

The Colonial Protestant;

AND

JOURNAL OF LITERATURE & SCIENCE.

Vol. 1.

FEBRUARY, 1848.

No. 2.

A SIN, AND A DUTY.

BY PROFESSOR J. H. MERLE D'AUBIGNE, D.D.

"For ye are yet carnal: for, whereas there is among you envying, and strife, and divisions, are ye not carnal, and walk as men?"—1 Cor. iii. 3.

[The deserved popularity of Dr. Merle d'Aubigné's writings, is a sufficient reason for the insertion of the following article, instead of an original paper. It is extracted from *Evangelical Christendom*, a London periodical of high interest and value. Possibly, the views entertained by the respected writer may not command the entire assent of all our readers. Nevertheless, they are entitled to very serious consideration.—EDITORS.]

YOU have set me a task that my occupations forbid me to fulfil. I would, nevertheless, answer you to some extent, and communicate a sentiment which I have often entertained respecting the union of Christians.

If I ask myself, what it is that essentially opposes this union, not only in respect to others, but to myself also, I find no answer but one—Sin! and this sin exists in England, as well as on the Continent. And sin has its different species. There are sins which pertain exclusively to unconverted men, and cannot be committed by Christians. There are sins which may be committed, though in a different manner and degree, both by the men of the world and the disciples

of our Lord. And there are sins, also, which, by their very nature, cannot be committed but by the children of God—sins which Christians commit, and worldly men do not—iniquities found in the breast of those whom Jesus has purified, and that can have no existence in those over whom the Prince of darkness reigns. How marvellous! It is of a sin of *this* class that I would speak.

A Christian has experience of salvation. The unconverted man has not. It is then a reality, against which a Christian can sin,—for it exists in him: while the worldly man cannot sin against it, for he is ignorant of it. The inward experience of salvation and regeneration opens our eyes, and causes us to perceive what things are essential to salvation, and what are not. It causes us to realize, almost as if we grasped it with the hand, both the faith that saves, and *that which* it believes, confesses, teaches. It reveals to us a mystery of God,—a new creation, wrought both in us and in others. It says to us, "In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature." (Gal. vi. 15.) We are culpable, if we do

not act according to the light thus given to us. Wherever we find this new creature, we are bound to love and to cherish it, though united to forms which are mainly opposed to our own.

Christians are those who have been made partakers of Christ. (Heb. iii. 14.) Now, if it is Christ, whereof they are all thus possessed, how is it that they are less alive to that in which they all participate, than to that in which they differ? Ought they not to say with the Apostle, "I count *all things* but loss for the excellency of the knowledge of Christ Jesus my Lord?" And, in fact, ought not these differences to urge us onward as a goad to union? When Christians condemn their brethren, who stand in different ecclesiastical circumstances from their own, they often condemn that which they do not actually know or understand; and this is sinful. If they could look into a brother's bosom, to see there the conviction on which he acts, they would not condemn him. There were disputes and controversies even in the Apostolic Church;—one said, I am of Paul, and another, I am of Apollos: but the Apostles regarded this as a sin. "Are ye not carnal?" Surely, it ought to have been, that the spirit of the Apostle John, or, rather, the spirit of Christ, which is "Love," should have put an end to these dissensions between those who were "of Paul" and those who were "of Cephas."

It surprised me much to see in England and elsewhere many Ministers, and faithful Christians, who were indifferent, or even opposed, to the notion of Christian Union; and, during the last summer, I have been visited by many truly pious men, the greater part of whom were not friendly to the Evangelical Alliance. I asked myself the reason of it; and it seemed to me, that with many persons it might be traced to this—that

the want of Christian union was regarded by them altogether as an *error*, and not as A SIN, which it most certainly is. If real Christians acknowledged that in this want of union there is sin, they would speedily cry out with David, "Cleanse me from my sin!"

Doubtless it is an error of understanding, and of Christian judgment, to attach more importance to that which, in matters of secondary consideration, separates us, than to that which unites us in things essential. But there is here *more* than an error,—a want of Christian union cannot exist without, in some measure, a want of Christian love; and this is a sin against the new commandment, "Whosoever hateth his brother is a murderer." (1 John iii. 15.)

If you appear to deny before the world that inter-communion which you have with all the Brotherhood, the world will rejoice: the Prince of this world will rejoice yet more: while, by this denial, you offend your Lord; you compromise His glory; you sin! you draw off from your brethren, and approximate to strangers. You are at variance with a man who owns the same God, and looks to the same heaven, with you; while you maintain intimate relations with a man, who has the same dress, and the same denomination, with you,—but as to the rest, nothing! That which is every thing before God, you count for nothing. That which is as nothing with God, you account every thing. You strain at a gnat, and swallow a camel.

But, further, there is here a sin against the Church itself. I do not say only against the Church Universal, but also against the particular church to which we belong. If we encourage or allow in the churches a narrow and sectarian spirit, they soon become mere sects, impoverished, dwindling, and dry, and cease to be living churches of Jesus Christ.

That which gives life to churches is not their diversities of government, of worship, or of discipline, but that "most holy faith" which is common to them all. Their life and their vigour are not in their garb, whether black or white, but in the heart that lies beneath it. The vitality of a church comes not from below, but from above, from heaven, and from the throne on which the Saviour reigns. If there are many members in a church who esteem the things beneath, in respect to which Christians differ, more than the things above, in which they agree, this disregard of heavenly things cannot but be avenged: the spirit of life in Christ Jesus will be dissipated; it will vanish, and leave but the lifeless body,—the form alone will remain. To contribute to such a state of things is a transgression against the Church.

Often already in Christendom has a too exclusive attachment to some point of doctrine, or of worship, caused serious injury to the church. The controversy on the period of Easter began this sad series of disputes. The question on the words "*Filioque*" separated the Eastern and Western Churches. The doctrine of the Ubiquity of the Christ, and of the Real Presence in the Supper, rent in two the Church of the Reformation. Doubtless, there exist in the Church certain divergent tendencies, which are salutary; and it is even desirable, that these divergent influences should have a certain development within it. But the time approaches when these contrary tendencies should cease. To a divergent march a convergent march should succeed. If the host deploys beyond what is necessary, weakness must be the consequence. It may be right that the ships of a fleet, in the day of battle, should remove a little from each other, and take open order, that they may have sea-room for their movements, and occupy their proper appointed posi-

tion; but they ought not to move off without limitation, and scatter themselves north and south at random. They should concentrate at last for the crisis of the fight, and direct all their fire in combination on the common enemy.

When two old friends, or brothers, have been long alienated about some small matter, is it not their duty to acknowledge, that it was a miserable trifle that separated them, and that it behoves them to renounce their folly, and their ridiculous irritability, and fall again into each other's arms? In purblindness of their anger, the petty cause of it looked like a mountain; now it is but a mouse.

Parturiunt montes; nascetur ridiculus mus.

You are aware that we have in Switzerland a sad civil war. Brothers war with brothers; and *we* weep and pray. It has been said more than once, that, if other Powers should interfere, as France or Austria, it would soon end the civil war; for that then all the Swiss would unite against the common enemy, to save their common country. I know not that this would be the case, but I am sure that it ought to be. Well, then, should it not be so with Christians, and with Christian Churches? In the face of a two-fold enemy, Popery on the one hand, and Infidelity on the other, should not Evangelical Christians abandon the *casus belli* which has previously existed between them, in order to preserve the common faith? Let each establish himself afresh on the one foundation, which is Christ. Let each replunge himself in the baptism of his regeneration. Let each drink again of that spiritual Rock, which is Christ. Let each appreciate, with a more rigid equity, the differences which separate him from his brethren. I am avowedly an enemy of indifference in religion. But there is a holy, a sublime indifference about trifles, which is approved of God.

You know well that these sentiments were mine, when we formed for French Switzerland a Division of the Evangelical Alliance. I proposed an Amendment, which would enable the Alliance to embrace, as far as possible, all the children of God; so that there might be no exclusion on the part of men, and that exclusion should come from God only. I desired that the Alliance should extend to "all Christians, who profess to found all their salvation upon God our Father, in Jesus Christ, God manifest in the flesh, sacrificed for their sins,—and who believe that none can have eternal life, that is not born again." This faith is, I believe, essential to a Christian; but I do not consider it necessary to *define* beyond this. Churches should be far more precise in their confession of faith. But the Evangelical Alliance is an alliance of Christians, not of Churches. It cannot properly put without any whom God has put within.

Suffer me to relate an episode from one of my tours in Switzerland. In 1846, after the Evangelical Alliance had closed its sittings in London, I left the baths of A'bisbrun, and went into the Grisons to see some friends. On the steamboat of the lake of Zurich, I found myself in the midst of a crowd of strangers; but I soon noticed two persons, whom I took to be Quakers. I believed that there would be, doubtless, between them and me some points of friendly relation. I addressed them, and soon found in them two Christians,—sincere, enlightened, lovely. We travelled together two or three days, and we enjoyed all that time true Christian union. I remember well the moment of our parting. We were on the mountain, not far from the ancient and beautiful convent of Pfeffers. To the right, the path descended towards the Grisons, and the Via Mala. To the left, a road opened towards the Tyrol. My

course was along the first; my friends were to take the other. We were in the deep gully of a ravine. A mountain stream, falling behind us, crossed our road, and then made a second fall immediately below. Some boulders of rock, rolled together without order, formed a sort of bridge. We were seated on these stones: one of these friends, who had been an advocate, and was now a minister in his community, grasped my hand at the moment when we were about to part, and, without saying a word, knelt down on one of the fragments of rock. I knelt down beside him. After some moments of profound silence, during which no sound was heard but the calm and majestic fall of the waters, my friend began to pour forth his soul unto God. He prayed for me as if he had been one of my oldest friends, or my own brother. I had unfolded to him some of the wounds of my own heart: he asked the Lord to heal them. I have seldom enjoyed an hour of such entire Christian union. We rose, and parted. I passed rapidly down the mountain on the side of Crettigon, following the guide who carried my bag. Strange! I said; these friends, these brothers, with whom I have had such sweet union, could not have shared in the Evangelical Alliance of London! From that moment the desire which I have ever cherished, that the Alliance should enlarge its Basis, became stronger with me.

You know that all our friends in French Switzerland entertain, without exception, the same opinion with myself. In the meetings which we have held, whether at Geneva or Lausanne, to form a Division of the Alliance, all present have expressed their joy at the notion of an expansion of the Basis. Some have said, they would only enter it on this condition; although there was nothing in the present articles contrary to

their convictions. As to myself, far from thinking the articles of the Basis too strict, I find them the contrary. There are many points of doctrine omitted, that I would have specified with a view to an ecclesiastical union. But this is quite a different matter; and I think we should rather take for our motto the saying of our Lord,—"That which God hath joined together let no man put asunder." The union of all true Christians!—That is the Reformation of the nineteenth century. Let us aim at this end, but let it not be done by halves; let us all aim at this end. In every one, who manifests the spirit of Christ, let us acknowledge a brother. I spoke, at the beginning of my letter, of a *sin*. In conclusion, let me signally mark this as A DUTY.

—

Memoir of M. Jean Frederic Oberlin,

PASTOR OF THE BAN DE LA ROCHE.

(Continued.)

M. Oberlin had the honour to be the first foreign clergyman who corresponded with the Committee of the British and Foreign Bible Society. His letter to them, dated Nov. 3, 1804, is a very interesting document. Having acknowledged a grant of £30 for the purchase of Bibles, he mentioned three excellent females, Sophia Bernard, Maria Schepler, and Catharine Scheidegger, to whom he intended to present copies of the Sacred Volume. The character of Sophia Bernard is thus drawn:—

"Sophia Bernard is one of the most excellent women I know, and indeed an ornament to my parish. While unmarried, she undertook, with the consent of her parents, the support and education of three helpless boys, whom their wicked father had often trampled under foot, and treated in a manner too shocking to relate, when, nearly starving with hunger, they dared to cry out for food. Soon

afterwards, she proved the happy means of saving the lives of four Roman Catholic children, who, without her assistance, would have fallen a prey to want and famine. Thus she had the management of seven children, to whom several more were added, belonging to members of three several religious denominations. She now hired a house and a servant girl, and supported the whole of the family entirely with her own work, and the little money she got from the industry of the children, whom she taught to spin cotton. A fine youth, of a noble mind, made her an offer of his hand; she at first refused, but he declared he would wait for her even ten years; when she replied that she could never consent to part with her poor orphans; he nobly answered, 'Whoever takes the mother, takes the children too.' This he did, and the children were brought up by them in the most careful manner. They have lately taken in other orphans, whom they are training up in the fear and love of God."

In the year 1818, the late Rev. John Owen, one of the Secretaries of the Bible Society, made a tour through France and Switzerland, and visited the Ban de la Roche. The account of his interview with M. Oberlin is exceedingly interesting:—

"I cannot describe the sensations with which I entered the mountainous parish (containing five villages, and three churches) in which this primitive evangelist (who for more than half a century has occupied this station) exercises his functions; and still less those with which I entered his residence, and approached his venerable person. The reception he gave me was such as, from the profound humility of his character, might have been anticipated. My visit to him and his flock was wholly unexpected; and, when I announced to him, in my introduction, that I appeared before him as the Secretary

of the British and Foreign Bible Society, to testify, on their part, the respect and affection with which they regarded him, as one of the earliest and most interesting of their foreign correspondents, the good man took me by the hand, and drew me gently towards the seat which he usually occupies, exclaiming, but without any turbulence of either voice or manner, 'Sir, this is too great an honour;—how shall I answer words like these?' After the first emotions had subsided, our conversation became familiar; and as it never ceased, from that time to the moment of our separation, to turn, more or less, upon the things pertaining to the kingdom of God, as they appeared in the small scale of his own, or the great scale of the Bible Society's labours; it never ceased to be deeply interesting, and pregnant with edification.

"The Sunday exhibited this venerable man in the pastoral character, under which it had been so much my desire (might it but be permitted me) to see him. As he makes the circuit of his churches, the turn on this Sunday belonged to Belmont, distant about half a league from the parsonage of Waldbach. At ten o'clock we began to move. M. Oberlin took the lead in his ministerial attire, a large beaver and flowing wig, mounted on a horse brought for that purpose, according to custom, by one of the bourgeois of the village, whose turn it was to have the honour of fetching his pastor, and receiving him to dinner at his table. I rode as nearly beside him as the narrow track would allow. M. Rönneberg, accompanied by Mr. Daniel Le Grand, followed. The rear was brought up by the bourgeois before mentioned, carrying a leathern bag, slung across his shoulders, which contained the other part of his minister's dress, his books, &c., and a respectable peasant as an attendant on the general cavalcade. I will not detain you by particulars,

which, however interesting, would draw me too far from the main object of my attention. I will only say, that the appearance of the congregation, their neat and becoming costume, their order, and their seriousness, together with the fervour, tenderness, and simplicity, with which the good minister addressed them, both in his sermon in the morning, and his catechetical lecture in the afternoon, conveyed to my mind the most delightful impression—that of a sincere and elevated devotion. The interval between the services was passed, partly in dining at the house of the happy bourgeois, (for the duty of fetching and entertaining their pastor, is, in the estimation of this simple people, a privilege of the highest order) and partly in visiting some of the excellent individuals, both men and women, but particularly the latter, in which this part of the parish abounds. The affability and graceful condescension with which the pastor saluted every member of his flock, wherever he met them, and the affectionate reverence with which young and old returned the salutation, were peculiarly pleasing: it was on both sides, if a ceremony at all, the ceremony of the heart. On our return to the parsonage, the evening was passed in edifying conversation, and concluded by a French hymn, in which all the household united. The scene was truly affecting. It was not without many an effort that I tore myself from it, and hurried from Bande la Roche, that seat of simplicity, piety, and true Christian refinement, to resume my journey along the beaten road, and to pursue my object among scenes, which, whatever pleasures I had to expect, would suffer in the comparison with those which I had left behind me."

The excellences of Oberlin did not shield him from opposition. Some of his parishioners, who could not appreciate the wisdom of his plans, and

were galled by his faithful admonitions, determined at length to give vent to their malice, and formed a plan to waylay and ill-use him: the Lord's day was fixed upon for the execution of their purpose. By some means Oberlin discovered their design. On the appointed day he preached from Matt. v. 39, and enlarged on the patience with which Christians should endure injuries. After the service, the conspirators met in a house belonging to one of their number, and were engaged in preparing for their cruel enterprise. While they were conversing, to their utter astonishment, the door opened, and Oberlin himself entered the room. "Here I am, my friends," he said: "I am well acquainted with your design: you intend to waylay and ill-treat me. If I have deserved such usage, by violating the rules which I have enjoined for your observance, punish me at once. I deliver myself up to you, and save you the baseness of an ambuscade." The men were overpowered and ashamed: they entreated his forgiveness, and were afterwards ranked among the warmest and most active of his friends.

In the success of Bible and Missionary Societies, Oberlin felt deep interest, and contributed to their funds to his utmost ability. When he first became acquainted with the Missions to the West Indies, he sold all his plate, and devoted the proceeds to that object. Every week a meeting for prayer was held in his parish, when those who were present deposited in a box their contributions: the yearly amount was very considerable.

It would be naturally expected that such a man as Oberlin would be loved and revered by his flock. They called him "Father," and they felt towards him a filial attachment. Of their esteem, constant proofs were furnished: let the narrative of one fact suffice. In 1815, Henry, Oberlin's eldest son, a most promising

young man, caught cold, in consequence of over-exerting himself in endeavouring to extinguish a fire, and fell into a consumption. He resided at Rathau, two leagues from Waldbach. When his end drew near, he wished to be taken to his father's house, to die there. Twelve peasants undertook to carry him on a litter. The air was too keen for the invalid, and it was found necessary to place him in a close carriage. The peasants walked before the carriage, and carefully removed every stone from the road, that his enfeebled frame might not be shook and injured.

It was rather by a gradual decline than by any direct disease, that Oberlin was at length removed from the scene of his labours. His end was peace. "Lord Jesus! take me quickly! Nevertheless, thy will be done" — were his last words. He died June 1, 1826.

On the 5th of June his funeral took place, and was attended by an immense concourse of people. The coffin was placed in the courtyard of the parsonage: part of the lid being glazed, all present were able to take a last look of the remains of their beloved minister. When the procession was about to move, the ecclesiastical dress belonging to the deceased, his Bible, and the cross of the Legion of Honour, which had been presented to him by Louis XVIII, were placed on the coffin, which was borne by the mayor and the municipal officers of the two parishes. As they proceeded, hymns were sung by the children belonging to the villages. So great was the number composing the procession, that it extended from Waldbach to Fouday, a distance of two miles. The funeral discourse was delivered by M. Jaegle, President of the Consistory of Barr, from Ps. ciii. 1—4, and Rev. vii. 14, passages selected for the occasion by the deceased.

"In contemplating the history and circumstances of this venerable man," observed the Rev. Francis Cunningham, I could not but call to mind that of the Patriarch, whose law, as well as example, he seems so attentively to have followed. Oberlin, like Moses, was trained to another service than that which he was ultimately called to follow. He had to civilize, as well as instruct, a people degraded by long habits, deeply rooted, and which sprung from wretchedness and poverty. Like Moses, he was a great lover of order, and had a singular tact for government. Like him, too, he united remarkable meekness with occasional impetuosity, and the truest decision of character. As of Moses, at the end of his pilgrimage, so it may be said of Oberlin, his eye was scarcely dim, and his natural force was hardly abated. They each lived to testify of a people following the ways of the Lord, 'Happy art thou, O Israel! who is like unto thee, O people, saved by the Lord?' And now, as they fought the same fight, passed through the same tribulation, and washed their robes and made them white in the blood of the Lamb, they dwell together before the throne of God, and serve him day and night in his temple; they have entered into the same joy, and are crowned with the same reward. For there, this most holy, most devoted, and most useful man, has now opened his eyes to receive the recompence of his faith, his patience, and his labours; and there, as one who hath turned many to righteousness, he will shine in the crown of his Redeemer for ever and ever."

May the excellencies of Oberlin find many imitators! May his successors, walking in his steps, as far as he followed the Saviour, advance the welfare and perpetuate the felicity of the Ban de la Roche!

C.

The Book of Job.

There are two different lights in which any sacred book may be viewed. It may be regarded either as a writing given by inspiration of God, for the purpose of promoting truth and holiness, or simply as a piece of composition which is to be judged of according to the same principles as any other literary production. In the former manner it must evidently be regarded by every one who seeks to derive moral improvement from its perusal; while for purposes merely critical it may, and perhaps ought to, be treated in the latter mode. Devotion, indeed, requires that the reader should not lose sight of what is divine in the origin and design of a canonical book; but criticism requires that he should confine his attention to what is human in its composition. As it is the business of a critic to ascertain the date, authenticity, integrity, and style of a work, together with its general literary merits, he must judge of it simply as a composition. He can make no distinction between writings sacred and profane, because his science is not intended to ascertain what is human and what divine, but whether a book (no matter what name it bears) is genuine or spurious, entire or fragmentary, written in prose or in verse, and many kindred inquiries affecting its execution and history.

If then this view of the province of criticism be correct, there is an evident propriety in discussing the subject above proposed, without taking into consideration the inspiration of the work. Its composition, and not its inspiration, falls within the range of the inquiry. We must therefore endeavour to ascertain the character of the Book of Job, in the same way and on the same principles as we should the character and age of Homer's Iliad.

In pursuing this inquiry, we shall consider, 1. The Subject; 2. The Plan; and 3. The Style of the Book.

1. When the work is read and studied as a whole, and not as a collection of disconnected or ill-adjusted parts, it generally leaves on the mind the impression that the writer intended to discuss the question, *whether suffering always presupposes and proves guilt in the sufferer.* The connection between happiness and virtue on the one hand, and between misery and sin on the other, has from the earliest time engaged the attention and perplexed the ingenuity of the reflecting part of mankind. According to the most ancient, and perhaps even now the most prevalent faith, that connection appears to be regarded as invariable and absolute. According to it, prosperity cannot be enjoyed apart from moral worth, nor adversity endured without sinfulness as its cause. This is notoriously the view of the question which pervades the law of Moses. It is a vital principle in his institutions; according to which the amount of a person's good or bad fortune in this life is made to depend on his conduct as a subject of the Theocracy. Fidelity to Jehovah is made a condition of worldly success, the breach of which was to be punished with temporal calamities. Now, in distinction from this view, if not in opposition to it, there is another, which is supported by a numerous class of facts in the world's history. However true it may be, that well doing and well being are essentially connected in the divine economy, it cannot be denied that the righteous often suffer while the wicked triumph. Even under the Theocracy many facts occurred in contradiction to the grand principle of the Mosaic system, as appears from the 73d Psalm and from Ecclesiastes ix. 2, 3,—"All things come alike to all: there is one event to the righteous, and to the wicked," &c. Now the Book of Job seems to have been written with the design of modifying the primitive faith, by establishing the

principle, that guilt cannot always be inferred from the enduring of adversity; but that a righteous man may be overwhelmed with calamities for the trial of his virtues, and not for the punishment of his sins. If then such be the proper subject of the work, it is clear that what is related concerning Job should be considered more as an instructive tale than as real history. The design of the author was not to write a memoir of the patriarch, but to "point a moral." Indeed, as far as that design is concerned, the whole account might well be a fiction, for the instructiveness of a tale is well known to depend more on its verisimilitude, or conformity to nature, than on its actual truth. It is not, however, intended to assert, that the whole is a fiction unmixt with fact. There does appear to be a historic basis on which fancy has reared a spacious superstructure.—As Defoe founded his popular tale on the real adventures of Alexander Selkirk, so the writer of our book may be reasonably supposed to have grafted his own conceptions and plan on the tradition respecting the sufferings and deliverance of Job. We have not the means of ascertaining, minutely and beyond doubt, how much of the author's materials was furnished by the traditional history of Job, and how much was produced by his own plastic fancy; yet we may without presumption attribute to fiction the representation given of Satan as mingling in the assemblies of angels and holding a parley with Jehovah on matters of state, and even obtaining a commission to put a holy man's virtue to the severest test. To the same source we would trace the details of Job's possessions and misfortunes, and subsequent prosperity, the elaborate conversations or discussions between him and his friends, and the appearance of the Divine Being in the character of an overwhelming disputant. On the other hand, we

need not hesitate to believe that Job did once really exist, as a person of most exemplary virtues, who nevertheless experienced signal misfortunes and afflictions; but yet not without a final restoration to a prosperous and happy state. The historic basis of the work seems to be the following. Job, a man who had lived probably in patriarchal times in the land of Uz, which appears to have been bounded on the east by Chaldea, on the south by Arabia, on the west by Idumea, and on the north by Bashan, was eminent for his righteousness as well as for his wealth. But although he was upright he was visited with dire adversity, which led several friends to repair to him from a distance for the purpose of comforting his soul by means of edifying conversation. They however took a wrong view of their friend's situation and character, and became guilty of aggravating the misery which they come to alleviate. Yet he firmly combated their false positions, and without wavering asserted his own integrity. And at length he was reinstated in his greatness.

2. The plan of the work. By far the greater portion of the canonical writings exhibit an utter want of method. There is scarcely a book in which unity of design is clearly perceptible. But in Job there is evidently a plan of great ingenuity and compactness, which will even bear to be compared with the plot of a drama. We may indeed find in it most of the properties which Aristotle and Horace, in their masterly expositions of the poetic art, require in the plot of a dramatic poem. Here may be discovered what corresponds to the *μῦθος* of the former, and the *fabula* of the latter.

The author's plan is conceived to have been this: to evolve and establish, by means of his hero, the principle that suffering and guilt are not invariably connected as effect and

cause; but the one may be inflicted even where the other is not imputed. And, in accordance with this design, our author first states, in the prologue, the unblemished character of Job, and the grievous reverses of fortune which he encountered, but under which he possessed his soul in patience, until after the arrival of three condoling friends. The writer then, after giving so much introduction, commences the discussion of his subject by making Job give vent to his feelings in a strain of doubt and impatience, which, by implication at least, impeached the goodness if not the justice of God; and in consequence of this burst of impatience, a controversy ensues between the patriarch and his friends, who came forward as the advocates of the almost superstitious principle, that misfortune is never sent except on the guilty, and who confidently infer, contrary to the truth, that the sufferer before their eyes is a heinous sinner. Job, on the other hand, maintains, that suffering is possible even where there is no wickedness, and that he is free from the sins laid to his charge. In the dispute Job seems at length to prevail, at least so far as to silence his opponents; yet the question is by no means satisfactorily decided, but only brought to an issue which calls for a more than human wisdom to adjust. In this extremity another speaker is introduced, who endeavors to bring the disputants to a better understanding, and to lead them to the true solution of the difficulty. But the matter is not put finally at rest until the Divine Being, to whom the disputants, particularly Job, appealed, appears as the umpire, and speaks out of the whirlwind. Nothing short of such an authoritative decision could put an end to their confusion and perplexity. This Divine interposition takes place in strict accordance with the Horatian rule—

Nec Deus interit nisi dignus vindice nodus
Inciderit.

Then, in conclusion, our author mentions succinctly the restoration of the righteous man to more than his original prosperity; thus leaving his hero in the enjoyment of God's approbation and blessing, and making on the reader's mind an impression most favourable to virtue. The work then may be considered to comprise five principal parts, each of which fulfils the requirement

— *proposito conducat et hæreat apte.*

1. A prologue, ch. i.—ii. 2. The contest between Job and his friends in three "rounds," α) the first round in ch. iv.—xiv.; β) the second in ch. xv.—xxi.; and γ) the third in ch. xxii.—xxxiii. 3. Elihu's endeavour to settle the matter at issue in ch. xxxii.—xxxvii. 4. The interposition of the Almighty to end the strife in ch. xxxviii.—xlii. 5. An epilogue.

3. The style of the work. With the exception of the prologue and epilogue, which are written in a simple narrative style, the whole is poetical; and it presents the finest and most elaborate production of the Hebrew muse now extant. This poem is evidently characterized by vigour and boldness; and hence the meaning is often hurriedly intimated rather than fully expressed. It is well known that Hebrew verse is not measured by feet, and therefore it is needless to inquire into the metre of Job. The structure of Oriental poetry consists in parallelism, accompanied with dignity of language and sentiment. Many attempts have been made to class this work with some particular order of Greek poems. Some would call it Lyric, others Epic, and others Dramatic; but it appears a vain endeavour to assign it exclusively to either of these orders. It seems however that it may on many accounts be called a drama, though it was never intended to be *acted* on the stage.

The Terrace Cultivation of the Mountains of Palestine.

When Moses described Palestine, he used language indicative of exuberant fertility. "The Lord thy God bringeth thee into a good land, a land of brooks of water, of fountains and depths that spring out of valleys and hills; a land of wheat, and barley, and vines, and fig-trees, and pomegranates; a land of oil, olive and honey; a land wherein thou shalt eat bread without scarceness, thou shalt not lack any thing in it," Deut. viii. 7—9. Such a country would furnish food for a very numerous population: and that a numerous population dwelt in it in ancient times is abundantly evident. The large armies that met in conflict during the frequent wars between Israel and Judah afford satisfactory proof of the correctness of this assertion. Josephus, who wrote in the first century of the Christian era, expressly affirms that in the period immediately preceding the desolation of the land by the Romans, Judea was "very fruitful" and "full of people."* Modern travellers observe in every direction ruins of cities and towns, so numerous, and so near to one another, as to furnish evidence not to be gainsaid, that formerly the country teemed with inhabitants.

But Palestine is now for the most part a desert. The vallies, it is true, wherever cultivated, reward the labour of the husbandman with luxuriant crops; but the hills present an aspect of wild wretchedness. Their rocky, barren sides, seem incapable of cultivation, and the large space which they occupy, especially in the southern part of Judea, has been regarded by sceptical writers as supplying a conclusive argument against the alleged populousness of the country. It is impossible, they have not hesitated to assert, that Palestine

could ever have produced food for the multitudes which are said to have lived within its narrow limits.

We might answer these objectors by referring to the ruins with which the land is so thickly strewed. Those places, now deserted and silent, once echoed the voices of tens of thousands of inhabitants. No impartial observer can doubt that the comparatively unfrequented roads by which he travels were formerly trodden by busy throngs, passing from town to town, for mercantile or other purposes. All these found sustenance in the land.

We say, that they found sustenance *in the land*: the land itself, barren as it now appears, furnished them with "food convenient for them." A large portion of that food was derived from those very mountains to which the sceptic now points as proofs of the sterility of the country. Terraces, constructed with great care, girded them, in successive rows, from the bases to the summits, and by this means as large an amount of cultivable surface was obtained, as if the whole had been level ground. Fruits and vegetables, of various kinds, were grown in abundance on these terraces, yielding to the people the diet to which they were accustomed.

Travellers in Palestine have not failed to observe this peculiarity. Maundrell, whose "Journey from Aleppo to Jerusalem" was performed in 1697, writes as follows:—

"It is obvious for any one to observe, that these rocks and hills must have been anciently covered with earth, and cultivated, and made to contribute to the maintenance of the inhabitants, no less than if the country had been all plain: nay perhaps much more, forasmuch as such a mountainous and uneven surface affords a larger space of ground for cultivation than this country would amount to, if it were all reduced to a perfect level.

"For their husbanding of these mountains, their manner was to gather up the stones, and place them in several lines, along the sides of the hills, in form of a wall. By such borders, they supported the mould from tumbling, or being washed down, and formed many beds of excellent soil, rising gradually one above another, from the bottom to the top of the mountains.

"Of this form of culture you see evident footsteps, wherever you go in all the mountains of Palestine. Thus the very rocks were made fruitful. And perhaps there is no spot of ground in this whole land, that was not formerly improved to the production of something or other, ministering to the sustenance of human life. For, than the plain countries, nothing can be more fruitful, whether for the production of corn or cattle, and consequently of milk. The hills, though improper for all cattle, except goats, yet being disposed into such beds as are afore described, served very well to bear corn, melons, gourds, cucumbers, and such like garden stuff, which makes the principal food of these countries for several months in the year."*

The testimonies of other writers might be adduced in great variety. Two or three quotations will suffice.

Dr. Olin:—"Cultivation has now wholly disappeared; but the remains of many ancient terraces on the hill-sides point to those happier days when this forsaken region gave employment and sustenance to a numerous agricultural population.—Even on the most rugged and forbidding parts of the mountain, the fragments of rock have been removed with great labour, apparently for the purpose of planting vines and fruit-trees, to which the situation seems well adapted."†

* Journey, p. 87. London edition, 1810.

† Travels in Egypt, Arabia Petrea, and the Holy Land: vol. ii. p. 66.

Dr. Robinson:—"Even in those parts where all is now desolation, as in the rugged sloping mountains between Jerusalem and the Dead Sea, which present nothing but an aspect of dreary desolation, there are everywhere traces of the hands of the men of other days,—terraces, walks, stones gathered along the paths, frequent cisterns, and the like. Most of the hills exhibit the remains of terraces built up around them, the undoubted sites of former cultivation."*

Dr. Keith:—"The author has passed along the Rhine, the Rhone, the Neckar, and the Danube, where the terraced sides of the hills that skirt their banks form some of the finest vine districts of Europe; but no where, in any of them, has he seen continuous terraces, at all to be compared in number or in extent with them, which by their multiplicity astonish the traveller in the mountains of Israel.

"The largest number of successive terraces which he has any where else seen, covering for a short space the side of a hill (on the banks of the Rhine) was thirty-four. But the hill country of Judea, with which the dreariest regions of the earth might now bear a comparison, is no sooner entered than a scene opens to view scarcely less marvellous than the kindred multiplicity of the cities of Syria, and the magnificence of the greatest of its ruins. As these remain to challenge the most splendid structures of modern cities, and as the frequency of ruins, betokening from their close vicinity what may be called congregated cities, is unparalleled by that of modern towns in any kingdom, so there is not another *hill country* of Europe which could now be said to *drop down new vine*, as that of Judea did, and, according to the word of the Lord, shall do again. In many places,

and for many miles in extent, it is terraced throughout. On reaching it, the *astonishment* previously excited at the sight of barren mountains seemingly unsusceptible of culture, is changed into still greater amazement at the sight of steep hills, converted into very numerous horizontal beds, rising successively, till the top of the mountain forms the last, and ranging continuously on both sides of the vallies, till every spot is embraced within them, from end to end, and from the summit to the base. The first hill on which the writer narrowly looked, was of a conical form, wholly encircled with successive terraces, which, doubtless, repaid the immense labour of their construction by a vintage or a kindred produce, which no plain within a like circumference could ever equal. After having passed through a long valley, terraced on both sides, the extremity of which was enclosed, as if by a wide-spread amphitheatre of terraced hills, on ascending a mountain pass he counted sixty-seven terraces, which occupied successively the whole side of the hill, while considerably higher mountains were manifestly terraced all over by a proportionably greater number."‡

Speaking of Lebanon, Volney says:—"By dint of art and labour they have compelled a rocky soil to become fertile. They prop up ground ready to crumble away, by walls and terraces. Almost all these mountains, thus laboured, present the appearance of a flight of stairs, each step of which is a row of vines or mulberry trees. I have reckoned from 100 to 120 of these gradations in the same declivity, from the bottom of the valley to the top of the eminence."†

Several of these terraced mountains are figured in Bartlett's "Chris-

* Biblical Researches in Palestine, vol. ii. p. 187.

• "The Land of Israel," p. 433.

† See Kitto's "Physical History of Palestine," p. 34.

tian in Palestine," from drawings taken on the spots themselves.

A short time before Dr. Keith's visit to Palestine, an infidel Frenchman had arrived in the country, whose object it was to see with his own eyes the barrenness of the land, and thus to disprove, as he thought, by ocular inspection, the Scripture accounts of its ancient fertility. "He went; but entering the mountains, the extreme barrenness of which formed the matter of his argument, the grand idea was dissipated at the sight, and the poor book, blighted in the conception, which, if it had been brought forth, was to have convinced the world, formed but the remembrance of an idle dream. The talker's mouth was closed, and the mute traveller returned, literally silenced at the sight."*

Illustrations of Scripture.

NO. II.

Lev. xix. 27. Jer. ix. 26: xxv. 21—23.

The practice of cutting off the hair from the forehead, temples, and behind the ears, to which the prophet Jeremiah refers, and on which the prohibition in Leviticus is based, appears to have been very common among the Canaanitish and neighboring tribes, from time immemorial.

The pictorial representations of Egypt, so admirably faithful in the delineation of national features and peculiarities, frequently represent this singular custom. In the scenes described on the palace-temple of Karkak, which record the triumphs of Sethos (B.C. 1610) over the "Shepherds" or Canaanites, a tribe is represented with the beard, mustachios, and eye-brows shaven, and having the hair removed around each ear. On the tomb of the same monarch discovered by Belzoni, the same custom is delineated in connexion with a more northerly race, living in the

neighbourhood of Lebanon. Similar representations occur on the temple walls of Medinet Abou, and Ipsambul, which record the triumphs of Remesses. They evidently refer to the same people.

Among other enemies with whom these same kings had to contend, were some who shaved the forehead half-way to the crown, on a line from ear to ear. These were evidently a frontier people, and therefore lived at the south of Palestine. Others again are found in the representations of the same wars, who shaved the back of the head.

The constant recurrence of these peculiarities proves that they were ever regarded by the imitative Egyptians as national and distinctive.

The justly celebrated Herodotus (iii. 8) mentions the same custom as being common among the Arabians when he lived. The Greek Scholiast, on Lev. xix., says, that the Saracens at his time followed the same peculiarity. Now has it entirely fallen into desuetude at the present day.

That this custom was associated with the practice of idolatry is more than probable. Indeed, Herodotus expressly asserts that this was the case. Hence the ground for the language in Leviticus.

Biblical Botany.

In this study but little has been accomplished until within a comparatively recent period. Treatises on the subject have indeed long been known, but they, it must be confessed, are more distinguished by critical scholarship, and that often ill-directed, than by scientific investigation. Even the celebrated work of Celsius, himself a skilful botanist, valuable though it confessedly is, is chiefly distinguished for its classical and oriental learning.

The researches of Schubert, Russegger, Royle, and other eminent na-

* "Land of Israel," p. 432.

turalists, and the discrimination and untiring zeal of Kitto have of late accomplished much. We shall present our readers from time to time, with such recent information on this, as well as kindred subjects, as may be regarded of importance. For the present article, two or three items of intelligence may suffice.

Schubert, in his valuable work, thus speaks of the range of botanical productions in Palestine:—

“My report would become a volume were I to enumerate the plants and flowers which the season exhibited to our view; for whoever follows the comparatively short course of the Jordan from the Dead Sea northward, along the borders of the Lakes of Gennesareth and Merom, and onward to the uttermost springs in Anti-Libanus, traverses in a few days climates, zones, and observes varieties of plants which are in other countries separated by hundreds of miles. . . . Whoever desires views really extensive and beautiful of lilies, tulips, hyacinths, narcissuses, must in the spring season visit the districts through which we passed.”

The lily mentioned in the well-known and beautiful passage, Matt. vi. 26, has rather recently been identified. Dr. Bowering, in a communication to England, thus writes:—“I cannot describe to you with botanical accuracy the lily of Palestine . . . Its colour is a brilliant red; its size about half that of the common tiger lily . . . It was in April and May that I observed any flower, and it was most abundant in the district of Galilee, where it and the Rhododendron most strongly excited my attention.” From this description Dr. Lindley decides that the flower in question is the Chalcedonian lily, (*Lilium Chalcedonicum*,) “found from the Adriatic to the Levant, and which, with its scarlet turban-like flowers, is indeed a most stately and striking object.”

A paper was read some months since before the Pharmaceutical Society of London, by Professor Royle, on the tree bearing the frankincense of Scripture. From this interesting essay we make a few extracts. The tree, it appears, attains a height of about forty feet, firmly attached to the bare limestone rock by a thick mass of vegetable substance, (part of the tree,) which sends roots into the crevices of the rock to an immense depth. Captain Kempthorpe, of the Indian navy, describes the bark as “consisting of four different layers. The outermost of all is very thin, and similar to that of the beech. The two next are of a singularly fine texture, resembling oiled letter-paper, perfectly transparent, and of a beautiful amber colour. It is used by the Somaulis to write upon. The inner bark of all is about an inch thick, of a dull reddish hue, tough, and not unlike leather, but yielding a strong aromatic perfume. The wood is soft and white. By making a deep incision into the inner rind, the gum exudes profusely, of the colour and consistence of milk, but hardened into a mass by exposure to the atmosphere.” This tree abounds in South Arabia and the opposite coast of Africa.

This tree Prof. Royle has determined as belonging to the botanic class *Burseraceæ*, and genus *Boswellia*. He styles it *Boswellia floribunda*. Walpers in his *Repert. Botan. Syst.* agrees with Prof. Royle.

Scripture and Tradition.

Why do men appeal to tradition? Not to ascertain the fundamental truths of the gospel—tradition is not wanted for this purpose—but to procure sanction for notions and practices not found in the Scriptures, or not clearly discoverable there.

The effects commonly produced by reliance on tradition are such as should

make every sober-minded Christian tremble at the thought of yielding himself to its sway.

Scripture is dishonoured; for the appeal to tradition involves the confession of the insufficiency of the words of God. The papist is not ashamed to designate Scripture as a "fallible guide,"* and adduces the almost "endless variety of conflicting and contradictory doctrines"† as proof that the inspired guide has failed to conduct men into truth and certainty; and there are professed protestants who complain of being "*beset with the clamour*,"‡ that "the Bible, and the Bible only, is the religion of protestants;" who say, that though we have the word of God, we are left in uncertainty about the doctrine of Christ; and who allow themselves to decry "*the nondescript system of religion now in fashion, that nothing is to be believed but what is clearly in Scripture.*"‡

Whatever respect we owe to the characters of great men, and especially to those who have suffered for the gospel, and whatever credit may be justly due to the testimony of ancient writers in reference to the existing faith and practice of the times in which they lived, we can only regard them as witnesses to facts; of the facts themselves we must judge according to the word of God. That, and that only, is our rule. If we once step over the threshold of the inspired volume, we shall wander about without a guide, till at length we find the path to Rome. We must cleave to unadulterated protestantism; and "what we mean by protestantism can be nothing less than a renouncing the religion of man's

contrivance, and a returning to the religion which God has revealed; and to effect this return, we must recede, not toward the sixth century, not toward the fifth, nor toward the fourth, nor the third, nor the second; not to the times of Polycarp or Ignatius; not even to the age of the apostle John; but we must go where alone revealed religion is to be found—namely, in God's book.*

A glance at the state of religion in the fourth and fifth centuries will be sufficient to convince an impartial person, that nothing can be more dangerous to the church of God than the establishment of any authority co-ordinate with that of scripture. In the numerous errors that sprung up during this period we see the injurious consequences of the admixture of human philosophy with divine revelation. Exclusive deference to the word of God was soon lost in the church, and some ages passed away before it was restored. They were ages of ignorance, error, and superstition. The foundation of all the mischief was laid, when to the "sure words" of the prophets and apostles were added the multiform vagaries of ill-instructed proselytes from paganism, and the simple ceremonial of the New Testament was burdened with rites unknown to the first propagators of the gospel. True godliness withered under the baneful influence of these novelties; the majority of professing Christians were mere formalists; and those who worshipped the Father "in spirit and in truth" were few and scattered.

It is a dangerous thing to trifle with the word of God in any way. It is grievously offensive to him to treat his blessed book with disrespect, and especially, to disparage its authority by raising traditions to an equality of honour with the divine rule.

* Butler's Lectures on the Truths of the Catholic Religion, ii. 304.

† Wiseman's Lectures on the Doctrines and Practices of the Catholic Church, i. 48.

‡ Tracts for the Times.—Records of the Church. No. xxv. p. 8. Tract, No. lxxxv. pp. 25, 108.

* Introductory Essay to Pfizer's Life of Luther, p. xxx.

REVIEWS.

—0—

Sketches of Protestantism in Italy, Past and Present. Including a notice of the Origin, History, and Present State of the Waldenses. By ROBERT BAIRD, D.D. 12mo. pp. 418. Boston: PERKINS & Co. 1845.

All eyes are turned to Italy. That country has been fearfully misgoverned for many ages. The effects are seen in the general wretchedness of the people, their demoralised condition, and the feeble, sickly state of trade and commerce. That Popery is justly chargeable with contributing to these melancholy results, and other results yet more melancholy, will not be denied by those who have informed themselves thoroughly on the subject. The emancipation of Italy from the thralldom of the Papacy will be the era of her reviving glory: but till then, the expectation of useful and permanent ameliorations will be vainly indulged.

Yet we ought to hail every step towards such a consummation. Pius IX., the present Pope, is as true-hearted a Romanist as any priest, monk, or Jesuit in his dominions: he would as soon cut off his right hand as lessen the influence of the Apostolic See, or forego the least claim on the unlimited obedience of the people. The spirit of Hildebrand still rules in the Vatican, and must rule there, as long as the infallibility of the Church is held and taught. The Pope may yield to the requirements of the age, and grant some modified and scanty reforms in temporal matters; he may partially free the press from restraint; he may give the people a share in the government, by condescending to take advice; he may redress long-standing grievances, correct gross abuses, and favour certain internal improvements:—but the moment that he sees, or thinks that he sees in any of these concessions, or in their effects, a tendency adverse to Romanism, *as it is*, he will attempt to retrace his steps. It will be very difficult, however, if not impossible, to do so; for he has raised

a spirit that he cannot lay again; and more than this, while he “thinks not so, nor does he mean it in his heart,” he is most probably the unconscious instrument in preparing the way for a very different regeneration from that which he has projected. *His* aims are secular and conservative: the purposes of the “King of Saints” are spiritual, and their accomplishment will involve the downfall of opposing systems. Rome and her allies must feel the withering “wrath of the Lamb.” The spiritual atmosphere will be purified by the thunder-storm of revolutions.

The “time of the end” seems to be drawing near. Southern Europe, by the last advices, was the scene of a wide outbreak. Insulted human nature, so mercilessly trampled on for centuries past, was beginning to gird herself for a fierce struggle. The effort may be suppressed for a time, because tyranny is strong; but it will be renewed with tenfold energy, and ultimately it must be successful. When civil liberty is secured, the rights of conscience will not be withheld: men will refuse to wear their shackles any longer. Those shackles are already loosened: the hand of the Pope has loosened them, and however terrified he may be at the consequences, he will be unable to tighten them again.

Dr. Baird’s volume will be found eminently seasonable at the present juncture. Though it has been published more than two years, we have not had an opportunity to read it till now. We have been greatly instructed and edified by the perusal. The information it furnishes respecting the religious state of Italy is peculiarly interesting. A few facts may be presented to the notice of our readers.

The great majority of the lower classes in Italy are unable to read. Numbers of mechanics and tradesmen, who are “doing well in the world,” and even many of the higher ranks, are uneducated, particularly the females. Two-

thirds of the children in the States of the Church are "growing up in complete ignorance of letters." A few years ago, the reigning Pope forbade, by a special bull, the establishment of Infant Schools in his dominions.

The ignorance of the Parish Priests and Monks is almost incredible. Most of them read nothing but their breviary. Great numbers of them never composed a sermon: when they preach, which is but seldom, they avail themselves of published discourses. Corruption of life is very common, and many members of the clerical order are infidels.

As for the monasteries, they are too frequently the abodes of gluttony, intemperance, and shameful vices.

Confessions, indulgences, and dispensations open wide the doors of iniquity, sear the conscience, and harden the heart; while the sickening sentimentalism of saint-worship, and the gross idolatry connected with the veneration of images and relics, prevent the access of the gospel to the soul, and keep the sinner from the Saviour.

"Including popes, cardinals, patriarchs, archbishops, bishops, generals of orders, superiors, priors, monks, nuns, it has been computed that there is in Italy one person consecrated to religion, on an average, for forty-five inhabitants. Now, possessing such a moral force as this, if Rome is indeed the true and only Church of Christ, and He really dwells in her, Italy ought to be the holiest land on earth, for no other country is so abundantly provided for, as it regards religious teachers. But is Italy the holiest land on the earth? If it be so, all we have to say is, that she is the most enormously slandered country in the world; for nothing is more certain than that she is believed to be one of the most immoral, if not the most so, of all portions of Christendom, at least so far as the Old World is concerned.

"And what is absolutely confounding is the fact, that in proportion as you approach the City of Rome, come from which end of Italy you may, bad government, physical desolation, poverty, ignorance, irreligion, vice, crime, all increase! This is inexplicable. And when you reach Rome, and enter within the walls of the Eternal City, you will find less of true piety and purity of morals

than in any other city in all Christendom, if we may credit the testimony of Romans themselves.

"When we visited Rome, in the year 1837, one of the first things we heard the distinguished individuals, both natives and foreigners, to whom we bore letters of introduction, say, was, that we had come to the worst place within all the limits of the Roman Catholic world to see what religion is. This remark is heard by strangers from all quarters, upon their arrival in Rome. And yet that city is the abode of the so-styled Vicar of Christ, the centre of the whole Christian world, the seat of all the mighty influences which the Vatican sends forth throughout the earth! Why is this? We leave to others to assign the reasons, for we cannot, upon the supposition that the Roman Catholic religion is a true type and expression of the gospel."—P. 256.

We are gratified to learn that this is the first of a series of volumes, illustrative of the state of religion in Europe. The arrival of the next in order will be greeted by us with a hearty welcome.

Appleton's Illustrated Editions of the Poets:

1. *The Vision; or Hell, Purgatory, and Paradise, of Dante Alighièri.* Translated by the Rev. HENRY FRANCIS CARY, A.M. *With the Life of Dante and Notes.* Illustrated with twelve fine steel engravings. 16mo. pp. 587.
2. *The Jerusalem Delivered of Torquato Tasso.* Translated by J. H. WIFFEN. *With Life of the Author.* Illustrated with six fine steel engravings. 16mo. pp. 624.
3. *Hudibras; by SAMUEL BUTLER.* *With Notes and a Memoir,* by the Rev. TREADWAY RUSSEL NASH, D.D. *Illustrated with Portraits.* 16mo. pp. 498.
4. *The complete Poetical Works of Robert Southey, LL.D.* *Collected by himself.* Illustrated with eight fine steel engravings. 8vo. pp. 841.

Dante was born at Florence, in May, 1265, and died at Ravenna, in July, 1321. His 'Vision' was published in 1300, the year of the first jubilee, when the infamous Boniface VIII. occupied the Papal throne. Of its just delineations of character, its keen satire, and its bold rebukes of reigning vices, we need not speak. The perusal of the

work, illustrated and enriched as it is by Mr. Cary's excellent notes, will enable the reader to obtain a much more correct view of the state of society in that age than could be derived from even the best histories.

The poet did not spare the church. He found Pope Nicholas III. in hell, and *he* was daily expecting his successor, Boniface VIII. Dante's address to the lost spirit furnishes a good specimen of his style and manner:—

"Of shepherds like you, the Evangelist
Was aware, when her, who sits upon the waves,
With kings in filthy whoredom he beheld;
She who with seven heads tower'd at her birth,
And from ten horns her proof of glory drew,
Long as her spouse in virtue took delight.
Of gold and silver ye have made your god,
Differing wherein from the idolater,
But that he worships one, a hundred ye?
Ah, Constantine! to how much ill gave birth,
Not thy conversion, but that pteuous dover,
Which the first wealthy Father gained from thee!"

Tasso (born March 11, 1544, died April 25, 1595), whose genius has found admirers among all classes and all sects, requires not our commendation. His works praise him. The lover of poetry will not wonder at the strain adopted by Mr. Wiffen, at the close of his labour.

"Fare thee well, son of sweet Romance! farewell,
Harp of the South! the stirring of whose strings
Has given, by power of their melodious spell,
Such pleasant speed to Time's else weary wings,
That, rapt in spirit to the Delphic cell,
Midst its green laurels and prophetic springs,
The tuneful labours of past years now seem
A brief indulgence—an enchanted dream."

We shall say nothing of Butler's *Hudibras*, because, however witty and caustic his verse, the objects of his satire (that satire is not always undeserved, however,) are too good to be laughed at.

Southey belongs to our own times. Some prefer his poetry to his prose; *we* prefer his prose to his poetry: yet both will repay attentive and frequent study. We do not subscribe to all his opinions, but we believe that the cause of Protestantism was much indebted to his pen. He held Popery in just abhorrence, and not ignorantly, for he was profoundly versed in Romish lore.

These volumes are very elegantly printed, handsomely bound, and adorned by engravings executed in admirable style. They must command an extensive sale. Dante, Tasso, and Butler sell at \$1 50 each; Southey at \$3 50.

Journal of the Royal Asiatic Society. Vol. X., Parts 1 and 2, 1846, 1847. *The Persian Cuneiform Inscription at Behistun, decyphered and translated: with a Memoir,* by Major H. C. RAWLINSON, C.B., pp. lxxi. 186.

The ancient inscriptions of Upper Asia,—termed arrow-headed and cuneiform, or wedge-shaped, from their peculiar character,—have for many years excited the attention of the learned. It is only recently, however, that any steps have been made towards their elucidation. The honour of having opened the way to later and more brilliant discoveries without doubt belongs to Professor Grotefend.

This eminent scholar first determined from the constantly uniform inclination of the wedge-like signs that the inscriptions were to be read from left to right. Then being guided by Tychsen and Miinter's recent discovery of the mark denoting the separation of words, he observed the frequent recurrence of a similar collection of characters. Professor Grotefend, in detailing his further progress, says:—"Supposing with Tychsen that we must look for titles of kings in inscriptions placed over their portraits, I felt convinced that the word so often repeated must signify 'king.'" For sufficient reasons he was further led to think that the repetition of this word in one of Niebuhr's inscriptions must refer to father and son. Having ascertained the peculiar age of the Persian kings to which the bas-relief in the ruins of Persepolis belonged, in order thereby to discover the names applicable to them, and thus find out, if possible, the signification of certain letters, the Professor felt assured that he must look for two kings of the dynasty of the Achæmenides. "I, in consequence," says he, "ran over the list, and successively applied the names to the characters of the inscriptions. These names could obviously be neither Cyrus nor Cambyses, because the names occurring in the inscriptions do not begin with the same letter. Cyrus and Artaxerxes were equally inapplicable, because in reference to the characters, the first is too short and the second too long. There only remained, therefore, the names of Darius and Xerxes; and these letters agreed so exactly with the characters, that I could

not hesitate in selecting them." The next method was to give to these names, hitherto unknown to us only by Greek pronunciation, their true Persian form. This was soon done by means of the Zend language. Thus, more than twelve letters were discovered.

Still, although much had been done, the great mass of the inscriptions remained undecyphered, the grammatical construction of the language in which they were written in a great degree unknown, and the alphabet incomplete. At this juncture, M. Bournouf of Paris, Professor Lassen of Bonn, M. Westergaard, a Danish Orientalist, and Major Rawlinson, British resident at Bagdad, arrived at most gratifying results, so singularly coincident on all important points, as to prove their common truth. In the alphabet so much is this the case, that scarcely the slightest difference exists between that of Professor Lassen and that of Major Rawlinson. Of Bournouf's, too, Rawlinson says:—"The Professor's labours have been of no further assistance to me than of adding one new character to my alphabet." This unanimity is perhaps unparalleled in the whole history of philological pursuits.

We shall now briefly describe the character of the language thus made known to us, and then refer to the historical and geographical information which the inscriptions supply, merely premising that our remarks refer to but one of the three different combinations of the arrow-headed character—the Persian.

M. Bournouf, in his *Mem. sur deux Insc.*, says:—"We can positively affirm, that the language which occupies the first rank in the Persepolitan inscriptions, is not the idiom of the sacred books of Zoroaster; but, at the same time, we may be sure that it has sprung from the same origin. It is a proximate dialect of the Zend, and makes an approach to the modern Persian." Lassen terms it the Medo-Persian. He says that it possessed "nearly the whole stock of inflexions belonging to the Asian languages." With respect to the 39 letters, in which these inscriptions are written, M. Bournouf thinks that they originally belonged to the Semitic language, and have been forced into the use of an Indo-European dialect, the words of which they are not

properly fitted to express. His reason for entertaining this opinion is, that the writing is extremely deficient in vowels, whereas in the language the complete and regular indication of all the vowels is necessary. There is great probability in this conjecture. It agrees with the testimony of Herodotus, who tells us that Assyrian letters were used by the Medo-Persian kings. Thus, then, the Medes and Persians obtained the art of writing from Assyria and Babylon. Lassen says that the region of cuneiform inscriptions holds, geographically, the middle place between the Semitic alphabets and the Indian systems of writing. "These three kinds of writing," he adds, "comprise all the alphabets of Upper Asia and of the ancient world; and the discovery of the arrow-headed writing was wanting to complete the palæography of Asia."

The historical and geographical information derived from these inscriptions is valuable, and may be expected to be much more so in the further progress of the study. Such as it now is we proceed to give it.

The space of time covered by these inscriptions is not great. "The earliest monument of the class," says Major Rawlinson, "at present known, is the inscription of Cyrus the Great at Pasargada; the latest dates from the time of Artaxerxes Ochus."

From the great Behistun inscription, in the midst of ancient Media, the following sentences, among others, have been decyphered. We give the version of Rawlinson with a few alterations from Lassen:—

"I am Darius the Great King, the King of Kings, the King of Persia, the King of the Provinces," &c.

"Says Darius the King:—'My father was Hystaspes; of Hystaspes, the father was Arsames; of Arsames, the father was Ariyarnnes; of Ariyarnnes, the father was Teispes; of Teispes, the father was Achæmenes.'"

"Says Darius the King:—'These are the countries of Ormuzd,—I have become King of them,—Persia, Susiana, Babylonia, Assyria, Arabia, Egypt, Sardis, Ionia, both inland and maritime; Armenia, Cappadocia, Parthia, Zarangia, Aria, Chorasmia, Bactria,

Sogdiana, the Sacæ, the Sattagydes, Arathosia, and the Mecians, the total amount being twenty-one countries."

"Says Darius the King:—'These are the countries which have come to me: by the grace of Ormuzd they have become subject to me: they have brought tribute to me. That which has been said unto them by me, both by night and by day it has been performed by them.'"

From these extracts important information can be obtained. Darius is styled king of *Persia*, as if that province were regarded with peculiar favour. This agrees with the known Persian origin of the Achæmenides, and with the statements of Herodotus, that it was the only province not tributary, (iii. 97.) The genealogical account of the ancestors of Darius, may well be compared with the language which Herodotus puts into the mouth of Xerxes:—"I should ill deserve to be esteemed the son of Darius, who was the son of *Hystaspes*, and ranked among his ancestry, *Arsames*, *Arinnis*, *Teispes*,.....*Achæmenes*: if," &c., (vii. 11.) The list of tributary countries given in this inscription agrees most singularly with the enumeration of Persian satrapies by Herodotus. Professor Lassen has pursued this investigation, and has illustrated the text and confirmed the authority of the ancient historian. A still more important result obtained from this "writing on a rock," is the authentic proof which it furnishes of the existence of the worship of Ormuzd in the age of Darius and Xerxes—a matter of great importance in determining the religious views of the ancient Persians.

In another part of the same inscription, the death of his brother by Cambyses, the usurpation of Smerdis, and the decease of Cambyses himself, are related. So complete is the coincidence with Herodotus, that the very phrase of that author concerning the brother of Cambyses as being "of the same father and mother," is found on the inscriptions. The account of the accession of Smerdis, and his death, as given on these monumental writings, intimates that the Magi ruled the realm through the impostor, and introduced many changes in religion. "The rites," says Darius, "which the Magian had introduced, I prohibited.

.....Wherever was a heretic, him have I rooted out entirely." This agrees with the statement of Herodotus, that the Persians were averse to the sacerdotal rule, and killed the Magi.

Darius, in the same writings, bequeaths some maxims to his successors. "Says Darius the King:—"Thou, whoever may be king hereafter, exert thyself to put down lying." Compare this with the account of the "father of history," of the Persian love of truth. Well does Professor Ritter, the greatest geographer of his age, affirm, "that of all the records of ancient times, none are receiving more confirmation from modern researchers in geography, archæology, and kindred studies, than the writings of old Herodotus."

Some light is also thrown upon the Bible from these ancient inscriptions. The pompous title "king of kings," (Daniel ii. 37, &c.,) appropriated by the Persian monarchs, frequently occurs in the arrow-headed writings, as also in the Pehlvi inscriptions. The account of Ahasuerus' greatness, Esther x. 1, as consisting in imposing tribute far and wide, is well illustrated by the last extract we have given. The native orthography of the Persian names mentioned in the sacred writings, have in several instances been obtained from these sources; as, for instance, Ahasuerus, written by the Greeks, Xerxes, in the cuneiform inscriptions of Persepolis, *Khshyarsha*, *lion king*; Darius, in the same character, is found written *Daryawus*, *preserver*, thus probably agreeing with Herodotus, who translates the name by ἐρξείης. Cyrus, *Khurush*, Artaxerxes, *Artak'hshatra*; Nebuchadnezzar, *Nabukhudrachara*; Achmetha, *Hagmatana*. The Hebrew name of Persia, Parash, which is only found after the Babylonian period, is evidently the Parsa of the arrow-head inscriptions, the native appellation of Persia. The inscription names Parthwa (Parthia), Armina (Armenia), Mada (Media), Ufratuwa (Euphrates), Tigra (Tigris), Hidhush (India), &c., strikingly resemble those now in use. According to Major Rawlinson, the inscriptions on the Babylonian bricks ascribe the foundation of the royal magnificence of Babylon to Nebuchadnezzar, son of Nabonassar, which is the statement of Daniel (iv. 30.)

Such is the information conveyed by this magnificent monument of Persian antiquity. The exercise of great sagacity and learning has, in this instance, been signally rewarded. After the silence of centuries, the language of Cyrus, Darius and Xerxes, is again heard; the decrees and records of the "King of kings" are brought to light.

Nobly has Major Rawlinson earned the admiration of his countrymen. May yet more gratifying success attend his future endeavours to decypher the Median and Babylonian arrow-headed combinations, which will doubtless disclose far more important results to the Biblical student than those we have now been considering.

The Fruits and Fruit Trees of America. By A. J. DOWNING. Illustrated with many Engravings. 12mo. pp. 594. New York: WILEY & PUTNAM.

In this elaborate work, Mr. Downing treats of the culture, propagation, and management of fruit trees; gives directions for the care of orchards; and describes all the finest varieties of fruits, native and foreign, usually cultivated in this northern hemisphere. His book is at once scientific and practical, comprising a large amount of information, which is conveyed in a style distinguished by perspicuity, and as little burdened with technicalities as could be expected.

Our neighbours in the States greatly excel us in gardens and orchards. We would advise the farmers of Canada to pay more attention to these very useful appendages to the farm, not merely for the pleasure, but also for the profit to be derived from their culture. Mr. Downing's book will aid them. We recommend them to buy it.

Scripture illustrated by Interesting Facts, Incidents, and Anecdotes. By the Rev. CHESTER FIELD. With an Introduction by the Rev. JOHN TODD, D.D. 18mo. pp. 203. New York: HARPER & BROTHERS.

A specimen will best explain the compiler's object:—

A POINTED ARGUMENT.

There is truth and pungency in the following remark, which might often silence the scoffer and gainsayer. The late Dr. Mason once said to an infidel, who was scoff-

ing at Christianity because of the misconduct of its professors, "Did you ever know an uproar to be made because an infidel went astray from the paths of morality?" The infidel admitted that he had not. "Then don't you see," said Dr. M., "that by expecting the professors of Christianity to be holy, you admit it to be a holy religion, and thus pay it the highest compliment in your power?" The infidel was silent.

Deut. xxxii. 31. Their rock is not as our Rock, even our enemies themselves being judges.

There are upwards of one hundred and sixty articles of this kind. It is a very suitable book for young persons.

Bibliotheca Sacra and Theological Review. Conducted by B. B. EDWARDS and E. A. PARK, Professors at Andover, with the special co-operation of Dr. ROBINSON and Professor STUART. February, 1848.

The talent and erudition displayed in this Review, and so usefully applied, entitle it to the patronage of all who know how to estimate sanctified learning. We heartily desire that every Christian minister in these Provinces could regularly receive it.

The contents of the present number are—1. Tour from Beirut to Aleppo in 1845; by the Rev. W. M. Thompson, missionary.—2. The Study of Greek and Roman Literature, with reference to the present times; by Charles Siedhof, Ph. D.—3. Studies in Hebrew Poetry; by Professor E. B. Edwards.—4. Notes on Biblical Geography; by Dr. Robinson.—5. Analysis of the Argument in the Epistle to the Galatians; by Professor H. B. Hackett.—6. Recent Works in Metaphysical Science; by Professor Porter.—7. Jerome and his Times; by Rev. Samuel Osgood.—8. Journal of a visit to the Yesidees, with a Description of the Excavations at Khorsabad; by Rev. Thomas Laurie, American Missionary.—9. Review of recent Editions of Classical Authors; by an Association of Teachers.—10. Miscellanies—Theological and Literary; by Professor B. B. Edwards.

The Bibliotheca Sacra is published at New York and Andover. The subscription is four dollars per annum.

CLARK'S FOREIGN THEOLOGICAL LIBRARY.

This is a very meritorious enterprise. For a subscription of one pound sterling, paid in advance, Mr. Clark engages to furnish four volumes of valuable continental works in a year, in octavo size, well printed, and bound in cloth. The works already issued are—Hengstenberg on the Psalms (two volumes), Hagenbach's History of Christian Doctrines (two volumes), Olshausen on the Gospels, and the first two volumes of the new edition of Gieseler's Text-Book of Ecclesiastical History, translated by Dr. Davidson.

The subscriptions for the present year should be remitted to Mr. Clark, Edinburgh, forthwith.

THE BRITISH QUARTERLIES.—Reprinted at New York, by Leonard Scott & Co.

For a subscription of eight dollars a year, Leonard Scott & Co. supply the following Reviews, accurately reprinted, in handsome style, as soon as they arrive from England, viz.,—the Quarterly, Edinburgh, Westminster, and North British.

These Reviews furnish a complete history of the current literature of the day, as well as valuable essays on important subjects. The opportunity of obtaining them on such reasonable terms will be embraced, we doubt not, by thousands.

LITERARY INTELLIGENCE.

—o—

The following extract is translated from a letter written by Dr. Bernstein, Professor of Oriental Literature in the University of Breslau, Prussia, to Dr. Davies, Montreal:

"I purpose to publish a complete Syriac-Latin Lexicon. For this end I have been collecting materials for more than twenty-five years. The work is to embrace, as far as possible, all the stores of the Syriac language now open to us; and I have brought together two folio and two quarto volumes of such materials from the perusal of Syriac authors. The very extent of this collection increases the labour of preparation; for the careful investigation of passages in treating each word demands much time and toil. I am, therefore, not yet able to say with certainty when the Lexicon will be printed. The plan of the work is the same as that which I have followed in the Lexicon to the Syriac Chrestomathy of Kirsch, which I intended should serve as a specimen: i. e. the meanings of the words are to be philosophically developed, and to be illustrated and established by examples or proof passages. For this purpose I have sought to obtain also the Syriac-Arabic Lexicon of Bar-Bahlul, which was absolutely necessary; and I have selected, as the best copy, the MS. Hunt. 157, belonging to the Bodleian Library, in which the Arabic is not written with Syriac, but with Arabic letters. The Bodleian possesses another copy of this work, in which

the Arabic is written with Syriac letters, and which agrees almost perfectly with the Cambridge copy (both being transcripts of one and the same MS.); but these are of less value than the first mentioned. Of the second I have copied only the half, which I have collated with the Cambridge MS. It was this second Bodleian MS. that Castell used for his Syriac Lexicon, but only superficially, for he has not adopted or rightly produced the half of it. He often mis-read the Arabic as written in Syriac characters, and there were already errors in the MS.: hence he has given many false meanings. My plan was first to get Bar-Bahlul printed, in order to be able to refer to it afterwards in my Lexicon. The Prussian Government has not, however, guaranteed the 2,500 thalers to cover the expense of printing; and so I have been compelled to abandon this thought.

I have, in compliance with the request of many, resolved to prepare a new edition and a Latin translation of the Syriac Chronicle of Bar-Hebræus. This is wanted, for the edition of Bruns and Kirsch is very faulty. The Vatican possesses a splendid MS. of this work, from which a very excellent text is obtained. The edition is to be brought out by subscription, and will be printed only when sufficient encouragement appears. The German Oriental Society has given from its present small resources a considerable sum towards the cost of publishing it. Dr. Frähn of Petersburg, who first set the matter on

foot, has promised many subscribers from Russia; and it is hoped there will be some in England and America.*

Professor Tullberg, of Upsala, is about to edit, with a Latin translation, the second part of this Chronicle; which embraces Ecclesiastical History, and which has not yet been printed, except in part by J. S. Assemani, who has given copious extracts from it in his *Bibliotheca Orientalis*. The text is obtained from various MSS. in the British Museum, at Florence and in Rome. Professor T. is also preparing for the press, from copies in the British Museum and the Vatican, the Book of Paradise, written by Palladius and Hieronymus, which is so celebrated among the Syrians.

As to the preparation of a Syriac Grammar, I cannot under existing circumstances entertain the thought. The Grammar of Uhlemann, borrowed from Hoffmann's *Theaurus*, is the most serviceable now extant, on account of its compactness. I use it in my classes. Both of these Grammars are, however, nonphilosophical, and abounding in mistakes."

Mr. Harris, of Alexandria, has announced to the Royal Society of Literature in London that he has made the acquisition, at Thebes, of a papyrus, containing, in Greek characters, the oration of an accuser, apparently Hyperides, against Demosthenes, for taking the 750 talents of Harpalus.

Mr. Hallam has nearly ready for the press a supplemental volume of illustrations to his "History of Europe during the Middle Ages."

The British Museum has purchased, at Hamburgh, a rich collection of Hebrew books, amounting to 5,000 printed volumes, and 800 manuscripts.

The Rev. Jacob Abbott has prepared a Narrative of his Tour in Scotland, which is now in press.

Biot's History of Public Instruction in China is just completed.

A work of great value for the history of Europe in the period of the Reformation has just been completed, viz.:—"Correspondence of the Emperor Charles V. from the Royal Archives and from the Bibliothèque de Bourgogne at Brussels, communicated by Dr. Karl Lanz." It is published at Leipzig in 3 vols., containing in all about 1400 closely printed pages.

Rev. T. Jarrett, Professor of Arabic at Cambridge, will soon publish a new Hebrew and Arabic Lexicon.

* A specimen and prospectus of the above work have been issued by A. Her. of Berlin. The editor gives ample proofs of his fitness for the undertaking, and the typographical execution is exceedingly good. The cost will be about thirty shillings sterling.
B. D.

Professor Stähelin of Basil has just published a work on the Messianic Prophecies of the Old Testament, with reference to the principal New Testament citations.

The second volume of Neander's History of the Church, translated by Professor Torrey, is published.

English Works lately published.

Belgium, the Rhine, Switzerland, and Holland.—An Autumnal Tour. By J. S. Buckingham, Esq.—In two handsome octavo volumes, with ten quarto steel engravings, containing views of some of the principal cities visited, from the pencil of W. Bartlett.—28s.

The Characteristics of the Present Age. By J. G. Fichte. From the German.—7s.

Sarāwak; its Inhabitants and Productions. By Hugh Low, Esquire. 8vo.—14s.

Travels in the Great Desert of Sahara, in 1845-6. By James Richardson. Two volumes, 8vo.—30s.

Twelve Years' Wanderings in the British Colonies. By J. C. Byrne. 2 vols. 8vo.

The Life of Lord Chancellor Hardwicke. By George Harris, Esquire. 3 vols. 8vo.—45s.

A Description of active and extinct Volcanoes, of Earthquakes, and of Thermal Springs. By Professor Charles Daubeny, M.D., F.R.S. Second edition enlarged, 8vo.—21s.

The Stuart Papers. vol. 1.—18s.

The Life of Thomas Aquinas; a Dissertation on the Scholastic Philosophy of the Middle Ages. By Dr. Hampden, Bishop of Hereford. Post 8vo.—3s. 6d.

The Journal of Sacred Literature; edited by John Kitto, D.D., F.S.A. No. 1, to be continued quarterly.—5s.

The Military Life of John, Duke of Marlborough. By Archibald Alison, F.R.S. 8vo.—18s.

The second and concluding volume of the Life of Elizabeth Fry. 8vo.—12s.

Five years in China, from 1842 to 1847. By Capt. Forbes, R.N.

A Walk round Mont Blanc in 1847. By the Rev. Francis Trench. Post 8vo.

Notes of a residence at Rome in 1846. By the Rev. M. Vicary, B.A. 8vo.—10s. 6d.

Dr. Chalmers' Daily Scripture Readings. vol. 2, 8vo.—10s. 6d.

Alarm in Zion: or, a few thoughts on the present state of religion. By D. E. Ford.—1s. 6d.

Congregational Lecture. The Ecclesiastical Polity of the New Testament unfolded. By the Rev. S. Davidson, L.L.D. 8vo.—9s. 6d.

SCIENTIFIC INTELLIGENCE.

At a late meeting of the Paris Academy of Science, a note was communicated from M. Vico, announcing the disappearance from the heavens of three stars of different magnitudes, which had been marked on the celestial charts.

The tubular bridge over the Conway is nearly completed. It consists of two tunnels or tubes (one for the "up," and the other for the "down" line of rail), each 400 feet in length. It is rectangular in form, consisting entirely of sheet-iron one inch in thickness. The inside, through which the trains are to pass, is 24 feet high, and 16 feet wide. The outside height is much greater, being about 30 feet. The top is of two thicknesses of metal, in the corrugated shape, forming a series of circular tubes, of about three feet in diameter. This form is considered to offer the greatest resistance to compression. The sides are of sheet-iron of one thickness; the bottom has a double thickness three feet apart—connected by intermediate longitudinal ribs, so as to give the necessary stiffness for the carriages to pass over. The whole mass, weighing upwards of 1000 tons, will be placed on the abutments at once.

A new rotary steam-engine has been invented by Mr. E. Galloway, which is distinguished by great economy in weight and space. A four-horse engine, without the boiler, occupies less space than a hat-box, the length of what may be called the piston being nine inches by four, and the weight but a little over two cwt. It is proposed to fit up the "Minx" with an engine of this kind, of fifty-horse power, and it is calculated that it will lighten her, in respect to machinery alone, about 50 tons, besides the economy of space and fuel.

A new volcano is stated to have broken out at Amagoura, an island of Oceania, lying about twenty leagues distant from the Vavao Islands. On the 9th of July, and two following days, violent shocks of earthquake having been felt at intervals of fifteen or twenty minutes at Vavao, and other phenomena of a volcanic eruption having been observed, Mr. Williams set out on the 13th in quest of the volcano. On nearing the island, he observed, a little above the sea-level, a vast crater from which boiling lava

issued in torrents, and spread over the neighbouring plains. But such was the terrible nature of the visitation, that no one dared to land; and Mr. Williams was obliged to return without having ascertained the fate of the unfortunate inhabitants.—*Athenæum*.

At a late meeting of the Society of Arts, Mr. S. Williams gave an account of the manner in which Alois Senefelder discovered Lithography. "I had just succeeded," observes Senefelder, "in polishing a stone plate which I intended to cover with etching ground in order to continue my exertions in writing backwards, when my mother entering the room, required me to write a washing-bill. It so happened that there was not a morsel of paper or writing ink at hand,—nor had we any one to send for these materials; I therefore resolved to write with my ink, prepared with wax, soap, and lamp-black, upon the stone which I had just polished,—as the matter would admit of no delay. Sometime after, requiring the stone for use, and the writing being as I had left it, it occurred to me whether I could not bite in the stone with acid." This Senefelder succeeded in doing;—and thus the art was discovered.

The chewing of a certain "Indian species of *Gymnema*" deprives the tongue of the power of tasting saccharine substances, but at the same time does not deprive it of the power of taste in other respects.

The Sydney journals announce the final failure of Dr. Leichardt's new attempt to penetrate the interior of New Holland from East to West.

Lieut. Burke, of the Bombay Engineers, has published a pamphlet, in which he states, that one of the salt beds of Scinde contains an area 300 miles in extent, of the depth of three feet, or a supply equal to the consumption of 100,000,000 of people for 1600 years.

Astronomy has been so successfully cultivated of late, that no fewer than twelve names were proposed for the gold medal annually given by the Astronomical Society. The council obtained power "to testify to several eminent astronomers, British and foreign, the sense, which is entertained, as well of their merits as of the value of the impulse which their success has given."

RELIGIOUS INTELLIGENCE.

Great Britain.

ROMANISED LITERATURE.—A recent writer says:—

“The literature of the last ten years has done far more than the preaching of the ritualism. A whole regiment of writers, Whig, Tory, and Radical, have combined to malign every thing Protestant, and to extol every thing Popish. Miss Strickland has made angels of all our Popish Queens, and almost demons of all our Protestant ones. Mr. Tyler has done his best to whitewash Mary of Scotland, and to blacken the fame of the Scottish Reformers. Mr. Maitland has done the like service for the English ones. The Edinburgh Review, and Mr. Macauley, have lent no small aid; and Mr. Burns, with his series of pretty little novels, has taught our young people that the Reformation was a judgment from God; the death of Edward VI., a providential deliverance; and the glorious Revolution a mere rebellion!”

ROMAN CATHOLICS IN GREAT BRITAIN.

—The following statistics of the Roman Catholic Church in Great Britain are derived from the *Catholic Directory* for 1848. The total number of Roman Catholic churches and chapels in England and Wales is 545; in Scotland, 85, besides 22 stations where divine service is performed; making a grand total of 630 churches and chapels. Of Catholic colleges there are in England 10, and in Scotland 1. Convents 38, of which 12 are in the London District. Monasteries, 4. Of missionary priests in England and Wales there are 707, including priests without any fixed mission; in Scotland, 99; making a grand total of 806 missionary priests in Great Britain, including the bishops.

POPERY AND MR. NEWMAN.—The correspondent at Rome of the *Daily News*, under date December 8, says, Mr. Newman leaves Rome to-morrow for England. He is the bearer of the Pope's Bull “to sweep away for ever the power of ‘vicars apostolic,’” and to substitute twelve bishoprics with an Archbishop in England.

France.

Strenuous efforts are continually made by the Romish clergy to exalt Popery and depress Protestantism, and there is evidently a

disposition in the Government to favour their views. In some places persecution is inflicted.

“In a village of the diocese of Montauban, called *Lachapelle*, there was some years back a curé named *Bruitte*, who was less superstitious than his colleagues. He had studied the Holy Scriptures; he read them daily with more attention than his Breviary, and proclaimed to his flock not the lying traditions of Rome, but the fundamental doctrines of Christianity. This first step led him to make a second. The Abbé *Bruitte* thought that he could no longer remain conscientiously within the pale of the Romish Church. Having consulted some pious pastors of the Reformed communion, he openly declared his belief in Protestantism; then he passed some time in the *Seminary of Theology* at Geneva, under the superintendence of MM. Merle d'Aubigné and Gaussen; he was afterwards ordained to the evangelical ministry, and now exercises the functions of a pastor in a village near Paris.”

Some of the inhabitants of *Lachapelle*, having received the truth through their former curé, declared their intention to leave the Church of Rome, and applied to the Protestant Consistory for a pastor. When the Roman Catholic Bishop heard of it, he repaired to the place, and exerted himself, but in vain, to induce them to change their minds. Foiled in the attempt, he published against them the sentence of the *greater excommunication*, ordering them to be treated in all respects as heretics. What has been the consequence?

“I have learned,” says the correspondent of *Evangelical Christendom*, “from eye-witnesses, that a real *Popish terror* reigns in the district of *Lachapelle*. All the women, without exception, have been excited and infuriated by the priests; they threaten to leave their husbands, if the latter should persist in their intention of becoming Protestants. Their passions are inflamed to a degree that it is impossible to describe. The Protestant pastor has not found a single individual who had the courage to let him a room in his house; the bakers have refused to sell bread to him; the inn-keepers have shut the doors of their hotels upon him; the porters even refused to carry his luggage, as though the mere handling of his property

would have defiled them! The pastor ran the risk of dying of cold and hunger; and those who went to hear him hazarded their own lives, so greatly had the popular fanaticism been wrought upon. Such is the mode in which the priests explain and practice *toleration*. They seek to make proselytes among the Protestants, but they do not permit Protestants to act in the same manner among their followers."

We copy another extract from the same letter, revealing some new abominations:—

"I have already spoken to you, in my preceding letters, of the mysterious occurrences which have taken place in a nunnery at Lyons, and of the wounds inflicted upon some young girls by a pretended devil, who appeared to them in their sleeping apartments. Other facts, of a similar character, have been recently brought to light at *St. Etienne*, where the priests have established, under the direction of nuns, institutions which they call *Houses of Providence* or *Houses of Refuge*,—sort of convents, where young girls are placed in confinement, in order to be subjected to a severe discipline.

The idea which led to the foundation of these institutions was a good one; but the tyrannical spirit of Popery corrupts all that it touches; it gives even to benevolence a character of barbarity and cruelty. Far from treating the persons who are confided to them with the respect due to their age and sex, the nuns of *St. Etienne* inflict upon them *tortures*, in the full acceptation of the term, so that these *Houses of Refuge* have become real prisons.

In the first place, their pupils are not allowed to receive any visits from their parents, except from behind a thick iron grating, and in the presence of two or three of the mistresses. Thus, the delightful outbursts of family affection, the holy intercourse of domestic life, are inhumanly suppressed, there exists in this place a jealous inquisition, which suspects even the counsels given by a mother! Then, if a young girl manifests too much firmness and decision of character, the directresses make her take *debilitating drinks* and *enervating drugs*, in order to render her more pliant and docile to their commands. Moreover, there are in these nunneries unhealthy, damp, gloomy *dungeons*, where the poor girls are incarcerated, sometimes for several days. And, horrible to relate, they place on them what is called a *corset de force*, such as is used for convicts who refuse to work. When the victim is placed in this *corset*, her hands lie crossed upon her breast and motionless; she is unable to take any food without assistance; she receives a little water and soup, which one of the *sisters* administers to

her as she would to a little child. The prisoners also wear a cap, the strings of which are passed into the mouth, in order to hinder any attempt at resistance; and, if they continue refractory, a great iron chain is placed in the shape of a collar around the neck. Some of these unfortunate creatures have continued in the dungeon for a month. One of them in a fit of despair hung herself. Another, for the space of a week, was quite speechless. Others have become lunatics, or have contracted serious diseases."

The Paris Evangelical Society, we are sorry to learn, is much hindered in its operations by want of funds.

Switzerland.

The London *Times* publishes a letter from a correspondent, in which the writer, after giving an account of the infatuation of the people of Lucerne, who were taught by their priests to expect that the wrath of Heaven would destroy the federal troops when they approached the walls, says:—

"More—I have seen some curious little brass amulets, with the effigy of the virgin on one side and the Cross on the other, which were sold in great numbers to the people as charms against all possible injuries in battle. Those sold at seven and ten batzen (about 10d. and 15d. of our money) were efficacious against musket and carbine balls; those at 20 batzen (about half-a-crown) were proof against cannon shot also! The purchasers of these medals were also presented with a card, of which the following is a *verbatim* transcript, capitals, italics, and all:—

'O MARIE

CONÇUE SANS PECHE,
PRIEZ POUR NOUS QUI AVONS RECOURS
A VOUS!

Quiconque, portant une médaille miraculeuse, récite avec piété cette invocation, se trouve placé sous la protection spéciale de la Mère de Dieu; c'est une promesse de Marie Elle Mêm.'

Which, being interpreted—if indeed I may be excused for profaning the honest English tongue with such blasphemy—is,

'Oh Mary!—conceived without sin—pray for us who have recourse to you. Any one carrying a miraculous medal, who recites with piety the above invocation, becomes placed under the special protection of the Mother of God. This is a promise made by Mary herself.'

The case of one victim of misplaced confidence (and I doubt not there were many similar) has been related to me on good authority. One of the *landsturm* was pursued, and challenged to surrender; he refused, took

to flight, and was wounded successively by four shots, when he sank under his wounds. Upon being captured, he declared that having a medal, had he thought it possible the bullets could have touched him he would have surrendered at once. I understand he is since dead.

Upon a like principle—or want of principle—the landsturm and soldiers were invited to bring their arms to the churches to be blessed; for which fees of five or ten francs were charged. Whole piles of arms received benediction in this manner, and were then declared to be sure of hitting.”

Dr. Alexander, of Edinburgh, gives the following statement respecting the present position of parties in Switzerland:—

“Abstracted from the purely political bearings of the recent struggle, it will appear that the question at issue between the parties is, Shall the people of any canton be at liberty to observe such religious ceremonies, follow such religious instructors, and establish such religious institutions, as they see meet, without control on the part of the Federal Government? This is the general question, involved in the special details about Jesuits, nunneries, &c., which has really called the Sonderbundists and the Federalists into the field in the late campaign. Now, it is easy to see, that this question in fact involves the still more general question, Shall any man or body of men be at liberty to exercise free choice in the matter of religion, or must religious profession and worship be entirely under the control of the governing power? And this is felt in Switzerland to be the real question fundamentally at issue in this contest. The Catholic party are not in heart or in purpose the friends of religious liberty; but in asserting their right to choose and follow their own religious conviction, they are thrown, for the time, upon the assertion of the broad principle that man's conscience is not to be forced. This principle, on the other hand, the Federalists oppose. It is one which they hate with unmingled hatred. Thoroughly imbued with the ungodly maxims of French Infidelity and Communism, they regard it as a first principle of all good government, that, religion, to be safe, must be controlled. They are the advocates of Erastianism in its most unmitigated and repulsive form; and they mean to use their ascendancy for the purpose of placing all religious teachers under the most rigorous state control. Already they have shewn what are their intentions by the *arreté* recently published in the Canton de Vaud, forbidding the holding of any assemblies for religious purposes except such as are conducted in the churches of the Government.”

Many of the Ministers of the Free Churches have been compelled to quit their posts. In some instances, attempts have been made on their lives. Dr. Alexander says:—

“I have received a letter from a minister in the Canton of Neuchatel, from which I translate the following statement. It will show clearly the *animus* of the victorious party. ‘Only a few days ago there was a conspiracy among the soldiers on returning from the war to kill all the Christians. [This was in the Canton de Vaud.] Happily, however, thanks be to the fatherly interposition of Him by whom the hairs of our head are all numbered, a misunderstanding arose among themselves, and the scheme was abandoned. On the other side of the Lake of Neuchatel, a soldier fired on a pious minister, one of the *Démisionnaires*. Here also appeared the interposition Him who loves us. The musket burst in the hands of the soldier, who fell bathed in blood. Our brother, hearing the report, made for the spot, and, without being in the least aware of the man's bloody design, had him conveyed to his own abode, where the soldier confessed to him, whilst receiving his attentions, that he had sought to kill him; adding, that he had often fired his musket in battle, and that it must have been fated to burst this time in his hands.”

A Branch of the Evangelical Alliance has been established in Switzerland, with the avowed intention to seek the enlargement of the doctrinal basis of the Alliance, “so as to include as many of the children of God as possible.”

Italy.

Principles favourable to religious liberty are boldly announced by some writers in the new journals. Lanbruschini, editor of the *Patria*, writes in the following strain:—

“But civil and political liberty, will it not soon stretch out into religious liberty? I answer, not only it ought, but it will, and soon too; and does this frighten you? Is this a danger in your eyes? Ought you not rather ardently to desire it? Should you not ask it of God and of men? Pardon me, if I exclaim, *O men of little faith!* And in this liberty there is nothing to fear for the faithful. Who is there, in this age, I would ask, so corrupt of heart, or so darkened in mind, as to change the true religion of the heart for a slavish and formal profession, producing only exterior observances and conformity to human opinion, and full of hidden hypocrisy? Who would content himself with forms without life, contrived by men for theory only? And are there any who would not far rather prefer the living work of God in the soul,

which, by a word of his love he can accomplish, and breathe into the freed heart of man? Oh, no! we are not so foolish now, so profane; *we plant and we water*, but we acknowledge that God only can give life to the plant and *make it grow*. (1 Cor. iii. 6.) *Not for that we would have dominion over the faith of any* (2 Cor. i. 24), but because we know that *where the spirit of the Lord is, there is liberty*. For this reason we do not fear liberty, either for religion, or for the faithful, or for ourselves; for we desire to be nothing if we cannot be useful to the faithful and to religion."

A volume of discourses, by the late M. Vinet, of Lausanne, has been translated into Italian, has passed the Censorship of Florence, and is about to be published there.

The Pope has opened a register for recording the births of citizens, whatever be their creed. Baptism by the Romish clergy is not therefore now indispensable, as it was before, to the enjoyment of the rights of citizenship.

Belgium.

The Belgian Evangelical Society is blessed with success, though embarrassed by debt.

"The Committee state that the Lord continues to bestow precious blessings on the labours of their Society; the work takes deeper root, and assumes a more national character; the infant churches are confirmed and enlarged in the Christian life; new places of worship are opened; new missionary stations are planted; the field of operations is extended, and the claims that are made on them increase daily.

"In different localities," says the circular, "we are called upon for more preaching; there is a pressing want of new stations; we have not yet one school in the province of Liege, where so great a revival has taken place, and where we have two large congregations that are urgent in their applications for the means of giving instruction to their children. But we are totally destitute of the money that is wanted to engage additional labourers, or to form new establishments. Our position is already so difficult, that we have been obliged to deduct 10 per cent. provisionally from the salaries of the agents of the Society. We therefore beseech our friends to come promptly and effectually to our aid."

Austria.

The public profession of Protestantism was suppressed in Austria in the year 1629, and great sufferings were endured by the people of God.

"This state of things," says a correspondent of *Evangelical Christendom*, "continued with unmitigated rigour until 1781, when the liberal minded Joseph II. conceded to his subjects of the Lutheran and Helvetic Confessions, as well as to the non-conforming portion of the Greek Church, the right of assembling privately for religious worship. From the year 1781, then, the present Protestant population of Austria date their legal existence. The boon was at the time one of no small magnitude, considering their previously helpless and hopeless exposure to arbitrary oppression, and yet when its provisions are viewed in the light of man's inalienable right to worship God according to his conscience, it sinks into the very lowest grade on the scale of toleration.*

The Imperial Edict granted permission to his non-Catholic subjects, whenever one hundred heads of families, belonging to one confession, should be found residing (and that not in one village or town, but within a circuit of a given number of miles), to erect places of worship and school-houses (stipulating, however, that the chapels should neither have bells, steeples, nor even an entrance opening on the street), with the further privilege of appointing and supporting both pastors and schoolmasters, without being in any respect relieved of the obligation to pay, as heretofore, all ecclesiastical dues exacted by the Catholic clergy.

The agitation which this Toleration Act excited was much greater than the Emperor had at all anticipated, for not only did a great many more Protestants now avow their faith than either the Emperor or clergy had believed to exist in his dominions, but no inconsiderable number of Roman Catholics showed an inclination to swell the Protestant ranks. The priesthood, and even the Pope, became alarmed, and bestirred themselves so effectively, that Joseph himself was induced to issue restrictive explanations of his own Edict, calculated to check the movement.† When the use to which these were turned is considered, together with the spirit manifested by Joseph's successors, the intense hatred of the Romish clergy against all dissenters from their communion, and the deep-rooted influence they possess over the popular mind,

* And yet it was the chief and most successful engine employed by Jesuit policy to undermine the credit and complete the overthrow of Joseph II., whose enlightenment was unhappily fifty years in advance of his age.

† For further details of Papal interference to nullify the Toleration Act of the Emperor, we refer our readers to "The German Reformation of the Nineteenth Century," published by Snow: a work containing much valuable information on the religious state of the Continent, and deserving a wider circulation than we fear it has obtained.—Eds.

the continued existence of those isolated non-Catholic congregations, cut off, too, as they have ever been, from all intercourse or connexion with Protestant brethren in foreign lands, may well excite our admiring astonishment.

The Protestant pastors of the present day must resort for their education to Vienna, where a Protestant theological faculty has existed for the last twenty years. It possesses five professorships, with salaries (paid by government) of from 1,500 to 2,000 gulden* per annum (or from £150 to £200 sterling), and also some bursaries for poor students. The theological course is fixed at three years (the subject for study being exactly prescribed), and at the end of each year a public examination is held and testimonials of progress and conduct bestowed. What we should call a clerical examination with a view to pastoral qualifications is unknown, yet, when a candidate, on completing his course of study, presents himself for ordination before the Consistory Superintendent, that functionary subjects him to an ordination trial before admitting him to holy orders. The consistory, which has its seat likewise in Vienna, consists of a president (who must be a member of the Roman Catholic communion) two clerical members, and one lay Protestant member, as counsellors. These offices are at the present time filled by the Austrian Privy Counsellor, Count de Hohenwart, the Rev. Messrs. Gunesch and Professor Stähliu, and Landrath de Kaler.

Under the direction of the consistory officiate two Superintendents, the one for the Protestant churches of Lower Austria, Styria, and Carinthia, the other for the congregations of Upper Austria. The inspection of the schools is committed to the care of a Protestant clergyman, who, while holding that office, is distinguished by the title of Senior.

Respecting the number of congregations in Styria and Carinthia, I have not as yet been able to obtain certain information, but all accounts concur in painting their situation as one of grievous desolation. Scattered at far intervals in the mountain gorges, their pastors (chiefly unordained Hungarian students of theology), almost unsalaried, their religious life is described as at the lowest ebb; and from their isolated and dispersed position, deprived of all awakening or encouraging influence from without, the poor people seem alike unable, and indifferent to cultivating intercourse even with each other.

In Vienna itself there are three Protestant congregations, set over a population of nearly

20,000 souls; besides whom, however, there exists (as far as is known to me) but one Lutheran Congregation in Lower Austria—viz., that of Witterberch, with its affiliated villages."

In Upper Austria there are twelve congregations, containing 16,300 members.

Prussia.

There has been a considerable secession from the Established Church. Pastor Ulich, of Magdeburg, and many more, have withdrawn, on doctrinal grounds. They appear to be Anti-Trinitarian in their views. A petition, with 20,000 signatures, was presented to the king, praying that the rehearsal of the Apostles' Creed might be omitted in the public services, and in administering the rites of baptism and confirmation. The king gave an extempore reply, in the negative; and shortly afterwards the separation took place.

Evangelical religion, it is stated, is making good progress in Prussia.

Turkey.

The Sultan has issued a Firman, by which all converts to Protestantism in Turkey are to be secured the enjoyment of civil and religious freedom, and "not to be molested one iota" in regard to the profession of their religion. The persevering efforts of Lord Cowley, British Ambassador at Constantinople, have been chiefly instrumental in procuring this measure. It is a signal triumph over bigotry and intolerance.

India.

The Rev. W. C. Mackay, Missionary of the Free Church, has published a pamphlet entitled "A Warning from the East; or, the Jesuits in India." He observes, that till recently the Roman Catholics of Calcutta possessed scarcely any influence; but that within the last twelve years a great change has taken place.

"Where all was torpor, all is now life and activity; colleges, schools, nunneries, English preaching, spring up as if by magic. The Roman Catholic clergy already outnumber those of any other persuasion. They have an archbishop, a bishop, and a numerous and rapidly increasing brotherhood and sisterhood, lay and ecclesiastical. Protestant children are now to be found in their schools; and very lately there was a college for the education of the natives entrusted to the fostering care of the Jesuits."

* An Austrian gulden is nearly a possible two shillings sterling.

Sandwich Islands.

About 800 members were added to the Churches during the past year. In two years, nearly \$10,000 have been contributed for missionary purposes. The natives are rapidly advancing in knowledge and civilization.

China.

Twenty-one missionaries proceeded to China last year, and four more, who had been absent from ill-health, returned. Nineteen of them are Americans.

The London Tract Society have now one colporteur at Canton, one at Hong-Kong, and another at Shanghai, the last of which is supported by the Rev. John Angell James, of Birmingham, as "his representative in China." The Rev. Dr. Medhurst, writes, from Shanghai:—

"We have employed a native tract distributor, named *Hcong-thaw-yit*, a member of the Church, under the pastoral oversight of the London Society's missionaries, at a salary of ten dollars a month, including his expenses; who has already been to Hanchow, on the south, and Nanking on the north; while he is now absent, distributing tracts at Hoochow, on the west. On these journeys he enters into temples and monasteries, tea-gardens, and places of public resort, where he finds abundant opportunities for distributing tracts, though he is very cautious not to give them away indiscriminately, but only to those persons who are likely to make good use of them, while he accompanies the gift with a word of exhortation, and occasionally enters into discussions on the subjects at issue between Chinese idolaters and ourselves.

"The American Baptist Missionary Society, a few months since, had ten Chinese colporteurs successfully distributing Christian books among their countrymen, partly at the expense of the American Tract Society."

United States.

In reference to the increase of the Roman Catholic Church in the States, a writer in the *New York Journal of Commerce* says:—

The main source of increase to the Roman Catholic Church in this country is *immigration*. Nor is this so great as is commonly supposed. In consequence of the vast influx of foreigners, our whole population has been doubled in less than twenty-five years, and the number of Catholics has been doubled in ten years. But who does not see that the rate of immigration must be immeasurably increased to keep up the same rate of increase in our population in future years? If, ten years ago, the Roman Catholics numbered

one million, and they now number two millions, ten years hence they must number four millions, to have doubled again, and ten years after, eight millions. But since increase is by birth and immigration only, and not by proselytes, immigration must increase in nearly the same ratio. Is this credible? Will not European emigration at length reach its maximum? But much of that emigration is Protestant. The Welsh, the Norwegian, the Hollanders, and many of the Germans who are peopling the West and the Northwest, are Protestants. Now, notwithstanding the very rapid increase of Roman Catholics for a few years past, "the increase of Protestants by birth and immigration is to the increase of Romanists by birth and immigration, as *five to one*."—*New England*, vol. ii. pp. 244.

A Missionary in Georgia writes as follows:—

Two men died some time ago. One of them was a great drunkard and swearer. He fell off the Railroad bridge into the river, and by this means came to his end. The other died a victim to a life of lasciviousness. Some weeks after this occurred, a Popish priest was brought from a considerable distance, to celebrate mass for the souls of the dead men. On his arrival, he made strict inquiry in relation to the character of the men, and the circumstances of their death. He then stated to the friends of the deceased, that \$5 would be sufficient to clear out of purgatory the soul of the drunkard who fell from the bridge, but it would require \$20 to prepare the soul of the other man for heaven. The money was all made up before he would say one prayer. Most of it happened to be in good, current bank notes, but he would not touch the notes. He said he must have it all in gold and silver. The specie was obtained, and the prayers said; an illustration of the religion that Rome gives her votaries.

A "Society for the promotion of Evangelical Knowledge" has been recently formed by certain members of the Episcopal Church. It is designed for the publication of Tracts and Books, free from the leaven of Puseyism.

THE VIRGIN MARY.—The *Freeman's Journal* says:—"The Provincial Council of Baltimore having elected the Most Blessed *Virgin Mary* as Patron of this country, and having, at its last sitting, solicited, and obtained the permission of using the title *Sine Lule originali Concepta* in the Office and Mass, it is certainly not unreasonable to anticipate a great increase of fervour and devotion towards the Holy Mother of God amongst good Catholics of our country, and especially on the Festival of the Immaculate Concep-

tion, which was celebrated last Wednesday. We do not know in how many of the churches the day was specially celebrated, though we know that in some of them it was so with great magnificence. Certainly no man of faith will hesitate to admit that the person, the parish, the diocese, or the province, by which a special devotion to the Queen of Angels shall be practised as well as professed, particularly in this mystery, shall find it indeed a fruitful source of benedictions, a kindling of fervour, an increase of virtues and graces, an extending of power for the advancement of the Redeemer's kingdom, and the salvation of souls."

Miscellanea.

DIMINUTION OF THE POPISH CLERGY.

—In 1757 there were in France alone, in priests and friars, more than 300,000. In 1829 they were only 108,000.

The Papal clergy of Europe have been greatly reduced by a variety of causes. By an examination of their statistics, we find the number of priests, in proportion to population, has diminished as follows:—

In Rome, in 65 years, three-fourths.

In Portugal, in 31 years, five-sixths.

In Sicily, in 51 years, four-fifths.

In Bavaria, in 28 years, more than half.

In France, in 67 years, some three-fifths.

In Switzerland, in 37 years, one-third.

In England, in 133 years, two-thirds.

In Russia, in 33 years, two-thirds.

In Denmark, in 20 years, half.

In Sweden, in 60 years, a third.

The total diminution of the Popish ecclesiastics in Europe, amounts to 855,000.—*L'Eco di Savonarola.*

ROMAN CATHOLIC MISSIONS.—Although Roman Catholics have had Missions in Siam more than two hundred years, not a Bible, or even an entire Testament, in the language of the people, has been provided for them. The American Missionaries in Siam believe this to be substantially true in regard to their labors throughout the East.

The New Testament has, for the first time, been translated into the Servian language by Dr. Wuk Stephanowitsch Koradschitsch. It is from the ancient Slavonian version, compared with the Greek.

Eleven Jesuits, it is said, are on their way to Canada.

THE "PILGRIM'S PROGRESS."—The immortal work of Bunyan has not only been printed in the principal European languages, but also in Arabic, Hindustani, Bengali, Ooriya, Tamul, Mahrathi, Burman, Malagasy, Hawaiian, Tahitian, Sichuana, and Canarese.

JAMES'S "ANXIOUS INQUIRER."—Three hundred and thirty thousand copies of this excellent work have been circulated by the Religious Tract Society.

MUSEUM OF NATURAL HISTORY AT PARIS.—This Institution is connected with the *Jardin des Plantes*. The cabinet of comparative anatomy contains upwards of 15,000 specimens: they were arranged by Cuvier. The gallery of zoology comprises more than 200,000 specimens. The number of mineralogical and geological specimens exceed 60,000. The botanical gallery has more than 350,000 dried plants, and more than 4,500 of woods, fruits, and grains. The Library contains 30,000 volumes, and 15,000 pamphlets.

THE SURE REFUGE.—When the cholera was among the Nestorians last year, a poor Mussulman asked his mollah (religious teacher) whether it would be right to flee. "Yes," he replied, "flee by all means, and without delay." "Where do you advise me to flee?" asked the poor man. "*Flee to God, and there you will be safe,*" was the reply.—*Missionary Herald.*

EDITORIAL POSTSCRIPT.

We fear that the postage of our Magazine will be two-pence, instead of one penny, which we had hoped would be the charge. Our Subscribers must not suffer on that account. We will either give them an additional number of pages, or a Supplement at the end of the year.

The Survey of Protestant Missions is unavoidably postponed till next number.

We hope to commence next month a series of historical articles, to be entitled "The Martyrs of the Reformation."