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IS THE UNANIMOUS CONSENT OF THE FATHERS THE RULE OF FAITH TO THE CHURCH?

BY THE REV. WILLIAM TAYLOR, A. M., MONTREAL.

To this question, the Tractarian party has replied in the affirmative, and contended long and earnestly in support of their favourite tenet. In this they have but followed the example of the Church of Rome; who, long before Tractarians were heard of, had decreed, through the Council of Trent, the heaviest penalties against all who should dare to interpret Scripture, "contra unanimem consensusum Patrum." Permit me to present a few thoughts on this "rule of faith."

And, *first*, it is an arbitrary one. Its abettors can produce no authority for it, from Scripture or reason. The Word of God never directs us to go to the "early Fathers," nor to any thing beyond itself, for the rule of faith. Reason plainly teaches, that if God has given us an infallible rule, in his holy word, we should not associate with it the opinions, or speculations, of uninspired and fallible men. This dogma, therefore, rests on the mere affirmation of those who espouse it; it is an arbitrary, unsupported assumption.

Why are the writings of the *early Fathers* of the Church alone received, and the writings of all other Christian

divines excluded? We not only require some strong reason to convince us that we ought to go out of the Scriptures at all, and seek the rule of faith in the writings of Christian authors; but an equally strong reason to prove that we must have recourse only to the writings of persons who lived within a certain period. We require not only sufficient reason to show, that we are to go beyond the limits of the written word; but sufficient reason to show that we should not go farther than a certain point; that we should absolutely stop at the writings of the Fathers of the third or the fourth century. Some tell us that, by "the Fathers," they understand the Christian writers of the *two* first centuries; others include the *three* first centuries; others go so far as the *fourth*; others still farther, while others at various intermediate dates. But no one pretends to assign any reason, other than his own opinion, for halting at the precise period which he is pleased to prefer. If we ask one, why he embraces the fathers of the two first centuries only, in his rule of faith, and refuses to comprehend those of the *third*; or if we ask another, why he does not stop at the

second; or why he does not go so far as the fourth; or if we interrogate, in the same way, the advocates of the various epochs that have been chosen, we can get no other reply, than that so their judgment leads them to determine. There is no previously acknowledged, guiding principle, to regulate their conclusions. And this, we maintain, is to determine the matter arbitrarily,—not according to the principles of sound reason, or sound religion, but according to fancy. Yet, while this is manifestly a matter of opinion, even with Tractarians themselves, they do not scruple to unchurch all who do not adopt their views precisely.

All the branches of knowledge with which we are acquainted, have some fixed and determinable basis on which they rest. And are we to suppose that religion, which is the highest branch, has no certain foundation, but a foundation which may be greater or less, according to the fancy of different ecclesiastical writers? Would not this be to trifle on a matter on which trifling is most out of place? How much more rational, consistent, honourable to God, and likely to be profitable to man, is the doctrine of the Reformation, that the rule of faith is to be found only, and always, in the word of God itself? Agreeably to this rule, we reject all merely human writings whatever, whether confessions, decrees of Councils, traditions, or the works of learned and pious men, either of this, or of any preceding age. We will have neither the Fathers of the 4th century, nor of the 3d, nor of the 2d, nor of the 1st,—we will not even have the writings of men who were contemporary with the Apostles themselves, nor of men who lived before them,—we reject the writings of all authors, sacred or profane, Jewish or Christian,—we utterly refuse to receive any thing as the rule of faith, except only the writings of those holy men, who

wrote and “spake as they were moved by the Holy Ghost.” And if we are asked to give a reason for so doing, we reply at once, *they were inspired*, and deliver to us only the mind of God, while all others give us their own mind.

2. We charge this rule with being vague, indefinite, and uncertain. If it is desirable to possess certainty, tried certainty on any subject whatever, that subject, above all others, must be *religion*, from which we derive our hope of access into God’s favour, and of everlasting felicity. It is supremely desirable, it is absolutely necessary, to have certainty here, that our hopes may rest on some stable basis, which the winds and the waves shall not be able to overthrow. And here the Gospel of Jesus Christ commends itself to the understanding and the heart, for it presents to us a foundation for our hope which nothing can shake, much less destroy, even the “sure word” and promise of the everlasting Jehovah, “Behold I lay in Zion for a foundation a stone, a tried corner-stone, elect, precious; he that believeth shall not make waste.” But contrast with this the uncertainty of the foundation on which Tractarians and Romanists would have us to place our faith, *the unanimous consent of the Fathers*: tradition blended with Scripture. There is, first of all, an uncertainty respecting the extent or duration of the supposed era of the Fathers, some confining it to the two first centuries, as has been already remarked, and others prolonging it to the 3d, 4th, 5th, &c. There is a second uncertainty, respecting the precise period in which many of the Fathers lived; which renders it impossible to determine satisfactorily to what century they belonged; one, for example, is placed, by some judges, in the first century, whom others place in the second; or another is assigned to the fourth, who is brought so far down by other writers,

as to be out of the *age of truth* entirely, and therefore unworthy to have his name in the honourable catalogue. This brings to view a multitude of historical and biographical dates and facts, respecting which there is no certainty, but hopeless confusion, and endless disputes.—There are some, of whom it is not certain whether they wrote any thing at all; there are others whose writings are wholly lost; others of whose writings only some small fragments remain, preserved in quotations made from them by other writers; and it is uncertain whether they quoted them correctly. Many of the writings ascribed to the Fathers are proved to be spurious, and others of which it is suspected that they ought to be put in the same category. Another uncertainty exists, respecting the authenticity of what are called, the genuine writings of the Fathers; many contending that some passages have been corrupted, by changes in the words, or by interpolations. There is another uncertainty respecting the correct translation of them; and the correct interpretation of them after they are translated. In fine, although Romanists and Tractarians speak about “the unanimous consent of the Fathers,” yet it is well known that there is nothing from which those “venerable” men are farther removed than unanimity. Peace may be expected sometimes amongst the winds and the waves, but not unanimity amongst the early Fathers. Consequently when one opposes and condemns another, a difficulty arises upon the question, whose opinion shall we follow? The whole matter is beset with difficulties and uncertainties. In investigating it, we are constantly meeting with obscurities: even the ablest scholars meet with cases in which they must be satisfied with conjecture; with gaps and breaks in history which they must fill up as they best may, from the meagre, con-

fused, and contradictory materials of by-gone ages. I venture to affirm that not one Romanist or Tractarian can tell, with certainty, who the Fathers were, or what are their writings, or what are their opinions individually respecting the disputed points of Christian faith and practice. And yet he will require us to accept of the writings of these Fathers as the rule of our faith, and even attempt to cast us out of the body of Christ if we refuse to do so! But shall we forsake “the word”—the pure “word of prophecy,” in which we have a rule of faith so lucid, and stable, and satisfactory, and embrace in its stead, or along with it, (for both come to the same thing,) the crudities, perplexities, contradictions, and endless disputes, of those whom the superstition of a later age has dignified with the pompous title of “The Fathers?” Shall we leave the quiet and secure haven, in which our faith and hope are now anchored, and commit ourselves to the dark and stormy sea of tradition, where we can have neither chart nor sounding, nor star nor compass, but must be driven at the mercy of winds that never cease? No! we reply; we will “keep the Word of God, and the testimony of Jesus.” We will declare, in the words of a distinguished writer, “the Bible, the Bible is the religion of Protestants!” Here we have, not idle speculations, and doubtful conjectures, to feed our souls, but *truth*, blessed, certain, indestructible truth, on which we rest our hopes for eternity, and feel that, weighty as these hopes confessedly are, the foundation on which they are laid is able to sustain them. “Heaven and earth shall pass away, but this word shall not pass away.”

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The right way of interpreting Scripture, is, to take it as we find it, without any attempt to force it into any particular system.—*R. Cecil.*

THE JESUITS.

HISTORICAL NOTICES.

[A friend has suggested the desirableness of re-printing in the *Colonial Protestant* the celebrated "Provincial Letters" of PASCAL, in order that the true character of Jesuitism, as delineated by a Roman Catholic, may be placed before our readers. On re-examining that work we have come to the conclusion that it will be preferable to prepare from it a series of articles, illustrating the reasonings and morals of the Jesuits. They will be commenced in the next number. The "Historical Notices" which follow, will form a suitable introduction.—EDITORS.]

The Order of the Jesuits was founded by Ignatius Loyola, and received the Papal sanction in 1540. The progress of the Reformation had diffused general alarm among the adherents of the papacy, who justly apprehended the most disastrous consequences from the continued success of the new opinions, but were constantly foiled in encountering them. Popery was every where losing ground, and its friends were bewildered with dismay, when Loyola conceived the plan of Jesuitical order, and succeeded, though not without some difficulty, in obtaining its establishment.

"The sixteenth century," a good writer observes, "saw Luther and Loyola arise almost at the same moment; the one in the north, the other in the south of Europe; the latter, a Spaniard, appeared to be a natural product of the soil and spirit of the country where he was reared. A century earlier, he would probably have only founded an order, like so many others, a fraternity of worshippers of the Virgin, to whom his devotion was particularly addressed: the religious innovations, however, which then threatened the existence of the Romish church, gave to the

enthusiasm of the pious and warlike Ignatius another direction. He conceived the idea of a sort of spiritual crusade against heresy. His scheme was eagerly adopted at Rome, after some hesitation; and the design was seriously formed of converting the new society into a formidable phalanx which might be employed against the boldest champions of the Reformation.

"To the reaction, therefore, excited by that event, may be ascribed the origin of the society of Jesus. It will probably be satisfactory to read the words of Damianus, one of the first historians of the order, who thus expresses himself in his *Synopsis Historiæ Soc. Jesu*, printed in 1640:—

"In the same year, 1521, Luther, with consummate wickedness, openly declared war against the church:—wounded in the fortress of Pampeluna, renovated and strengthened by his accident, Ignatius raised the standard in defence of religion.

"Luther attacks the chair of St. Peter with abuse and blasphemy:—Ignatius is miraculously cured by St. Peter, in order to become his defender.

"Luther, tempted by rage, ambition, and lust, abandons the religious life:—Ignatius, eagerly obeying the call of God, quits the profane for the religious life.

"Luther, with the guilt of sacrilege, contracts an incestuous marriage with a virgin of the Lord:—Ignatius binds himself in the vow of perpetual continence.

"Luther despises all authority of superiors:—the first precepts of Ignatius, full of Christian humility, are to submit and obey.

"Luther, like a madman, declares against the apostolic see:—Ignatius everywhere undertakes its defence.

"Luther withdraws from it as many as he can:—as many as he can, Ignatius reconciles, and restores to it.

“ All the devices and efforts of Luther are directed against it:—Ignatius consecrates to it, by a special vow, all his own labours, and all those of his companions.

“ Luther has stripped the sacred rites of the church of all their venerable solemnity:—Ignatius studies to procure them reverence.

“ The sacrifice of the mass, the eucharist, the virgin mother of God, the guardian angels, and the indulgences of popes, which Luther attacks with so much fury, are the objects which Ignatius and his companions exert themselves continually to celebrate, by new inventions and indefatigable industry.

“ To Luther, that disgrace of Germany, that Epicurean swine, that curse of Europe, that monster destructive to the whole earth, hateful to God and man, &c., God by his eternal decree has opposed Ignatius.

“ In truth, the new society acquitted itself faithfully in the new service to which it was destined from its origin.

“ A great number of Catholic associations and fraternities, to which the general movement of the human mind gave rise at that period, appeared and eclipsed one another without glory—like those meteors which shine for a short time in the atmosphere, and leave no trace behind them.

“ The Society of Jesus, however, rose above the horizon, like an awful comet, which scatters terror among the nations. While it was scarcely yet established, it rendered important service to the Holy See, during the sitting of the Council of Trent, and powerfully influenced the decrees of that Assembly. The ancient orders, especially the mendicant, conceived great envy against those new-comers, who set out with so much celebrity, and attracted all consideration, and all favours. This emulation redoubled the activity of all such as were not Jesuits, and in particular of the Dominicans, who wielded in a

more terrible manner than ever the sword of the Inquisition intrusted to their hands. The Jesuits, however, outstripped all their rivals, acquired the unlimited favour of the Pontiffs, and an immense power through the whole Catholic world. To them and to the Popes missions were the same as colonies to political governments, a source of wealth and power.”*

Loyola died in 1556. Lainez and Aquaviva, the two next generals of the order, applied their powerful minds to the completion of its plan and organization, and eventually produced as finished a specimen of ingeniously devised subtlety as the world ever saw. The defence and advancement of the Romish faith are the ostensible objects aimed at by the Jesuits. In addition to the vows of poverty, chastity, and obedience, they take a fourth, by which they place themselves at the Pope's disposal, engaging to go wherever he may send them, at any risk or expense, and at a moment's warning. But in return for this they enjoy the most extraordinary privileges. They are exempted from the obligation to discharge those duties which occupy so much of the time and attention of the other monastic orders. “ They appear in no processions; they practise no rigorous austerities; they do not consume one-half of their time in the repetition of tedious offices. But they are required to attend to all the transactions of the world, on account of the influence which these may have upon religion; they are directed to study the dispositions of persons in high rank, and to cultivate their friendship; and by the very constitution as well as genius of the order, a spirit of action and intrigue is infused into all its members.”† Nor

* Villers's “ Essay on the Spirit and Influence of the Reformation of Luther,” translated by Mill, p. 374.

† Encyclopedia Britannica, art. *Jesuits*—an ably written paper.

is this all. Whatever exemptions or privileges have been bestowed in successive ages upon other orders, are enjoyed in full by the followers of Loyola. They are also released from ecclesiastical jurisdiction, and may pursue their plans without the slightest fear of interference from any bishop, archbishop, or other functionary, however exalted. Their form of government, too, is admirably adapted to secure the ends they have in view. The general of the order is absolute master and lord; his will is law; his commands are obeyed without hesitation or repining; and by the complete organization of the order, and the compact arrangement of its members, the general is perfectly acquainted with the whole, and is able to assign to every individual the employment which he judges best suited to his talents. In short, an order so constituted combines in itself, in the present state of human nature, the elements of all evil, and must expose the community in which its existence is allowed to imminent hazard. Such power, combined with the immunities and wealth possessed by the order, and wielded by men of commanding genius and profound subtlety, could only be intrusted with safety to the purest minds. Even innocence itself would be in danger of falling under the influence of temptations so mighty and so complicated.

The history of the Jesuits reveals scenes of knavery, vice, and treason unparalleled in the annals of any country under heaven. Their entire policy is based on the assumption, that the end sanctifies the means, and thus the most atrocious villainies are excused and even applauded. It is not to be denied that they have rendered good service to the cause of literature, and that, in their missions to the east, they have exhibited the most heroic zeal and perseverance. On the other hand, it must not be forgotten that all their efforts have

been employed in upholding the grossest errors and superstitions of Romanism, and have been unscrupulously characterized by craft, treachery, or violence, separately or conjointly, as circumstances might seem to dictate. Nothing can exceed the iniquity of the system of morals advocated by some of their best writers, and so happily exposed in the inimitable pages of Pascal. Without going into further detail in this place, (ample information will be given from the "Provincial Letters,") it may suffice to assert, that it can be scarcely compatible with a due regard to the peace and safety of any country to tolerate a society which allows the commission of vice, under the pretence of a good intention in the act; permits promises to be broken and oaths to be cancelled, when the party promising or swearing has mentally reserved a different purpose from that which his words express; authorizes all kinds of crime, whenever it is pleaded that some good will probably arise therefrom; enjoins the temporary concealment of principles and character in order to accomplish its nefarious designs; declares assassination or murder to be venial, and even meritorious in certain cases, and acts upon the principle, (witness the history of Henry IV. of France;) and at the same time connives at idolatry, persecutes fellow-missionaries of the same communion, when their efforts clash with its own, and pursues heretics to the death. No one can wonder that the governments of Europe were successively compelled to rid themselves of these mischievous intruders, whose intrigues (often carried on under the veil of sacramental confession) were found to compromise the safety of kingdoms.*

* See "A History of the Jesuits; to which is prefixed, a reply to Mr. Dallas's defence of that order." Two volumes, 8vo. London, 1816.

The Jesuits were expelled from England in 1604; from Venice in 1606. On their expulsion from Portugal, in 1759, the king (Joseph Emanuel) published a manifesto, alleging the misdemeanours and crimes for which they were deservedly banished. In 1764, they were driven out of France; three years after, even popish Spain expelled them; and in 1775, the then reigning Pontiff, Clement XIV., abolished the society, after a long and careful inquiry, in which it was proved by incontestible evidence, that Jesuitism was destructive of good order and morals; that scandalous and impious opinions had been propagated by its advocates, and dangerous practices engaged in; and that therefore the existence of the society was no longer to be tolerated. Pope Pius VII. revived the order in 1814. In the latter part of that year, "two Protestant diplomatists were conversing with the prime minister of a Roman Catholic country, himself a Roman Catholic, when this distinguished individual asked one of them, then on his way to take part in the approaching congress, what was likely to be done there respecting the Jesuits? 'The Jesuits?' replied the Protestant, evidently as much astonished as if he had been asked the question respecting the priests of the Dalai Lama. 'The Jesuits?' 'Ay, the Jesuits,' replied the Romanist, who, during a long official life, had closely watched their manœuvres when they were supposed to be extinct: 'I give you full assurance, that if due measures of precaution are not taken at Vienna respecting them, within twenty years they will convulse Europe.' Within sixteen years after the utterance of this prediction, (to say nothing of what they had done in Ireland, Canada, Newfoundland,) they had by their evil counsels convulsed France, driven Charles X. from the throne, and dismembered the king-

dom of the Netherlands; and almost within the given period sown in Prussia the seeds of a rebellion, which is intended to bring on a general war for the recovery of papal ascendancy.*

Since the above passage was written, Jesuitical intrigue has been busily and successfully employed in Europe. Under its influence, persecution has been revived in France; and Protestant missions in the Pacific have felt the effects. The late civil war in Switzerland, was mainly owing to the mischievous intermeddling of the Jesuits with political affairs. Their opposition to biblical enterprise in Belgium, for several years past, has displayed to the world some of the most hateful features of Popery. It is well known that they are, at the present time, extremely active in England.

There is reason to believe, that many members of this dangerous order will seek refuge in the western hemisphere from the storm of indignation which is gathering against it in various parts of Europe; and that by this means, the society will gain a large accession of strength. The injurious effects of the untiring zeal of Jesuitism against all that is Protestant, have been long felt, both in the United States and in Canada. An exposure of its principles, maxims and aims will be, therefore, regarded as eminently seasonable at the present juncture. Protestants, as well as Roman Catholics, should be put on their guard.

REFORMATION.—Most churches think they need more revenues, more honour, more freedom from opposition, more submission of all men unto them; but they almost abhor the thoughts that they stand in need of any reformation.—*Dr. Owen.*

* Quarterly Review, No. 125, p. 88.

The Martyrs of the Reformation.

INTRODUCTORY SKETCH.

Christianity was soon corrupted. Unchristian men became members of the church, and sought to shape the system according to their own propensities and habits. Its simplicity offended their pride; its holiness was opposed to their love of sin. They could not practise it as it was, and yet, for various reasons, they chose to attach themselves to its interests. Some means must be adopted to make it palatable,—nor was it difficult for perverted ingenuity to suggest alterations and improvements which might bring Christianity down to the level of a depraved taste, and render it attractive to the carnally-minded. There were not a few sincere friends of the cause who fell into the snare, imagining that whatever tended to allure men to the profession of piety was allowable and good. The undue importance ascribed to outward forms greatly increased the danger. Spiritual benefits were supposed to be connected with the observance of certain ceremonies, or the assumption of peculiar modes of life, irrespective of the state of the mind. Baptism washed away sin. Fasting was meritorious. Martyrdom opened the gates of heaven. Celibacy was sanctity. Repentance towards God, and a life of faith in Christ were of little account.

The defection soon became general. Yet there were not wanting noble-minded protesters, who saw the peril, and warned their brethren. A succession of Reformers may be traced through the darkest ages, testifying for the truth, and often "resisting unto blood."

It is not our design to speak of the earlier witnesses, of whom, in fact, but little is known, and that little from the pens of their adversaries. Novatian, in the third century, was one of the first Reformers, though in our ecclesiastical histories he is generally

styled a schismatic. Laxness of discipline in the church excited his indignation, and perhaps drove him into the opposite extreme; but his views were on the whole correct, and his motives unquestionably pure: the honourable designation of "Cathari" or "Puritans" was given to his followers. In the next century, Jovinian and Vigilantius protested boldly against the corruptions of the age, on which account they were mercilessly lashed by Jerome, the great apologist for monkish folly. Jovinian suffered, in addition, the infliction of severe bodily scourging, and was then banished to a desolate island. Vigilantius withdrew to the neighbourhood of the Cottian Alps, where he laboured for many years, diffusing pure Christianity, and where there is good ground for believing, his successors laboured, century after century, till the times of the Waldenses.*

We trace the true church, through the dark ages, by her blood: opposition to prevailing errors and superstitions never failed to bring down on the head of the opposing party the fearful curse of the hierarchy, and to involve peril of life. The names of the sufferers are seldom recorded. Historians are content to speak of them in general terms, and to state, with cool brevity, that "innumerable multitudes" were burnt, or otherwise put to death. Now and then only, an individual, whose sentiments and success attracted particular attention, is mentioned. Thus we learn, that in 1124, Peter de Bruys was put to death, at St. Gilles, in Languedoc; that in 1148, Henry of Lausanne was consigned to a dungeon, where he soon afterwards died; and that Arnold of Brescia, was burnt at Rome, in 1155. These worthies belonged to the "noble army of martyrs." Our in-

* Prebendary Gilly's volume, entitled, "Vigilantius and his Times," is an excellent contribution to Ecclesiastical History.

formation respecting them is scanty, and mostly derived from the testimony of their enemies, but enough is known to justify us in asserting that they belonged to the genuine apostolic succession, inasmuch as they loved the truth, practised holiness, and "suffered the loss of all things" for Christ.

The thirteenth century was an age of great activity. The friends of the gospel laboured with extraordinary zeal, and were abundantly rewarded.

In the south of France, in Italy, and in many parts of Germany, Christian communities existed in great numbers, exerting a beneficial influence all around them. Their members were honest, industrious, upright, contributing largely to the prosperity of the neighbourhoods in which they lived; their instructive teaching and blameless lives attracted disciples; very many forsook the profitless ceremonies of Rome, and the dissidents were in some places more numerous than the adherents of the established system. We need not wonder at the results. Papal indignation was roused. Crusades against the heretics were proclaimed, and those who enlisted for this unholy warfare received the same indulgences as if they had gone to the Holy Land. During the first thirty years of the thirteenth century, Antichrist was busily engaged in ceaseless endeavors to "wear out the saints of the Lord." Horrible barbarities were perpetrated by the crusading forces in Southern France. Towns were sacked, and the inhabitants indiscriminately massacred; hundreds perished in the flames rather than deny the faith; and in the Province of Languedoc the number of prisoners was so great, that all the places of confinement were filled, the erection of additional buildings being prevented by the consideration of the enormous sums that would be required for the purpose.

During this time the Inquisition was established, and in active operation.

John Wiclif died in 1384. — Strange to say, he died in his bed. Protected by the powerful, he fearlessly uttered his denunciations against the abominable and grievous exactions of Rome, and the soul-destructive heresies propagated by the mendicant orders, careless alike of human applause or censure. His translation of the Scriptures was the best gift he could bestow on his country. It was sowing "good seed," which sprung up and produced a glorious harvest.

But though Wiclif died in his bed, a very different end awaited many of his disciples. Animated by holy zeal, they traversed the land in every direction, proclaiming the gospel, and exhorting the people to place their sole confidence in Christ. Great success attended their efforts; it was calculated that nearly one-fourth of the inhabitants of England had embraced the sentiments of the Lollards, as they were called, or favoured them. The influence of the priesthood was rapidly declining, and they knew of only one method by which it might be restored. Unable to meet the Reformers in the field of fair argument, they determined to call in the aid of the civil power in order to crush them. The Statute-book of England was disgraced, in 1400, by the publication of the act *De hæretico comburendo*, consigning alleged heretics to the flames. It was not intended to be a dead letter. William Sawtree, parish priest of St. Osyth's, London, was the first victim: he was burnt alive, in 1401; the principal article of accusation being that "he would not worship the cross on which Christ suffered, but only Christ that suffered upon the cross." John Badby, and many more, were put to death in the same manner: William Thorpe died in prison: great numbers suffered various minor punishments; but the most illustrious martyr of that period

was Lord Cobham, who was cruelly roasted over a slow fire in the year 1417. When sentence was pronounced on that great and good man, he exclaimed, "Though ye judge my body, which is but a wretched thing, yet I am certain and sure ye can do no harm to my soul, any more than Satan did to the soul of Job. He that created it, will, of his infinite mercy, and according to his promise, save it. Of this I have no manner of doubt; and as concerning the articles of my belief, by the grace of my eternal God I will stand to them, even to the very death." Turning to the people, he said with a loud voice, "Good Christian people, for God's love be well aware of these men, else they will beguile you, and lead you blindfold into hell with themselves." Then, kneeling down, he prayed thus:—"Lord God eternal, I beseech thee, of thy great mercy's sake, to forgive my persecutors, if it be thy blessed will." With such sentiments and feelings he passed into glory.

The writings of Wiclif were circulated on the Continent of Europe, where they were perused with eager delight. Among those who were led to embrace the truth by their means, was the celebrated John Huss. Inveigled to the Council of Constance by the promise of security, which the prelates persuaded the Emperor to violate, because oaths and promises given to heretics may be lawfully broken, (that is still the doctrine of the Church of Rome!) he sealed the truth with his blood, July 7, 1415. On the 20th of May, in the following year, his friend Jerome of Prague followed him, being condemned at the same infamous tribunal. "Bring thy torch hither," he said to the executioner, who was about to set fire to the wood behind his back: "perform thy office before my face. Had I feared death, I might have avoided it." As the wood began to blaze, he commenced sing-

ing a hymn. The fire did its office. He finished the hymn in heaven.

From that time till the commencement of the Reformation, those who loved the truth testified, struggled, and endured, hoping for better days, yet generally "in heaviness through manifold temptations" and adversities. If they did not literally "wander about in sheepskins and goatskins," their condition was entirely analogous to that of the ancient worthies. In England, especially, they were hunted down with relentless barbarity. The Episcopal registers, still extant, furnish ample evidence of the persevering energies of the persecutors. In the Lollards' Tower, which forms part of the archiepiscopal palace at Lambeth, may be seen at the present day the rings to which their chains were fastened, and on its walls are now to be read the names of many of the sufferers, written by themselves. It is truly a consecrated spot, for it was hallowed by the prayers and praises of the witnesses for Christ.

There arose some in the Church of Rome itself, who clearly discerned its corruptions, and urged a thorough reformation. But that word was hateful, whether uttered by friend or foe. Its enunciation was sure to bring ruin. Of this, there are several striking instances on record. Thomas Conecte, a zealous preacher against dissipation and luxury, was borne with as long as his invectives were confined to the fashionable follies of the times: but when he taught the necessity of reform in the church, he overstepped the limits prescribed by ecclesiastical despots, and died in the fire, A. D. 1432. Thomas Rhedon, a Carmelite monk, went to Rome, expecting to breathe there an atmosphere of purity, but found himself in the very region of moral pestilence: he told his mind, and was added to the list of martyrs, in the year 1436. Jerome Savonarola preached at Florence the doctrine of justification by

faith in the blood of Christ, and pleaded for reform, political as well as religious. He was burned alive in 1499.

Here we must close. The memorials of the "Martyrs of the Reformation" will be commenced in our next.

Christian Stewardship.

A little heathen child was inquired of by her teacher, if there was anything which she could call her own. She hesitated a moment, and looking up, very humbly replied, "I think there is." "What is it?" asked the teacher. "I think," said she, "that my sins are my own."

Yes, we may claim our sins—they are our own; but everything else belongs to God. We are stewards; and a steward is one who is employed to manage the concerns of another—his household, money, or estate. We are God's stewards. God has intrusted to each one of us a charge of greater or less importance. To some he has intrusted five talents, to others two, and to others one. The talents are physical strength, property, intellect, learning, influence—all the means in our possession for doing good and glorifying God. We can lay claim to nothing as strictly our own. Even the angel Gabriel cannot claim the smallest particle of dust as strictly his own. The rightful owner of all things, great and small, is God.

To be faithful stewards, then, we must *fully occupy* for God all the talents in our possession. A surrender, however, of all to God—of time, strength, mind, and property, does not imply a neglect of our own real wants. A proper care of ourselves and families enters into God's arrangement. This is not only allowed, it is required of us; and if done properly and with a right spirit, it is a service acceptable to God. This is understood, then, when we say, that

all our talents must be occupied for God. With this understanding there must be no reserve. Reserve is robbery. No less than all the heart and all our powers can be required of us—no less can be required of angels.

It is our reasonable service. We require the same of the agents we employ. Suppose a steward, agent, or clerk, in the management of your money, your estate, or your goods, devotes only a part to your benefit and uses the rest for himself, how long would you retain him in your employment? Let us beware, then, that we rob not God. Let us be faithful in his business, and *fully occupy* for him the talents intrusted to us. God has an indisputable right to everything in our possession; to all our strength, all our influence, every moment of our time, and demands that everything be held loosely by us, in perfect obedience to him. For us or for angels to deny this right, would be downright rebellion. For God to require anything less, would be admitting a principle that would demolish his throne.

No less engagedness certainly can be required of God's stewards, than *worldly men exhibit in the pursuit of wealth and honour*. Let us, then, look at their conduct, and learn a lesson. They are intent upon their object. They rise early and sit up late. Constant toil and vigorous exertion fill up the day, and on their beds at night they meditate plans for the morrow. Their hearts are set on their object, and entirely engrossed in it. They show a determination to attain it, if it be within the compass of human means. Enter a Merchants' Exchange, and see with what fixed application they study the best plans of conducting their business. They keep their eyes and ears open, and their thoughts active. Such, too, must be the wakefulness of an agent, or they will not employ him. Notice

also the physician who aspires to eminence. He tries the utmost of his skill. Look in, too, upon the ambitious attorney. He applies his mind closely to his cause that he may manage it in the best possible way.

Now, I ask, shall not the same intense and active state of mind be required of us, as God's agents or stewards? Can we be faithful stewards, and not contrive, study, and devise the best ways of using the talents that God has intrusted to us, so that they may turn to the greatest account in his service? Is not the glory of God and the eternal salvation of our ruined race, an object *worthy* of as much engagedness, as much engrossment of soul and determination of purpose, as a little property which must soon be wrapped in flames, or the flickering breath of empty fame? Be assured, we cannot satisfy our Maker by offering a sluggish service, or by putting forth a little effort, and pretending that it is the extent of our ability. We have shown what we are capable of doing, by our engagedness in seeking wealth and honor. God has seen, angels have seen, and we ourselves know, that our ability is not small, when brought fully into exercise. It is now too late to indulge the thought of deceiving either our Maker or our fellow-men on this point. We can lay claim to the character of faithful stewards, only as we *embark all our powers* in serving God, as worldly men do in seeking riches, or a name.

Then, too, to be faithful, we must be as *enterprising* in the work that God has given us to do, as worldly men are in their affairs. By *enterprising*, I mean bold, adventurous, resolute to undertake. Worldly men exhibit enterprise in their readiness to engage in large projects—in digging canals, in laying railroads, and in sending their ships around the globe. No port seems too distant, no

depth too deep, no height too high, no difficulty too great, and no obstacle too formidable. They scarcely shrink from any business on account of its magnitude, its arduousness, or its hazard. A man is no longer famous for circumnavigating the globe. To sail round the world is a common trading voyage, and ships now visit almost every port of the whole earth. A business is no longer called great, where merely thousands of dollars are adventured: but in great undertakings, money is counted by millions. Such is the spirit of enterprise in worldly matters.

Now, I ask, are we not capable of as much enterprise in using the means ordained by Christ for rescuing souls from eternal burnings, and raising them to a seat at his right hand? Had the same enterprise been required of men in some former century, they might have pleaded incapacity. But it is too late now to plead incapacity. Unless we choose to keep back from God a very important talent, we must put forth this enterprise to its full extent in the great work of the world's conversion.

Such enterprise is needed. If the latter day glory is to take place through human instrumentality, can it be expected without some mighty movement on the part of the church? Can a work of such inconceivable magnitude be effected, till every re-deemed sinner shall lay himself out in the enterprise, as worldly men do in their projects? If the promises of God are to be fulfilled through the efforts of men, what hope can there be of the glorious day, till men are resolute to undertake great things—not for themselves merely, but for God, their Maker and Redeemer.

Is it not a fact that will strike us dumb in the judgment, that it is the love of money, and not zeal for God, that digs canals, lays railroads, runs steamboats and packets, and, in short,

is the main spring of every great undertaking? The love of money has explored the land and the seas, traced rivers in all their windings, found an entrance to almost every port, Christian or heathen, studied the character of almost every people, ascertained the products of every clime and the treasures of the deep, stationed agents in all the principal places, and in not a few ports, a hemisphere distant, erected shops, factories, and even sumptuous palaces.

Men exhibit no such enterprise in serving God. How many ships sail the ocean to carry the Gospel of Christ? And in ports where one magnificent Exchange after another is reared, stretching out its capacious arms, and towering towards heaven, how difficult it is to sustain a few humble boarding-houses for wandering seamen. Worldly enterprise is bold and active, and presses onward with railroad speed. Shall, then, Christian enterprise be dull and sluggish, deal in cents and mills, and move along at a very slow pace? The thought is too humiliating to be endured.

Suppose angels to be placed in our stead, would they, think you, be outdone by the seekers of wealth in deeds of enterprise? No: their cars would be the first in motion, and their ships the first on the wing. They would be the first to announce new islands, and the first to project improvements, and *for what?* that the Gospel might have free course and be glorified. Enterprise and action would then be exhibited, worthy of our gaze and admiration. "O! if the ransom of those who fell from heaven like stars to eternal night, could only be paid, and the inquiry of the Lord were heard among the unfallen, 'Whom shall we send, and who will go for us?' hold they back? No: they fly like lightning to every province of hell; the echo of salvation rolls in the outskirts as in the centre; a light

shines in the darkest dungeon; the heaviest chains are knocked off, and they rest not till all is done that angels can do, to restore them to their former vacated seats in the realms of the blest."

But if angels would act thus, we too, as the stewards of God, ought to be the first in enterprise. God's work is infinitely more important than wealth or honour. And how shall we, in the judgment, be found faithful, if the seekers of wealth or the aspirants for renown are suffered to outstrip us on every side.

It is not faithfulness for any one to consume *on himself or his children* more of God's property than he really needs. Suppose you hold in your hand an amount of property. It is not yours, you remember, for you are merely a steward. God requires that it be used to produce the greatest possible good. The greatest possible good, is the promotion of holiness in yourself and in others. Luxury, pride, and vanity can lay no claim. Speculative knowledge, taste, and refinement must receive a due share of attention, but be kept in their place. Our real wants, of course, must be supplied. But what are our real wants—our *wants*, not our *deires*—our *real* wants, not those that are artificial and imaginary?

We really need for ourselves and families what is necessary to preserve life and health; we need a mental cultivation answerable to our profession or employment; need the means of maintaining a neat, sober, and just taste; and we need, too, proper advantages of spiritual improvement. Things of mere habit, fashion, and fancy may be dispensed with. Luxuries may be denied. Many things, which are called conveniences, we do not really need. If provision is to be made for all things that are convenient and pleasant, what room will remain for self-denial? Things deemed com-

fortable and convenient may be multiplied without limit—consume all of God's wealth, and leave the world in ruins. If the world were not in ruins, then it might be proper to seek not only the comforts, but even the elegancies of life.—*Dibble's Thoughts on Missions.*

Illustrations of Scripture.

NO. III.

I. "Upon the land of Edom do I cast my sandal."—Ps. lx. 10.

The action here described is commonly explained by a reference to Ruth iv. 7, where the delivering of a sandal signified that the next of kin, who so delivered it, transferred to the party receiving it a family inheritance, and, with it, a sacred obligation. So Gesenius, Rosenmüller, &c. But as the action in the Psalm is that of a conqueror taking possession of a vanquished territory, it is difficult to see how the historical reference in Ruth explains it. It is to make the same symbolical action denote opposite things; in Ruth, a transference of land; in the Psalm, on the contrary, a taking possession of a country. To be analogous, the language of the Psalmist should denote that he had held Edom, but was about to transfer it to another. Evidently, the Psalm refers to a transaction essentially different from that referred to in Ruth, and illustrates it by a different symbol.

Is the meaning, then, as Hengstenberg represents, that the Psalmist, having said, in the preceding clause, "Moab is my washing-vessel," *i. e.*, a mean vessel in which the feet are washed, here completes the figure, by describing the action of one who has taken off his sandals and cast them to a menial to be taken away, or to be cleaned? Or, rather, does not the passage belong to that numerous class in which the ideas of subjection and humiliation are expressed by the

act of placing the object humbled under foot? If the latter interpretation be preferred, the following sentence, forming part of the inscription on the tablet discovered by Mr. Harris, of Alexandria, near the castle of Ibrim, in Nubia, and translated by Mr. Birch, (see *Lit. Gaz.* of Sept. p. 771,) contains an appropriate illustration. "*Amen-em-ap-t*, royal son of Kesh, (Æthiopia,) says: thy father Amen-ra has ordered thee with all life, power, and endurance: he has conceded to thee the South as well as the North; all lands to be submissive to thy spirits, and every country to be under thy sandals." According to Chevalier Bunsen, this inscription is of a date from between 1397 and 1387, B.C., that is, about 300 years earlier than the Psalm.

II. "The chief baker said unto Joseph, I also was in my dream, and, behold, I had three white baskets on my head. And in the uppermost basket there was of all manner of bake-meats for Pharaoh; and the birds did eat them out of the basket upon my head."—Gen. xl. 16. 17.

The following extract (from *The Camp and Barrack-Room*: Chapman & Hall.) describes a living repetition of the royal baker's dream:—"In India the generality of animals are much tamer than in these countries. Hawks come up to the very doors, sparrows crowd into the verandahs with their little beaks opened as they pant with heat, and jackdaws will snatch the bread out of the hands of children. The cooks, when carrying victuals on their heads, hold the basket in which the messes are placed with one hand, whilst the other is employed in waving a stick above them to keep away the hawks and jackdaws. On one occasion, one of our bobagees forgot his stick; and while proceeding to the barracks, down pounced an enormous hawk, and knocked the dinners of some dozen men to the ground. In the

evenings, flocks of sheep and goats might be seen proceeding through the jungle to the village, one shepherd going in front, whom they followed whichever way he turned, while another shepherd came behind to see that none of the younger ones straggled, and to carry the weaker by turns." The latter part of this extract will remind the reader of that Good Shepherd who, "when he putteth forth his own sheep, goeth before them, and the sheep follow him, for they know his voice," (John x. 4); and of whom it was predicted, "He shall feed his flock like a shepherd: he shall gather the lambs with his arm, and carry them in his bosom," (Isa. xl. 11.)

III. "Our friend Lazarus sleepeth: but I go that I may awake him out of sleep."—John, ix. 11.

Κοιμᾶσθαι, and its correlatives, were often employed by the Greeks, when speaking of death; just as, by euphemism, the softest terms were commonly adopted by them in relation to the invisible and the immortal generally. But our Lord, in calling death *sleep*, spoke of a fact; a grand truth which he was about to substantiate for one, as a specimen and epitome of what he will ultimately realise for all; thus turning the figures of human speech, dictated by hope, into a glorious reality. In the Lapidarian Gallery in the Vatican is this ancient inscription in rugged characters, and slightly mis-spelt: 'Sabini bisomum: se vivo fecit sibi in cemeterio Balbinæ, in crypta nova;' that is, 'The bisomum of Sabinus: he made it for himself during his lifetime, in the cemetery of Balbina, in the new crypt.' A 'circumstance of note,' says Dr. Maitland, 'connected with the phrase "in cemeterio Balbinæ," is the use of the term *cemetery*, derived from the Greek *κοιμητήριον*; and signifying a *sleeping place*.' In this auspicious word, now for the first

time applied to the tomb, there is manifest a sense of hope and immortality, the result of a new religion. A star had risen on the borders of the grave, dispelling the horror of darkness which had hitherto reigned there: the prospect beyond was now cleared up, and so dazzling was the view of an eternal city, 'sculptured in the sky,' that numbers were found eager to rush through the gate of martyrdom, for the hope of entering its starry portals.

'St. Paul speaks of the Christian as one not intended to "sorrow as others who have no hope."* How literally *their* sorrow was described by him, may be judged from the following Pagan inscription, copied from the right-hand wall of the Lapidarian Gallery (we give Dr. Maitland's translation only): "Caius Julius Maximus (aged) two years and five months.

"O relentless Fortune, who delightest in cruel

death,
Why is Maximus so early snatched from me?
He, who lately used to lie beloved on my bosom.
This stone now marks his tomb—behold his mother."

'But the Christian, not content with calling his burial-ground a sleeping-place, pushes the notion of a slumber to its full extent. We find the term in a Latin dress, as DORMITIO ELPIDIS—the sleeping-place, or dormitory, of Elpis. Elsewhere it is said, VICTORINA DORMIT—Victorina sleeps. ZOTICUS HIC AD DORMIENDUM—Zoticus laid here to sleep. Of another we read, GEMELLA DORMIT IN PACE—Gemella sleeps in peace. And lastly, we find the certainty of a resurrection, and other sentiments equally befitting a Christian, expressed in the following (we give the translation only)—"PEACE. This grief will always weigh upon me: may it be granted to me to behold in sleep your revered countenance. My wife, Albana, always chaste and modest, I grieved, deprived of your support, for our Divine Author gave you to me as a sacred [boon]. You,

* 1 Thess. iv. 13.

well-deserving one, having left your [relations], lie in peace—in sleep—you will arise—a temporary rest is granted you. She lived forty-five years, five months, and thirteen days: buried in peace. Plæcus, her husband, made this.”†—*Biblical Review*.

Population of Imperial Rome.

The population of this celebrated city has been variously estimated. Gibbon reckons it at 1,200,000, Burgess at 1,104,000. Some scholars have placed it as high as six and even eight millions, and one has recently given it as low as 562,000. All these computations, however, appear to be incorrect.

The most recent and important authorities on this subject, nearly coincide in their estimates, which are based on the following particulars:—

1. The known topography of the city. From an official topography of the city now extant, which was made in the fifth century, when the population had much diminished, Rome contained 1,790 houses of the upper class, and 46,602 dwellings of the common citizens. Professor Hoeck supposes that each of the former contained, on an average, six persons of rank and sixty slaves; and the latter, which were very lofty and had many stories, thirty freemen and fifteen slaves. Furthermore, the circuit of the city, in the time of Vespasian, by actual measurement, was thirteen and one-fifth Roman miles.

2. Provision made for the populace at the public shows. The theatre of Balbus had accommodation for 11,510 persons. That of Marcellus held 20,000; the Odeum, 10,600; the Stadium of Domitian, 30,088; the theatre of Pompey, 40,000; that of Scæurus, 80,000; the Colosseum, 100,000; and the Circus Maximus, 260,000.

3. The number of poor citizens who received the monthly allowance of corn distributed by the state. Julius Cæsar found the number 320,000; but reduced it to 150,000, by sending 80,000 to distant colonies, and other means. During the reign of Augustus, the corn-receivers amounted to 200,000. All these belonged to the commonalty of Rome, living within the limits of the city. Senators, knights, foreigners, infants, and females were excluded. Slaves were not included in the number—and these lived in vast numbers in Rome. If Athenæus is to be credited, some Romans possessed 10,000 and 20,000. Pliny tells of a freedman, under Augustus, who left 4,116. Indeed, it was considered as a reproach not to keep a considerable number of slaves.—(Cic. in Pis. 27.)

4. Deaths caused by pestilence. In the reign of Nero, 30,000 deaths were caused by one autumn's pestilence.—(Suet. Ner. 39.) Under Vespasian, 10,000 deaths were for many days entered in the public registers.

These particulars, and others of a similar nature, when compared with the statistics of various cities, ancient and modern, furnish the data from which the statements of recent scholars are drawn. From a careful survey of these facts, the Chevalier Bunsen, in his admirable work on the topography of Rome, thinks that the entire population of the city could not have been much less than two millions. With him, the celebrated scholar, Zumpt, entirely concurs. Professor Hoeck, in his learned work on the later Roman Republic and Empire, gives the population of the city, during the reign of Augustus, at 2,265,000; the free population being 1,325,000, and the slaves 940,000.

Such was Rome when the first Christian church was founded, and when the Apostle Paul was imprisoned within its walls.

† Church in the Catacombs, p. 41.

REVIEWS.

General History of the Christian Religion and Church: from the German of Dr. A. NEANDER. By Professor TORREY. Vols. i. and ii. Boston: CROCKER & BREWSTER.

Dr. Neander is a Professor of Theology in the University of Berlin, and for many years he has been the chief ornament of that famous seat of learning, where his lectures on Church History and other subjects are frequented by such numbers of students, that they form large congregations rather than academic classes. It is no uncommon thing to find two hundred or more crowding his lecture-room, whom his genius and world-wide fame attract thither from all countries of Europe, and also from America.

His name (*Néandros*, i.e. *new man*) is worthy of notice; for it commemorates a most happy event in his history, having been assumed by him on his conversion from Judaism to Christianity,—a conversion which consisted not only in a change of creed and party, but also in *newness* of heart and life. There are too many converted Jews in Germany who have not been “renewed in the spirit of their minds,” though they have professed their faith in Jesus as the true Messiah; and these hollow conversions are not to be wondered at when we think what pains the Prussian Government used to take in order to gain such proselytes. But this eminent convert gives good evidence of being a “new creature in Christ Jesus,” though, like nearly all the good men of that country, he is not free from peculiar views and faults, that are to be deprecated by a sober-minded believer, jealous for the truth and the honour of God. He is, however, sound in the faith as it regards the nature and necessity of regeneration, and the ground of a sinner’s acceptance with God; on which subjects he once conversed with the writer in a manner that produced a lasting impression of his evangelical piety as well as of his intellectual greatness. He delights to discourse on Christian

love, and appears to possess this divine feeling in a remarkable degree—so remarkable, indeed, that he may be said to enjoy that pre-eminence among the evangelical theologians of his age and country, which the loving John held among the Apostles.

Dr. Neander is the author of various works, which bear the image and superscription of his great mind; but his fame rests chiefly on his *History of the Christian Religion and Church*. This work is regarded by himself as the labour of his life; and should he live to finish it, as we fervently hope he may, posterity will no doubt own that his life was well spent in the achievement. As yet he has advanced no farther down than the close of the 13th century. In the next volume, which may be expected soon, he promises to reach the Reformation. There are already six octavo volumes published, containing about 1200 pages each, and we may expect three or four more at least.

As a church historian, our author is generally allowed to possess a matchless knowledge of the characters and events to be delineated and recorded, together with wonderful insight and skill in tracing the operation of diversified causes, in bringing about declensions and corruptions, and also reforms in the church. He may justly be styled the *philosopher* of church history. Other writers have chronicled ecclesiastical events with great labour and accuracy, but he has, in addition, pointed out the connection between them, and thus secured for church history the advantages of that philosophic discrimination and analysis, which are generally admired in Schiller’s *Thirty Years War*, and in other popular works on profane history. It has been said that “history is philosophy teaching by examples,” and this holds true even of the dullest and driest chronicle of events in state or church; but in the writings of our author this saying finds one of its best proofs and illustrations. While he is thoroughly

philosophical, he is free from that *finesse* of scepticism which Gibbon has employed against Christianity in his otherwise admirable history of Rome's Decline and Fall. As another characteristic of Neander's great work, we may mention its pre-eminently candid and charitable spirit. He writes not for the purposes of a sect, but for the service of the Christian religion, and hence he generally does justice to individuals and parties, that have always been misrepresented by partisan writers. The unbigoted reader is consequently delighted to find there is still some hope of the salvation of many a man, whom authors, lacking in candour and charity, have not hesitated to consign to perdition for heresy, or some ecclesiastical offence. While the work is thoroughly Protestant, there is not the slightest inclination to detract from the worth of godly and useful men connected with the Romish communion, who knew and embraced the gospel, in spite of that accursed system. There is one standard English work on the same subject, which possesses the same excellencies in a high degree. Dr. Campbell, in his Lectures on Ecclesiastical History, exhibits a philosophic analysis, and a transparency of candour, which deserve to be compared with the kindred attributes of the more learned German.

The desire has been long and widely felt, that this noble performance of German industry should appear in our language. Attempts to translate it were made about fifteen years ago, and the first portions were published in England; but the translator, Mr. Rose, a High-churchman, was not competent for his task. He wanted better knowledge of the author's language and more sympathy with his spirit, and consequently failed adequately to express the meaning of the original, and was constantly tempted to thrust in some notes and comments of his own in contradiction of the text. The translation now under our notice, is executed in a very different style and spirit. Professor Torrey's competence is unquestionable. He has taken very great pains to produce a good version, and he in no way impugns the credit of his author. We can testify from examination that he has diligently striven to make Neander speak

for himself by strictly reproducing his thoughts in English. We think, too, that the translation is a successful one, considering that Neander's style, like his person, is singular and slovenly.

The style of publication is very respectable, and we sincerely wish the translator and the publishers may be suitably encouraged with public support, that they may hasten the preparation of the remaining volumes. The two already sent forth bring the history only down to the beginning of the eighth century.

B. D.

Life of Jeremy Belknap, D. D., the Historian of New Hampshire; with Selections from his Correspondence and other Writings, collected and arranged by his GRAND-DAUGHTER. New York: HARPER & BROTHERS. 16mo. pp. 253.

The life of a clergyman rarely presents much variety of incident. The routine of duty is uniform, and thoroughly occupies the time, carrying him over the same ground from week to week, year after year, and furnishing very little matter for history. Unless he is engaged in some stirring controversy, or takes a prominent part in public religious enterprise, or becomes an acceptable author, he is seldom much known beyond the district in which he labours, and his biography can scarcely be interesting to any but his relatives and friends. It would have been better, in many instances, if the "Memoirs" with which our literature abounds, had been printed for private circulation only; a great number of them would have quietly sunk into oblivion, while truly valuable productions would have obtained a larger share of public notice, and a much more extensive circulation.

There are exceptions, however, as has been often observed, to most rules. We are not indisposed to admit it, in the case before us. The facts of Dr. Belknap's history may be compressed within the compass of a few sentences. He was born, June 4, 1744, and educated at Harvard College. He was a diligent and devoted Christian pastor; first, at Dover, New Hampshire, and afterwards at Boston. He wrote the History of New Hampshire, in three volumes, which is now an established work of reference: and he compiled a valuable

"American Biography." After an active and useful life, consecrated to the advancement of knowledge, freedom and religion, he was suddenly removed to another world, June 20, 1798. Such are the chief facts: yet the minor incidents connected with them are frequently of a very interesting character, and the extracts from Dr. B.'s letters and other documents contain so much sound sense, practical wisdom, and genuine Christian sentiment, that we have perused the volume with great pleasure, and regard it as one of the few really useful and instructive biographies.

We will justify this opinion by two or three brief extracts. The following are from his letters:—

"If we must give implicit faith to the determination of fathers and councils, let us throw away the Bible at once, and adopt the infallible decrees of Trent, Nice, Dort, and Boston, as the pure, uncorrupted Catholic faith. For, allowing the members who composed all these celebrated councils aforesaid to have been honest, guileless, unprejudiced men, there is as much reason to adopt the decrees of one as of the other, however absurd and contradictory. But I think it is time that the Scripture should be regarded as the only infallible form of sound words, and all trimming and temporising and truckling to the humour of a depraved world entirely laid aside by the professors and preachers of a gospel which owes its origin to an independent God."

"Divinity is the knowledge of divine things, not human opinions; therefore, in the pursuit of this noble science, you must take this for your motto, Isa. ii. 22, 'Cease ye from man, whose breath is in his nostrils; for wherein is he to be accounted of?'

"Would you know the virtue of any particular sort of water, it would be more irrational to seek it in the muddy streams, than in the pure original fount: so, if you would know the truth as it is in Jesus, you must not seek it in the writings of uninspired men, but in the oracles of unerring truth. Divinity is not the art of disputing about divine truth, nor of puzzling yourself and others with metaphysical subtleties; but it is the knowledge of God and Christ, and the Gospel. And where is this to be found, but

in the revelation which God has made to the world?"

"A minister must not only know divine truth as a distant speculative notion, but have it in his heart as a living, operative principle. There is a coarse proverb somewhere, that sound may pass through a ram's horn without straightening it, which may be very well applied to many that preach the gospel now-a-days: they only are instruments of conveying sound to the ears of their auditors, and that sound affects themselves no more than if it were of no importance. The Lord keep you and me from being of this unhappy number."

In a Sermon preached before the Convention of the Clergy, at Boston, May 20, 1796, Dr. Belknap observed:—

"There is a monopolising spirit in some politicians, which would exclude clergymen from all attention to matters of state and government; which would prohibit us from bringing political subjects into the pulpit, and even threaten us with the loss of our livings if we move at all in the political sphere. But, my brethren, I consider politics as indirectly connected with morality, and both with religion. If the political character of a people is bad, their morals are equally bad, and their religion is good for nothing. The same man who appears in the character of a politician is also a subject of moral government, and a candidate for immortality. Therefore, if he act right or wrong as a politician, he acts equally right or wrong as a subject of God's moral government; his character as a politician will be brought into the grand review at the last day, and his future state will be determined accordingly. This doctrine, I am sensible, is not agreeable to the practice of some men, who act with a tolerable regard to the principles of morality in their common business; but, when they get into a political body, relax their ideas of morality, and endeavor to carry a point by any means whatever. Against such an idea of politics I think it my duty to protest; for I believe that honesty is the best policy, both in public and private life."

Some of the anecdotes are worth preserving:—

"During the revolution, while poverty pressed heavily on nearly all the inhabitants, a man in Dover had the large buttons on his coat made of sole leather, and came to show them to Dr. Belknap.

"There' said he, pointing to his leather buttons, 'you see I am not proud: I have leather buttons.'

"I see no proof of that,' was the reply; 'I think you are proud of your humility.'

"A rough countryman asked him one day, if he really believed there was such a man as Job. The Doctor took his Bible, and bade him read.

"There was a man in the land of Uz, whose name was Job.'

"You see the Bible says so.'

"So it does,' drawled out the man; 'and I am sure I don't know any thing to the contrary.'

"Neither do I,' said Dr. Belknap, and thus ended the inquiry.

"In a mixed company, hearing a person speak in a very free manner against the Christian religion, he asked, 'Have you found one that is better?' and, the answer being in the negative, added, 'When you do, let me know, and I will join you adopting it.'

The Power of Illustration an Element of Success in Reading and Teaching. By JOHN DOWLING, D.D., Pastor of the Berean Baptist Church, New York. L. COLBY & Co. 18mo. pp. 106.

The substance of this Essay, as we learn from the preface, was first delivered in the form of an Address to a Literary Society, consisting of candidates for the Christian ministry, connected with the New Hampton (N. H.) Theological Institution. It is published at the special request of those who heard it. They did well in presenting that request; and Dr. Dowling, in acceding to it, has rendered good service to the cause of Christ. Preachers and Teachers of all denominations may derive great benefit from the perusal of this volume.

After an appropriate introduction, the author explains "the science of illustration," and specifies the "principal classes of analogies which it employs:" which are—the metaphor and simile,—the parable,—illustrative examples,—

and classical or historical allusions. He then points out "the power of illustration," and gives some brief directions for its cultivation and improvement. We quote the concluding part, both for its intrinsic value, and as a fair specimen of Dr. D.'s lucid and forcible style:—

"Would you acquire, and retain in a high degree, the power of illustration, my young brethren? Then (1.) *cultivate and give free scope to your habits of observation, and your opportunities of inquiry and research. Keep your eyes and your ears constantly open. Study men and things as you will meet them in the common walks of life. Instead of isolating yourselves from the masses, as is too frequently done by men of study and literature, mingle freely with the people, and while you aim to do them good by a holy example, never be ashamed to ask and receive information, from any who are able to give it. However humble their occupation, and however limited their literary attainments, compared with your own, you will often discover a vein of good common sense and a fund of valuable information on common things, possessed by the farmer, the mechanic, or the labourer, which cannot be acquired in the halls of learning or of science, and of which you will find it much to your advantage to avail yourself.*

(2.) *Give attendance to reading. Cultivate a familiar acquaintance, next to the sacred Scriptures, with the history of the Church in every age, and the lives of the holy men who have been its defenders or its ornaments. Study the secular history, too, of every age and of every nation, and the biography of the men who have become famous, either in ancient or modern times, for their power, their learning, their genius, or their eloquence. Explore, if possible, every field from which sources of illustration can be drawn. Let the starry heavens above you and the verdant earth beneath you, with its trees and plants and flowers, the air with its winged inhabitants, the sea with its finny tribes, the land with its beasts and creeping things, all be the subjects of reading, observation, and study, and all contribute their share to the illustration of the momentous themes of the pulpit.*

(3.) *Cultivate your power of perceiving analogies.* Acquire the habit of *pulpit-appropriation*, throughout the whole circle of your reading, observation, and study.—Whether you are reading history, or biography, or travels; science, or eloquence, or poetry, or any other department of literature, —be constantly on the watch for analogies to illustrate the themes of the pulpit. To a mind ever thus on the watch for illustrations of truth or of duty, no intellectual pursuit will be barren of instruction or profit. All his mental acquisitions will be made to pay their tribute to the pulpit; and even the common occurrences of every day life, and the common journals of every day news, will contribute their quota to enrich that treasury of illustration laid up in the storehouse of his memory, to be used as occasion may require; and seldom will a single day be allowed to pass without adding to the stock on hand.

(4.) Finally, I would say, above all, *cultivate a habit of spiritual-mindedness*, and that will turn everything into *pulpit-gold*. Set your affections upon things above. Think much of Christ and of Heaven. Breathe the atmosphere of Gethsemane and of Calvary, and let the eye of faith and of love be habitually fixed on the Saviour who there agonized and died. To borrow the words of another, I would say, ‘Baptize your souls in Baxter’s Saints’ Rest’—to which I would add—and in such works as ‘Flavel’s Fountain of Life,’ or ‘Owen’s Spiritual-mindedness,’ or his ‘Person and Glory of Christ,’ or ‘Ambrose’s Looking to Jesus.’

This habit of meditating upon the tender and subduing themes connected with the work of redeeming grace and love, will prepare the mind to pluck the flowers of spiritual instruction and delight from every field, and will consequently tend pre-eminently to qualify that minister or that teacher, who thus lives ‘quite on the verge of heaven,’ to be a successful spiritual instructor of others.

Let it be your aim, therefore, my young brethren, so to live, and so to labour, as you would if Christ himself, in a form which your bodily eyes might see, were standing by your side, and fixing on you his eyes of tenderness and love, as he did upon that dis-

ciple whom he loved, when leaning on his breast at supper, or when he spoke to him from his cross of agony; or as he did upon Peter who denied him, when that look of mingled tenderness, pity and reproach, caused the too-confident, but now broken-hearted disciple, to ‘go out, and weep bitterly.’

And is it not, in reality, true, that Jesus still lives? that ‘HE liveth and was dead, and is alive for evermore?’* Is it not literally true, ye ministers of Christ, that the eye of that MASTER whom you serve, is every moment resting its piercing glance upon you, just as really and just as truly as though your bodily eyes could behold him? And is it not for your special encouragement that he assures you of the fact, when he says —‘Lo, I am with you always, even unto the end of the world?’†

It is related of a certain chief of the MacGregors, a Highland clan, who had warmly espoused the cause of the exiled Stuarts, that when advancing under the banners of Charles Edward, against the English troops at the battle of Preston Pans, in 1715, he was struck to the ground by two balls from the enemy. The MacGregor clan seeing their loved chieftain fall, began to waver, when the wounded captain instantly raised himself upon his elbow, and as the blood streamed from his wounds, exclaimed aloud—‘I am not dead my children! I am looking at you, to see if you do your duty!’* Thus, my young brethren, who are just buckling on the armour of the gospel ministry;—as you go forth to battle with the hosts of darkness, if ever your hearts should falter or your faith give way, if ever your spiritual adversaries should seem to gain a temporary advantage, remember that the MASTER whom you serve, and who is at once your Saviour and your captain—the great “captain of your salvation,”† is not dead, but alive, and that from his throne on high *He is looking at you, to see if you do your duty.*”

There is a curious typographical error at p. 96 :—“Prayer flies to its *gaol*”—for “*gaol*” read “*goal*.”

* Revelations, i. 18. † Matthew, xxviii. 20.

† Histoire de Charles Edward, dernier Prince de la Maison de Stuart. &c. Par Amédée Pichot. Paris. 1846. North American Review for January, 1847.

§ Hebrews, ii. 10.

We recommend elders, trustees, and deacons, to purchase copies of this book for the use of their ministers.

A Voyage up the River Amazon, including a residence at Pará. By WILLIAM H. EDWARDS. New York: D. APPLETON & Co. 12mo. pp. 256.

This is one of the volumes of Appleton's "Literary Miscellany." It is an excellent addition to the series, being instructive as well as entertaining.

Mr. Edwards sailed from New York February 9, 1846, and reached Pará, on the River Amazon, in little more than three weeks. In the following May he left Pará, on a voyage up the Amazon, which occupied him about fourteen weeks, giving him excellent opportunities for observation, and severely testing his powers of endurance. He had proceeded a thousand miles before he retraced his course: he might have proceeded a thousand more without experiencing any very serious obstacle. On his return, he made several excursions in the neighbourhood of Pará, and left that city for New York in the latter end of October. The volume before us furnishes the details of his proceedings and adventures.

The country visited by Mr. Edwards is as yet but little known either by Europeans or Americans. It may be safely predicted that not many years will pass away without effecting a great change in that respect. An almost boundless field for enterprise is there presented: the soil is fertile,—the climate is generally healthy,—the means of internal communication are ample,—and there is a constant demand for the peculiar produce and manufactures of the country. When the introduction of labor-saving machinery shall have facilitated cultivation, and steamers ply on the Amazon, and commerce, freed from vexatious restrictions, shall have excited the industrious energies of the people, the district of Pará will be the abode of wealth, civilization, and, we will hope, of religion, of which it is now deplorably destitute, as we gather from the very few and imperfect notices of the subject in this book.

The author is a zealous naturalist. He made good use of his gun, and took with him to New York a large variety

of ornithological specimens, besides beautiful shells in abundance. Many of the facts and observations recorded by him are of an interesting nature.

Ants abound, of all sizes and colours, some of them an inch or more in length. They are extremely serviceable in the removal of decaying vegetation. Armies of them, two or three feet wide, and of interminable length, are sometimes encountered in the woods. It is necessary to get out of their way, as they turn aside for no one, and the traveller may be covered in a moment, though not at all to his comfort.

It was observed that many of the birds' nests were arched over above, to keep out the sun's heat.

The *Masseranduba*, or Cow-tree, when an incision is made, yields a substance resembling cream in appearance, which may be used with tea or coffee, if real milk cannot be procured.

Mr. E. caught a spider, across whose outstretched legs none of the party could span, and whose "sharp teeth were like hawk's claws."

An "ant battle" is thus described:—

"The combatants were a species of small black ants, and a red variety, equally small. Coming in long lines from different directions, it seemed as if they had previously passed a challenge, and had selected the ground for their deadly strife. The front ranks met and grappled, toiling like wrestlers, biting and stinging; they soon fell, exhausted and in the death agony. Others fought over their bodies, and likewise fell; and still, continually, over the increasing pile, poured on the shoulders of survivors, fighting, for several days in succession, until a pile, of a peck or more, lay like a pyramid. They marched to certain death, and had their size been proportionate to their courage, these battle-fields had mocked earth's bloodiest."

Having observed that most of the fish they had seen "had broad flat heads, and corresponding mouths," the utility of this formation was discovered on opening the stomach of one of them, which was filled with crabs, that had been "gathered from the bottom of the river."

In the early part of the dry season, the turtles ascend the Amazon, to de-

posit their eggs in the sand on the banks of that river and its tributaries. People resort to these districts for hundreds of miles round, in order to collect the eggs, for the sake of the oil they contain, which is put into pots holding six gallons each. Twelve thousand eggs must be broken to fill one pot with oil, and six thousand pots are annually sent down to Pará. Seventy-two millions of eggs are therefore destroyed, and these require four hundred and eighty thousand turtles to produce them, as each turtle lays one hundred and fifty eggs in a season. And yet, so numerous are they, that but a small proportion of the whole number of eggs are broken.

The mean temperature at Pará, during the months of June, July, and August, was $80^{\circ} 48''$, and the variation only 9° . It is very justly observed, that "no other spot on the face of the earth can show a like result."

Mr. Edwards is a very agreeable writer. Should he resume his travels, we hope that he will favour the public with another volume. But we trust he will relinquish the practice of giving strong drink to the boatmen and others whom it may be necessary to employ. It is unwise and dangerous.

Facts and Fancies for School-day Reading A Sequel to "Morals of Manners." By MISS SEDGWICK, Author of "Home," "Poor-Rich Man," &c. New York: WILEY and PUTNAM. Square 18mo. pp. 216.

We suppose that some of the pieces in this volume are "fancies" founded on "facts." Be that as it may, they are excellently adapted for School-day reading," and can be honestly recommended. We have only to add, in reference to all books of this kind, that the "fancies" should be as much like "facts" as possible, that virtue may not seem to be out of reach, nor vice irreclaimable.

Memoir of Lady Warwick; with her Diary, A. D. 1666 to 1672, now first published: to which are added Extracts from her other Writings. With a Portrait. 12mo. 3s. boards.

This Diary furnishes a graphic picture, not only of her ladyship's character, but of the actual every-day life of her contemporaries, and also alludes to many events of the time which have been little noticed by other writers. Her life and writings present a bright example of piety, dignity and grace.

LITERARY INTELLIGENCE.

The American Ethnological Society has in press, and will publish in a few months, the second volume of its Transactions, containing the following Articles:—

Art. I.—Hale's Indians of North-West America, with a general, comparative Vocabulary of the Northern Indians, and an Introduction. By Albert Gallatin.

Geographical Notices, and means of subsistence of Indians, with two maps. Ancient Semi-civilization of New Mexico, and the Great Colorado of the West. Philology.—Vocabularies.—Grammar. Miscellaneous observations.—Part 1. Hale's Indians of North-West America, with a map.—Ethnology.—Philology. Part 2. Comparative Vocabulary of 32 families and 94 languages. Vocabularies of California & Aleutian islands.

Art. II.—Observations on the Aboriginal Monuments of the Mississippi Valley, with maps and illustrations. By E. G. Squier.

Art. III.—View of the Ancient Geography of the Arctic Regions of America, from accounts contained in old Northern MSS. By Prof. Charles C. Rafn, of Copenhagen.

Art. IV.—Account of a Craniological Collection, with remarks on the Classification of some Families of the Human Race. By Samuel G. Morton, M.D.

Art. V.—Sketch of the Polynesian Language, drawn up from Hale's Ethnology and Philology. By Theodore Dwight, jr.

Art. VI.—Grammatical Sketch of the Language spoken by the Indians of the Mosquito Shore. By Alexander I. Cothel.

Art. VII.—Present Position of the Chinese Empire, in respect to the extension of trade and intercourse with other nations. By S. Wells Williams.

Art. VIII.—Ethnographical Sketch of the Mpongwe People, near the Gaboon River,

Western Africa. By Rev. John Leighton Wilson.

Art. IX.—Grammar and Vocabulary of the Wyandot Language, arranged from a MS. of John Kenzie, Esq. By Wm. W. Turner.

Art. X.—Contributions to the Geography of New Mexico and the region watered by the Great Colorado of the West. (This paper, by an officer of the U. S. Army, will be inserted if received in time.)

Appendix.—Progress of Ethnology, an Account of recent Geographical, Archeological, and Philological Researches, tending to illustrate the Physical History of Man. By John R. Bartlett.

The volume will contain five maps, numerous woodcuts, and about 400 pages of letter-press. It will be printed in large type, on fine paper, and furnished to subscribers at \$2 50.

Gentlemen wishing to subscribe, will have the goodness to send their names to the Secretary, Mr. John R. Bartlett, New York.

N.B. The above Prospectus has been received by Dr. Davies, Montreal, from a distinguished scholar in New York, who has kindly furnished the following information in reference to the second article:—"Mr. Squier's article* is designed to give some idea of his large work on the same subject, which is now passing through the press under the auspices of the newly organized Smithsonian Institution. Mr. S., the principal and almost sole author of the work, is a young man of high powers of mind and great energy of character. He is a native of this State, who went a few years ago to Ohio to practice his profession of Land Surveyor. The numerous tumuli or mounds with which that section of the country abounds, attracted his attention, and he devoted himself with great ardour to the task of exploring them and studying their contents, in company with Dr. Davis, who had already paid some attention to the subject. The immense number of facts, and the numerous speculations upon them which the work will contain, will not fail to attract considerable attention in Europe as well as in America."

Prof. Andrews, of New York, is preparing an edition of Freund's Latin Lexicon for the United States. He is assisted by Prof. W. W. Turner, the friend and fellow-labourer of the lamented Nordheimer.

Dr. Robinson is at work on the preparation of a new edition of his Greek Lexicon

to the New Testament. Further progress on his new edition of Gesenius's Hebrew Lexicon is suspended until the appearance of the last part of the Thesaurus.

Mr. J. R. Bartlett, the Corresponding Secretary of the American Ethnological Society, is about putting to press a Glossary of Americanisms, which will be more copious than the work of Mr. Pickering, the only one hitherto published.

The Works of Archbishop Usher are in course of republication in England, in sixteen volumes. Thirteen volumes have already appeared.

Recent English Works.

Treasury of Natural History. By Samuel Maunders, Esq. Fcap. 8vo. 800 woodcuts.

Researches in the Pathology and Treatment of the Asiatic Cholera. By E. A. Parkes, M.D.

Narrative of the Voyage of H. M. S. Samarang. By Sir Edward Belcher. Two vols. 8vo. 35 Charts, Plates, and Etchings. —36s.

English Misrule and Irish Misdeeds. By Aubrey de Vere, Esq. Post 8vo.—7s. 6d.
Physical Geography. By Mary Somerville. Two vols. fcap. 8vo.

The Image Worship of the Church of Rome, proved to be contrary to Holy Scripture, and to the Faith and Discipline of the Primitive Church. By John Eindell Tyler, B. D., Rector of St. Giles in the Fields. 8vo.—9s.

Year-Book of Facts in Science and Art, for 1848. Post 8vo.—5s.

History of Rome, for young persons. By Mrs. Hamilton Gray. 2 vols., 12mo.—12s. With numerous Engravings.

Switzerland in 1847. By T. Mudge. 2 vols., post. 8vo.—21s.

Christianity in its Power; or, Piety Exemplified in the Heart, the Family, the Church, and the World. By John Morison, D.D., LL.D. Fcap. 8vo.—2s. 6d.

The Holy Spirit, his Personality, Divinity, and Agency, in the Regeneration and Sanctification of Man. By the Rev. D. Dewar, D.D., Principal of Marischal College and University, Aberdeen. Fcap. 8vo.—5s.

A Mission to the Mysore, with Scenes and Facts illustrative of India, its People, and its Religion. By W. Arthur, Wesleyan Minister. 8vo.—7s.

Sketches from the Cross: a Review of the Characters connected with the Crucifixion of Our Lord. To which is added, a Notice of the Character of Balaam. By John Jordan Davies. 12mo.—6s.

* A copy of this article has been obligingly sent for examination, and there can be no hesitation in declaring that the forthcoming work will be the most important contribution to the archaeology of the United States ever yet published. B. D.

SCIENTIFIC INTELLIGENCE.

The Literary and Scientific Institutions of Scotland are about to be united, for mutual aid and assistance.

Mr. Ransome has founded, at Ipswich, Suffolk, a Museum for the collection of specimens of British ornithology, entomology, and geology, with other kindred subjects; the peculiarity being, that it is intended chiefly for the instruction of the labouring classes.

Died lately, at Copenhagen, aged 66, the celebrated writer M. Finn Bagnussan. He was a native of Skalholt, in Iceland. His life was chiefly spent in researches into the literature and history of the ancient inhabitants of the North, and of Central Asia. His principal works are—Commentaries on the Sagas, in Latin—'Northern Archæology,' and 'Doctrines and Origins of the Edda,' in Danish—'Dictionary of the Mythology of the ancient Populations of the North,' in Latin—and a 'Parallel between the religion of the ancient Scandinavians and of the Indo-Persian People,' in Danish.

Two seams of coal have been discovered in Western Australia, the one about five, and the other six feet in thickness. The coal crops out on the surface.

In the Memoirs of the London Chemical Society there is an interesting paper by Warrington on the analysis of tea; in which he states that he has not only removed the whole of the colouring matter, or glazing, from green tea, but has been able to analyse the matter removed, and prove it, by chemical evidence, to consist of Prussian blue and gypsum principally. So that, in fact, the drinkers of green tea, as it comes to the English market, indulge in a beverage of Chinese Paint,—and might imitate the mixture by dissolving Prussian blue and Plaster of Paris in hot water. The Chinese do not drink this painted tea; they only sell it.—*Gardener's Chronicle.*

Captain Vicary, of the East India Company's service, who was employed by Lieutenant General Sir Charles Napier to explore the mineral structure of Scinde, has made some interesting discoveries. In a letter to the Editor of the *Athenæum*, Sir R. J. Murchison says,—

"In collecting the living plants of Scinde, of which he is preparing a description, Cap-

tain Vicary has 'discovered that they are made up of Indian forms, mixed up with those of Persia, Arabia, Africa, and particularly of Egypt; several species of the latter country being absolutely identical with those of Scinde.' To the geologist who traces the same nummullitic limestone from the Nile to the Indus, this discovery is interesting, as shewing that—inasmuch as these two distant regions must formerly have been under a sea which was pervaded by a Fauna common to the whole of it,—so in the present terrestrial state of things the similarity of the Scindian and Egyptian subsoils, (which are continuous, not separated by any great natural barriers,) is accompanied by a striking coincidence in the living Flora of the two countries."

At a recent meeting of the Institute of British Architects, Mr. Layard gave an account of his discoveries among the ruins of Nineveh. He adverted particularly to the use of the arch, and stated that he had found one small chamber perfectly vaulted with unburnt bricks, the diameter of the arch being 13 or 14 feet, and the form semi-circular. The bas-reliefs now in the British Museum had been found by Mr. L. under earth which had been used as a burial-place, in his opinion, as early as 700, B. C.

Mr. Hinde has ascertained that the period of revolution of Flora (about three and a quarter years) is considerably shorter than that of any other small planet. The small planets are now placed in the following orders with respect to their mean distance from the sun;—Flora, Iris, Vesta, Hebe, Astræa, Juno, Ceres, Pallas.

Ornamental roofing tiles, made in Belgium, have been lately introduced into England. One pattern is in the form of a leaf, and has a very picturesque effect.

The ruins of an ancient city have been discovered in Central Africa, according to the report of the Sheikh Mahommed Zain el Abidin, whose travels have been recently translated from the Turkish by Professor Rosen. The King of Prussia intends to send a scientific expedition, to ascertain the correctness of the report.

Extensive fields of coal have been discovered in Vancouver's Island.

RELIGIOUS INTELLIGENCE.

Great Britain.

Dr. Howley, Archbishop of Canterbury, died Feb. 11. He was in the 83rd year of his age, and had been for 35 years a Prelate of the English Church. In 1813 he was appointed Bishop of London. His elevation to the Archbishopric took place in 1828.

The Hampden Controversy has come to an end, by the refusal of the Court of Queen's Bench to interfere. An application had been made for a mandamus to compel the Archbishop to hear the opponents of Dr. Hampden; but the Judges being equally divided in opinion, no proceeding could be taken.

Several Meetings of the Divisions of the Evangelical Alliance have been held, for the purpose of expressing sympathy with the persecuted Free Church of the Canton de Vaud. The General Body of Protestant Dissenting ministers in London, and other Associations, have also met for the same purpose.

Some of the Jesuits, recently banished from Switzerland, have arrived at the Roman Catholic College, Stoneyhurst.

Dr. Summer, Bishop of Chester, has been appointed Archbishop of Canterbury.

DIPLOMATIC RELATIONS WITH ROME.—The following is the Bill introduced into the House of Peers by the Marquess of Lansdowne, entitled, "An Act for enabling Her Majesty to establish Diplomatic Relations with the Court of Rome:"—"Whereas, by an Act passed in the first year of the reign of their late Majesties, King William and Queen Mary, intituled, 'An Act declaring the Rights and Liberties of the Subject, and declaring the Succession of the Crown,' it was, among other things, enacted, that all and every person and persons who was, were, or should be reconciled to or should hold communion with the See or Church of Rome, or should profess the Popish religion, or marry a Papist, should be excluded, and be for ever incapable to inherit, possess, or enjoy the Crown and Government of this realm and Ireland, and the dominions thereunto belonging, or any part of the same, or to have, use, or exercise any regal power, authority, or jurisdiction within the same; and in all and every such case the people of these realms should be and were thereby absolved of their allegiance, and that the said Crown and Government should from time to

time descend to and be enjoyed by such person and persons, being Protestants, as should have inherited the same in case the said person or persons so reconciled or holding communion, or professing, or marrying as aforesaid, were naturally dead; and whereas, by another Act passed in the Session of Parliament holden in the 12th and 13th years of the reign of His late Majesty King William III., intituled, 'An Act for the further Limitation of the Crown, and better securing the Rights and Liberties of the Subject,' it was, amongst other things, enacted, that all and every person who should or might take and inherit the Crown by virtue of the limitation of that Act, and was, were, or should be reconciled to or hold communion with the See or Church of Rome, or should profess the Popish religion, or should marry a Papist, should be subject to such incapacities as in such case or cases were by the said Act of the first year of King William and Queen Mary, provided, enacted, and established: And whereas, it is expedient that Her Majesty should be enabled to establish diplomatic relations with the Court of Rome; be it therefore declared and enacted, by the Queen's Most Excellent Majesty, by and with the advice and consent of the Lords Spiritual and Temporal, and Commons, in this Parliament assembled, and by authority of the same, that, notwithstanding anything contained in the said recited Acts, or either of them, or in any other Act or Acts now in force, it shall and is hereby declared to be lawful for Her Majesty, her heirs and successors from time to time, whensoever it shall seem fit to her or them to appoint and accredit to and employ at the Court of Rome any ambassador, envoy extraordinary, minister plenipotentiary, or other diplomatic agent or agents whatsoever, and from time to time, at her or their pleasure, to revoke and determine any such appointment and employment, and also from time to time to receive at the Court of London any ambassador, envoy extraordinary, minister plenipotentiary, or other diplomatic agent or agents whatsoever of and accredited by the Sovereign Pontiff; and that all ambassadors, envoys extraordinary, minister plenipotentiary, and other diplomatic agents so respectively appointed, accredited, employed, and received as aforesaid, shall respectively have and enjoy such and the same rights, privi-

leges, and immunities as are now by law, usage, or otherwise had and enjoyed by any other ambassador, envoy extraordinary, minister plenipotentiary, or other diplomatic agent or agents, accredited by Her Majesty to any foreign Power, or by any reign Power to the Court of London."

Several amendments have been already proposed and carried.

The words "Sovereign of the Roman States" are to be substituted for "Sovereign Pontiff."

On a motion by the Earl of Eglinton that no person in holy orders, no Jesuit, nor any person bound by monastic vows should be admitted as an ambassador from Rome, a division took place: Ayes, 67; Noes, 64; majority, 3.

The Duke of Wellington moved the following, as a declaratory amendment:—"Whereas it has been enacted and declared, in the provisions of various ancient laws of this realm, that the Sovereign thereof, acting by and with the advice and under the authority of both Houses of Parliament, is the sole and supreme head and governor of all matters ecclesiastical and civil within this realm, or elsewhere, the dominions of the Crown of England; and the same Acts contain provisions, having for their objects to control, regulate, and restrain the acts, conduct, and relations of the subjects of this realm with foreign powers upon the said matters; and whereas it is essential to the welfare of these realms, that the said provisions as to the Crown and Government thereof should be invariably maintained; and it is expedient, nevertheless, to remove any doubts which may exist as to the competence of Her Majesty, her heirs and successors, to establish diplomatic relations with the Sovereign of the Roman State."

This also was adopted.

Switzerland.

Persecution still rages in the Canton de Vaud. The decree of the Council of State, prohibiting all religious meetings not authorised by law, was renewed on the 28th of December. Its operation is thus described by the Rev. M. Gallienne, Wesleyan Missionary at Lausanne:—

"By the Decree, nearly 6,000 persons in the canton were, and are still, of course, deprived of the public means of grace. Since then, we have held no meetings, and have encouraged our friends to spend their Sabbaths in family worship, private prayer, and social intercourse, until better days come. A few meetings have been held by ministers of the Free Church, but in a very private way; for people suspected of going to a meet-

ing are followed, in order, if possible, to discover the place of meeting; and the police, and even armed soldiers, or *gendarmes*, have paraded the town to detect the meetings, and punish transgressors. I have mentioned before that our house is closely watched. It was only on Friday last (Dec. 10) that two ladies, coming to pay us a visit, were followed by two spies, who entered into the garden in front of the house, and inquired what those ladies came here for? Indeed, it was with difficulty that they were persuaded to retire, and mind their own affairs. But in many places in the canton, excitement is very great indeed; in two cases, beside the one I mentioned before, musket-balls have been fired into houses known to be occupied by Christians; in one instance the musket burst, and the unfortunate man was himself badly wounded, and fell to the ground, confessing his murderous intentions, and asking an interest in the prayers of those whose lives he had sought. But the other case was truly painful; the ball struck a pious young woman, who was sitting at the window, and who died two hours afterwards, praying for her murderer. Indeed, the country is in an awful state of demoralization. To the formalism, which for some years served as a cloak for true religion, has succeeded open profaneness and infidelity, the result of socialism and radical principles."

Another account, from a Correspondent of the *London Nonconformist*, contains some painfully interesting particulars:—

"On Christmas eve, a quiet home fireside was invaded by a rabble gang, who suspected some peaceable old women of creating a disturbance with their Methodism, but finding them, on the contrary, enjoying a frugal meal of tea and cakes round a bright log fire, they retreated awkwardly and with confusion. Another scene occurred in the house of a worthy minister, at the time confined to his bed. All at once the significant sounds of riot approached the doors, and threats were shouted of forcing the windows, breaking in the door, or setting them all on fire. The sister of the good man had the courage to present herself and refuse them entrance, protesting that there was no meeting in the house whatsoever; but the would-be patriots were not to be kept at bay by a mere woman; the door is unable to resist their pressing advance,—one good crash tells the whole tale,—men, women, and children scrambling over each other like cats and dogs let out of a bag, search this way and that to find the wicked heretics; even the bedroom of the sick minister undergoes a rigid scrutiny, but nothing presenting itself upon which, with any show of reason, they could vent their rage, once more discontented and muttering,

these amiable citizens retire. The zeal of the populace appears very ill-directed; for not only do they expose themselves to ridicule by their blunders and unsuccessful adventures, but it is well known, that the obnoxious parties still remain, and contrive to evade both the law and the search. Even meetings are held a few at a time, where they break bread together, and drink of the cup of communion in remembrance of their dying Saviour, and in token of their undiminished faith. A private letter from Vevay describes very touchingly one of these meetings, where they assembled in a garret after dark, one carrying a cup in her pocket, another a morsel of candle, a third some bread, and a fourth a small quantity of wine and a Testament; they then timorously mounted to the house-top, and passed a precious, a solemn hour 'in breaking of bread and in prayer,' penetrated with a sentiment such as the early Christians must often have experienced in the days of Romish persecution."

In a recent letter, the Rev. C. Baup says:

"The Council of State has just submitted to the Grand Council the draft of a decree, prohibiting, until a fresh order, religious meetings not protected by the constitution or not recognized by the laws. Should this measure pass, there will not be a pastor, or even a private member of the Free Church, who will not be liable to fine, confiscation, and banishment for the sole crime of having prayed and read the Bible with one of his friends; and this at the arbitrary will of the Council of State, which has the power of sending back to their parishes all offenders upon a simple report from its agents; and which will have to send to a police court those only whom it may wish to punish with fine and banishment from the canton. It is true that they allow us 'domestic worship, exercised in the domicile by members of the family.' But if a stranger happen to be present, they make of it a religious meeting, as recent facts too well prove. Such is the liberty which Socialism is preparing to confer on the modern world, or as their customary phrase is, upon the regenerated world. If things proceed thus, we may not perhaps be so far as one would think from the moment when, according to the interpretation given by Luther to Daniel xii. 11, all public preaching of the gospel shall be abolished. 'It may come to pass,' says he, 'that the world may become so Epicurean, that there may be no longer upon the earth any public preaching of the truth, that Epicurean abominations only may have the right of speaking in pulpits, and that the Gospel may be proclaimed in private houses only by heads of families.' 'He that hath ears to hear, let him hear.'"

The prayers of the churches will no doubt be frequent and earnest on behalf of these suffering brethren. The congregations of the Free Church are forty-three in number. At present, owing to the persecuting decrees, they are in a scattered state.

Dr. Merle d'Aubigné has written to the Editors of *Evangelical Christendom*, requesting a correction of a statement in which he was described as belonging to the "Independent Church." He says, that though he and his brethren carry on separate worship in "Tabazan Street Chapel," on Evangelical principles, and celebrate the Lord's Supper among themselves, they are still recognised as Ministers of the National Church. He adds:—

"It is evident, however, that recent circumstances require something new in Geneva. Last year's revolution, which placed the radical party in power, has not only entirely changed the political constitution of this little republic, it has, moreover, overturned the last remnants of the old Genevese Church. The eighteenth century robbed it of its doctrine; the nineteenth has just deprived it of its constitution; and Radicalism has been introduced into the Church; the sovereignty of the people, not of the Christian people, but of the political people, has been established. Every Protestant citizen of twenty-one, whatever his faith or his morals, his unbelief or his immorality may be, is a member of the general council (or college) of the Church. Calvin's vessel, which for a century past, lay half sunken in the waters, has now suddenly been engulfed by a vortex, into the depths of the abyss. Shall we not build and launch upon the waters another barque of the same form, and bearing the same colours? Must not a Church be founded in Geneva, an Evangelical Reformed Church, one with the Church of the Reformation in its Christian confession, and in its Presbyterian constitution? This is now the pending question in Geneva. I do not know what God may decide, but one thing I know, to wit, that with the help of God I shall never be a member or a minister of any other than the Reformed Church. I must even go further and say, of the Reformed Presbyterian Church,—the Church of my fathers,—the Church of my Reformers.

I love my Episcopalian brethren; I love my Congregationalist brethren; I am happy to be of one heart with them in Christ our Lord. But I cannot be changed to an Episcopalian, notwithstanding some amiable and gentle insinuations; I cannot be changed into a Congregationalist, notwithstanding the indication of your European Intelligence. I am not fond of those 'waves driven with the wind and tossed,' and I remember the

apostolic exhortation, 'Let us hold fast our profession.' I am therefore, and I will, *Deo juvante*, remain till the end, and by grace only, first of all a Christian,—then a Reformed Christian,—and thirdly, a Presbyterian one—without bigotry, but without wavering. The first of these qualifications is the most precious to me; the second comes next, but the last is also in my judgment of a proportionate and equitable value."

In the sitting of the Grand Council of Basle, on the 9th inst., Deputy Shonbein proposed to insert the following clauses in the project for the revision of the Pact:—

1. That every Swiss should have the right to belong to whatever confession of faith he thought fit, and to openly fulfil the duties imposed upon him by the same in every part of the Confederation.

2. That religion was in no way to be connected with political questions.

The proposition on being put to the vote was carried by a majority of 22. It will, therefore, come under discussion.

Piedmont.

THE VAUDOIS OF PIEDMONT.—The Marquis d'Azeglio has recently presented a petition to Charles Albert, King of Sardinia, in favour of the emancipation of the Jews and Protestants of that kingdom. The petition was numerously signed, and among the subscribers were four bishops of the Roman Catholic Church. Should this movement in favour of religious liberty prove successful, the Protestants of Piedmont, who have hitherto been denied the rights of citizenship in the land of their birth, will enjoy the same freedom in the exercise of their religion as their Roman Catholic fellow-countrymen.

Italy.

A new "List of Prohibited Books has been recently published at Rome. This is a retrograde movement; but it is not likely to last long.

Dr. Achilli is engaged in preparing for the press a revised translation of the Scriptures in Italian, founded on the versions of Diodati and Martini.

Signor Maper, formerly an ecclesiastic at Rome, who has renounced Popery and sought refuge in England, delivered a Lecture in London a short time ago, on the state of religion in Italy. Adverting to the priesthood, he observed:—

"The secular clergy were in general Deists. However startling this might appear at first, it was the natural effect of their circumstances. Compelled, morning by morning, notwithstanding their impure life,

to celebrate the exercises of religion, which condemned their own immoral practices, they were obliged to seek refuge in the rejection of Revelation. The people were well aware of their hypocrisy, their immorality, and their avarice; and hence their dislike of the clergy. The lecturer recollected once meeting with a peasant in the country, while in Italy, who asked him what was meant by the three cornered hat of the clergy. He was puzzled how to answer the question, for he did not know himself what was the symbolical meaning of the three corners. Said the peasant, 'I can tell you; the three corners are three tongues which address the people. The first tongue says, 'I know your secrets, but you do not know mine,'—this was the confessional; the second says, 'I take your money, and you do not take mine,'—this was their avarice; and the third says, 'I can trouble and dishonour your families, and you cannot dishonour mine.' Such was the answer of the peasant, and it expressed completely the character of Catholicism."

Small bands of pious persons, he added, are to be found in various parts of Italy, who meet privately for prayer and exhortation.

South Africa.

The Missionaries of the Paris Missionary Society are engaged in founding an Institution for the training of Native Agents. The particulars are contained in the following extract of a letter from the Rev. P. Lemuez:—

"Its object, as already alluded to, is to prepare individuals who may feel a desire to be employed in the missionary work, so as to make them, if possible, efficient schoolmasters or evangelists. The present state of the mission seems to call for and to justify such an attempt. The chief of the Bassuto nation is favouring education; a treaty of peace has been lately concluded between the British government and that chief; some of his household have been converted, and are received in church fellowship; and the gospel is preached with great success to congregations varying from three to five hundred hearers. But part of the population is scattered over the surface of the country, forming small communities or hamlets, to which the missionaries have little access. Sometimes, it is true, the converts visit those places, for the purpose of teaching the ignorant to read and to pray; but as their occupations do not allow them to stay long in one place, these people are soon left to themselves, without the means of learning, unless they resort for some time to the next mis-

slonary station, as they have been observed frequently doing. To remedy that evil as much as practicable, and to diffuse knowledge and piety to the last ramifications of the tribe, even to those who a few years ago were mere cannibals, is the object of the present institution. The pupils, after having spent four years in the seminary, are to be employed under the guidance of the missionaries.

“Some of the rules adopted for the institution are as follow:—The pupils will be under the direction of a missionary and an assistant missionary. It is intended, with the Divine assistance, to teach them,—1st, writing; 2nd, grammar, both English and Sechuana; 3rd, arithmetic; 4th linear drawing; 5th, sacred music; 6th, school-keeping; 7th, catechisation; 8th, and most especially, biblical divinity. Besides, it is the hope of the brethren that the establishment will support itself partially, and that the pupils will devote some hours every day to manual labour, such as farming, horticulture, and carpentry, under the direction of the assistant-missionary.

“A suitable spot, situated between two stations, on the river Caledon, and now called Carmel, fertilised by a beautiful fountain, has already been selected; £150 has been disbursed to the farmer who occupied it, as an indemnity for several works. Mr. Lauga, formerly of Motito, is now superintending the erection of the building, and an appeal has been made to the churches of our beloved land to obtain their co-operation and prayers in behalf of the undertaking. We are aware of its difficulties, and of our own unworthiness; but trusting to Him who has said, ‘Lo, I am with you always, even unto the end of the world,’ to Him alone we shall leave the result.”

Raiatea.

Although the following article is not exactly religious, it is so interesting, that our readers, we are persuaded, will be gratified by the opportunity of perusing it.

Raiatea and some other islands have been constituted an independent government, and their independence is guaranteed by the English and French administrations.

On the 4th inst., Captain H. B. Martin, C. B., sent down a letter to the people of Raiatea, of which the following is a copy:—

“Her Britannic Majesty’s Ship *Grampus*, Papeete, Tahiti, June 30, 1847.

Peace be among you from the true God. Chiefs and people of Raiatea,—

Admiral Sir George Seymour, participating in the interest which the British nation have ever evinced in your welfare, has

directed me to offer you a few words of advice before I leave you.

I trust they will be received in that spirit of friendship which has hitherto marked all our communications.

Raiatea is independent and you are free.

The British Government having largely contributed to this happy result does not wish to interfere with your affairs, further than to offer such suggestions as will tend to insure the continuance of your freedom, and will add to it prosperity and contentment.

1. The declaration of your independence has entirely separated you from the new state of things established at Tahiti. Should troubles arise upon that island or its dependencies, you will do well to avoid interference, and to abstain from sending assistance.

Chiefs,—It is most desirable that you should dwell upon your own islands, that your presence and example may stimulate your people to industry.

2. The flags of all nations are entitled to equal respect; therefore, let the persons and property of all foreigners who are allowed to reside upon Raiatea or its dependencies receive equal protection.

The laws should not show more favour to one than to another.

Let them be formed with justice, and executed without partiality, and let your port charges be moderate. Thus you will be frequently visited by foreign ships, and your trade will increase.

3. Raiatea is now represented by an independent flag.

My advice to you is, to be scrupulously careful that its character be not sullied by dishonesty in trade, or other evil practices.

I advise you to be cautious whom you permit to wear it, lest the misconduct of persons navigating under the colors of Raiatea should lay you open to the suspicions of piracy, and make you liable to inconvenient reclamations.

Drunkenness is the source of much misery and many evils. If you would prosper, let no spirits come among you, and punish drunkards with abundance of road making.

5. You will act prudently never to sell your lands. If foreigners are desirous of living among you, and you are willing to receive them, let them take your land on lease. If they meddle with your affairs and become troublesome, you can dismiss them.

6th. I advise you to adhere steadfastly to your religion. Listen to the advice and teaching of your true friends—the Missionaries.

Above all, educate your children, that they may know right from wrong. Teach them to be sober, industrious, and honest, in

order that they may enjoy health, competence, and happiness.

The efforts which England has made to procure your independence is a sufficient proof of her anxiety for your welfare; and you may be sure that she will not cease to watch your progress towards civilization, and to interest herself in your behalf on every proper occasion.

That God's blessing may attend you, will always be the wish of—

Your sincere friend,
H. B. MARTIN,
Captain of H. B. M. ship *Grampus*.

China.

A Public Valedictory Service was held on Feb. the 8th, at Craven Chapel, London, on occasion of the departure to China of the Rev. Dr. Legge, Rev. W. Young and Mrs. Young, Rev. B. Kay and Mrs. Kay, Rev. T. Gilfillan, and J. Edkins, Mr. Hislop (medical Missionary) and Mrs. Hislop, three Chinese converts, with Misses Hanson and Evans, both proceeding to Shanghai.

In the course of the service the eldest of the Chinese converts addressed the assembly in admirable English, to the following effect:—I am glad to have an opportunity of meeting so many of the friends of Christ and of the Chinese Mission. I must thank you for sending the Gospel to China, for seeking to turn us from darkness to light, and from Satan to God. I was once a heathen,—now I hope I am a Christian. To you and others in this country my thanks are due. It was in Malacca I first met with Dr. Legge, and from thence I followed him, with one of my friends here, to Hong Kong, for I was determined to follow up my education. My father wrote to me soon after, approving of what I had done, and advising me to be diligent in my studies. When Dr. Legge made up his mind to go to England, he intimated that, if we would accompany him, we should return with him to China. After some time, we said that we would do so, and accordingly we left Hong Kong towards the end of 1845, and have been in this country about twenty-two months. We have all been very happy in Britain. My father has written to me several letters, and he is glad that we came with Dr. Legge to England. We have made tolerably good progress in the English language, and various branches of knowledge. We have become acquainted with the doctrines of Christianity, and have professed our faith in them by being baptized. I believe that there is one God, and one Mediator between God and man, namely, Christ Jesus, and that he came into the world to save sinners. I was

as a sheep going astray, but God has brought me to Christ as the shepherd and bishop of souls. I hope I am a Christian, and I desire to carry the doctrines of Christianity to my countrymen. I expect we shall embark in a few days. We shall labour to diffuse the knowledge of the true God and Jesus Christ whom he has sent, and we hope that, before long God will bring many more of the Chinese young men to believe in Christianity, and to join us in preaching the Gospel,—in proclaiming the unsearchable riches of Christ. We shall soon embark on board the ship, and I have to say to you, "Farewell." Pray for us,—pray that my companions and myself may be kept steadfast, and that God would make us the instruments in turning our relations, and many of our countrymen, to the knowledge of Jesus Christ. Again, I say, "Farewell." I shall remember the congregation I have met to-night as long as I live.

Survey of Protestant Missions.

The information contained in this article is chiefly derived from a paper which appeared in the *Missionary Chronicle* of January last.

We begin with EUROPE. That continent is called "Christian." With how little propriety the appellation is given must be sufficiently obvious to those who bear in mind that probably three-fourths of the population belong to the Romish or Greek churches, and are consequently steeped in ignorance and superstition.

In addition to the testimony borne by Protestant churches, there are specific missionary enterprises, sustained by various Societies. The Wesleyan Missionary Society has agents in the South of France and in Switzerland; the American Baptist Missionary Union, in France, Germany, and Greece; the Foreign Evangelical Society, in France and Belgium; the Paris and Geneva Evangelical Societies, in France and Switzerland; the English Baptist Missionary Society, in Brittany. Besides these, there are many missionaries among the Jews, most of whom have been sent out by the London Jews' Society and the Free Church of Scotland. Malta is an important missionary station, being a convenient centre, from which agents may be despatched to all the coasts of the Mediterranean. Dr. Achilli, and his excellent coadjutors who have taken refuge there, are preparing the way for a powerful attack on Popery in the Italian States.

ASIA has largely shared the sympathy of Christians. The number of missionaries in that quarter of the world is 588. Of these,

365 are in India and Ceylon; 34 in Burmah, Siam, &c.; 52 in China; 110 in the Islands of the Pacific; and 26 in Western Asia. There are also 80 "Assistant Missionaries"—including physicians, printers, and teachers. The whole are thus arranged:

American Board.....	97
" Baptist.....	41
" Episcopal.....	4
" Lutheran.....	2
" Presbyterian.....	36
" Methodist.....	2
English Baptist.....	50
" Church Mission.....	87
" Gospel Propagation Society.....	39
" London Missionary Society.....	94
" Wesleyan Mission.....	58
" Presbyterian.....	1
Irish Presbyterian.....	6
Scotch Free Church.....	19
" Established Church.....	10
Nova Scotia Presbyterian.....	1
" Baptist.....	1
German, Basle Missionary Society.....	21
" Berlin.....	3
" Dresden.....	2
" Gossner's.....	10
" Hamburg.....	2

In AFRICA there are 236 Missionaries, and 49 Assistant Missionaries, viz. :—

American Board.....	9
" Baptist.....	2
" Episcopal.....	2
" Methodist.....	16
" Presbyterian.....	3
English Baptist.....	6
" Church Mission.....	20
" London Mission.....	39
" Wesleyan.....	44
Berlin Mission.....	11
French Protestant.....	15
German Mission.....	8
Norway Mission.....	1
Rhenish Mission.....	24
Scotch, Free Church.....	7
" Glasgow.....	2
" United Secession.....	3
United Brethren.....	24

There are 324 Missionaries, and 14 Assistant Missionaries in the WEST INDIES and GULANA, connected with the under-mentioned Societies:—

Associate Presbyterian.....	1
Reformed Presbyterian.....	1
English Baptist.....	38
" Church Mission.....	3
" London Mission.....	26
" Wesleyan.....	77
Scottish Missionary Society.....	7
United Brethren.....	171

AMERICA comes last. The United Brethren have 30 Missionaries in Greenland and

Labrador. Among the Indian Tribes there are 106, besides 27 Assistant Missionaries:

American Board.....	24
" Baptist.....	10
" Episcopal.....	1
" Methodist.....	52
" Presbyterian.....	6
English Baptist.....	1
" Church Mission.....	4
" Wesleyan.....	4
United Brethren.....	4

SUMMARY.

	Native	Com-	
	Missionaries.	Assistants, municants.	
Asia.....	586	1736	44583
Africa.....	236	147	16407
West Indies.....	324	59	109878
America... ..	135	21	3558
The Jews... ..	57		
	1338	1963	174426

Two or three observations may be appended to this statement.

1. These returns must only be considered as an approximation to the truth. In many instances the Reports of the Missionary Societies are deficient in statistical accuracy. We have not given the number of Agents employed in Papal Europe, being unable to obtain a trustworthy account.

2. Supposing that the Missionaries were regularly apportioned to the population of the Pagan and Mahomedan world, there would be about *two to a million*. Christian Ministers in the United States are in proportion to the population as *one to a thousand*.

3. How large a portion of the world is yet unblest with the gospel! It includes all the interior of China—all Tartary—the countries to the West of Hindostan—the East India Islands—Central Africa—South America—and swarms of Islands in the Pacific Ocean, &c., &c.

4. We must not be dazzled by imaginary success. From 174,426 communicants in Missionary Churches, we must deduct 109,878, members of Churches in the West Indies, leaving only 64,548, as the results of labour among Pagans and Mahomedans. And "what are they among so many?" *The number of Pagans and Mahomedans is probably greater now than when the Missionary enterprise was begun!*

5. If the work is not to proceed at a quicker rate than during the last fifty years, when will the Millenium come? The Church of Christ must be roused. There must be more men—more money—and very much more prayer. We are guilty concerning our brethren. Christian reader, get *Dibble's Thoughts on Missions*: read it—pray over it—act accordingly. May God have mercy on his slumbering Churches!