Kranach, has painted him in his preacher's robe, with large sleeves, open at the breast, and showing a black vest with a little collar of white linen at the throat. This was his usual garb. The Elector, previously to his assuming it, sent him a piece of Prussian cloth, with a note to this effect: "To make yourself a preacher's robe, a monk's dress, or a Spanish cloak." His lodgings in his convent consisted of three rooms—a bed room, a room for study, which served him for a room for receiving visitors, and a dining room. In these he received the envoy of King Ferdinand, who came to Wittenburgh to ascertain the truth of the report that Luther had a numerous guard of armed men with him. The walls of his bed chamber were written over with sentences, in charcoal, extracted from the Scriptures, as *Verbum domine manet in aeternum*, which he had even embroidered on the sleeves of his domestics' dresses; or lines from the profane poets, Homer especially; as, "He who watches over the destinies of a people or a country ought no longer to sleep all night." His closet for work, plastered with stucco of milky whiteness, was ornamented with portraits in oil of his dearly beloved disciple Melancthon, and of the Elector Frederick, by the hand of Lucas Kranach, and with some caricatures against the pope, the subjects of which he himself furnished in the course of his table talk to some wandering artist who had afterwards carried them to Nuremberg, the great manufactory, whence he issued vast numbers of engravings on wood. From the frames of these caricatures hung pasteboard slips, with ascetic sentences in German. Lastly, the eye was filled with a clumsy shelving of wood, on which stood or lay a few volumes, forming what he called his library.—The Bible, like the Divine word in his mind, occupied the place of honor—the Bible in his