

Poetry.

My Prayer Book.

RESTORATION OF THE ROYAL FAMILY.

"The GREAT REBELLION, and all the miseries and oppressions consequent thereupon."—*Prayer Book.*

FRIEND of the friendless! Thou art there
When throbs a soul with silent prayer
In hours of sadness holy;
And viewless angels hover nigh
With placid brow and pensive eye,
To watch our melancholy.

"Stand still! and your salvation see!"—
Duty and blessing both from Thee,
Lord, here my faith discern;
Submission is that saving power
Which glorifies the darkest hour,
Could Love the secret learn.

The Cup that Jesus bow'd to drink,
Though feeling start, and flesh may shrink,
Disciple! thou must drain;
A suffering HEAD each member thrills;
We conquer, by enduring ills,
And bleed before we reign.

Thus when dead ages we untomb,
And wander down their peopled gloom
Beholding what hath been,
A patient mind and quiet heart
Have ever borne the hero's part
In history's troubled scene.

Submission, passive, deep, and pure,
Has ever proved a matchless cure
For all the Church has borne;
Her watchword was, "Stand still! and see
The unbarred arm of Deity,
Since thou art unforlorn."

Thus, when apostate creeds began
To blight the erring mind of man,
How meekly bore his wrong
That five-times banish'd Saint², who kept
The truth unstain'd, while ruin swept
In Arian blasts along.

Still breathes a theoretic air
In Church and Creed, if God be there,
As Faith will ne'er deny;
Unweapon'd, save by inward grace,
Believers move with martyr-pace
Beneath the fiercest sky.

The worst of kings seems nobler far
Than mad rebellion's impious war,
In havoc, blood, and fire;
The sin of witchcraft³—brand it well,
1st birth-seed is the pride of hell,
By which dark fiends aspire.

A Nemesis for injured kings,
Or soon, or late atonement brings,—
Dead empires this declare;
Some thunder-blast of whelming wrath
Will burst upon that nation's path,
Which robs a kingdom's heirs.

And ever as this day returns,
Oh, Saviour-God! our spirit learns
Where safety true resides;
That not our merit, but Thine arm,
Not foresight, but Thy prescient charm,
Our refuge still provides.

In orphanhood the Church may roam,
And crownless monarchs need a home,
To exiled anguish sent;
Base faction with Iscariot-breath
May shout for dungeon, rack and death,—
But Faith can be content.

Content to watch, and wait,
And bear the ban of iron fate
With uncomplaining heart;
Her patience is a holy strength
Subduing crime with prayer at length,
Which Christ and grace impart.

SUN of the Church! Thou Saviour bright,
A glory gilds the darkest night.
Affliction can endure,
When Thy pure Spirit sheds a ray
On saints who keep the narrow way,
Like angel-paths secure.

¹ Exodus xiv. 13. ² St. Athanasius. ³ 1 Samuel xv. 23.

Review.

THE NORTH BRITISH REVIEW; For February, 1851.

The February number of this periodical has come to hand. It opens with a dissertation on British and Continental Ethics and Christianity, in which the writer regrets that ethics, as the theory of morals and morality, is so profoundly tranquil, and although they would not have them revive in the same form in which they were laid to rest, they look to their resuscitation in a shape more suited to the new atmosphere in which they must henceforth live. The present unproductiveness of the science is attributed to the fact, that hitherto it would not consent to be Christian, that "departing from God, it flies off from its own centre, and rushes into darkness." That it adheres to its imperfect ideal in man now that Christianity has appeared with its perfect one. It concludes with some interesting allusion to the writings of Paley, Wardlaw, Chalmers, Jouffroy, Schleiermacher, Rothe and others. "Rome and the Italian Revolution" is the next subject treated of. In this is sketched the rapid progress of religious information amongst the Italian people within the past few years, as well as the spirit and love of freedom, and desire, emancipation from priestly tyranny, and though these aspirations are for the present suppressed, the flame must ere long again break forth. The notice of DOBDRIDGE'S "Rise and progress of the Soul" is interesting. We have "Literature and the labour question" from which we are almost tempted to make extracts. Then follows an interesting record of the gradual outpouring of gold from the various mines of the world. A pleasing and instructive notice of the remains,

in verse and prose, of Arthur Henry Hallam, the eldest son of our great historian, will well repay perusal. The remains of this son of genius lie entombed on a sequestered hill, Clevedon, that overhangs the Bristol Channel, such as Tenyson had in his mind's-eye when he wrote those touching stanzas.

IN MEMORIAM.

Break, break, break
On the cold gray stones, O sea!
And I would that my tongue could utter
The thoughts that arise in me.

O well for the fisherman's joy
That he shouts with his sister at play!
O well for the sailor lad
That he sings in his boat on the Bay!

And the stately ships go on
To their haven under the hill;
But O for the touch of a vanished hand,
And the sound of the voice that is still.

Break, break, break,
At the foot of thy crags, O sea!
But the tender grace of a day that is dead
Will never come back to me.

A disquisition on "The social position of Woman," on which so much has been written in latter years, conveys some wholesome information, and from it we turn to a very different subject "The travels of Sir Charles Lyell in the United States, Canada, and Nova Scotia. Some very interesting extracts may be there found from the travelling sketches of this celebrated Geologist. Apart from Geology we have an account of his visit to Tuscaloosa, the capital of Alabama, where, we are told, there is a flourishing College, and as there are no *religieuses*, the Professors are Baptists, Presbyterians and Episcopalians. This should be a warning beacon to us.

ILLUSTRATIONS OF PROPHECY.

ASKELON.

From the south of Palestine to Mount Carmel, along the coast of the Mediterranean, extends a plain about 120 miles in length, which, under the name of Sharon, was anciently the most lovely and fertile district in the country.¹ It was consequently numerously peopled, and covered with towns and villages. South of this was the land of the Philistines, containing five principal towns or lordships; Gaza, Askelon, Ashdod, Gath, and Ekron; of which Askelon, being the only one situated on the sea-shore, was the most important. There is good reason to suppose that the Philistines, or Cherethites,² were descended from Shem, and that they settled here as colonists from Crete.—The Septuagint translation of their name, "men of another tribe," certainly indicates their foreign origin; as the fact that they gave the name of Palestine³ to the whole country, sufficiently proves their political importance. In the time of Moses they were a brave and warlike people;⁴ and in the reign of Saul they not only retained this character, but were much in advance of the Israelites in the arts and manufactures.⁵ History relates, that at a very early period the king of Askelon led an army against Sidon, took that city, and expelled the inhabitants, who went away and founded Tyre.

As long as the Hebrew commonwealth lasted, the Philistines, by their unprovoked aggressions, continued to be "a thorn in the side" of their neighbours; and, although many times beaten, they were not entirely subdued until the Jews themselves had lost their independence. Like the inhabitants of the more northern cities, Tyre and Sidon, they were much devoted to commerce, Askelon being their seaport; but they likewise paid attention to agriculture,⁶ from which their country, from its fertile character, was well adapted. They were gross idolaters, worshipping the god Dagon⁷ and other idols, and were among the few nations suffered to remain in the land, to try the faith of the Israelites. In the division of the land of Canaan, Askelon was assigned to the tribe of Judah,⁸ but never remained in their possession for any length of time together.

In consequence of various acts of oppression committed by the Philistines on the Israelites,

¹ Isa. xxxv. 2. It shall blossom abundantly, and even with joy and singing: the glory of Lebanon shall be given unto it, the excellency of Carmel and Sharon.

² 1 Sam. xxx. 14. We made an invasion upon the south of the Cherethites, and we burned Ziklag with fire.

³ Josephus, &c.
⁴ Exod. xiii. 17. And it came to pass, when Pharaoh had let the people go, that God led them not through the way of the land of the Philistines, although that was near; for God said, Lest peradventure the people repent when they see war, and they return to Egypt.

⁵ 1 Sam. xiii. 19, 20. Now there was no smith found throughout all the land of Israel: but all the Israelites went down to the Philistines, to sharpen every man his share, and his coulter, and his axe, and his mattock.

⁶ Judges xv. 5. And when he had set the brands on fire, he let them go into the standing corn of the Philistines, and burnt up both the shecks, and also the standing corn, with the vineyards and olives.

⁷ Judges xvi. 23. Then the lords of the Philistines gathered them together for to offer a great sacrifice unto Dagon their god, and to rejoice; for they said, Our god hath delivered Samson our enemy into our hand.—See also 1 Sam. v.

⁸ Judges i. 18. Also Judah took Gaza with the coast thereof, and Askelon with the coast thereof, and Ekron with the coast thereof.

more particularly the taking of their cities¹ and the selling of the inhabitants as slaves to foreign nations,² the prophet Amos foretold that Askelon should be stripped of all political power;³ Zephaniah, that its idolatry should be punished by its being laid desolate;⁴ and Zechariah, announcing the future triumph of Israel, declared that its inhabitants should be exterminated.⁵

Askelon, though strongly fortified, and occupying an important position on the confines of two rival kingdoms, was unable to hold out against the several nations who successively subjugated Palestine; consequently it fell under the dominion of Syria and Egypt, whenever the sovereigns of these countries were in their own turn victorious. Herod the Great, though of an Idumean family, was born here, and beautified the city with fountains and baths; it was also, after his death, a favourite residence of his sister Salome. In the beginning of the great war between the Romans and Jews, the latter people, exasperated by the oppression of the Roman Governor Florus, rose in rebellion, and laid waste many of the Syrian cities, and among them Askelon; but they met with a severe retaliation, 2,500 of them being massacred in that city alone. Askelon, however, rose again from its ruins; for in the history of the Crusades it is frequently mentioned as a wealthy stronghold, the occupation of which was considered so important, that when its fortifications had been destroyed by Saladin, they were carefully restored by Richard I. A.D. 1270. In the eighth and last crusade it was totally destroyed by the Mahometans, and the harbour blocked up with stones, to prevent any further invasion by the Christians. No attempt was ever made to rebuild it. In 1619 it was "a place of no note," being merely occupied by a Turkish garrison. It continued to be inhabited for about fifty years after this, but it is now literally "a desolation, without inhabitants."

In its days of prosperity Askelon must have been a strong city; the walls were built on a ridge of rocks which embraced the town and terminated in the sea, the enclosed area being depressed like an amphitheatre. The sumptuous buildings which adorned the town at the period of the Crusades have been so entirely demolished, that it is not even possible to discover to what order of architecture any one of them belonged; but there are many mutilated shafts of columns, which show here and there a coarse marble or beautiful porphyry. There never was a more striking verification of prophecy than the utter desolation of this formerly important and wealthy town, of which scarcely more is now to be seen than enough to testify that it once did exist.

EXTINCTION OF PROTESTANTISM.

SPEECHES OF LORD ARUNDEL, M. P., AND MR. PLUMPTRE, M. P.

The following speeches of the Earl of Arundel and Mr. Plumptre are selected from the debates on Mr. Watson's Roman Catholic Relief Bill thrown out on Wednesday, April 14, 1847, by a majority of 39, the numbers being—against the measure 158, and 119 for it. They indicate on the one hand the principles and dangers of Popery; and on the other, the spirit in which the Protestants of this country must act.

Though we differ very much as to the facts, arguments, and conclusions of the Noble Lord, we yet give his speech, illustrative, as it is, of the real designs and tendency of Romanism:—

"The Earl of Arundel trusted he might be allowed to trespass for a short time upon the attention of the House on a subject which must engage the attention of every reflecting man, and which had peculiar interest for him, one of those loyal subjects of Her Majesty who acknowledged the spiritual authority of the Church of Rome. He would abstain from entering into any question as to the merits or demerits of any particular class of the clergy of Rome, and would take his ground on the necessity at this time for general religious freedom. It would be his endeavour, in the observations which he was about to offer to the House, to avoid giving offence to any. The Church of Rome had been accused by many Hon. Members of persecution.—He was not prepared to deny the imputation. (Hear, hear.) He admitted that on many occasions members of that Church had been guilty of acts of persecution, but he might mention that each of those

¹ 2 Chron. xxi. 16, 17. Moreover the Lord stirred up against Jehoram the spirit of the Philistines, and they came up into Judah, and brake into it, and carried away all the substance also that was found in the king's house, and his sons also, and his wives, so that there was never a son left him, save Jehoahaz, the youngest of his sons.

² Joel iii. 6. The children also of Judah, and the children of Jerusalem, have ye sold unto the Grecians, that ye might remove them far from their border.

³ Amos i. 8. And I will cut off the inhabitant from Ashdod, and him that holdeth the sceptre from Askelon: and I will turn my hand against Ekron, and the remnant of the Philistines shall perish, saith the Lord God.

⁴ Zeph. ii. 4. For Gaza shall be forsaken, and Askelon a desolation; they shall drive out Ashdod at the noon day, and Ekron shall be rooted up.

⁵ Zach. ix. 5. Askelon shall see it, and fear; Gaza also shall see it, and be very sorrowful, and Ekron; for her expectation shall be ashamed; and the king shall perish from Gaza, and Askelon shall not be inhabited.

acts was to be estimated according to the temper and spirit of the time. (Hear, hear.) He might point to the Old Testament as containing much that might appear to authorize the persecution and extinction of unhallowed creeds. He alluded of course, to the wars of the Israelites, and the extermination by the chosen people of the nations whom they encountered in their progress to the promised land. Previous to the sixteenth century, the whole of western Europe was of the Catholic faith, with such trifling exceptions as to be undeserving of notice. In the sixteenth century, however, the whole relations of society were overturned and upset by the general rise of the Reformation, and many heresies sprung up which had continued to the present day. Here he was anxious to point to the very sensible distinction made by the Church between heretics and members of a heresy. A heretic was one who, having once belonged to the Catholic Church disputed the dogmas of that Church, and stood up for some different profession; but a heresy once founded, the members of that heresy could not be considered guilty in the same degree, if at all, and were not held to deserve the same punishment or the infliction of the same penalties. There were in all the heresies which had come down to the present day men of the utmost sincerity and of the greatest virtue, and he believed that if the Roman Catholic faith were properly proposed to those, they would not refuse to embrace it.—With such men it would be impossible to use any means but such as the apostles resorted to in promulgating the Gospel. The evils attending the adoption of any other means were forcibly pointed out by what took place when the dragoons of Louis XIV. were sent to force the Protestants to submission. The bold refused to submit, and were slaughtered on the field; the timid obeyed, and became Catholics in name, but their repressed opinions continued under the surface of society, the wide ulcer continued to spread, and the disastrous events which happened at the end of the last century were the consequence. In fact, he believed that France still laboured under the effects of that illegitimate repression of religious feeling. He, therefore, argued that it was utterly impossible to control the minds of men by force, or to throw obstructions in the way of any profession of faith, by any other than the legitimate means of persuasion and explanation. His Hon. friend who had just sat down, had said the Church of Rome was antagonistic to Protestantism. He perfectly agreed with him, and as long as the world lasted it would continue so, until Protestantism was extinct. (Cheers and counter-cheers.) He recollected in Greece, about ten years ago, being guided to some ancient temple ten miles west of Marathon, where he found a stranger also engaged in studying the ruins—he was a Mexican of Spanish blood. The reflection rose upon his mind, that in the immediate neighbourhood of these temples—thousands of years old—the force of the Persians had been repelled; that they had since witnessed their conquests, and had groaned under Ottoman power. In the presence of this scene stood a descendant of those few brave men who overthrew Montezuma from his throne, and conquered the vast continent which they afterwards for centuries retained. Protestantism had also her representative there. Looking over the whole face of the plain, he thought how many mighty empires had vanished: how many religions had been forgotten, or were remembered in poetry alone: thinking which religion, Catholic or Protestant, was most likely to survive to the last hour, he came in his own feeble way, to the same conclusion as that to which the grasping intellect and historic learning of the Right Honourable Member for Edinburgh had arrived, and in the long vista of forthcoming events he saw the traveller from New Zealand, in the midst of a vast solitude, taking his stand on a broken arch of London-bridge, to sketch the ruins of St. Paul's, and the religion of the successor of St. Peter still subsisting in undiminished vigour. The struggle for religious freedom must go on, but in that struggle he was not inclined to relinquish one iota of the claims of his Church. He should of course support the Bill of his Hon. and Learned Friend. (Hear, hear.)

Mr. Plumptre thanked the noble Lord for the candour and fairness with which he had admitted that the contest between Popery and Protestantism must go on till Protestantism should become extinct. (Hear, hear.) Such was the Noble Lord's assertion, and such was his intention, as far as he represented his Church; and he would say further, that this Bill was part of the contest which the Church of Rome was carrying on against Protestantism. What Protestants generally had to lament was that they knew not where to find their enemy, who might be bold, honest and faithful when it suited his purpose, but held his peace when it was not convenient to show his power. He told that the purpose of his Church was to continue and maintain the struggle till Protestantism was for ever extinguished. He would tell him that the Protestants of this country were prepared to meet those words with corresponding language. (Hear, hear.) He agreed with his Hon. Friend the Member for the University of Oxford, that nothing could be more painful to him than to say anything which might wound the feelings of any Member; but they must not refrain from speaking the truth from any