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SUPERSTITIONS OF THE FRENCH CANADIANS.

BY A YOUNG CANADIAN.

THE Canadians are not deficient in intellect, but in general they are extremely superstitious. This is no doubt the consequence of the very injudicious manner in which they are brought up. The Canadian, from his birth, is placed, as it were, in the lap of superstition. As soon as he can understand his native tongue, the tales of his credulous mother plant in his youthful mind the superstitious notions which form the basis of his future credulity. When he weeps, she silences him with some narrative about the miracles of a priest, or by a thrilling account of apparitions of ghosts or devils. If he shows any inclination to doubt the veracity of some uncommonly unnatural statement, he either has the forcible testimony of his grandmother to prove the truth of what he dares to doubt, or the express command to believe what he cannot understand. Thus he is taught to hearken patiently to all his superstitious mother's stories, and to receive them as first truths. In this manner he grows up, with a mind open to receive every statement which is invested with mystery. — Thus, superstition becomes so universal among the Canadians, that

it is displayed in almost all their affairs.

Some of the most comic indications of their superstitious character were exhibited at the time of the establishment of the Swiss Mission at the Grande Ligne. The general belief they entertained concerning the two first missionaries was, that they were witches. Madame Feller was, in their estimation, the greater one, for she had taught a young girl to read fluently in two weeks, while in other schools this was not accomplished in less than two years! This opinion was for a while so firmly established among the Canadians, that some did not even dare to touch her garments, much less to allow her to come into their houses. A short time after, when the Mission-house was almost finished, the priests thought it expedient to invent some new tale, in respect to the missionaries, that would keep their parishioners from being led astray by the Protestants. From the pulpit resounded declarations, which struck the people with terror. It was stated by the priests that Satan had made a sort of bargain with M. Roussy to this effect:—"This heretic," to use their expression, was en-

gaged to delude a certain number of souls for a certain sum of money, and, according to their opinion, he was building, with that money, a magnificent dwelling-house for the purpose of alluring the souls of men with greater facility. Many conclusions were drawn from this declaration of the priests. Numerous comments were made by the Catholic peasants. Most of them inferred, from the fact stated by the priests, this terrible truth—"If the house was built in such close partnership with the Devil, and with his money, surely the Evil Spirit must have chosen it for his habitation." "Certainly," said some, "he must be there." This reflection appearing very reasonable to those who had believed the priests, spread abroad, and the truth of it was soon proved by facts. Some who had been at the Mission, declared that they had heard a great noise, others had other proofs of the terrible truth; but what took away all doubt was a combat which was said to have taken place between M. Roussy and his infernal master. The cause of the quarrel between them was a mystery, but it was certain that it happened during the night, as several persons had heard a most awful noise at the Mission-house. The terrible blows of the Devil's lash were re-echoed by the surrounding woods. But the Wicked One was more than a match for his opponent, who, after a short struggle, being conquered, began to cry out, with a very loud voice, to a M. L., one of his converts, praying him to say a *Pater and Ave* to frighten the Devil away. This was so firmly believed, that a woman came to the house the next day, enquired about the health of M. Roussy, and no doubt expected to be informed that he was very ill; but to her great surprise found that he was not at home when the famed battle took place. Such superstitious notions have, however, in a great measure, died away, since

the spread of the gospel among the Canadians. It is too evident now, that there is neither witchcraft in the missionaries, nor devils in the Mission-house.

The Canadians, in general, believe their priests to be holy, nay divine persons. They admit that a priest was born a sinner, but they think he was rendered holy by his ordination. They believe that their priests can save a house on fire—destroy injurious insects or vermin by their prayers—cast out evil spirits—scare back ghosts to purgatory—bring from the other world those that have left this—send woes upon the stubborn and rebellious—and in a great measure secure to those that obey them, and enjoy their favour, temporal blessings in abundance, and eternal bliss hereafter. They consider their power almost unlimited. I have seen myself how this belief is implanted in the minds of the Catholics. I was conversing one day on religious subjects with a Canadian farmer in good circumstances: he was not nearly so superstitious as many. I found him very candid in many respects. He told me that he believed that the Protestants sought after the truth, but that they were deluded. "Their ministers, I think," said he, "are good men, and desire to do good, but they are mistaken; however, they cannot be compared to our priests: they have not the wisdom of our conductors, nor the same power. Our priests," said he, "can do any thing they wish, whether in respect to temporal or spiritual things." "Why," said I, "do you think that a priest could, by his word or power, bring a star down from the firmament to the earth?" To my uttermost astonishment, he answered without the least hesitation, "Certainly, he could." Many others would have answered my question in the same manner. Yet the greater part of the Canadians do not believe that the power of the

priests is infinite, although they consider it to be very great. All the Roman Catholics of Canada think that miracles can be performed by the priests. Wherever you go, among the rich as well as among the poor, this is firmly believed. If you enter a Canadian house and begin to speak of the gospel to the people, or attempt to show the erroneous doctrines declared unto them by their pretended spiritual leaders, they will often, without trying to answer your argument, endeavour to astonish you, by relating instances of miracles and wonders done by their priests. If you enquire whether they were eye-witnesses of the miraculous cures, &c., they will generally answer, "No, but my grandmother saw it," or, "the priest said so last Sabbath, in his sermon."

As to the Pope, many Canadians hardly know what to think of him. He is to most of them a divine person, invested with almost supreme power, wisdom, knowledge and goodness. A Canadian woman asked a gentleman with whom I was acquainted, if the Pope had ever been a helpless infant. She could not conceive or bear the thought, that he had been a poor, helpless, little crying baby. A superstitious notion held by some of them is, that the Pope frequently finds under his pillow a letter sent from heaven, to declare unto him the will of the Most High. They farther imagine, that the heavenly knowledge communicated to the Catholic pontiff in this manner, is revealed by him to the cardinals and bishops; that from the bishops it goes to the priests, by whom, finally, it is given to the people.

Another superstitious belief entertained by all is, that there is a general resurrection of the dead on All Saints' Day. They would not be induced to work on that day for any thing. Some think that if they should plough, blood would gush out in the furrows.

In the evening of that sacred day, they shut themselves up in their houses for fear of being attacked by some ghost that has been left in purgatory on account of the parsimony of his friends, who have not paid for a sufficient number of masses. A Canadian would not walk through a burying-ground in the evening of that day for almost any sum of money. Another notion prevalent among some was related to me by a young man who had left the church of Rome. The people, where he was brought up, thought that Satan was fastened to a very great and strong chain, but that he so much desired to get loose, to prey upon the souls of men, that he constantly gnawed at one of the links to cut it asunder. They believed he could get loose in this manner, in about a year's time; but that every year, at Christmas, just at twelve o'clock at night, the link of the chain was renewed, and thus he was fastened as firmly as ever. "I have been," said the young man, "at midnight mass, and sometimes so affected by this thought, that I fancied I heard the rattling of the chain. I have seen the multitude waiting with the greatest anxiety for the midnight hour. As soon as the clock struck twelve, all was joy and gladness: the danger had passed, the chain was renewed, and the Devil was still bound." The Canadians offer their prayers to the Saints generally.—When they experience great remorse, they invoke every Saint they can think of, believing that among the great number they surely will find some one to plead and intercede for them.

One of the greatest impediments to the spread of the gospel among the Canadians, is their firm belief, that the Bible needs to be interpreted by the priest. Though they may read in the New Testament passages in direct contradiction to the doctrines which they hold, they are not in the least convinced of the absurdity of

their belief: they think that these passages must be interpreted or explained by their leaders, and that they merely appear in opposition to their religion, on account of their ignorance or incapacity to expound the divine writings. Thus some Canadians possess the holy scriptures and read them, but remain bigoted Catholics; for they consider those truths which show evidently that the Romish system is a system of error, as mysteries, which they cannot comprehend. Read to a Canadian these words,—“There is one Mediator between God and men, the man Christ Jesus;” he will tell you, “Very true; that may be the language of the Bible, but if the curate were here, he would show you that this does not condemn the doctrine of invocation of Saints,” &c. The Canadians believe that the Protestant translation of the Bible is in no wise correct; nay, the priests declare, and consequently the people believe, that in many places of the gospel, and in connexion with the most important evangelical truths, the Protestants have translated in a manner entirely contrary to the original. Thus, in general, they dare not receive, as the words of the sacred writers, a passage in a Protestant Bible. They consider this Bible as a false and dangerous book. The missionaries are therefore obliged to use the Catholic translation of the holy scriptures; and this often is rejected, because it comes from Protestant hands, and therefore may have undergone some modification. They believe, as all Catholics do, that the Bible is not sufficient without tradition, and that tradition is of as much importance as the inspired writings. This belief affords them an invincible barrier against any conviction of the falsity of Romanism. Though they may be convinced that many of their doctrines are not in the Bible, they cleave to them, for, as they think, they hold them by tradition.

Another belief entertained by them, which is in opposition to the spread of truth among them is, that the priests are responsible for their souls. When you show them that the truths of the gospel are opposed to their doctrines; when, by close reasoning, you make them feel, in some degree, that they are in error, they will at once relieve their minds by the thought, that the priest alone is responsible in respect to their spiritual interests. They cannot entertain the idea that their leaders are not right. “Can it be supposed,” they will say, “that the priests, who are men of learning, who have the means and opportunities of knowing the truth, should lead men astray, and thus bring upon themselves eternal damnation? Do they not wish to be saved?” These considerations alone are sufficient to satisfy and assure thousands of the Catholics in Canada. The most satisfactory proof to them that they are of the true church, is the number of Catholics in the world. The thought that Romanism is professed by so many nations, that it extends over the greater part of the Christian world, fills their mind with peace. Again, what assures them very much, is the supposition that the Catholic church stands unmoved. “It is founded on St. Peter,” they fancy, and “the gates of hell shall not prevail against it.”

Nothing astonishes the Canadians more than the existence of such a number of sects amongst the Protestants. They believe that each sect has a different religion; that Presbyterians are quite contrary to Methodists or Baptists, and therefore, if the Presbyterian be saved, the Methodist, Baptist, &c. must be damned. They think that the Protestant religion has existed only since Luther and Calvin. This is universally declared in Canada by the priests. Thus the Canadians do not consider Protestantism as a Christian but a Calvinistic

religion. They imagine, however, their own religion to be v^{er}y ancient indeed. I know some that think that it has always existed.

The Canadians have no particular animosity towards the English Protestants, for they were born such; but they hate and despise the Canadian, who, as they say, changes his religion. They consider him a monster, that deserves to be expelled from society and deprived of earthly comforts. A great many have the firm conviction that Protestants who live in conformity to the doctrine of their religion will be saved; but that they, themselves, also will find salvation in keeping the precepts of the Romish church. I have endeavoured to argue with some Canadians for the purpose of convincing them that Romanism is not the religion of the Bible; but have received this answer:—"It is no use talking about such subjects; your religion is good for those who are born Protestants, and ours is good for those that come into the world Catholics; be faithful and you will be saved; and if we do what the priests tell us, we shall be saved also." From this, one may judge of their ignorance in respect to the principles of Christianity.

They are remarkably prejudiced against any innovation. This extends even to their agricultural proceedings. It is with the utmost reluctance that they adopt a new method of tilling their grounds. They even hardly can be persuaded that they could live in any other place but on low mucky ground. When their farms are composed of high and low land, they cultivate the lowest part, and leave the ridge for pasturage or wood.

[Our young friend has written from personal knowledge, and his statements may be relied on as entirely authentic. We have additional information on the subject, furnished by a Missionary, of

which we shall avail ourselves during next year.—EDITORS.]

The Burning of the Bull.

The tenth of December, 1520, was a remarkable day in the history of the Reformation. At nine o'clock in the morning of that day a long procession was seen issuing from the eastern gate of the city of Wittemberg. It was chiefly composed of members of the University, and it was headed by Martin Luther. An immense crowd of spectators was gathered on the occasion. When they arrived at a convenient spot, a pile of wood which had been previously prepared, was kindled, and on it were thrown copies of the Canon Law and Decretals, together with certain Romish books, the productions of Eck and other enemies of the truth. Then Luther drew near to the fire, holding in his hand a copy of the Pope's Bull, recently issued against him. He cast it into the flames, exclaiming—"Since thou hast vexed the Holy One of the Lord, may everlasting fire vex and consume thee!" As the parchment curled, and blazed, and vanished away, some, probably, deeming that an awful act of sacrilege had been committed, expected to see the culprit smitten to the earth by the hand of God. Others gazed and admired. The timid looked gravely at one another, and "doubted whereunto this would grow." Luther was calm and collected. It was no burst of passion, no hasty, inconsiderate deed. He had thought much, and prayed earnestly, before he ventured on so bold a step. Necessity was laid upon him. He could not do otherwise, for he was impelled by a power which scattered all doubts, answered all reasonings, and inspired him with a firm persuasion that in resisting the Papacy, even to the death, if such should be the issue, he was doing the will of God, and promoting his glory.

He had now been engaged in the contest upwards of three years. He began, as the reader is aware, by opposing Indulgences, and at first meant nothing more, for at that time the Pope was the object of his deepest reverence, nor would he have believed it right to disobey his commands, or withstand his power. Leo X., as he supposed, was ill-informed and deceived, and would rectify abuses as soon as they were clearly proved to exist. That illusion was quickly dispelled. The Pope hated reform as heartily as any of his predecessors; he wanted money, and he cared not by what means it was obtained. Luther became more enlightened. Popery appeared to him as one great abuse, which must be utterly swept away, to be replaced by a new ecclesiastical creation, conformed to the original pattern. As soon as he perceived this, he shaped his course accordingly, taking measures to produce similar convictions in the minds of others.

What he learned he taught as soon as he had learned it. Judiciously availing himself of the press, his thoughts were embodied in short, plain, pithy tracts, and scattered among the people by thousands, instructing and convincing men in the most effectual manner. His vigorous conceptions being clothed in a remarkably happy and popular style, whatever he wrote was read with great avidity, and his words were truly "winged words," for they flew swiftly through Europe, awakening the slumberers, confirming the weak, and comforting the distressed.

Powerful efforts were made to check the progress of the new movement, and bring about a reaction in favour of Rome. Papal envoys were employed, by whose influence it was hoped that the Reformer might be induced to retrace his steps; first, Cajetan, who stormed and threatened—and then, Miltitz, whose soothing flattery was

of a much more dangerous tendency; but Luther was firm. Not only so; fresh discoveries were made, as he daily read the word of the Lord by Heaven's own light, and meekly received its teachings. These discoveries (for such they were, both to him and to the world at large, because the truth had been hidden for ages) were immediately announced, and of necessity the breach was widened more and more. At length Pope Leo X. was fully roused to action. Justly fearing the consequences of Luther's proceedings, he determined to crush him at once. A Bull was issued, June 13, 1520, condemning forty-one propositions, said to be drawn from the writings of the Reformer. He had made such declarations as these:—That the Pope is not the Vicar of Christ on earth; that indulgences are inefficacious; that purgatory cannot be proved from Scripture; that a new life is the best penance; that the Pope has no power to decree articles of faith; and, that it is contrary to the will of God to burn heretics. For these and similar assertions he was condemned; his books were ordered to be burnt; he, himself, was cited to Rome, on pain of being excommunicated if he did not appear within sixty days; and all secular powers were in that case enjoined to seize and imprison him, that he might be dealt with as his alleged crimes deserved. A special agent, John Eckius, who had quailed before him in argument, and was on that account deeply embittered against him, was despatched to Germany to publish and circulate the Bull, and secure obedience to it. Alexander discharged the same duty in the Netherlands. As he proceeded from city to city, the writings of Luther were collected and burnt; nor would the Legate have hesitated to burn the Reformer himself, if he had been in his power. But he "abode under the shadow of the Almighty."

The time was come to take a decisive stand. His resolution was soon formed. He could not retract, because he felt assured that truth was on his side. If he persevered, it was at the risk of all that was dear to man. But he had learned to reason as Paul did: "If God be for us, who can be against us?" He heard the voice from heaven; "Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues"—and he was prompt to obey. By the bold act of December 10, he defied the Pope, and publicly withdrew from his communion and allegiance. It was not mere bravado—it was not insolence—it was not pride—it was not revenge—it was a soul emerging from bondage to freedom, bursting its fetters, and asserting the rights which God had given and tyrants taken away.

Nor did Luther repent of the transaction. Next day he lectured to the students as usual, and solemnly urged them to shake off the yoke of Antichrist, as they regarded the salvation of their souls. Shortly after, he selected thirty articles from the Papal decretals and laws, and published them in a tract, intermingling some remarks of his own, that all men might see how completely he was justified in what he had done. The last two articles were thus expressed:—

"Art. 29. The Pope has power to interpret Scripture, and to teach as he pleases; and no person is allowed to interpret in a different way.

"Art. 30. The Pope does not derive from the Scriptures, but the Scriptures derives from the Pope, authority, power, and dignity."

Books containing such assertions, he argued, deserved to be burnt. At any rate, no reasonable man, who revered the Bible, could defend them, or pity their fate.

Writing to Staupitz, a few months afterwards, Luther said:—"When I burnt the Pope's books and his bull, I did it trembling and with prayer, but now I rejoice in that deed more than in any transaction of my whole life; for those books are more pestilent than I had imagined."*

Yes—it was the act of a hero—of one of those mighty men of God, who are raised up for special services in times of trial, and whose movements, if they appear to some strange and startling, are, nevertheless, in perfect harmony with the claims of truth. O for more of the spirit of Luther!

The Religious Character of the Reformation.

Incorrect and partial views of the Protestant Reformation have been sometimes propounded. Its literary or its political aspects have been almost exclusively regarded, as though the benefits which Europe derived from the movement were secular rather than religious. Now, it is certainly true that literature owes much to the Reformation; that science has advanced with giant strides ever since; and that the progress of constitutional freedom during the last three centuries is gratifying in the highest degree to all who desire the improvement of society:—but these, though confessedly important, are only the *indirect* advantages which have been derived from that great change. It was a glorious revival of religion. In this respect, it resembled the first manifestation of Christianity.

The Reformers were men of talent—variously and highly gifted—and some of them men of profound learning, after the training of those days. They were also, in an eminent sense, men of God. Their religious experiences, as detailed by themselves,

* Epistolæ (DeWette) l. 542.

are still studied with deep interest, and the narratives contain the most extraordinary accounts of the work of grace in the heart which the history of the church records. Luther, in particular, passed through a course of moral training intensely painful, but which was manifestly adapted to the formation of such a character as the duties to which he was subsequently called required. His inward struggles and temptations, inexplicable to those who are unacquainted with experimental Christianity, were evidently, as Richard Cecil said of his afflictions, "a more expensive education for the ministry." He and his illustrious coadjutors were designed by Providence for a peculiar work, for which an appropriate preparation was necessary. They were "led by a way they knew not." They felt the terrors of the law. They strove to obtain relief under a sense of guilt by mortification of the flesh and works of obedience, but strove in vain. It was not till they saw that "the just shall live by faith," that they obtained peace and comfort. Then, fleeing to Christ, and submitting to the "righteousness of God," they entered into life, and love, and joy. In each of them, the gospel was "the power of God unto salvation." They did not preach an unknown Christ. They did not discourse on unfelt truth. They could say, "Having therefore this ministry, as we have received mercy, we faint not:"—"God, who commanded the light to shine out of darkness, hath shined in our hearts."

It was an astonishing transformation. These men had been the bond-slaves of Rome. Some of them had been enthusiastic devotees, even among those who were "wholly given to idolatry." Wonderful was it to see how soon and how completely they were emancipated, and with what ease they assumed the habits of primitive Christianity. Quarles's quaint panegyric on Bishop Jewel

was applicable to many more in those eventful times:—

"Holy learning, sacred arts;
 Gifts of nature, strength of parts;
 Fluent grace, an humble mind;
 Worth reformed, and wit refined;
 Sweetness both in tongue and pen;
 Insight both in books and men;
 Hopes in woe, and fears in weal;
 Humble knowledge, sprightly zeal;
 A liberal heart, and free from gall;
 Close to friends, and true to all;
 Height of courage in truth's duel—
 Are the stones that made this Jewel.
 Let him that would be truly blest,
 Wear this jewel in his breast."

One important particular must not be overlooked. Most of the Reformers were instructive and forcible preachers of the gospel. They powerfully aided the cause with their pens, and their writings deserve to be carefully studied even now, teeming, as they do, with lively truth. But the living voice was everywhere employed. Many a Boanerges thundered out the terrors of the Lord, till the people trembled as the leaves of the forest, when shaken by the wind. Many a Barnabas poured into the wounded spirit the consolations of Christ, and said to the heart-stricken sinner, "Son, be of good cheer, thy sins are forgiven thee." By the preaching of the gospel, the Saviour's own ordinance, and by which he is specially magnified, the servants of God enlightened and convinced their fellow-men, in great numbers, in every part of Europe.

Thus qualified, endowed, and prepared, they went forth to their work—not to gain adherents to a system, or raise a party, but to save souls. If they upheld the authority of the word of God, and called upon men to receive its truths, obey it dictates, and trust its promises, it was that they might find it "profitable for doctrine, for reproof, for correction, and for instruction in righteousness," and thus become "perfect, thoroughly furnished unto all good works." If they asserted Christian liberty, and invited their hearers to "try the spirits, whether they were of God,"—vindicating the right of private

judgment, and expounding the duties and privileges of the Lord's people—it was that they might also “examine themselves, whether they were in the faith,” that their thoughts and hearts might be tried, and that they might be “led into the way everlasting.” If they explained the all-important doctrine of justification by faith, and reiterated, again and again, their luminous and truthful expositions, it was not that those who listened to them might become skilled in the niceties of verbal orthodoxy, but that each might “mourn apart” for his sins, and no more seek peace to his troubled conscience by fasts, penances, pilgrimages, or priestly absolution, but by faith in the “one offering” of the Son of God.

These great and good men sought the conversion of their fellow-creatures. That was the object set before them. Their vocation was to guide men to Christ. To the trembling penitent they did not present the material crucifix, but they preached the doctrine of the Cross. They themselves worshipped God in the Spirit, “rejoiced in Christ Jesus, and had no confidence in the flesh;” and they desired that those to whom they ministered might experience the same blessedness. Their exhortations were illustrated and enforced by a living piety. Truly they had “fellowship with the Father, and with his Son, Jesus Christ.” They were often in the holy place, before the mercy-seat. It was “good for them to draw nigh to God.” Their habits of spiritual-mindedness might be admired and envied by some who cared not to imitate them; but, on others they could not fail to exert the happiest influence, alluring them to holiness.

In all this, we see the work of God. The truths by which these powerful effects were produced, had been long forgotten. The free justification of the sinner, by faith only, was not only unknown in Christen-

dom, but was manifestly opposed to the whole system of Popery. That glorious doctrine, once understood, and re-admitted to its right place, was sure to overturn the cherished notions which had been so long indulged respecting human merit, and to explode the profitable practices that were founded upon them. Was it likely that an attempt to bring about such a revolution would succeed? Was there any encouragement held out to those who might feel it their duty to endeavour to promote the revival of scriptural godliness? Certainly not. It seemed to be “hoping against hope.” Yet it was accomplished. Tens of thousands, in different parts of Europe, learned to “joy in God through the Lord Jesus Christ, by whom they had received the atonement.” Not only their opinions, but their hearts also, were changed. The Reformation was a “time of refreshing from the presence of the Lord.”

A practical inference may be deduced. If we would do good to Roman Catholics, we must preach the gospel to them. The work must not be undertaken as a controversy, but as a missionary enterprise. Our aim must be, by the blessing of God, to make them Christians. Everything else will follow. Their follies will be exchanged for faith, and their forms will be superseded by holiness.

The Jordan and the Dead Sea.

[The following account of the results of the American Expedition to the Dead Sea will be interesting to our readers. It is extracted from a communication by the Rev. W. L. Thompson, missionary in Syria, inserted in the *Bibliotheca Sacra*.]

The party set sail from New York about the middle of November, 1847; with the hope and purpose of reaching Beirut early in February. But the necessity of visiting Constanti-

nope, in order to obtain the requisite authority from the Turkish government, and various other hindrances, delayed their arrival on the Syria coast until late in March. It was unfortunate, that in this way at least one-fourth part of the best season of the year was lost.

Two metal boats, one of iron and the other of copper, were transported with great labour from Haifa to the lake of Tiberias. On the 8th of April, the boats, "each with the American ensign flying, were afloat upon the sea of Galilee." A wooden boat, the only one on all the lake, and used only for bringing wood from the eastern shore, was purchased for twenty-one dollars, to aid in the transportation down the Jordan.

It was thought that now the difficulties of the route were at an end. But, contrary to expectation, the Jordan proved more winding than even the Mississippi; and the rapids very frequent and sometimes of irresistible velocity. Boats of no other material of construction could have stood the voyage. The wooden boat, just purchased, sunk and was abandoned on the second day. So great were the difficulties, that in two days they accomplished but twelve miles; and not until the 18th of May did they reach the bathing-place of the pilgrims opposite Jericho. "The Jordan," writes Lieut. L., "although rapid and impetuous, is graceful in its windings, and fringed with luxuriance; while its waters are sweet, clear, cool, and refreshing."

The phenomenon of the supposed unusual fall of the Jordan between the two lakes, (16.4 feet in each mile,) is accounted for in the opinion of Lieut. Lynch, by the tortuous course of the Jordan. In this distance of about sixty geographical miles, the river winds along through a course of about two hundred miles. Within that distance the party plunged down no less than twenty-seven threatening

rapids, besides many others of less descent. Taking into view the windings of the Jordan, it is necessary to allow an average fall of only about six feet to each mile, instead of 16.4; and for this rate of descent the numerous rapids, now first brought to our knowledge, amply account.

The question may here arise, whether this tortuousness of the Jordan is understood to extend quite to the Dead Sea, or is limited to the more northern portion. The writer of these lines, and also hundreds of other travellers, have scrutinized the valley of the Jordan from the mountains back of Jericho; where the valley and the course of the river lie spread out like a map before the spectator as far as to Kurn es-Surtubeh, some twenty miles above the Dead Sea, and it probably never has occurred to any one to regard the Jordan in this part of its course as a *winding* stream, but rather the contrary. Those also who have traversed this part of the valley, with the river in sight, have not regarded it as here tortuous. Its windings, if they exist to any great extent in this part, must apparently be confined within, and concealed by, the narrow strip of trees and verdure along its banks.

As the party approached the Dead Sea, they perceived a fœtid odor; but this was traced to two streamlets strongly impregnated with sulphur. The Dead Sea, however, soon burst upon their view, into which the little boats bounded with a north-west gale.

The water of the river was sweet to within a few hundred yards of its mouth. The waters of the sea were devoid of smell; but they were bitter, salt, and nauseous.

"As we rounded to the westward," writes Lieut. Lynch, "the agitated sea presented a sheet of foaming brine. The spray, separating as it fell, left incrustations of salt upon our faces and clothes; and while it caused a pricking sensation wherever it

touched the skin, was above all exceedingly painful to the eyes.

The boats, heavily laden, struggled sluggishly at first, but when the wind freshened to a gale, it seemed as if the bows, so dense was the water, were encountering the sledge hammers of the Titans, instead of the opposing waves of an angry sea.

At the expiration of an hour and a half, we were driven far to leeward, and I was compelled to bear away for the shore. When we were near to it, and while I was weighing the practicability of landing the boats through the surf, the wind suddenly ceased, and with it the sea rapidly fell, the ponderous quality of the water causing it to settle as soon as the agitating power had ceased to act. Within five minutes there was a perfect calm, and the sea was unmoved even by undulation. At 8, P. M., weary and exhausted, we reached a place of rendezvous upon the north-west shore."

The three succeeding days were devoted to sounding. They afterwards proceeded southward, making topographical sketches as they went, and touching at the copious stream which descends from the hot springs, as also at the mouth of the Mojib, the ancient Arnon. They approached by degrees the southern extremity of the sea, which at length proved so shallow, that they could proceed no further. Half a mile from the southern shore they found but six inches of water, bordered by an extensive marsh. The present writer also once attempted to bathe in this part of the sea, nearly opposite the middle of the salt mountain Usdum. The bottom was here of sand, and the water so shallow, that after wading out some twenty rods, it reached little more than half way to the knee.

The following extracts from the letters of Lient. Lynch, in addition to those above given, present the main

results of their examination of the Dead Sea.

"We have," says he, "elicited several facts of interest to the man of science and the Christian.

"The bottom of the northern half of this sea is almost an entire plain. Its meridional lines at a short distance from the shore, scarce vary in depth. The deepest soundings thus far are 188 fathoms, or 1128 feet. Near the shore, the bottom is generally an incrustation of salt; but the intermediate one is soft mud with many rectangular crystals, mostly cubes, of pure salt. At one time Stellwagen's lead brought up nothing but crystals.

"The southern half of the sea is as shallow as the northern one is deep, and for about one-fourth of its entire length, the depth does not exceed three fathoms, or 18 feet. Its southern bed has presented no crystals, but the shores are lined with incrustations of salt, and when we landed at Usdum, in the space of an hour, our footprints were coated with crystallization."

Here, then, is the singular fact, "that the bottom of the Dead Sea forms two submerged plains, an elevated and a depressed one. The first, its southern part, of slimy mud covered by a shallow bay; the last, its northern and largest portion, of mud and incrustations and rectangular crystals of salt, at a great depth, with a narrow ravine running through it, corresponding with the bed of the river Jordan at the one extremity, and the Wady el-Jeib at the other." The greatest depth obtained was 218 fathoms, or 1308 feet; apparently in this deeper ravine.

"The opposite shores of the peninsula and the west coast, present evident marks of disruption.

There are unquestionably birds and insects upon the shores, and ducks are sometimes upon the sea, for we have seen them, but cannot detect any living thing within it; although

the salt streams flowing into it contain small fish. My hopes have been strengthened into conviction, and I feel sure that this survey will fully sustain the scriptural account of the cities of the plain.

Even if my letter were less brief, this is not a proper place to dwell upon the wonders of this sea; for wondrous it is, in every sense of the word; so sudden are the changes of the weather, and so different the aspects it presents, as at times to seem as if we were in a world of enchantments. We are alternately beside and upon the brink and the surface of a huge and sometimes seething cauldron.

The mode of dealing with the Arabs was judicious and most praiseworthy. Writing from the Dead Sea, Lieut. Lynch says: "With the Arabs we are on the most friendly terms. In accordance with the tenor of my orders, I have agreed to pay them fairly for all the services they may render and provisions they may bring—but for nothing more. Thus far, two false alarms excepted, we have been undisturbed in our progress and operations. I scarce know what we should have done without the Arabs. They bring us food, when nearly famished, and water when parched with thirst. They act as guides and messengers, and in our absence faithfully guard our tents, bedding and clothes. A decided course, tempered with courtesy, wins at once their respect and good will. Although they are an impetuous race, not an angry word has thus far passed between us. With the blessing of God, I hope to preserve the existence of harmony to the last."

Having completed the survey of the Dead Sea, the party proceeded to run a level from it to the Mediterranean. After a careful reconnaissance, they selected the pass from Ain Terabeh as the starting point; and Lieut. Dale, to whom the super-

intendence of the work was assigned, gained the summit of the precipitous ridge or wall on the west, at the close of the second day. This was found to be more than a thousand feet above the surface of the sea. Striking into Wady en-Nar (the continuation of the Kidron) and up its bed by Mar Saba, and along the foot of Mount Zion up to the pool of Gihon, they proceeded south of Neby Samwii to Ramleh, and struck the Mediterranean about a mile south of Jafa.

The result of this level, as determining the depression of the Dead Sea, has not yet been made public. But as Lieut. Maury states that the *depth* of the Dead Sea measures the height of the precipitous western coast, and that *this is very nearly on a level with the Mediterranean*, we may infer, if the calculations prove correct, that this level will not differ very greatly in its results from the triangulation of Lieut. Symonds.

On the 9th of June, the whole party, after an absence of a little over two months, had returned to St. Jean d'Acre on the Mediterranean. They brought back their boats in as complete order as they received them on board at New York. The party were in fine health. Save a flesh wound to one man from the accidental discharge of his piece, not an accident or mishap had occurred to any one. The Arabs would point to them and say, "God is with them."

They were most anxious to have levelled from Acre to the lake of Tiberias; but at this time, after so long exposure, the party was so exhausted from the heat and fatigue, that it was judged necessary to get as soon as possible among the mountains. They traced *en route* the Jordan to its highest source at Hasbeiya; making careful observations as they proceeded. Thence they crossed Anti-Lebanon to Damascus. Although thus prevented from levelling

to the lake of Tiberias, they have, nevertheless, full observations of the barometer and the boiling water apparatus from Acre by way of the lake and river Jordan to the Dead Sea.

The Eventful Year.

It will be long before a truthful history of the year 1848 can be written. The excitement of times like these will prevent the historian from taking that calm, unbiassed view of affairs which is essential to impartiality. The effervescence of feeling must subside, and the nations must attain to a state of quiet, order, and settled government, ere it will be possible to furnish such an account of the transactions of this memorable year as will deserve to be called genuine history. Facts may be chronicled now; industrious honesty is all that is needed for that purpose:—perhaps the man is not yet born who will arrange and classify them, trace effects to their causes, and develop the operation of principles.

It has been a year of tumult—of “wars and rumours of wars.” Europe has shook to its very foundations, and its proudest turrets have threatened to fall. The tide of revolution, commencing its progress in Sicily, in January, reached Sardinia and France in February, poured over Austria and Germany in March, and has extended, with more or less effect, to other countries. Important advantages have been already gained to freedom. The chief cause for apprehension at present is the apparent determination, on the part of some infatuated men, to excite a reaction in favor of arbitrary power. Ruinous consequences must follow their perseverance in such an attempt.

How is the cause of God affected by these changes? Some Christians contemplate them with very gloomy feelings. We cannot sympathise with those brethren. The Missionary,

Bible, and Tract enterprise began its glorious career when almost the whole world was in arms—and how blessed have been the results! It will be so again. The nations may be shaken; but that will not prevent the coming of the “Desire of all nations,” to bless and purify mankind, and establish the kingdom of peace and righteousness.

On this subject, Dr. Campbell has written with great force and propriety, in the *British Banner*. An extract is subjoined:—

“No man, we think, who is a believer in revelation, and a student of the Scriptures, can, for a moment, doubt that the hand of God is in this wonderful shaking of the nations, and that it is conducted upon principles most intimately connected with the destruction of the kingdom of ANTICHRIST, and the establishment of the empire of the MESSIAH. As long as these kingdoms, now shaken, remained as they were, at the opening of the present year, they constituted a barrier against the spread of the true Gospel which nothing could surmount; that barrier is now in the way of being removed completely, and, we hope, for ever. The tongue, the pen, the pulpit, the press—all are free! Even the Waldenses, immemorably afflicted and persecuted for righteousness' sake, now rejoice in the possession of complete liberty, both Civil and Religious. Even those hereditary and mind-manacled bondsmen, the Romans, are emancipated and exulting in the immunities of political liberty! In those parts of the Continent, too, where the thralldom of man was most thorough and debasing, there the liberty is the most expansive and complete. Millions of men, without a moment's preparation, have passed—not by successive stages, but at a single bound—as if from the frozen to the torrid zone, both in regard to religion and to liberty. Even in Austria, with her thirty-five millions of serf-born subjects, the suffrage is universal, and every fetter is struck from off the conscience—religious liberty is perfect. Throughout the great regenerated family of Continental nations, Civil Liberty is triumphant, and fortified by Constitutional Government, Trial by Jury, Free-

dom of the Press, and the right of Public Meeting. What triumphs! What conquests! What grounds for hope in behalf of humanity! What a highway has this opened for the ultimate diffusion of the truth which alone can heal the moral maladies of the nations!

Let no man suffer his hope to be shaken by the temporary tumults which now exist, or which may arise hereafter. A political machinery so vast, and every where so new, necessarily superintended and worked by hands wholly unpractised, and, in many cases, with hearts far from cordial, demands time and needs patience, before it can be brought into full and efficient play. There must, without miracle, be, for a long season, much friction, and frequent breakage; but time and experience will work wonders, and set all right. When death shall have swept away the present race of Kings, Princes, Potentates, and Aristocracy, with all who now mourn their departed glory, and who never can forgive the authors of their humiliation—when this is done, and when a new race shall have sprung up around the New Institutions, with minds and hearts cast into their mould, and inspired by their spirit, it will then be seen, that truth is for man, and man for truth,—that perfect liberty is the condition of all real human happiness, and true national glory! We look forward with exultation to the day when Europe shall become one great School of the Young, and one great Church of the Old—when the Word of the Lord shall have free course and be glorified. Let the people of God lift up their heads, for their deliverance draweth nigh!"

The principal thing that is required is, that the church should be faithful;—to truth—to conscience—and to God. Commerce is crippled; the fountains of prosperity seem to be drying up; the managers of our public institutions are announcing purposes of retrenchment. Meanwhile, expecting nations ask for the bread of life. The rude hand of revolution has thrown open to Christian philanthropy, countries which till lately were tabooed by tyranny, both secular and ecclesiastical. This call must be obeyed. *Re-*

trenchment! It must begin at home—in luxuries—in furniture—in dress—in equipage—in all mere indulgences and superfluities. But the cause of Christ must be sustained, and Christians must be prepared to deny themselves, if need be, for the sake of that cause.

There is a grave view of the whole question, as it affects this hemisphere. Jesuits, driven out of Europe, are flocking to America. Their efforts, and those of Romanists in general, will not be confined to their own sect. The arts for which they have long been celebrated, or rather infamous, will be in full requisition. Already, unwonted activity is perceived, and extraordinary measures are adopted to rivet the influence of the priesthood on their adherents, and to allure Protestants to the apostacy. This is not the time for coldness or neutrality. Our debt of gratitude for the blessings of the Reformation is to be discharged by diligent efforts to propagate and defend the truths for which the martyrs suffered.

Illustrations of Scripture.

Psalm cxxi. 6.

The effect of the moonlight on the eyes in this country [Egypt] is singularly injurious: the natives tell you, as I found they afterwards did in Arabia, always to cover your eyes when you sleep in the open air. It is rather strange that the passage in the Psalms, "the sun shall not strike thee by day, nor the moon by night," should not have been thus illustrated, as the allusion seems direct. The moon here really strikes and affects the sight, when you sleep exposed to it, much more than the sun: a fact of which I had a very unpleasant proof one night, and took care to guard against it afterwards: indeed, the sight of a person who should sleep with his face exposed at night, would

soon be utterly impaired or destroyed.—*Carne's Letters from the East*, p. 77.

Psalm cxxix. 6—8.

This evening the season broke. Thunder and lightning and rain came from the west. The romantic valley of Deir el Kamr, and the high ranges of Lebanon, were clothed with mantles of thick mist; and the whole prospect became dreary and cheerless.

In the morning of this day—not an hour too soon—the master of the house had lain in a stock of earth; which was carried up, and spread evenly on the roof of the house, which is flat. The whole roof is thus formed of mere earth, laid on and rolled hard and flat: not, as in Malta, of a composition,* which is smooth and impenetrable, and thus receives the rain-water, and carries it off into the tanks under the house. There is no want of flowing water in this mountainous country, as there is in Malta. On the top of every house is a large stone roller, for the purpose of hardening and flattening this layer of rude soil, so that the rain may not penetrate: but, upon this surface, as may be supposed, grass and weeds grow freely. It is to such grass that the Psalmist alludes as useless and bad—*Let them be as the grass upon the house-tops, which withereth afore it groweth up*, (Ps. cxxix. 6.) In reference to the conclusion of that Psalm, I may add, that nothing could better express the contemptuous neglect which David there describes as falling on the wicked—*Neither do they which go by say, The blessing of the Lord be upon you: we bless you in the name of the Lord*.

This is, indeed, the land of good-wishes and overflowing compliments. Every passer-by has his "*Alla ybâ-*

rukek"—"God bless you!" Conversation is sometimes among strangers made up of a very large proportion of these phrases: for example—"Good morning." Answer, "May your day be enriched!"—"By seeing you." "You have enlightened the house by your presence."—"Are you happy?" "Happy; and you also?"—"Happy." "You are comfortable, I am comfortable;" meaning, "I am comfortable, if you are." These sentences are often repeated; and, after any pause, it is usual to turn to your neighbour, and resume these courtesies many times. In Egypt, the Christian Salutation is "*Salamât*:" among Mahomedans, everywhere, it is "*Salâm*;" but this is not allowed among Christians. In the Southern half of Palestine, I subsequently found the ordinary salutation, between persons on the road, to be, "*Owâfy*;" literally, "Good luck:" to which the person saluted replies, "*Alla yâfik*;" that is, "May God give you good luck!"—*Jowett's Christian Researches*.

Isaiah lii. 2, 10.

The use of Oriental dress, which I now wear, brings to the mind various Scriptural Illustrations, of which I will only mention two.

The figure in Isaiah lii. 10. *The Lord hath made bare his holy arm*, is most lively: for the loose sleeve of the Arab shirt, as well as that of the outer garment, leaves the arm so completely free, that, in an instant, the left hand passing up the right arm makes it bare; and this is done when a person—a soldier, for example, about to strike with the sword—intends to give his right arm full play. The image represents Jehovah as suddenly prepared to inflict some tremendous, yet righteous judgment—so effectual, that all the ends of the world shall see the Salvation of God.

The other point illustrated occurs in the second verse of the same chap-

* In Beirut, and many other places, the flat roof consists of a hard cement, although not so good as that which is used in Malta.

ter : where the sense of the last expressions is, to an Oriental, extremely natural—*Shake thyself from the dust, —arise—sit down, O Jerusalem.* It is no uncommon thing to see an individual, or a groupe of persons, even when very well dressed, sitting, with their feet drawn under them, upon the bare earth, passing whole hours in idle conversation. Europeans would require a chair ; but the natives here prefer the ground. In the heat of summer and autumn, it is pleasant to them to while away their time in this manner, under the shade of a tree. Richly-adorned females, as well as men, may often be seen thus amusing themselves. As may naturally be expected, with whatever care they may, at first sitting down, choose their place, yet the flowing dress by degrees gathers up the dust ; as this occurs, they from time to time, arise, adjust themselves, shake off the dust, and then sit down again. The captive daughter of Zion, therefore, brought down to the dust of suffering and oppression, is commanded to arise and shake herself from that dust ; and then, with grace and dignity, and composure and security, to *sit down* ; to take, as it were, again, her seat and her rank amid the company of the nations of the earth, which had before afflicted her, and trampled her to the earth.—*Ib.*

Deuteronomy xi. 20.

“ And thou shalt write them upon the door-posts of thine house, and upon thy gates.” This command concerned the statutes or “ words” given as commandments to the children of Israel, that they should have them always in remembrance, and by every possible means consider, speak of, and meditate on them, at all times and in all places, as we are told in the preceding verse. While residing in the family of Meer Jaffur Ali, a Mohammedan nobleman in Bombay, I was much struck by the

manner in which the words of the Koran, with prayers and invocations to the Deity, were constantly used by the persons about me. On the books the Meer read was commonly inscribed, “ In the name of God the most merciful.” He entered his carriage with a prayer for safety, and descended from it, uttering a thanksgiving. For several hours during the day, and at midnight, he read the Koran, and meditated thereon. A verse of the Koran was, in a beautifully written character, enclosed in a golden amulet, which the Meer wore on his arm : “ Bind them for a sign upon your hand,” was the order to the Jews ; and though devoid of all other knowledge, a Moolah taught the Koran earnestly day by day to the Meer’s little daughters, as we suppose a righteous Jew, by means of a Rabbi, might have obeyed the injunction, “ Ye shall teach them your children.” On the sides of wells, over the doors of houses, on the gates and guard-rooms of Moslem cities, we see, looking like arabesque ornaments, verses of the Koran ; the tent of his highness Meer Ali Moorad, had a succession of such words wrought in seed pearl round the interior of a tent in which I saw that chief at Mobarickpoor, in Upper Scinde. The large court-yard of the Jumma Musjid at Ahmedabad, in Guzzerat, is richly painted with such sentences ; over the door of a house they are supposed to ward away the evil eye, and thus, instead of a “ bell and a pomegranate,” very common decorations in the rich wood-carvings of the old Hindu houses, we see in Mohammedan cities emblazoned verses of the Koran, in blue, and gold, and scarlet, as we suppose in the cities of Syria cunning painters may have written “ on the door-posts” of the Jewish houses, and upon the “ gates” the ordinances of the God of Jacob.—*Mrs. Postans, in Kitto’s Journal of Sacred Literature.*

REVIEWS.

1. *The Life of St. Ignatius, Founder of the Society of Jesus. Written in French by the Rev. Father Bouhours, of the same Society. Translated into English by a person of quality.* PUBLISHED BY HIS MAJESTY'S COMMAND. London, 1686.
2. *History of the Jesuits: from the foundation of their Society to its suppression by Pope Clement XIV.; their Missions throughout the world; their educational system and literature; with their revival and present state.* By ANDREW STEINMETZ, author of "The Novitiate," &c. London: RICHARD BENTLEY. Three volumes. Svo. pp. 510, 514, 636.
3. *The Jesuits.* By R. W. OVERBURY. London: HOULSTON & STONEMAN.—12mo. pp. 260.

(Continued from p. 339.)

It was our intention to conclude this Review by a brief sketch of the history of the Jesuits, derived from Mr. Steinmetz's volumes; but on further consideration, we defer the prosecution of that purpose for the present, that we may be able, on a future occasion, to furnish a more ample account than the limits of a Review would warrant. The expulsion of the Order from Europe, and the fact that many of its members are on their way to this continent, cannot but awaken the curiosity of the public. There will be a general desire for information, which it will be the duty of those who have the means to gratify. We shall hold ourselves under obligation in that matter, and promise to give our readers the results of our historical researches at an early period.

The Society of Jesus differs greatly from the Monastic Orders, though it is ostensibly founded on the same general principles. The points of difference may be expressed in few words: men become monks, professedly, that they may promote piety—men become Jesuits, avowedly, that they may advance Popery; the monk's purpose, it is said, is to serve God—the Jesuit's, as is apparent to all, is to subdue man. To aid him in fulfilling this intention, he is exempted

from all monastic restraints, being under no obligation to observe the canonical hours, and spend a certain amount of time every day in reciting prayers or reading the Breviary, as monks generally are compelled to do. Neither is it necessary for him to assume the clerical garb. His object is to gain the world, and in order to secure it he must mix with the world, without being suspected. He may be a man of letters, a merchant, a politician, a fashionable dandy:—it matters not what—any disguise or pretence may be adopted, with a view to obtain influence, and employ that influence for the advantage of the Order.

This is a thought to be pondered. We say, "the advantage of the Order," and we say it advisedly. That is not the declared object, we know; but none who are acquainted with history can doubt that it is the real intent and meaning of every Jesuit who has yet lived. With an air of affected piety, he will talk of the "glory of God, and the honour of the Apostolic See;" and most submissively does he place himself at the disposal of the Holy Father, to be sent anywhere, at any time, on any errand. But this feigned humility is the stepping-stone to power. He will stoop to any thing, that he may afterwards rise the higher. His ambition is boundless. Power is the idol of his adoration; he bows at its shrine with a devotion as intense as it is sincere. Cut off from the ordinary charities of life by his ecclesiastical vocation, and divorced from human sympathies, his energies are concentrated on one point—dominion over mind—dominion invested in his Order. As the Pope styles himself *servus servorum Dei*—the servant of the servants of God—not meaning it at all, but resolving to be the master of his supposed fellow-servants—so the Jesuit, willing as he is, if required, to be the Pope's lacquey, aims, by apparent subservience, to become the presiding spirit of the Papacy itself. Nay more: mighty monarchs must yield, as well as holy

Pontiffs, or, if they place obstacles in the way, expect the doom which enraged fanaticism is prepared to inflict. Poison and the dagger are well-known appliances of Jesuitism.

We may be reminded of the benefits which the Jesuits have conferred on mankind. Their services to literature—their excellent plans of education—their editions of the classics, *in usum Delphini*—their civilization of the Indians of South America—their numerous and successful missions to heathen lands—may be adverted to, as constituting powerful claims on the gratitude of society. Let every man have his meed of praise—Jesuits not excepted. But we say again, at the risk of being accused of unconscionable bigotry, that in all this we see proofs of grasping ambition. By these means, Jesuits have acquired influence over mankind, and moulded men to their purposes. By these means, kings have become mere puppets on thrones, moved at *their* will; Popes themselves have dwindled into tools of Jesuitical cunning; intrigues and conspiracies, of the most mischievous character, have been carried on, aiming at the subversion of freedom, and the transfer of all power to the Order.—till at length, the kingdoms of Catholic Europe, astounded at the revelations of wickedness, and roused to a just sense of their peril, have cast out Jesuitism with indignant loathing, and by so doing have justified, fully and repeatedly, the condemning verdict of Protestants.

We avail ourselves here of the statements of a contemporary. The *American Protestant* observes:—

“For the second time in their history, the Jesuits have rendered themselves so odious and intolerable even to their Catholic brethren, that the Pope has been forced to drive them from Rome, and to put upon them the brand of his displeasure. Intrigue, immorality, oppression, and every evil work, persisted in with a skill and an energy which rendered their presence incompatible with the peace, or the existence of the nations, have, time and again, expelled them from every country in Europe, and they have been pronounced by the universal voice of Christendom, friends and foes, to be too dangerous to be allowed a place in civil communities

Of any other body, society, or individuals, whose history discloses such an unanimity of censure and reproach, we should necessarily feel a dread which would put us on our guard against their encroachments. Is there not some just reason to fear the influence of a society which has experienced a treatment like this? From the year 1555 to 1773, by heathen as well as by Christian states, by Romish far more than by Protestant, they were expelled from the following places, not before, but after, fair trial of their conduct:—

Saragossa.....	1555	Japan	1613
The Valteline	1566	Bohemia	1618
Vienna	1568	Moravia.....	1619
Avignon	1570	Naples	1622
Antwerp	1578	The Netherlands ..	1623
Segovia	1578	China and India....	1622
Portugal.....	1578	Malta.....	1634
England..1579, 1681, 1586		Russia	1676, 1723
Japan	1587	Savoy	1726
Hungary	1588	Portugal.....	1759
Bordeaux	1589	France.....	1762
The Whole of France	1591	Spain.....	1767
Holland	1596	The Sicilies.....	1767
Tournon.....	1597	Parma.....	1768
Bearn	1697	Malta.....	1768
England.....	1601, 1604	Rome and the whole	
Dantzic and Thorn..	1696	of Christendom..	1773
Venice	1606, 1612		

“To this list may be added their last expulsion from Russia, by the Emperor Alexander, in 1816, the remonstrance against their restoration, in 1814, by Portugal, Austria, Naples, and Switzerland; and their recent expulsion from the continent. What a testimony is this to the dangerous character of the Jesuits—to the incompatibility of such a society with the peace, morality, and liberties of any people!”

Those who are acquainted with the history of Great Britain, are fully aware of the disastrous consequences of the introduction of the Jesuits into England, under Elizabeth and James. How did they revel in treason! How did they glory in lies! And yet, to this day, such men as Henry Garnet, convicted of most outrageous equivocation and falsehood, are venerated as martyrs!

If, then, we express our apprehensions at the expected influx of Jesuits, it is not without reason. We have always regarded them as sworn foes to freedom and truth, and we rank the prosperity of their educational institutions among the most untoward events that can occur to

any district in which they may be situated. Protestant parents require to be put on their guard. Romish teachers profess to educate, but they mean to proselytise.

We have but little to say respecting the works whose titles appear at the head of this article. Mr. Steinmetz's elaborate volumes are got up in a very attractive manner, and owe much to the printer and engraver. We regret the diffuseness of his style, and his rambling mode of statement. He is deficient in good taste, often sinking the historian in the satirist. His work is too large: it would have been far more readable, if it had been at least one-third less. The absence of a Table of Contents and an Index is, besides, a very serious objection.

Notwithstanding these abatements, we are glad to see that a Publisher has been encouraged to venture on so expensive a work, relying, doubtless, on the Protestantism of England for remuneration. The facts which Mr. Steinmetz has collected ought to be known by all Protestants. An abridgement of his History, for general circulation, would be very serviceable to the Protestant cause.

We have not seen the Philadelphia Edition. Messrs. Lea & Blanchard have doubtless reprinted the work with their usual accuracy, and published it at a price which will bring it within the reach of the generality of readers.

Mr. Overbury's volume is excellent, and may be recommended to all classes. It is a just and truthful exposure of iniquity.

A Tour in the United States. By ARCHIBALD PRENTICE, late Editor of the *Manchester Times*. London.

Mr. Prentice was actively engaged in the struggle for the repeal of the Corn Laws. At the close of that great effort, he found that the exertion and excitement had seriously affected his health, and a voyage was recommended, as a very likely means of restoration. He visited the United States, spent a short time at each of the principal cities, and on his return home committed to the press an account of his tour, which, though comprised in a small volume, will probably be found to contain more truth and common sense than many larger works.

Mr. Prentice is a shrewd observer of men and things. His statements and remarks convey very just views of the distinguishing peculiarities of the Republic, and may be profitably perused on both sides of the Atlantic.

On the condition of the working classes, Mr. Prentice observes—

“The state of the working men in so large a community [as New York] is a subject of deep interest. Much misery must prevail. Tens of thousands of immigrants land here, and linger here without a definite object; but yet the wages of common labor are about fifty per cent. more than they are in England, and the price of food is one-third less. It is true that rent, clothes, and coals are fifty per cent. higher; but where a man has scarcely earned more than has kept him in food, the change by coming here is decidedly to his advantage, always premising that he brings the kind of labor which is in demand. If the laborer has earned three shillings a day in England, he will earn four shillings and sixpence here. Let us compare his relative position in the one country and the other. At home his food has cost him twelve shillings a week, and his rent, clothes, and coals, six shillings, absorbing all his wages. Let him live in the same style here, and he will pay eight shillings for his food, and nine shillings for his rent, clothes, and coals, leaving him ten shillings a week of clear savings. The misfortune is, that whisky is only a shilling a gallon—very wretched stuff, no doubt—not at all the ‘real Glenlivet’—but men get drunk upon it for a trifle, and either die, or half starve, or seek refuge in the alms house. There is encouragement for sober and industrious men. Irish laborers save a few pounds, enter into some small street trading, ultimately take a store of one kind or another, and their sons become respectable merchants—a process which we never observe in Manchester. German agricultural laborers come in great numbers, and an association of their own countrymen have made arrangements for passing them instantly into the western parts of the States of New York and Pennsylvania, to Ohio, Indiana, Illinois, and Michigan, where the German language continues to be spoken, until the next, or even to a succeeding generation.

English, Irish, and Scotch, unskilled laborers, should follow their example, and proceed westward at once, if they cannot find immediate employment here. Emigrants of the working classes should not leave out of their calculations the enervating effects of a hot climate. To-day the thermometer is 82 in the shade, and I can get no one to say that it is hot, or even warm weather. The reply is, 'It is pleasant, and we shall have it warmish in a day or two.'

On the subject of the Presidency, he proved a true prophet:—

"Cass was a free trader, but a furious man of war. . . I said to some of the gentlemen—'It would be a very curious thing, in this great Republic of yours, if the bitterness between your two great parties should induce you to join together, and elect a man who belongs to neither. You Whigs will, very probably, set General Taylor's military reputation against Henry Clay's statesmanship, to gain the votes of Democrats who approve of the Mexican war. You will have a compromise President—a man whose only recommendation to both parties is, that he has not hitherto belonged to either. In our country we think that the best sovereign is the one who least meddles with party; and the probability is, that as the Democrats will not let you have a Whig, and as you will not have a Democrat, you will so far follow our example as hereafter to choose one who is known to have no opinions at all.' Before we left Philadelphia, we had come to the conclusion that the soldier would be preferred to the statesman—that the appeal to the vulgar love for military glory would conciliate many of the war-loving Democrats—and that Taylor, a man unheard of except for his success in the field of destruction, would be President of the Republic."

Life in Russia; or, the Discipline of Despotism. By EDWARD P. THOMPSON, Esq. 12mo. pp. 340. London: SMITH, ELDER & Co.

Living at our ease, doing as we like, going where we choose, and being in all respects our own masters, (for the restraints which the conventional usages of civilized society impose upon us are not felt to be burdensome,) we are ex-

posed to the temptation of undervaluing our privileges. Such books as Mr. Thompson's may teach us a salutary lesson. It is well we should know there is such a country as Russia, where men are afraid to speak, and hardly dare to think, lest their very thoughts should be guessed at, or betrayed by a look or a gesture; where the insolence and meanness of office interfere with every transaction, blustering and threatening till a bribe is offered, and then slinking away, to lie in wait for another victim; where a government, mis-named "paternal," subjects all classes to grinding oppression, suffering none to escape; where, of a population consisting of 53,500,000, *forty-two millions are serfs*, destitute of personal rights; where only about one man in five is free, and every tenth man is a soldier; and lastly, where all are enslaved by a system of superstition, which perpetuates ignorance, encourages vice, and therefore nurtures infidelity. On this subject an extract may be given:—

"The whole period of Lent is kept so rigidly as a fast, that not an atom of animal substance enters into the food used at that time; vegetable oil, not of the best quality, being substituted for butter; I have known a person have recourse to an emetic, after having incautiously eaten something of which an egg had formed an ingredient. This lengthened mortification is borne with the most exemplary fortitude: but, unhappily, that is the only virtue attached to so praiseworthy a self-denial; for the moment the hour of midnight, on Easter eve, announces, with the roar of artillery and the ringing of bells, the glad tidings of release to the anxious multitudes, the city is blazing with festivity, the eating houses are thronged, and dissipation, and the grossest epicurism, reign with unbridled license. The churches up to this moment are densely thronged, especially the Kazan cathedral, around which a numerous body of priests, bearing banners and torches, and followed by crowds of people, wind in procession, seeking the body of the Saviour. They proclaim the search to have been unsuccessful, and commence from the altar, "Cristos voskriss," Christ is risen. A scene of general congratulation ensues: people embrace one another indiscriminately, and at

least one good point is gained, out of the great mass of superstition and painful absurdity, in this grand display of "brotherly love," piled up in the recesses of the church, and spread under the protecting interposition of the columns, are heaps of dishes with viands intended for the approaching banquets, after having received the blessing of the priest. It is difficult to say where devotion begins, or sensuality stops; if the service of the Creator be not altogether secondary to the gratification of the creature.

"The fast, thus scrupulously observed, and riotously closed, is unproductive of the least moral good: instead of chastening the mind, and operating on its worldly tendencies, the sensual appetites, so long restrained, become impatient for its termination, and a scene of intolerable depravity and licentiousness ensues. A more complete exemplification of the parable of the unclean spirit, which, after walking through dry places, returned to its house, and found it swept and garnished, cannot be imagined. The temporal penalty is, however, in numerous instances soon paid; for, it is a well known fact, that more deaths ensue from the effects of this one debauch, than occur from like causes, throughout the empire, in a whole year."

Mr. Thompson was one day present at the funeral of an officer in the army, whose corpse, dressed in full uniform, lay exposed in the church. A priest unbuttoned the coat of the deceased, and deposited beneath it a printed paper. This was "the passport to St. Peter, to open the gates of heaven!!"

"Every thing," says Mr. Thompson, "is gloomy and silent in Russia; the reciprocal mistrust of the government and the people dispels all mirth. The minds of the people are drilled, and their feelings weighed and measured, as if every pleasure and passion had to answer for their actions to some rigid confessor, in the disguise of an agent of police."

Again:—"Society is mined: and an unguarded remark may cause the explosion, which will seal the fate of the unconscious delinquent, and consign him at once to an unknown doom; or, if a foreigner, expel him from the country at twenty-four hours' notice."

Such statements as these should excite gratitude for our highly favored lot. When we are inclined to complain, let us think of Russia, and the people there!

Mosheim's Institutes of Ecclesiastical History, Ancient and Modern. A New Translation, by J. MURDOCK, D.D. Revised by J. S. REID, D.D., Professor of Ecclesiastical History in the University of Glasgow. London: SIMMS & M'INTYRE, 13, Paternoster Row.

Mosheim's great work is very properly styled an "Ecclesiastical" History. It is "Ecclesiastical," as distinguished from "Christian." We look in vain for the records of the true Church of Christ. The succession of "faithful witnesses" cannot be traced. The book is dull, dry, and unsatisfactory. Milner's "History of the Church of Christ" is an improvement, in some respects, but it is not altogether to our taste. It is a selection of facts, rather than a complete history. Neander will be generally preferred by modern students, notwithstanding his Germanised modes of thought. His work, however, is only at present partially accessible to English readers, the translation by Professor Torrey having stopped at the year 590. We are very glad to learn that the Professor is encouraged to resume his labor.

Dr. Waddington's History of the Church may be safely recommended. It is impartial and full,—more interesting than Mosheim,—more philosophical than Milner;—inquirers of all denominations may study it with pleasure and advantage. The learned author's History of the Reformation is also, as far as it goes, a valuable contribution to the Historical Library. We hope that it will be completed. D'Aubigné's great work is in everybody's hands, and requires not our criticism. It is a collection of vigorous sketches, which all agree to admire.

After all, we cannot do without Mosheim. Maclaine's translation has been deservedly superseded by Murdock's: to the latter are also appended many valuable notes, chiefly literary. An elegant edition was published in England, in 1845, by the Rev. Henry Soames, A.M., a gentleman whose ecclesiastical investigations have been duly appreciated by the public. Another edition

is now issued, enriched with notes by a Scottish Professor, and we hasten to announce it, because, besides its intrinsic value, it has the merit of cheapness—extraordinary cheapness. The whole of Mosheim, with Dr. Reid's notes, is comprised in one volume, printed in double columns, in a clear type, and sold for *eight shillings, sterling—two dollars, currency!* We need say no more. The enterprising publisher will receive large orders, we hope, from British North America.

Lectures to Young Men, delivered before the Young Men's Christian Association, during the Winter of 1847—8. Fcap, 8vo. pp. 335. London: B. L. GREEN. Price 3s. 6d.

This is a good volume for the young men of the Colonies, and we shall be happy to see it introduced among us. The subjects are well chosen; the names of the Lecturers are a sufficient guarantee for the character of the book; and the Lectures, generally, are of a high order. We subjoin the list:—

- The Natural History of Creation. By Edward Lankester, Esq., M.D.
- Social Organization. By Rev John Harris, D.D.
- The Art of Printing, and the Effects of the Cheapness and Facilities of that Art on Society. By Rev J. T. Brown, M.A.
- Mohammedanism; its Rise, Tenets, and History. By Rev. W. Arthur, late Missionary in India.
- The Acquisition of Knowledge. By Rev. Dr. Beaumont.
- The Geological Evidences on the Existence of the Deity. By Rev. T. Archer, D.D.
- The Mythology of the Greeks. By Rev. John Aldis.
- The History of the Reformation of the Free Church of the Canton de Vaud, Switzerland. By the Honble. and Rev. B. W. Noel, M.A.
- The Truths Peculiar to Christianity, and the Principal Proof of which they are Susceptible. By Rev. Charles Stovel.
- The Moral Influence of the Commercial Spirit of the Day. By Rev. G. Fisk, LL.B.
- The Mysteriousness of Christianity compatible with its Truths, and with Faith in its Verities. By Rev. Charles Prest.

The Age we Live in. By Rev. Dr. Cumming.

We have some reason to believe that infidelity prevails extensively among young persons on this Continent. Such discourses as this volume contains are admirably adapted to stay the plague; especially so, because, instead of directly attacking the evil, they furnish an effectual antidote to its poison, by implanting positive truth in the mind.

Another series of Lectures is now in course of delivery, in the Great Room, Exeter Hall, London. The subjects and lecturers are as follows:—

- The Characteristics of Romanism and Protestantism, as developed in their respective Teaching and Worship. By Rev. Hugh M'Neile, D.D., of Liverpool.
- God in History. By Rev. J. Cumming, D.D.
- The Bearings of Commerce on the Spread of Christianity. By Rev. Robert Bickersteth, A.M., of Clapham.
- The Common Origin of the Human Race. By Rev. William Brock, of Norwich.
- Modern and Infidel Philosophy. By Rev. Hugh Stowell, A.M., of Manchester.
- The Possession of Spiritual Religion the Surest Preservative from the snares of Infidelity and the Seductions of False Philosophy. By Rev. John A. James, of Birmingham.
- The Characteristics of the Middle Ages. By Rev. Thos. Archer, D.D.
- The French Revolution of 1848. By Rev. Wm. Arthur, of Paris.
- The Church and the World. By the Hon. and Rev. B. W. Noel, A.M.
- Internal Evidences of the Divine Inspiration of the Scriptures of the Old and New Testament. By Rev. T. Raffles, D.D., LL.D., of Liverpool.
- Cardinal Walsey. By Rev. Samuel Martin.
- Sir Thomas Fowell Buxton, Bart. By Rev. Thos. Binney.

Arrangements have been made for the publication of these Lectures in a neat form, and at a cheap rate, by the Religious Tract Society.

This is an important movement. It is meeting the enemy on his own ground. All good men will wish success to the enterprise.

Christ is All. By the Rev. STEPHEN H. TYNG, D.D. New York: CARTER and BROTHERS.

A book for the age. We need books about Christ. The religion of very many professing Christians is sadly destitute of the evangelical element. Sermons, also, are not unfrequently heard, which are nothing more than elegant essays: it would puzzle any man to decide whether the preacher knows any thing experimentally of Christ.

Most cordially, therefore, do we announce Dr. Tyng's valuable work. In strains of fervid eloquence—in the spirit of Christian love—he tells us what it is to be "In Christ," "With Christ," and "Without Christ." Ministers as well as private Christians may read this volume with great advantage.

The Treasury of Natural History; or, a Popular Dictionary of Animated Nature, illustrated with upwards of eight hundred figures on wood, engraved expressly for this work. By SAMUEL MAUNDER. London: LONGMAN & Co.

Many of our readers, we presume, are in possession of Mr. Maunder's former works—the "Treasures" of General Knowledge—of History—and of Biography. They are among the most excellent and useful compilations of the age. The present volume will be at least as popular as its predecessors. The subject is very attractive, and the execution, both literary and artistic, is all that could be desired. By printing the articles in alphabetical order, the facility of reference is promoted; while the classified arrangement, which is also given, will enable the student to pursue his inquiries, should he desire it, in a scientific manner. The volume has our warm commendation.

PUBLICATIONS OF THE AMERICAN TRACT SOCIETY.

Memoir of Matthew Henry, the Commentator. Abridged from his Life, by Sir J. B. Williams: 18mo. pp. 218. This is one of the books that should be always kept before the public. It is solid and useful. The Henries were so eminently Christian, that the records of their lives should be ever before the churches, as incentives to exalted piety.

Bunyan's Pilgrim's Progress: an illustrated edition, in 12mo. pp. 604.

"This edition is printed in the most perfect style of the art, in large, clear type, on elegant paper, and with highly finished original illustrations, ornamental headings, &c., designed by Chapman and engraved by R. Roberts. It may be regarded, we think, as one of the most perfect specimens of typography produced by the press of this country; and yet it has the advantage of being within the reach of those of humble means, though in elegant gilt binding, with emblematical side and back stamps."

PUBLICATIONS OF THE RELIGIOUS TRACT SOCIETY.

In addition to those mentioned in the "Literary Intelligence," we wish to direct the attention of our readers to the following:—

The Jewish Nation; containing an Account of their Manners and Customs, Rites and Worship, Laws and Polity. With numerous illustrative Engravings. 12mo. pp. 452.

Three very useful works are here reprinted in a handsome volume, and in the form of a continuous Treatise. The first and second have been long known, and highly esteemed: the third is a more recent production. They were all prepared, we believe, by the late George Stokes, Esq.—a man of God, whose works praise him, and whose usefulness will not be fully known 'till the close of the dispensation.

The information contained in this volume may be depended on as entirely authentic, and derived from the best sources. Every student of the Bible should possess it.

Magic, Pretended Miracles, and Remarkable Natural Phenomena.

The Origin and Progress of Language.

These are the titles of two of the "Monthly Volumes," recently published. We think the first an eminently seasonable production. Its circulation in these colonies is much to be desired. The second is aptly characterised by a well-known writer:—"Cogent reasoning, beauty of style, liveliness of illustration, correct philosophy, and intelligent piety are happily blended in these pages." The subject is highly interesting, and it is discussed in a very attractive manner.

LITERARY INTELLIGENCE.

Messrs. Bagster & Sons are issuing in parts a work entitled, "The Bible of Every Land, a History, Critical and Philological, of all the Versions of the Sacred Scriptures, in every Language and Dialect into which Translations have been made." The first part contains the Versions of the Mono-Syllabic Class of Languages, viz.: Chinese, Burmese, Arakanese or Rukheng, Siamese, Laos or Law, Cambojan, Anamite, Peguese, Talain or Mon, Karen, Munipoora, Khassee, Tibetan, Lepcha; with an Ethnographic Map of the Countries in which these Versions are used, coloured so as to distinguish the prevalence of the various Languages and Dialects; with Specimens of the Versions in their own characters. The second part, containing the Schematic Languages, is just published, containing the History of the Schematic Class of Languages; including the Hebrew, Samaritan, Chaldee, Syriac, Syro-Chaldaic, Modern Syriac, Carshun, Arabic, Mongrebin, Ethiopic, Tigré, Amharic; with an Ethnographic Map, and Fifteen Specimen portions, in native character.

Mr. Murray announces "A History of the Sikhs," from the pen of Captain Joseph Cunningham, of the Bengal Engineers. Captain Cunningham is the eldest son of Allan Cunningham, the poet; and his book will contain the results at once of his own observation and research, and of his eight years' official experience as assistant political agent on the north-west frontier.

Dr. Kitto is about to issue a new Edition of his Cyclopaedia of Biblical Literature, revised and abridged.

The Memoirs of Chateaubriand, written by himself, and translated from the French, are now in course of publication, in parts.

The Edition of Ritter's Tacitus is now completed, in four volumes 8vo. Price 28s.

Dr. Beattie announces The Life and Letters of Thomas Campbell, in three volumes 8vo., to be published shortly.

Pascal's Miscellaneous Works, translated by G. Pearce, are about to appear, in three volumes 8vo.

A "Treatise on the Power and Authority of Parliament," by Sir Roger Twysden, edited from the original MS., will be an early publication by the Camden Society. It is expected to prove an important contribution to Constitutional History.

Memoir of the Rev. Henry Duncan, D.D. By his Son. 8vo. 6s.

Statistics of Coal. The Geographical and Geological Distribution of Fossil Fuel, or Mineral Combustibles. By Richard Cowling Taylor, F.G.S.

Orators of the American Revolution. By the Rev. E. L. Magoon.

Paleontology of New York. Vol. 1. By James Hall. Containing Descriptions of the Organic Remains of the Lower Division of the New York System. 4to.

The Prose Writers of America; with a Survey of the Intellectual History, Condition, and Prospects of the Country. By R. W. Griswold.

The Poetry of Science; or, Studies of the Physical Phenomena of Nature. By Robert Hunt, Esq.

Memoir of William Ellery Channing, D.D. By his Nephew, William Henry Channing. Three vols. post 8vo. 28s.

The Judges of England, with Sketches of their Lives, &c. By Edward Foss, F.S.A., of the Inner Temple. Two volumes, 8vo. 28s.

The Leaflets of Memory. An Illuminated Annual for 1849. Edited by Reynold Coates, M.D.

Memoirs of Citizen Caussidière, while acting as Minister of Police to the French Republic.

Travels in Sardinia; including Pictures of the Manners and Customs of the Sardinians; and Notes on the Antiquities, and Modern objects of interest in the Island. By J. W. W. Tyndale, M.A., Barrister-at-Law. Three volumes, post 8vo.

The Life and Remains of Theodore Hook. By the Rev. R. Dalton, Barham. Two volumes, post 8vo. 21s.

The Life of James Milnor, D.D., late Rector of St. George's Church, New York. By the Rev. John S. Stone, D.D., American Tract Society.

Paley's Evidences of Christianity. A new edition, for Schools and Families, with Introduction, Notes, and Supplement. By the Rev. T. R. Birks, A.M., late Fellow of Trinity College, Cambridge. Religious Tract Society. 3s.

Athens: its Grandeur and Decay. With Superior Engravings. Foolscap 8vo. 2s. 6d. Religious Tract Society.

SCIENTIFIC INTELLIGENCE.

LIGHTING BY ELECTRICITY.—In the course of the opening lecture at the Western Literary Institution, Leicester-square, some experiments were exhibited of a new mode of lighting by means of electricity. The inventors are Messrs. Haile and Petrie, and their mode of operation is to cause the electric current to pass through two pieces of charcoal in such a manner as to exclude any portion of the atmospheric air. The light produced is intense and beautiful, producing the effect of daylight to a much greater extent than the lime-light, and having this advantage, that it is sustained and continuous. The inventors expect to apply it generally to shop and street illuminations, and state that, while the "plant" will cost no more than gas, the expense of illumination will be only one-twelfth of the price of the latter light.

NEW MECHANICAL POWER.—We have just learnt that Dr. Faraday, pursuing his researches into the operations of this all-pervading power, (magnetism,) has proved that *crystallization is, in a remarkable manner, dependent upon magnetism.* We have not yet heard the whole of the results which Dr. Faraday has arrived at, and which are already communicated to the Royal Society; but we have understood that evident proofs have been obtained of some mechanical power, new to our knowledge, which connects itself in some remarkable manner with magnetism.—*Athen.*

ELECTRIC TELEGRAPH.—Prof. Locke, of the Ohio Medical University, has devised a plan of connecting the machinery of a clock with the telegraph in such a manner that its beats may be heard or registered on the running fillet of paper that receives telegraphic impressions at every station. In this way it can mark, simultaneously, at each station and both extremities, the hours, minutes, and seconds at which a star or other celestial body passes the meridian at either place. In this way the difference of time, and of course of longitude between two points can be ascertained with the greatest accuracy.

It is remarkable that the tickings of the clock, when in communication with the wire, can be heard along the line from Cincinnati to Philadelphia with a perfect distinctness.

THE MINES OF CALIFORNIA.—The public journals teem with accounts of the inexhaustible wealth of these mines. Gold is gathered almost by handfuls. The Quicksilver

mine, at Almaden, on which only six miners are employed, yields a nett profit of \$100,000 a year, and will yield at least ten times that amount when suitable apparatus has been procured.

A new planet, or asteroid, has been recently discovered by Professor Kaiser, at Leyden. It belongs to the group between Mars and Jupiter, performing its revolution in about three years and eight months.

Dr. Guggenbühl, of Berlin, has founded an establishment on the Abendberg, in the Alpine district, for the cure of cretinism. About twenty children are under his care, and his success, in arresting the progress of the disease, and rousing the dormant energies of the patients, has already proved very encouraging.

We rejoice to observe that an important measure of University Reform has been adopted at Cambridge, by means of which the education of the student will become both more practical and more effective.—Greater attention will be given to the moral and physical sciences, and theological students will be compelled to attend the theological professors before examination. Oxford, it is said, will follow the example: its reforming decree is expected to be fully as sweeping, perhaps more so. These are gratifying indications of progress.

SURVEYING AND MEASURING INSTRUMENT.—A new and useful machine has recently been invented by a gardener, at Mayor, in the north of Scotland, which can be applied to the measurement of heights, distances, land-surveying, levelling, &c. &c. It solves the various problems in trigonometrical and triangular measurement, in such a short space of time, and with so little calculation to the operator, as entirely to supersede the use of the theodolite, circumventer, plane table, and various other instruments hitherto in use—the grand principle being, that it is a "self-calculator," requiring scarcely the aid of a pen or pencil from the operator. By this machine, a field, it is said, may be measured, and the plan of the same laid down from the centre, or any convenient place, either within the boundaries of the field, or from a distance without the limits of the ground, provided a view of the margin of the same, or even the angles or corners be within sight of the surveyor.

RELIGIOUS INTELLIGENCE.

Great Britain.

At the Jubilee Meeting of the Church Missionary Society, November 2, it was resolved to send a Circular Letter to the converts from Heathenism at the various Missionary Stations. It is an important document, and we have great pleasure in placing it on record.

"To our much beloved brethren in the Lord Jesus Christ, gathered out from among the Heathen and Mahomedans, and others in Africa, North-west America, British Guiana, and the West Indies; in New Zealand, China, India, Ceylon, Egypt, and the Islands of the Mediterranean, the Church Missionary Society sends peace in the name of the Lord.

Dear Brethren,—It has pleased God, in his great goodness, to call you out of darkness into light, and to bring you from the bondage of Satan into the fold of his dear Son, through our instrumentality. For this we humbly praise and adore our heavenly Father; and to him alone be all the glory. He alone is worthy! Our fathers were once as you and your fathers, bowing down to dumb idols, without God and without Christ, and without hope. But God has long since given to our fathers the knowledge of the Gospel, and they have told us their children the same;—and we, thus knowing the love of Christ, have desired that his name and his salvation may be published through the whole world;—God has in part fulfilled our desires, and missionaries have gone forth from us with love and pity in their hearts, giving themselves to the work, and not counting their lives dear to them, so that they might exalt that Saviour who was precious to them, and win souls to him, who should be his portion and inheritance and joy for ever and ever.

Blessed be God's holy name that the labors and sufferings and prayers of his servants have not been in vain! Many are the spirits of just men made perfect, now with Christ, who were once dead in trespasses and sins, but who received the word of God which they heard of our missionaries, with joy of the Holy Ghost, who wrought effectually in them, and by whom they were sanctified. And you, beloved brethren, are living witnesses of the faithfulness of that gracious Saviour, who, when he bid his servants go forth to all the world to preach the gospel to

every creature, gave them his sure word of promise, 'Lo, I am with you always, even to the end of the world.' It is God who hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; ye are God's husbandry, ye are God's building; you and we are those 'other sheep' whom our Shepherd declared he must bring. the Father gave us to him; he laid down his life for us; he purchased us with his blood; he gives us eternal life.

How wonderful and how glorious is the work of God! We have never seen each other face to face. Some of us are living in the furthest north, and some in the furthest south; some in the east, some in the west; the children of Ham, and Shem, and Japheth. Our countries, language, climate, complexion, habits, all different, yet members of one body! quickened by one Spirit! called in one hope of our calling! having one Lord, one faith, one baptism, one God and Father of all, who is above all, and through all, and in us all! Could we meet together on the earth, we should all have to tell the same history, and make the same confession, how in us—that is, in our flesh—dwelleth no good thing; how we have found Jesus Christ all-sufficient, and the Holy Ghost the sanctifier of us. We are persuaded that, through grace alone, we should be able to bear witness to each other, "that the secret of the Lord is with them that fear him, and he will show them his covenant."

We thus address, as elder brethren, the younger, at this our Jubilee season, that our hearts may be comforted by the consideration of the mutual faith both of you and us, and that we may testify of the grace of God our Saviour. We trust that yesterday, in the midst of the abounding wickedness of these last days, and the confusion that is spread among the nations, one continued sound of especial supplications and thanksgivings and praises ascended to the throne of God and of the Lamb, as the sun arose successively on our different Missions and ourselves; that the earth, in the midst of desolation, was encompassed with the crown of the Jubilee adorations of the elder and younger brethren: and that God has mercifully accepted the sacrifice, through his dear Son, and will give us his blessing.

And now, speaking from this our assembly to all of you in different parts of the world,

we desire to assure you of our brotherly love and care for you, our joy over you in the Lord, and your prayer to God for you that we may "provoke you to love and to good works." Partakers with you of the grace of God, we entreat you to remember that God has called you out of darkness into his marvellous light, that may show forth his praises by having your conversation honest among you Heathen and Mahomedan fellow-countrymen and neighbours, that if it be that they speak against you as evil-doers, they may by your good works which they behold glorify God, whose will it is that with well doing ye should put to silence the ignorance of foolish men. And if you suffer persecution, remember the words of the apostles, that 'if when ye do well and suffer for it, ye take it patiently, that is acceptable with God, for even hereunto were ye called, because Christ also suffered for us, leaving us an example that we should follow his steps.'

One thing further we desire to impress upon your minds, viz: that on each individual of us is laid the responsibility of endeavouring to win souls to Christ. We hope, therefore, that you think of, speak to, and pray for those in your own families, villages, towns, and neighbourhoods, who are still far from God, that you are not content to leave them alone, but that with a holy jealousy for that God who will not give his glory to another, neither his praise to graven images—with a love that 'seeketh not her own, rejoiceth not in iniquity, but rejoiceth in the truth,' and with a tenderness that 'beholds the transgressors and is grieved because they keep not God's word,' you endeavour to persuade them to follow Christ, remembering that it is written by St. James that, 'he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins;' and again it is recorded by the Prophet Daniel, that 'they that be wise shall shine as the firmament, and they that turn many to righteousness as the stars for ever and ever.'

And now, brethren, let us remember that the time is short, that the Lord is at hand, and that the sure word of promise is, that them which sleep in Jesus, God will bring with him, and that they which are alive and remain unto his coming shall be caught up together with them in the clouds to meet the Lord in the air. Let us therefore keep our loins girded and our lamps burning, and ourselves as men that are waiting for their Lord, that when he cometh and knocketh we may open to him immediately. O blessed hour! when Jesus shall come again, when, if we continue in the faith grounded and settled, he will present us holy and unblameable and unreprouvable in his sight, and you

and all your missionaries, whose joy and crown of rejoicing ye are, and we and all the redeemed of the Lord, shall meet around the throne of the Lamb, and be for ever with the Lord.

Finally, beloved brethren in the Lord, we pray to the Lord for you, that he may make you to increase and abound in love one toward another, and toward all men, even as we do toward you, to the end he may establish your hearts unblameable in holiness before God, even our Father, at the coming of our Lord Jesus Christ with all his saints.

We are, your affectionate friends and brethren in the Lord.

By order of the Committee.

The Hon. and Rev. Baptist W. Noel has preceded from the Church of England. He preached his farewell sermon on Lord's-day, the 3rd instant.

Italy.

A JESUIT CANONIZED!—At a recent anniversary held in Rome, to commemorate the death of Saint Joseph Calasanzio, a worthy of the 15th century, the "Great Reformer," as the Pope is called, bore his solemn protest against Protestantism. On the third day of this festival, Pius IX. administered the sacrament, and then, being seated on his throne, published the decree for the beatification and canonization of the reverend father, Peter Claver, of the Jesuit Society. The Pope having received the thanks of the Father Postulator, replied—

"I render thanks to God, who, in these days of so many difficulties, testifies to Italy and to the world how much He has at heart his holy religion, by raising up men of fervor in those places where the labourers are few and the harvest is abundant. It is no small encouragement given to us by the Lord, when he gives to our contemplation men who have for so many lustres devoted themselves to enriching the Church with new conquests. This consolation is the more grateful, as it is most painful to see, in the times in which we live, that there is being introduced into all Catholic Italy, and even into the centre of Christianity, Protestantism, not by one accomplice, but by thousands and tens of thousands of accomplices. They manifest the most ardent views for Italian nationality, and yet, in order to promote it, they use the most abominable means, calculated only to destroy it. At the moment when Germany, animated with the same spirit, acknowledges that a diversity of religions is the greatest obstacle to the end proposed, inasmuch as the Protestants form projects of a union, there are found in Italy men who, without dreading an immense religious scandal and

an immense political danger, presume to introduce the pestilential seed of separation of the unity of faith, in order to obtain unity of nation. This is the point to which passions blindly lead. Let us pray to God that He will disperse this darkness, and confiding in Divine promises, let us recall to our minds that the gates of hell shall never prevail against the Church."

Austria.

The Agent of the Religious Tract Society writes thus:—

"I will now refer to the Tracts I have printed here. They are, 7,000 'Extracts from the Fathers, on Reading the Scriptures;' 7,000 'Search the Scriptures, or, Church of Rome and the Bible;' 7,000 'The Master and the Servant, or, Christ and the Pope;' 10,000 'St. Peter's Plea for Reading the Holy Scriptures;' 10,000 'the Priest and the Bible;' 5,000 'The Priest and the Bible,' printed on a large sheet of paper, to stick on walls; 7,000 'The Mass;' 7,500 'Do you want a Friend?' 7,500 'The Brazen Serpent;' 17,500 'Art thou a Christian?' and 19,500 'Come to Jesus,' No. 574. I have rather exceeded your grant, which, however, the circumstances in which I am placed will I am sure, excuse me.

Before requesting a further grant, and stating some facts respecting the way in which the Tracts printed here have been circulated, I will refer to the present state of the press in Vienna. It is now free, and it cannot astonish any one at all acquainted with human nature, if we find it shows itself in a licentious manner, and that there prevails at the present moment the greatest rage for reading. The number of new political papers that have appeared in Vienna since March amounts to sixty-seven, of which some few (about five) have ceased to exist. These numbers I have been favoured with by a bookseller. This rage for reading is not confined to this city, but is to be found in all parts. The town of Wels, containing 5,000 inhabitants, had, before last March, not a single newspaper, but now it has three.

There appear daily in Vienna many placards or bills, which are stuck on the walls, and sold by hundreds to persons in the streets, the most of which are of a political nature, but many of a religious kind, a few of which I will here notice, in order to give you an idea of their contents. 1. Those seeking a reform in the Roman Catholic church. Among these I will mention, 'A Letter fallen from Heaven, written by the Virgin Mary. This is against the pilgrimages to Mariazzell, a place visited by tens of thousands of persons of Vienna and its neigh-

bourhood.—' Words addressed to the Archbishop of Vienna.' This is a comparison between him and Christ, in which our Saviour's words and actions are contrasted with those of the Archbishop. It is written in a deferential spirit. 2. Against the Roman Catholic church. One of the greatest of these bills (it is 2½ feet broad by 2 feet long) is entitled, 'Secrets of the Most Reverend Consistory of Vienna, or, the Archbishop, Vicar-General, and Chancellor.' This is written in a most abusive and personal manner. It was stuck everywhere on the walls of the cathedral. 3. 'St. Peter demands his fee.' This pretends to relate a conversation between St. Peter in heaven, and a priest and a soldier who demand admittance. 4. Some few have appeared in favour of 'German Catholicism,' which, however, I do not notice, as I have said enough of the sentiments of this party. 5. Decided irreligious bills or placards, as, 'The New Gospel of Vienna, or, Appropriate Passages from the New Testament on all the present parties in Vienna.' A greater perversion than this, of the word of God, I have never seen. There is a passage of Scripture under each of the following rubrics: The spirit of the times; the emperor; the ministry; the seven ministers; the diet; the different classes of society; the seventeen political and religious parties; the fifteen chief newspapers; the four faculties of the university; and concludes with a passage for an Austrian, Hungarian, Pole, Italian, &c.

The great liberty that now prevails for the spread of the gospel through tracts, is best seen by the fact that I have placarded Vienna and the suburbs with your tract: 'The Priest and the Bible; or, why does your Priest forbid you to read the word of God?' printed on a large sheet of paper; the title being in letters of an inch and a half, or two inches. I only know of one of them being torn down during the day. Although I gave orders that not one of them should be pasted on churches, yet I found one morning a copy on the chief entrance of the cathedral, and as I passed in the evening it was still there. I have seen persons everywhere standing reading it with the greatest attention, and even in the midst of much rain. I have in such cases given them a copy of it printed in a tract form. I have also placarded 'The Church of Rome and the Bible.'" —*Christian Spectator*.

India.

The following statements were made by Archdeacon Dealtry at the Jubilee Meeting of the Church Missionary Society:—

In Calcutta they had about 100 young men—educated young men, who had embraced the truth as it is in Jesus, but for so doing, they had to suffer persecution, the severity of which could not be conceived by Englishmen. One young man—a remarkably intelligent young man, named Brigomath Ghose, expressed a wish to become a Christian. His friends were all opposed to such a wish, and were so violent that he was obliged to flee from home. They gave him an asylum in the Missionary House, and he took refuge there. His friends were very much incensed, and applied to the Judge for an Habeas Corpus, which was granted. In the meantime they changed his horoscope—or in other words they altered the date of his birth in order to make him under age. They falsified it so as to make him under the legal age, and the court gave him back to his friends. When being taken away by them his screams were fearful, and his sufferings during the two years they kept him were exceedingly great. He was kept constantly tied up, curses and imprecations of the most dreadful nature were heaped upon him, every sort of threat was held over him, but at the end of two years he escaped, and being mindful of the truths which he had been taught, he immediately sought the missionary, and being now of age, he was baptized in the Lord. Although still a consistent and a pious Christian, the remarkable intelligence which God had given him was destroyed by the drugs administered to him during the two years of his captivity. Another young man was a most useful minister of Jesus Christ. He was named Rev. Krishna Mohana Banerjee. From 1833 his conduct had been perfectly consistent, and a more intelligent man and good Christian he was not acquainted with. Like all Indians, he was married at a very early period of life. When the proper time arrived, he applied to the friends for his wife, but because he had become a Christian, they refused his request with scorn. He was not contented with this, but desired to hear from her own lips whether it was of her own will that the refusal was given. He was not allowed to see her even for this purpose, and therefore he applied to the magistrate. Being a woman, she could not be brought into open Court, but she was brought up under the Purdar, and on the questions being put to her, to the rage of her friends, she declared she would go with her husband, and she was now a good Christian lady, and an example to all around her. Most present would remember Dwarkanath Tagore, who was a lion here a short time since; on his return to India he dined with him (the Archdeacon), and the Indian clergyman and his lady were at the table; the Baboo said he had dined with the Queen of England, and with ladies of all degrees in England, but that was the first time he had ever sat at table with one of his own countrymen. On Trinity Sunday last the Rev. Mr. Pratt received into the Church of Christ a most intelligent Indian, named Koilas Chunder Ghose. A prize was offered for an essay to be written by natives on the state of darkness and misery of the Indian mind. Five young men competed for the prize—two of them attributed all the evils of society and the native ignorance to bad government; but most singular to say, the other three ascribed the fact to its true cause, the prevalence of idolatry. The young man of whom he spoke obtained the prize, he said it was impossible that the natives could ever become intelligent or happy under a system of idolatry, and that it was the possession and knowledge of the Christian Bible which had made England, a little insignificant island, the most powerful nation on the earth. Only four months after he obtained the prize for the essay, he came forward and said, he could resist the voice of conscience no longer, he felt constrained to join the flock of Christ. He had been a teacher in a Hindoo College at a salary of £130 per annum, but he was deprived of the office as soon as he became a follower of Jesus; they feared to permit the truth amongst them. There was another young man, named Jopinath Mitter, a very talented man, possessed of much poetic taste, who had been brought up at one of the Hindoo Colleges. He was desirous of becoming a Christian, but he said if he went home to his father and mother he would never be permitted to return. Acting up to the rule which guides them, the missionary told him he could not be baptized until all means of overcoming the hostility of his parents had been tried. He was afraid to go home, and he was sheltered in the Mission House, where his friends had free access to him at all times. They were numerous, and so fierce with rage, that they were obliged to obtain the assistance of a guard to protect the house. They visited him frequently, and tried every method to entice him away; amongst other things, they offered him a carriage for himself, with much wealth. Finding all their efforts vain, for he was steadfast in the faith, they heaped curses and imprecations of the most awful and horrid nature upon him, and held out the most ferocious threats if he became a Christian. He stood firm, and received the rite of baptism, and he was now a teacher in one of the Colleges of India. The poor natives had to endure much more than scorn for the sake of Jesus. Constituted as society was there, so different from anything in this country, it was scarcely possible for

one who had not been in India to conceive what converts had to endure for conscience sake.

BAPTISM OF FIVE HINDOO GIRLS

From a late Letter from Dr. Duff.

Since I last wrote to you, other *five* of the orphan girls in the Institution under Miss Laing have been admitted into the Christian Church by baptism, on a credible profession of their own faith. A signal blessing has been poured out from on High on this Institution. Good cause have the ladies at home who support it to rejoice in the fruits of their self-denial, perseverance, and generosity.—The two hours which I spend in the Institution every Sabbath forenoon, are to me hours of unmingled satisfaction and delight—such order, such propriety, such wakeful attention, such earnest interest, such palpable progress in the knowledge of Divine things, on the part of the young people assembled! Oh! that the number of such assemblages were multiplied all over this dark land!

Those lately baptized had for months manifested deep heart-concern for their sins of word and deed—but especially of *heart-sin*. At times they sobbed and wept bitterly under strong convictions of sin—its guilt and its danger. Their own accounts of the workings of sin, of faith, and of hope, were so simple, so natural, so accordant with the experience of believers generally, as to leave no reasonable doubt of the sincerity and reality of their profession. At different times they were examined by Mr. Ewart, Mr. M'Kay, and myself. And being all of us perfectly satisfied, they were at last baptized by Mr. Ewart in the presence of their own associates, and several members of the Free Church Congregation. Thus, within the last eight months, have not fewer than *twelve* given credible evidences of a saving conversion in that Institution? And thus, amid all our clouds and thick darkness, are we cheered by another and another smile of Jehovah's countenance.

The Rev. Mr. Lechlor, of the London Missionary Society, gives the following account of the success of efforts for the temporal improvement of the converts:—

“About a Savings' Bank I never thought, or even wished to do so, before I came to India, and particularly to Salem. The custom of the poorer classes is, to spend all, whatever their income is, little or much; or to make their savings up into jewels, at a very great loss, at least one-half. So it was with the few Christians I found here; and not only so, but some were deeply in debt. It was about two years before I could get them out of debt; and then the Savings' Bank was set on foot. At first, very few availed themselves of it—some were disinclined to

relinquish their former habits, and others suspected this novelty altogether. Perseverance, however, and the example of the few, wrought a favourable change. Some of the teachers, and those who had the smallest pay, have now a little money in this Bank, and are able to render some assistance in the Lord's cause; while the capital of the whole, though still small, is in the hands of a dear native Christian, who was thus set up in business, and at the same time enabled to spend at least one-half of his time in distributing Tracts, selling Scriptures, and speaking the word of truth to those who came to him, without being dependent on European support.

But to return to the public meeting. The people, and especially our school-children, were greatly animated. One of the lads rose, and said with much feeling, and with tears in his eyes, ‘When our minister first commenced these various institutions among us, I thought it was all for his own profit, but of late I have seen that it is all for us—I therefore publicly ask his pardon, and the pardon of all present.’ This, as well as the rest of his short speech, was said in evident sincerity, and made a deep impression. He is the son of a carpenter, now dead, with whom our industrial school originated.

Another of our lads, who learns bricklaying, came to my room after the meeting, saying, ‘When you first told me to work I was much displeas'd, and for a long time I did not like my trade, but now I see the advantage of it, and feel truly thankful. In future I will always do as you tell me.’

One of the Teachers who addressed the meeting said, somewhat in these words:—‘Friends and children, when our Teachers first introduced these trades among us, I did not like it—I thought it was wrong, because it is not done so in other Mission-stations, but now I see that it is *not* wrong. I see a spirit of activity and industry diffused among us—I see that in some measure our large school of nearly 70 children is supported by your work, and you may support it still more. When I think of the Apostles and our Saviour himself, how they at times supported themselves, how the Apostle Paul, by means of his trade, found an entrance for the Gospel in Corinth—when I think of Mr. Williams of the South Sea Islands, how he introduced the Gospel there, and how he sent forth native teachers, I feel grieved and ashamed because I know no trade. If a famine were to take place in Europe, or if a war should break out, what would become of us, who have hitherto lived on the bounties of the London Missionary Society, and of other children of God in distant lands? We have got upon their shoulders, and are carried by

them. It is high time that we should use our own legs, and show to them, and to the people of this country, that Indian Christians have learned to stand and walk alone. Let us be thankful for the many great mercies we have received from the Lord through our kind friends of the Society, and let us obey our minister and cheerfully co-operate with him. They have done all they could for our temporal and eternal welfare—let us mind this, and go and do likewise.”

AFRICA.

The Griquas.

Extract of a letter from Rev. E. Solomon, dated April 7:—

“I have much pleasure in stating, that the work among the Batlaru Tribe of Bechuanas is still advancing. The interest excited among them remains unabated, and individuals are still coming forward to profess attachment to the Redeemer. I paid them a visit about a month ago, and was much gratified by what I saw: their eager desire to attend the means of grace was most pleasing, and the prayer-meetings were especially well attended. At Gossiep, a small village with a population not exceeding 400 at the most, there was an attendance of above 150 worshippers at the Sabbath-morning prayer-meeting held before sunrise. At the Monday-evening Missionary prayer-meeting about the same number were present.

At Gossiep and Tsantsaban I received 17 additional members: amongst these was *Sarah Roby*, a young Bechuana woman, who when an infant, was rescued from the grave by Mr. Moffatt, whom she accompanied on his late visit to England. Notwithstanding the privileges she enjoyed in the family of Mr. Moffatt and during her visit to England, her mind does not appear to have been much impressed; and, on her return to this country, her conduct was so unbecoming that Mrs. Moffatt was obliged to part with her. She then came for a short time to Griqua Town, and, during her residence here, she manifested such levity and carelessness, that I trembled lest she should become a total wreck.

Sarah then went to her father, who lives at Gossiep, and before long appears to have felt her guilt and responsibility. When she saw so many young Bechuanas coming forward to give themselves to the Lord, her conscience smote her, she felt that if she, who had enjoyed such superior privileges, remained impenitent and unbelieving, while so many with fewer advantages embraced the Gospel, an awful responsibility would rest upon her. She therefore resolved to seek pardon for her past neglect, and grace to en-

able her in future to serve the Lord. She accordingly entered the class of candidates, and, having continued to give satisfaction, was received, together with her husband, into church fellowship.”

The Bechuanas.

The Rev. R. Moffatt gives the following information:—

“In the month of January I left Kuruman to visit our stations on the Kolong River, namely, Borigelong, Lingopeng, and Boochap. Having spent several days at Borigelong, I informed myself thoroughly of the circumstances of the people. The forenoon of one day I devoted to the examination of about 20 candidates for baptism, and in the afternoon held a church meeting, where about 90 members were present.

On the following Sabbath we had an overflowing congregation, and in the afternoon about one hundred sat down to commemorate the death of our Lord and Saviour. I felt, and others felt, the season to be peculiarly refreshing.

In the Sabbath-school I found 291 scholars—adults and children. In the day-school, from which many were absent watching the native grain, I found 130 children in various stages of progress.

On the whole I was greatly delighted with what I saw of the progress of the Gospel, and the diligence and faithfulness of our Native Teacher Morisanyane, at Borigelong. By far the greatest portion of the population is still heathen; but their influence is fast declining, and one after another is coming out from among them and joining themselves to the people of God.”

Tunis.

Extracts from the Journal of the Rev. Moses Margoliouth, Missionary of the Church of Scotland to the Jews:—

December 24th, 1847.—Had a good deal of conversation with two of our brethren of the house of Israel, who intend, God willing, to-morrow to make an open confession of their faith in the Lord Jesus Christ before God and our Protestant congregation. May the Lord give them grace to walk worthy of their high and holy calling, so that they may adorn the doctrines of our Adorable Redeemer, and prove bright ornaments of His church! A respectable and well-educated Roman Catholic also intends to read his recantation to-morrow (D. V.) before our congregation, so that we anticipate that it will be a day much to be remembered. A Jew called for an exposition of the word of the Lord spoken by the mouth of the prophet Habakkuk, ii. 4, viz.: “The just shall live by faith.” I explained that passage to him

by the third chapter of the Gospel according to St. John, especially by verses 14—18, and 35, 36, and recommended him to read Heb. xi.

December 25th.—This was an eventful day. Our two Jewish brethren were admitted into the Christian church by the sacred ordinance of baptism. Mr. Davis conducted the baptismal service in the Hebrew language. As soon as the baptism was over, Signor Lauvilla, the Roman Catholic, presented himself, and was interrogated by Mr. Davis as to the reasons why he was about to renounce the errors of the Papacy. Having answered satisfactorily, Mr. Davis admitted him as a member of his Protestant congregation. I then concluded the service, and preached a sermon suitable to the occasion, both as commemorative of the birth of our Saviour Christ, and also of the new birth in Christ of those who have this day avouched their faith publicly. I addressed myself in conclusion especially to my newly instituted brethren in the Christian church in the Hebrew language, exhorting them to be watchful in prayer, so that they might daily grow in the knowledge and fear of our Lord Jesus till they should come in the unity of the faith and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ.

December 26th.—Mr. Davis preached. We administered the sacrament of the Lord's Supper to a goodly number of Christians, amongst whom were our three new members. I performed the Hebrew service in the afternoon, and preached from Gen. xlix. 10. The Jews who attended the service expressed themselves much gratified by what they heard.

United States.

SECESSION FROM THE CHURCH OF ROME.
—On Sunday, November 12, thirty-six families seceded from the Church of Rome, in Rochester, N Y., under the direction of the Rev. Dr. Giustiniani, who has been labouring among the German population of that city about two months and a half.

DELEGATION FROM IRELAND.—The last *New York Observer* announces the arrival at that city of the Rev. Dr. Dill, and the Rev. Mr. Simpson, who have come to obtain funds, in view of the important opening recently made for religious efforts among the Roman Catholics of that land.

Rev. Dr. Dill is General Agent of the Home Mission Scheme of the Presbyterian Church in Ireland, and has been long known as a valiant champion of Protestantism. Mr. Simpson has formerly visited the States, and is favorably known there.

At a meeting of the Presbyterian Ministers held on the 27th ultimo, resolutions were passed expressive of sympathy, and

cordially recommending them and their object to the attention of the Presbyterian churches in this country.

Texas.

The Mexican mind is becoming gradually enlightened, and there appears to be an increasing desire that their children should have an English education. My day-school is opened every morning, by reading a chapter of the Bible, and prayer; and the Mexican children appear to be delighted to read the small books I lend them at the close of the week. We have here at present, a converted Catholic monk, sent here by the Evangelical Society in New York. He is an excellent man, has opened a school for poor Mexican children, and, in a short time, will commence preaching to the people in their own language, he being a native Spaniard. He seems to be especially raised up for the work in this place. He is an intelligent man, of ardent piety, prudent in all his operations, and winning his way to the minds of the Mexican population. The Catholic bishop has recently been here, devising means to prevent his influence. The priests are afraid to manifest the Catholic spirit towards American Protestants, but have not failed to show the spirit of papacy towards the Spaniard, by warning the Mexicans against him publicly and in private. They have become alarmed for the safety of Catholicism here, and have contracted for the building of a large nunnery and school. I have more than thirty Catholic Mexican children in my day-school, who are becoming acquainted with the Scriptures. I consider this a very important point for operating on Mexico. Many of the families who reside here have relations in different parts of Eastern Mexico, who frequently visit their friends here, and carry back with them tracts, and copies of the New Testament in Spanish. There is a large Mexican population in the neighbourhood of the Rio Grande, and when the Americans establish trading points along that river, there will be increasing facilities for conveying religious books into Mexico. I have sent a large number of tracts with traders, and some copies of the Bible. Our population, during the last year, has rapidly increased, both Mexican and American. Our present population is between four and five thousand from five hundred to one thousand Americans; the remainder Mexicans, Germans, and French, and there is a prospect of a continued increase. The Mexican Catholics are not so prejudiced against Protestantism as those of European nations. They are more docile, have a favourable opinion of Americans, and are anxious their children should have an English education.—*Missionary Chronicle.*