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THE SUPERIOR IMPORTANCE OF PRACTICAL GODLINESS.

BY THE REV. H. WILKES, A. M., MONTREAL.

PRACTICE is the true test of profession. It was the criterion laid down by our Lord—"By their fruits ye shall know them." Zeal for sound doctrine is of little worth unconnected with a catholic spirit, and with the work of faith, and labour of love. It has been falsely charged against the adherents of the Reformation, that they are more anxious about right opinions than right actions:—very earnest for doctrine, but very careless of its practical adornment. Now, to this libel, it may be safely answered that, the Evangelical Protestant has no confidence whatever in any system of doctrines whose native fruit is not holiness of heart and life,—nor can he endorse the profession of religion which journies not along the path of righteousness. His abhorrence of Romanism, as a system, arises not only from the insult it flings upon the human understanding by certain of its dogmas and superstitions, but it also springs largely from a conviction that it is a foe to true godliness, and therefore to the well-being of man, and the glory of God. In his judgment supreme importance is attached to practical religion, against which, notwithstanding profession to the con-

trary, he conceives the distinguishing features of Romanism are opposed. Without pressing this point on the present occasion it will not be inappropriate to dilate somewhat on THE SUPREME IMPORTANCE OF PRACTICAL GODLINESS. It is a subject in perfect harmony with the design and spirit of this Journal, as it brings before us the native product of "the faith once delivered to the saints," to "contend earnestly" for which is its proper business.

Let it however be carefully premised, that *practical godliness is based upon evangelical sentiment.*

It is not meant that none are practically godly who lack clear and large views of scripture truth; the reverse of this is sometimes the fact. Owing to defect of education, and to imperfect instruction, and disadvantages, there may be darkness, or at most twilight of perception on important points, which to other minds are clear as a sunbeam; and yet so humble and tender may be the spirit, so dependent on God, and so afraid of sin, that practical godliness is really its distinguishing characteristic. But even in these cases the *foundation* is properly laid; essential truth is under-

stood and believed, and that is evangelical. That the heart is depraved and that sin has accumulated—that the soul is helpless in the matter of its salvation, and only the Almighty can deliver;—that justification is by grace through faith in the vicarious sacrifice of our Lord Jesus Christ; and that the heart must be renewed and sanctified, in order to the enjoyment of the heavenly kingdom, are truths most surely believed. Inasmuch as these are the revelation of God in the Gospel, godliness necessarily supposes their reception. As Jehovah's command to believe in and submit to our Lord Jesus Christ, hath gone forth peremptorily, godliness supposes obedience to this command.

Practical godliness includes the inner life of religion.—True piety is not a sentiment merely,—it is experience,—it is *life*, inner but vigorous life. You may construct out of various materials the very semblance and representation of some flower or plant. Every fibre of the leaf, every variety of delicate tint in colour, and the perfection of form may be there. So entire may be the resemblance that you shall take it into your hand as the veritable plant or flower it represents, and not till then do you perceive that *it has no life*. It was constructed, it did not grow. It is the workmanship of the human imitator, not of the divine Creator. Similar is the difference between the piety of a sound creed intelligently held and maintained,—a credible profession of religion,—together with external propriety of conduct, and that piety which while it includes all these, springs from a heart whose affections are consecrated to God, and is sustained by an inner life of blessed experience and holy principle. The first, man can construct: it is but imitative. The last, is the workmanship of God, “created anew in Christ Jesus unto good works.”

Practical godliness supposes confession with the mouth of the Lord Jesus.—For a time a man may be a disciple secretly, as was Joseph “the honorable counsellor,” and his companion Nicodemus; but in such secrecy he is not to be commended, and the *life* that is in him will, by and by, seek open and definite expression. That light was not kindled that it might be placed under a bushel. The leaven is designed to be cast into the mass in order to its leavening. If a Christian is to occupy any other than an equivocal position, he must openly avow himself on the Lord's side; only thus can he satisfactorily manifest his allegiance to the King. Influence is mighty for evil or for good: if the disciple is to exercise a healthful one, he must be visibly the companion of them who fear God. Only thus, moreover, is he in a condition to comply with his Lord's dying behest, “do this in remembrance of me.” To neglect that most touching and precious institution, is to lose an unspeakable refreshing to the soul; it is more, it is to wound him by an apparent shame of his cause and his church. The primitive believers understood this, hence they no sooner had joined themselves to the Lord in a perpetual covenant never to be forgotten, than they sought an indissoluble connection with his people. They yielded to the invitation, “Come with us and we will do you good, for the Lord has spoken good concerning Israel.” And they joined in addressing it to others. There have been times when to urge the duty of an open profession of faith in Christ was more needful than now, but even at this present there are those who should lay closely and solemnly to heart the questions, “Am I where I ought to be?” “Is my allegiance expressed?” “Am I avowed?” Christ confesses before his Father and the holy angels only those who “confess him before

men." Practical godliness supposes consistent and open profession!

What remains to be said in view of these features of practical godliness must relate to its *supreme importance*. And at the outset it may tend to impress our minds more deeply on the subject if we ponder certain statements of holy writ. Saul, King of Israel, made a credible profession of religion, and bade fair as a man of God. He was zealous for the law, and rigidly adhered to the ritual of service and worship. But he lacked the inner life. Thoroughly formed principle had no place in his bosom, so that whenever it appeared expedient to transgress, he was ready to sacrifice true propriety. On one testing occasion he had done so, and the word of the Lord came unto him. 1 Samuel xv. 22 and 23.—“And Samuel said, Hath the Lord as great delight in burnt offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams. For rebellion is as the sin of witchcraft, and stubbornness is as iniquity and idolatry. Because thou hast rejected the word of the Lord, he hath also rejected thee from being king.” “To do justice and judgment is more acceptable to the Lord than sacrifice.” Prov. xxi. 3. Listen to the beautiful soliloquy and appeal of Micah! Micah vi. 6–8.—“Where-with shall I come before the Lord, and bow myself before the high God? shall I come before him with burnt offerings, with calves of a year old?—Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? shall I give my firstborn for my transgression, the fruit of my body for the sin of my soul?—He hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God?”

And now it may be observed, concerning this practical godliness, that—

It is the only religion that has evidence of genuineness.—Most certainly that only can be a divinely appointed and sustained religion, that “loves righteousness and hates iniquity.” No other can have the impress of His approval “who is of purer eyes than to behold evil, and cannot look upon iniquity.” What, it may be asked, is the *design* of a religion for man, if it be not to make him really holy now, and to fit him for a holy future? We may be very orthodox in faith; very evangelical in our views; very zealous in the maintenance and propagation of our sentiments;—we may be identified with a scriptural church, and live uncomplained of by its members or officers;—but if we are gay and pleasure-loving;—if we choose for our companions the fashionable and the trifling instead of those who fear God;—if we love the opera-house better than the house of prayer, and the hilarity and laughter of the careless, rather than the meeting for devotion;—if the service of God is *secondary* and that of mammon *primary*;—if we can indulge in evil tempers, detracting and backbiting conversation, tale-bearing, gossip, while we seldom speak of Christ, and do not seek to commend him to our fellow-men; then, reader, judge ye if this can be genuine religion. Was it to create this for man that the Father spared not His well-beloved? Was it for such a thing as this that Christ died? Can this be dignified with the name, *salvation*? Are there in this any of the features of the Holy Spirit’s work? Can these, with any propriety of speech, be called “disciples of Christ,”—“saints and faithful in Christ,”—“called and chosen and faithful,”—“the dear children of God,”—“pilgrims, strangers, sojourners in the world,”—“heirs of the inheritance which is incorrup-

tible," &c.? It cannot be! Only practical godliness is genuine.

It is the only religion from which springs true enjoyment.—That which is false and hollow is not fitted to impart happiness. Men may amuse themselves with deceits, but they cannot trust them, unless indeed they are given over to a strong delusion that they believe a lie, and assuredly that is not to be happy. We are so constituted as to be without abiding satisfaction apart from repose in God as our chief good and portion, a state of the affections which can have no existence otherwise than in connexion with practical godliness. They who seek their pleasure in sensual gratification, or who glow with the fire of ambition, or who make an idol of the pleasures of taste, or who are worshippers of mammon, always find in their bitter experience that they have "fed on ashes"—"a deceived heart hath turned them aside." The sigh of disappointment seems to articulate the question, "Who will shew us any good?" They are not happy. Nor have pleasure and folly-loving professors of religion any abiding satisfaction. They are conscious of inconsistency, and that consciousness is as a worm at the root of the gourd under which they have taken shelter. They know too much of "the powers of the world to come" to be content ever to live and then to die amid their present pursuits and scenes. This makes them afraid. Besides, they dare not take full draughts of the consolations of the gospel; indeed they feel that such are not for them:—without practical godliness, they have no right to appropriate them. We read of the blessedness of "the poor in spirit," of "the meek," of "the merciful," of those "who hunger and thirst after righteousness," and of "the persecuted for Christ's sake;" but we never read of the blessedness of the gay, the worldly, the selfish, or of the hungry

and thirsty after mammon. "O fear the Lord, ye his saints, for there is no want to them that fear him;" but those who have no practical godliness do not fear the Lord. How intolerably wretched was Saul, King of Israel, because of his want of practical godliness! It was this lack during so many years of inconsistency which drew from Solomon the bitter exclamation, "Vanity of vanities, all is vanity." This was the bane of those churches in Asia so solemnly warned and reproved in the Apocalypse. Much of the happiness of genuine religion is found in the growth of the celestial plant; but the mere imitation, however perfect, cannot grow, it is not a thing of life!

It is the only religion that can be useful to others.—There is no fitness for usefulness in our Lord's kingdom apart from practical godliness. In the mysterious workings of his All-wise Providence, he can make wicked men useful in the fulfilment of his purposes; but such are not the agents he employs to enlighten and to save. There are exceptions to confirm the rule, but the rule itself is, that eminent piety is essential to eminent usefulness. The ground of this is two-fold. First of all, no man without practical godliness can be really in earnest for human salvation. He may be zealous in building up a party, but he weeps not over lost and ruined souls, nor does he toil and pray with intensity of desire for their conversion. The preciousness of his own soul is not in such a state realized; he has no lively conviction of the wickedness and misery of sin; nor has he any longings of spirit for the glory of the Redeemer. One cannot expect grapes from thorns, or figs from thistles. It is in vain that we look for the cedar of Lebanon, where only can grow the heath of the desert. As little may we anticipate earnestness, without practical religion. Secondly, without this element, in-

fluence is essentially defective. If "the salt have lost its savour, it is thenceforth good for nothing but to be cast out and trodden under foot!" "If the light that is in you be darkness, how great is that darkness!" What can be expected from the influence of a professor of religion, however sound he may be in the faith, who neglects family worship and religion, —who shows his children continually how *secondary* is his attachment to the sanctuary and to the God of the sanctuary, and how *supreme* is his interest in this world's goods, and in the god of this world? These are false epistles of Christ, who go forth only to deceive. They are ensnaring lights on the coast, which greatly endanger the voyager. They are clouds without water, which grievously deceive the thirsty earth, and mock the expectations of the weary traveller. Nothing can be more unfitted for usefulness; indeed few things are so pernicious. Behold the importance of practical godliness.

It is the only religion that honors God.—"Religion," as defined by Johnson, is, "Virtue, as founded upon reverence of God, and expectation of future rewards and punishments." If man be sunk in guilt and depravity, God must be the author, is indeed the only possible author of a system or plan by which this virtue may be restored to the human character. To him alone is the glory due for the nature and effects of the scheme of redemption and salvation. But in order to that glory there must be *virtue*, in other words practical godliness. Without this a slur is cast upon the plan of salvation, adherence to which is professed by the inconsistent disciple. An attempt is made to mock God; and the *woe* is incurred of the man "who striveth with his Maker." God is not glorified in hollow-hearted, lifeless, false profession, except in its punishment. This does not show forth his praise,

or adorn his doctrine; it rather grieves His Holy Spirit, and wounds the Saviour in the house of his friends.

Nor without practical godliness is the soul itself in a condition truly to worship and do homage to the Most High. It cannot have sympathy with spiritual exercises. There is no drawing nigh unto God. Its expression is not, "one thing have I desired of the Lord, and that will I seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." No religion can actively honor the Lord which is not practically holy.

Finally.—*It is the only religion that ends well.*—In connection with this alone is the "eternal life" which "God has given us in his Son." "He that hath not the Son hath not life;" and "if any man hath not the Spirit of Christ he is none of his." That only can end well which is genuine, which is *true*, that from which springs happiness, which only can be useful to others, and by which alone is God honoured. How solemn and emphatic are the words of Scripture on this point! Do the five foolish virgins knock in their agony at the door after it is shut? the voice from within utters the terrific words, "Depart; Verily I say unto you, I know you not." Hear ye not the utterance of the great Redeemer himself, "Not every one who saith unto me Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father who is in heaven." Behold then the supreme importance of practical godliness!

It only can *end well*, did we say? The term is recalled—it hath a blessed issue, but it never ends! Here at last is something that endures, that is permanent, that flows a perennial stream forever. The unregenerated hath nothing of this sort, nor the inconsistent professor; but the truly godly have eternal life. Its pulsa-

tions never fail—its heart ever beats—its sympathies ever glow—its fire ever burns. This plant flourishes most when transplanted into the paradise of God. Now hath come salvation!

The Jesuits.

ACTUAL GRACE AND SINS OF IGNORANCE.

In resuming our account of the Jesuits, we proceed to show, from the pages of Pascal, that the sentiments held by certain members of the Society, and published under its sanction, are subversive of morality and religion, and therefore deserving the severest censure.

There is no sin, according to these writers, unless the alleged sinner, has received "actual grace," which is said to be "an inspiration of God, whereby he makes us to know his will, and excites within us a desire to perform it." If this "actual grace" is not possessed, the action, however flagitious, "cannot be imputed as a sin."

Father Bauny says—"In order to sin and become culpable in the sight of God, it is necessary to know that the thing we wish to do is not good, or at least to doubt that it is—to fear or to judge that God takes no pleasure in the action which we contemplate, but forbids it; and in spite of this to commit the deed, leap the fence, and transgress."

Father Annat says—"He that has no thought of God, nor of his sins, nor any apprehension of his obligation to exercise the acts of love to God or contrition, has no actual grace for exercising those acts; but it is equally true that he is guilty of no sin in omitting them, and that if he is damned, it will not be as a punishment for that omission." He adds—"The same thing may be said of a culpable commission."

M. Le Moine says—"1. On the one hand, God sheds abroad on the soul

some measure of love, which gives it a bias toward the thing commanded; and on the other, a rebellious concupiscence solicits it in the opposite direction. 2. God inspires the soul with a knowledge of its own weakness. 3. God reveals the knowledge of the physician who can heal it. 4. God inspires it with a desire to be healed. 5. God inspires a desire to pray and solicit his assistance." He then argues, that "unless all these things occur and pass through the soul, the action is not properly a sin, and cannot be imputed."

Pascal exposes these monstrous assertions in the most forcible manner, employing by turns keen sarcasm and conclusive argument. He adopts the form of a dialogue, the interlocutors in which are himself, a Jansenist friend, and a Jesuit monk. Addressing the Jesuit, he says—"O my dear Sir, what a blessing this will be to some persons of my acquaintance! I must positively introduce them to you. You have never, perhaps, met with people who had fewer sins to account for all your life. For, in the first place, they never think of God at all; their vices have got the better of their reason; they have never known either their weakness or the physician who can cure it; they have never thought of 'desiring the health of their soul,' and still less of 'praying to God to bestow it;' so that, according to M. Le Moine, they are still in the state of baptismal innocence. They have 'never had a thought of loving God or of being contrite for their sins;' so that, according to Father Annat, they have never committed sin through the want of charity and penitence. Their life is spent in a perpetual round of all sorts of pleasures, in the course of which they have not been interrupted by the slightest remorse. These excesses had led me to imagine that their perdition was inevitable; but you, father, inform me that the same

excesses secure their salvation.— Blessings on you, my good father, for this way of justifying people! Others prescribe painful austerities for healing the soul; but you show that souls which may be thought desperately distempered are in quite good health. What an excellent device for being happy both in this world and in the next! I had always supposed that the less a man thought of God, the more he sinned; but, from what I see now, if one could only succeed in bringing himself not to think upon God at all, everything would be pure with him in all time coming. Away with your half-and-half sinners, who retain some sneaking affection for virtue! They will be damned every one of them, these semi-sinners. But commend me to your arrant sinners—hardened, unalloyed, out-and-out, thorough-bred sinners. Hell is no place for them; they have cheated the devil, purely by virtue of their devotion to his service!”

“The good father, who saw very well the connection between these consequences and his principle, dexterously evaded them; and maintaining his temper, either from good nature or policy, he merely replied: “To let you understand how we avoid these inconveniences, you must know that, while we affirm that these reprobates to whom you refer would be without sin if they had no thoughts of conversion and no desires to devote themselves to God, we maintain that they all actually *have* such thoughts and desires, and that God never permitted a man to sin without giving him previously a view of the evil which he contemplated, and a desire, either to avoid the offence, or at all events to implore his aid to enable him to avoid it: and none but Jansenists will assert the contrary.”

“Strange! father,” returned I; “is this, then, the heresy of the Jansenists, to deny that every time a

man commits a sin, he is troubled with a remorse of conscience, in spite of which, he ‘leaps the fence and transgresses,’ as Father Bauny has it? It is rather too good a joke to be made a heretic for that. I can easily believe that a man may be damned for not having good thoughts; but it never would have entered my head to imagine that any man could be subjected to that doom for not believing that all mankind must have good thoughts! But, father, I hold myself bound in conscience to disabuse you, and to inform you that there are thousands of people who have no such desires—who sin without regret—who sin with delight—who make a boast of sinning. And who ought to know better about these things than yourself? You cannot have failed to have confessed some of those to whom I allude; for it is among persons of high rank that they are most generally to be met with. But mark, father, the dangerous consequences of your maxim. Do you not perceive what effect it may have on those libertines who like nothing better than to find out matter of doubt in religion? What a handle do you give them, when you assure them, as an article of faith, that on every occasion when they commit a sin, they feel an inward presentiment of the evil, and a desire to avoid it? Is it not obvious that, feeling convinced by their own experience of the falsity of your doctrine on this point, which you say is a matter of faith, they will extend the inference drawn from this to all the other points? They will argue that, since you are not trustworthy in one article, you are to be suspected in them all; and thus you shut them up to conclude, either that religion is false, or that you must know very little about it.”

“Here my friend the Jansenist, following up my remarks, said to him: “You would do well, father, if you wish to preserve your doctrine, not

to explain so precisely as you have done to us, what you mean by *actual grace*. For, how could you, without forfeiting all credit in the estimation of men, openly declare that *nobody sins without having previously the knowledge of his weakness, and of a physician, or the desire of a cure, and of asking it of God?* Will it be believed, on your word, that those who are immersed in avarice, impurity, blasphemy, duelling, revenge, robbery, and sacrilege, have really a desire to embrace chastity, humility, and the other Christian virtues?—Can it be conceived that those philosophers who boasted so loudly of the powers of nature, knew its infirmity and its physician? Will you maintain that those who held it as a settled maxim, ‘that it is not God that bestows virtue, and that no one ever asked it from him,’ would think of asking it for themselves? Who can believe that the Epicureans, who denied a divine providence, ever felt any inclinations to pray to God?—men who said that ‘it would be an insult to invoke the Deity in our necessities, as if he were capable of wasting a thought on the like of us?’ In a word, how can it be imagined that idolaters and Atheists, every time they are tempted to the commission of sin, in other words, infinitely often during their lives, have a desire to pray to the true God, of whom they are ignorant, that he would bestow on them virtues of which they have no conception?

“Yes,” said the worthy monk, in a resolute tone, “we will affirm it: and sooner than allow that any one sins without having the consciousness that he is doing evil, and the desire of the opposite virtue, we will maintain that the whole world, reprobates and infidels included, have these inspirations and desires in every case of temptation. You cannot show me, from the Scriptures at least, that this is not the truth.”

“On this remark, I struck in, by exclaiming: “What, father! must we have recourse to the Scriptures to demonstrate a thing so clear as this? This is not a point of faith, nor even of reason. It is a matter of fact: we see it—we know it—we feel it.”

“But the Jansenist, keeping the monk to his own terms, addressed him as follows: “If you are willing, father, to stand or fall by Scripture, I am ready to meet you there; only you must promise to yield to its authority; and since it is written that ‘God has not revealed his judgments to the Heathen, but left them to wander in their own ways,’ you must not say that God has enlightened those whom the sacred writings assures us ‘he has left in darkness and in the shadow of death.’ Is it not enough to show the erroneusness of your principle, to find that St. Paul calls himself ‘the chief of sinners,’ for a sin which he committed ‘ignorantly, and with zeal?’ Is it not enough to find, from the Gospel, that those who crucified Jesus Christ had need of the pardon which he asked for them, although they knew not the malice of their action, and would never have committed it, according to St. Paul, if they had known it? Is it not enough that Jesus Christ apprizes us that there will be persecuters of the church, who, while making every effort to ruin her, will ‘think that they are doing God service;’ teaching us that this sin, which in the judgment of the Apostle is the greatest of all sins, may be committed by persons who so far from knowing that they were sinning, would think that they sinned by not committing it? In fine, is it not enough that Jesus Christ himself has taught us that there are two kinds of sinners, the one of whom sin with ‘knowledge of their Master’s will,’ and the other without knowledge; and that both of them will be ‘chastised,’ although, indeed, in a different manner?”

The Jesuit doctrine of probabilism will be next considered.

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Christ Glorified and Admired in His Saints.

"When he shall come to be glorified in his Saints, and to be admired in all them that believe."—2 Thess. i. 10.

In some measure the Saviour is glorified in his people while they are on the earth. Their faith, their holiness, and their zeal, attest the power of his grace and the efficacious influence of his truth, applied to the heart by the power of the Holy Spirit. Yet is the glory of the Lord Jesus very imperfectly promoted by them in the present life. Their excellencies are shaded by lamentable and numerous defects. Devotion is too frequently languid, love is cold, and motives are mixed. "The flesh lusteth against the Spirit, and the Spirit against the flesh;" grace contends with sin; the world allures; Satan tempts; and the Christian character, like the sun when hid in a mist, and "shorn of his beams," is but partially and faintly developed. Oppressed and sorrowful, we "groan within ourselves, waiting for the adoption, to wit, the redemption of our body."

But the time of the "manifestation of the sons of God" is drawing nigh. Let us still struggle on, though "faint, yet pursuing." A little longer conflict, and then—the crown—the palm of victory—the white robes of triumph—the song of the redeemed.

"Cease, ye pilgrims, cease to mourn,
Press onward to the prize;
Soon your Saviour will return
Triumphant in the skies.
Yet a season, and you know,
Happy entrance shall be given,
All your sorrows left below,
And earth exchanged for heaven."

Yes—the Saviour will come again. He will come in majesty and in power. He will be "revealed from heaven with his mighty angels, in flaming fire." And then he will be

"glorified in his saints, and admired in all them that believe."—he will gloriously bless his people, and in blessing them he will be glorified.

How will the Redeemer dignify his church at his second coming! "It doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is." We shall be "glorified," both in body and in soul. Here, the tabernacle of clay is a great hindrance to mental and spiritual exercises; weakness, weariness, and pain affect it; and the soul, tied to an earthly frame, and strangely sympathizing with its partner, is enfeebled and borne down. But Jesus will "change this vile body, that it may be fashioned like unto his own glorious body." What a surprising alteration will then take place—when the body, become active, pure, and ethereal, shall be a fit vehicle for a perfected spirit, and shall no longer prevent, but probably assist its aspirations! And the soul, too, will have experienced a mighty transformation. Placed out of the reach of evil and danger, freed from all propensity to sin, with its powers fully disclosed and rightly directed, and every facility given to their exercise—what freedom, what elevation will be enjoyed! No more wanderings and backslidings—no more carnality—no more forgetfulness of God—no more languor and coldness of heart. Oh! the pleasure of being emancipated and enlarged! What bliss will be ours, when we shall "see face to face," and "know even as we are known;" when we shall enjoy, and love, and serve, without the consciousness of imperfection—and gaze on the ineffable glory—and range through the bright fields of the blessed—and pluck the fruit of the tree of life—and under its shade hold intercourse with patriarchs, prophets, and apostles—and join the "general assembly and

church of the first-born"—and "be forever with the Lord!"

"Oh glorious hour! oh bless'd abode!
I shall be near and like my God;
And flesh and sin no more controul
The sacred pleasures of the soul."

Such honour "have all his saints;" theirs shall be "eternal life"—eternally living to God, in happiness, perfection, and glory unspeakable. Thus the Redeemer prayed when on earth—"Father, I will that they whom thou hast given me be with me where I am"—and his prayer shall be answered. "All them that believe;" all the church shall be there; not one shall be missing; and when he who loved and died for them shall behold that vast assembly, he will "see of the travail of his soul, and be satisfied," and regard the "joy set before him" as a fit reward and ample compensation for the sorrows and pains endured while he was on earth.

When the Saviour shall gloriously bless his people, he himself will also be "glorified in his saints;" for the designs of redeeming love will be fully accomplished, and complete victory will be obtained over all his foes.

The will of God is "done in heaven." For any thing we know to the contrary, this planet is the only rebellious district in the dominions of the Most High. Other worlds are inhabited by sinless, and therefore happy beings; only devils and men oppose the great God. It was to quell the revolt, and thus to restore harmony and order to the divine government, that the Word was made flesh. For this he lived and died, and sent his Spirit: for this a system of means and dispensations has been in active operation from the beginning till the present day. And it must be confessed that much has been done, though much less than Christian benevolence desires, much less than the promise of God includes. "We see not yet all things put under him."

But "glorious things are spoken of thee, O city of God." Brighter days are in reserve for the despised flock of Immanuel. The time is coming when the church shall be more numerous than the world: "the mountain of the Lord's house shall be established on the top of the mountains, and exalted above the hills." God will yet be loved and served on this earth, so long contaminated by sin: it shall form one great temple for his praise, "and in every place incense shall be offered unto his name, and a pure offering."

Let us not presume to fix the limits of the latter-day glory, nor the period when the Lord himself shall appear "the second time, without sin, unto salvation." But while we patiently wait, let us rejoice that he will come, and come in triumph. And when he shall ascend his great white throne, summon the nations before him, and adjudge to all their final destiny, he will be "glorified in his saints, and admired in all them that believe."

That immense assembly will consist of individuals collected from all nations that ever dwelt on the face of the earth. They will come "from the east and the west, from the north and the south." It will be found that no province was unblest by the Redeemer's Gospel, or unvisited by his grace; that no language was ignorant of the message of heaven; that no people could say the word of God had not reached them. And what delightful concord and fellowship will exist among the saved! On earth, their customs, their languages, their opportunities, privileges, and opinions were various: but now, they think, and feel, and act alike; they have "one heart and one soul;" one spirit animates them; redeemed by the same blood, rescued by the same grace, transformed into the same image, and participating the same felicities, they raise their united halle-

lujahs, "saying, Salvation to our God which sitteth on the throne, and to the Lamb."

Nor must it be forgotten, that at that great day it will be seen that the triumphs of redeeming love were co-extensive with the ravages of sin. The glorified church will be collected from the victims of every form of Satanic delusion. In all the varieties of paganism, superstition, error and infidelity, invented by the god of this world to deceive the sons of men, he will find that he was overmatched and defeated—that he created no darkness which the Saviour could not penetrate, forged no fetters which he could not break. Jesus will see "all enemies put under his feet."

Then will moral order and beauty prevail in all the provinces of Jehovah's empire. Rebellion will be put down for ever. Angels will no more lament the iniquity of man; the happiness of the saints will be no longer marred by the sight and the knowledge of sin. When the Judge shall have pronounced the sentence—"depart ye cursed"—all the enemies of the Eternal, both devils and men, shall be thrust into prison, no more to come out: the dungeon of hell will contain all the evil that shall then exist, and sin will be nowhere found, except in a state of just punishment. Angels and glorified spirits will find nothing to offend the eye or the ear, wherever they may range, throughout all the dominions of God. Creation will "groan and travail in pain" no longer: it will be the grand jubilee of the universe—the final Sabbath of God and his church.

And then will the Saviour be "admired in all them that believe." Not one of that blessed company will be disposed to magnify his own goodness. Every one will say, "By the grace of God I am what I am." Every one will think of Calvary. All eyes, all hearts will be fixed on him who

"bore our sins in his own body on the tree:" and all will say, as they behold his glory, "Thou art worthy, for thou wast slain, and hast redeemed us to God by thy blood." How will his power and grace be admired when their wretchedness on earth is contrasted with their glorified state in heaven. Once they were "alienated and enemies in their minds by wicked works;" degraded in rebellion, exposed to all misery by their sin, "hateful and hating one another." But observe them now—happy, holy, honoured, shining in all the brilliance of heaven, admired even by the angels themselves. Do we ask *how* is this, and *why*? "They have washed their robes, and made them white in the blood of the Lamb; therefore are they before the throne." And hark! they sing—listen to their song:—"Worthy is the Lamb," they cry—"Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing." Nor do *they* only sing: the angels join them: yea, adds the inspired apostle, "every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever."

Am I a believer in the Lord Jesus Christ? Has his grace changed my heart? Is his will my law—his word my guide—his glory my aim? Then I also shall be there; and I shall join in that song, and be as happy as the happiest in all that blissful assembly.

Will it be so? Have I a "good hope through grace?" Shall I see thee as thou art, O thou adorable Redeemer, in all thy loveliness and thy majesty? Wilt thou then smile upon me, an unworthy, hell-deserving sinner? And shall I dwell with thee and enjoy thy presence for ever?

May I glorify thee now! May I be permitted to do some good in a sinful world! Let thy love be shed abroad in my heart, that I may not live to myself, but to thee—for thou didst die for me. R.

God's Providence in Revolution and Reform.

BY THE REV. GEORGE B. CHEEVER, D.D.,
NEW YORK.

There is a probation for systems, as well as persons. If they do not accomplish the good for which they are responsible, then they are thrown aside, full trial having been made of them. The monarchies and monarchs of Europe have been on such a trial for centuries. They have had incalculable spheres and opportunities of good. They might have enlightened their subjects, given them the Bible, instructed them in religion, led them to God. Instead of that, they have proved supremely selfish, and in most cases despotic. They have ruled, not for the good of the nation, but for their own pleasure. God's kingdom has not been advanced by them, nor sought; but their own—their own families and parties. The few have not ruled for the many, but have used and ruled the many for themselves. The happiness, the peace, the interests in every way, of whole nations, have been sacrificed to the personal ambition and luxury of individuals and families. It looks now as though God were bringing this experiment to its end. He seems about closing up this book of the demonstration of human depravity. The next experiment may be, whether the *people* will use *their* opportunities, and the time of *their* power, any less selfishly—any more for the good of mankind and the glory of God. It takes time for such experiments; but there is a great deal learned when they are got through with. They are vastly instructive experiments,

but very costly. Probably they are all necessary before the last grand blissful consummation in the reign of Christ. God will perhaps let the world and the universe see, by actual experiment, that nothing *but* that reign can at all alleviate or put a stop to human sin and suffering. He will let the experiment be tried by kings and nobles, and by the people; by every form of government, and perhaps every shape of social organisation: every theory that men may choose to adopt, not based on God's Word. He will let men try the experiment, work out the problem, and reduce it to a demonstration, which will be a demonstration of their own shame. It will be the proof that their own inveterate and unalterable depravity is virulent and powerful enough, if not cured by the Gospel, to destroy the most perfect plans and machinery and opportunity for human blessedness, that the reason of man can idealize, or the providence of God prepare. We are by no means sure that God does not intend, now, to let that last experiment be made on a grand scale, which ignorant and sanguine spirits—rejecting the Bible view of human depravity as an evil of human nature, and attributing it entirely to unfortunate circumstances, to man's unnatural position, perhaps to the very restraints of Society—have proposed, as the panacea and infallible preventive of human guilt and woe. Perhaps He will let a whole nation put itself into a phalanx of associations, and attempt to march into a state of regeneration, a state of virtue and happiness, without God's regenerating Spirit, and without the ordinances and institutions of His Word. And indeed, if they can do this, what further need of the Spirit or the Word? If men, by virtue of associations and brotherhoods on equality, can work out their own salvation, without God working in them by his supernatural grace, what need

of all that vast system of grace?— what need of the sanctions of the eternal world, or of the preaching of the Cross, or of a regenerating Spirit;—or, indeed, of anything but the unsophisticated, godlike attributes of human nature, so dreadfully slandered in all evangelical systems of theology, and so dreadfully abused, betrayed, and deformed, by the treacherous deformities and tyranny of human society? Perhaps, now, God will let this experiment be tried. Almost every other *has* been tried. The world has endeavoured to live without God, and cannot do it. Empires have tried it, and ruin after ruin has tumbled to the ground. False religions and corruptions of Christianity have been tried, and they and the world have rotted on together.

Now, if the French people, or any other people, imagine that a favourite or untried form of government or socialism is to make them, without a radical change of character by the influences of the Gospel, good and happy, they are sadly mistaken. The people will speedily discover that government was never instituted to stand in the place of personal religion, industry, and virtue; and that if they leave it to government, and throw it upon government to do *all* for them, for that very reason government will be able to do nothing. Government must be supported by popular virtues, but otherwise cannot produce them. The object of government is not to give or prescribe religion to a people, but to protect them in becoming and being religious, in God's way. Neither is it the object of government to give or prescribe education to a people, but to protect and encourage the people in their own education.

Now, it is one great augury of good in France, that ever since the beginning of the old French Revolution, the clamps of the Papal system on the minds of the people have been breaking from their hold. There

was a violent wrench then; and the very religious nature of the people, intertwined as it was with the iron sinews of this superstition, almost fell with it, and the residuum was scarcely anything better than atheism. But since then the seeds of a different system have been, here and there, taking root. There has been a great gain in the knowledge and possession of religious freedom. There have been powerful Protestant evangelists labouring in various departments, and the Spirit of God has been poured out to accompany their labours. The genius of the old Roman intolerance has indeed stirred itself up to prevent this, and the law has interfered to prevent the progress of the Gospel, under pretence of protecting a religion of state from outrage. And to show how inveterately and how long that habit of intolerance has gone down into the soul and preserves its place, and how difficult it is for men coming out of a bondage and darkness of ages, to see things in their true light, and to admit and hold the true idea of freedom, it will be sufficient to point out the recent case of M. Roussel, a distinguished Protestant preacher and tract-writer in France, who was accused and tried as guilty of outrage against the Romish religion, because he dared publish an argument proving the Romish religion to be contrary to the Gospel. Just so with M. Bost, a few miles from Paris, an evangelical preacher to a small congregation, with whom the French Minister of Public Instruction dared to interfere, because he instructed his people in the sinfulness of the Virgin Mary. He sent a command to the Consistory of M. Bost's own Church, that they should reprimand their minister, and order him no more in that manner to meddle with controversy. That is a Romish government's idea of religious liberty. But the dynasty of this kind of religious liberty, we

verily believe, like that of Louis Philippe, has come to an end—its days are numbered. Its most recent freaks have been sufficient to show how little understanding or permission of true religious liberty there was, as yet, in the French kingdom. If M. Rousset published a tract, they summoned him before the King's Attorney. If he opened a place of worship, they prosecuted him. If he wrote a letter to the priests, they sent him before the grand jury. He thought he would try once more, doing just as little as possible; so he simply made a picture of religious truth, and got it engraved; but they forbade him to publish it. Will it be credited that that engraving, containing only the simple interior of a Romish Church, and some sentences from the Word of God, was not allowed by the government to be published? Truly it was a government of barricades, religious as well as political. But barricades and edicts by the government are poor things to keep out light; and if erected to preserve the system of Romanism from exposure as a state religion, they only produce investigation and satire. It is no wonder that the people thought *that* government had continued a little too long, and too late. These intolerant measures will no longer be pursued or permitted. The religious parties will now be placed on an equality; and argument and controversy, as well as satire and preaching, will be as free for Protestants as for Romanists. And if the French representatives are wise, they will now, at so admirable a juncture, separate every form of religion from the State, impartially protecting all forms. Thus, the field is wide open; it is all ready to be sown, and it shall soon be white to the harvest. God has a great triumph of His cause in reserve for the descendants of the noble Puritans of France, the martyred and banished Huguenots. Already, before the pre-

sent grand outbreak, this work of God was in preparation and in progress. For several years, whole communities of the population, in some parts of France, have been separating themselves from Rome, and demanding evangelical ministers. In one town, a year or two since, from 1500 to 2000 persons detached themselves at once from the Romish worship, and five parishes demanded evangelical teachers. Perhaps we ought now to be looking, and certainly we ought to be earnestly praying, for a great and sudden outbreak of the fire of Divine truth and the power of God's grace, in a wide and mighty revival of religion.

In Italy, also, there is a great preparation, and an open field equally remarkable. And in Italy, the suppression of the Gospel, and the protection of Romanism against light, will not now be attempted by brute force any longer. Everywhere, in these recent revolutions, the people are demanding religious freedom. And what wonders God has been working even in Turkey, where we have not the least expectation, as yet, that any political revolution will take place; yet there, in the heart of the Turkish Mahomedan empire, God has raised up a free Christian Church, and has constituted the Turkish Sultan the protector of its freedom; and we have the singular spectacle of the Sultan teaching the Pope what be the principles of religious liberty, and demanding from the Pope the restoration of three kidnapped Christian children, violently detained in Rome to be educated Romanists. Truly these are wonderful transactions. And it is under the principles of religious freedom, against which Rome will now in vain contend, that the Gospel will be freely, successfully, and everywhere preached. And the fact that God is so widely and simultaneously teaching this lesson, that he is so setting the popular mind against religious

persecutions, and making men begin to understand the theory and practice of religious freedom, is a cheering sign that a great, universal, and rapid triumph of the Gospel is on the eve of accomplishment; a triumph that will not again be rendered transitory by a Society of Jesuits, or the fires of an Inquisition.

What is very extraordinary, in regard to Italy, God has been himself preparing a theological school of educated agents, in contemplation, as it were, of just such an exigency and opportunity as his own Divine providence has now opened. He has gathered at Malta a band of converted Romish priests, ready for action. Dr. Achilli is among them—a man of wide reputation and influence in Italy, known as a profound scholar and estimable character, Professor of Greek and Hebrew in the University at Rome. He has already preached without interruption, in Florence, to a congregation of hundreds. He is now preparing, in conjunction with other learned and pious individuals, a translation of the Bible from the original languages into modern Italian; and Italian Bibles will no longer go stealthily, or as contraband articles, or at a price of extortion, or one by one, secretly, in travellers' knapsacks, over the kingdom; but they will come like flakes of snow, like a cloud of doves, like carts of sheaves, or fresh grapes from the vineyards. There will be men to carry them, and men to read them, and men to listen to them. The Waldenses are waiting to engage in this missionary work. It is for such a time as this, that that college among the mountains has been fostered and protected of God, even amidst persecution. We have reason to believe that the next Reformation in Italy will be a history of popular enthusiasm and success. God is removing obstacles out of the way. The Jesuits everywhere, before the popular indignation, are driven off. The

Romish priests themselves are compelled to join in the popular progress.

It is a time of great promise: it is a time, also, for great work. And what Protestant is there—what American, especially—who does not desire to have a part in this work? We are called upon, just now, to return to France something of the debt we owe for her efficient aid in our revolution. I presume no one imagines that our duty and offering of gratitude were finished when we gave to Lafayette some townships of land. What we now desire to give, is in a different way, but more efficacious. It is of incalculable importance that, just at this moment, the agencies for spreading religious and scriptural light and influences in France, and especially in Paris, should not be diminished; nay, they ought to be increased. But they have come almost to a complete stop, in the midst of the financial distress produced by the revolution. The good men there call to us for help. Let your contributions be accompanied by your prayers. And let it be remembered, that there is no surer mark of a regenerated heart, than a fervent, persevering interest in the consummation of that reign of Christ on earth to which these revolutions are tending, and a spirit of prayer and of holy effort for its accomplishment. All the changes, says Edwards, brought to pass in the world, from age to age, are ordered by Infinite Wisdom, in one respect or other, to prepare the way for this glorious issue of things. As, in a clock, all the motions of the whole system of wheels and movements tend to the striking of the hammer at the appointed time, so it is with the revolutions and restless motions of God's creatures and governments on earth and in heaven. And in the great clock of the universe, it seems as if the hammer of God's providence had just struck for us in this world, an hour not far from the meridian

watch in the day of redeeming mercy. Let us take courage, and labour and pray, and give God all the glory.—*The Christian Union and Religious Memorial.*

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The Roman Catholic Bishops' Oath.

The following oath is taken by every Roman Catholic Archbishop and Bishop, at consecration:—

“I, N., elect Bishop of B., from this hour forward, will be faithful and obedient to the blessed Apostle Peter and to the Holy Church of Rome, and to our lord N., Pope N., and his successors, canonically entering. I will not be of counsel nor consent that they shall lose either life or member, or shall be taken captive or suffer any violence or any wrong, by any means. Their counsel to me, credited by them, their messengers or letters, I will not willingly discover to any person to their injury; the Papacy of Rome and the regality of St. Peter, I will help them to maintain and defend, saving my order, against all men. The legate of the see apostolic, going and coming, I will honourably entreat and help in his necessities; the rights, honours, privileges, and authorities of the Church of Rome, and of the Pope and his successors, I will cause to be conserved, defended, augmented, and promoted. I will not be in council, treaty, or act in which anything shall be imagined against or prejudicial to our Lord or the Church of Rome, their persons, rights, honours, state, or powers; and if I know any such to be moved or compassed, I shall resist it to my power, and as soon as I can I will advertise our Lord or such as may give him knowledge. The rules of the Holy Fathers, the decrees, ordinances, sentences, dispositions, reservations, provisions, and commandments apostolic, (*i. e.* Roman) to my power I will keep, and cause

to be kept by others. *Heretics, schismatics, and rebels to our Holy Lord or his successors, I shall resist and persecute to my power.* I will personally visit the apostolic threshold once in every three years, and will give an account to our Lord and his successors aforesaid, respecting my pastoral office, and all things in any way pertaining to the state of my church, the discipline of the clergy and people, and the salvation of the souls entrusted to my charge; and I will then most humbly receive the apostolic injunctions, and most diligently obey them. If I should be lawfully hindered, I will communicate this information by a member of my Chapter, specially appointed for the purpose, or by a diocesan priest, or by a presbyter, secular or regular, of known probity and religion. I will not sell the possessions of my see, nor give, nor pledge, nor lease, nor alienate them, in any way, without the permission of the Sovereign Pontiff. So help me God, and these holy Gospels of God.”

Bishops living in England must visit Rome once in every *four* years; those in America, once in every *ten* years.

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Melancholy.

David Hume, the historian, observed, that all the devout persons he had ever met with were melancholy. Bishop Horne remarked in reply, that this might very probably be the case: for in the first place, it was most likely that he saw very few, his friends and acquaintances being of a very different kind: and, secondly, the sight of him would make a devout man look melancholy at any time.

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The Saviour's Government.

It is gentle as the falling snow on a fleece of wool; and refreshing as the rain of heaven on the newly mown field.—*Waugh.*

REVIEWS.

Germany, England, and Scotland; or, Recollections of a Swiss Minister. By J. H. MERLE D'AUBIGNE, D.D. New York: ROBERT CARTER. 1848.

In this work the historian of the Reformation is turned tourist. His habits, tastes, and researches in the former character fitted him to excel also in the latter, by viewing places and objects in all the interest of historic associations. An accomplished historian cannot fail to be an instructive and entertaining writer of travels. His memory and his fancy will readily invest with interest scenes which to others may be entirely blank, neither suggesting thought nor awakening emotion. Our author has turned to good account the advantages he possessed, not only by making history throw a light and a charm on the course of his journies, but also by furnishing much matter in the proper narrative form, in regard to Scotland and her mighty religious struggles. His work is made up of two parts, *Travelling Recollections and Historical Recollections*. The former relates to Germany, England, and Scotland; but the latter to Scotland alone. Indeed the last named country engages the author's chief attention, as the goal of his travels and the haven of his sympathies. And no wonder, for as a man of Geneva and a child of Calvin, he was naturally attracted by the land of Knox, and had been deputed to visit the Free Church only two years after the disruption.

To follow the writer through his tour cannot be here attempted. It was in 1845 that he performed it. His account of men and things is full of interest, and is all told in a kind spirit. At times the desire to avoid giving offence has in our opinion led him astray, or, at least, made him appear not sufficiently decided and consistent in the tone of his remarks on ecclesiastical matters in England. He takes occasion to praise the aristocracy and the Tories in a way which we cannot admire, for they do not generally

deserve it; and for a Swiss republican to offer it, savours strongly of cringing sycophancy. In dealing with Scottish affairs and parties his tone is, however, more in keeping with itself and with his professed views, particularly in the historical sketches, where he is quite himself again. His tone is everywhere that of a Christian and a theologian, but here it is distinctly that of a Presbyterian, with a leaning to Voluntaryism in both theory and practice. When in London, he attended some of the Annual Meetings at Exeter Hall; and his description of those Meetings is so just and striking, that we cannot forbear copying it:—

“To speak in that immense area of Exeter Hall, to four thousand auditors,—nay, four thousand impassioned auditors,—who reply by acclamations to the least word that finds an echo in their hearts, is no trifle, especially to foreigners. The remarkable capacity of the English and the Scotch for speaking well, clearly, and eloquently, is known to every one. This is in some degree a natural gift, but it is partly also an acquired one. Every son of Britain grows up in the midst of public life. Every one accustoms himself to think clearly, and to express forcibly, whatever is essential in all things. Besides this, the English, those at least who speak in these meetings, are familiar with the two great treasures from which all elegant diction and eloquence is drawn: the one is the Bible, the other is the Greek and Latin classics. The art with which these assemblies are prepared, the continued progress, the animated, onward march which the leaders seek to impress upon them; the appearance, at one time of a Syrian, at another of a North American Indian, now of a New Zealander or of a Chinese, in the full costume of their respective countries, and each making a speech in his turn, like others (I was myself confounded with these orators from the different parts of the world); the art with which the most powerful speakers are

generally reserved for the conclusion—all these things render the meetings overpowering and wonderful. If I were asked which affords the most exquisite enjoyment to the mind; the intimate conversations in a German study, where three or four eminent theologians assemble, with whom the mind freely ranges over the highest regions of thought; or these stupendous meetings, in which the souls of the auditory are drawn on by an orator as in a race, are subdued with him, and then on a sudden carried away amidst shouts and acclamations,—were I to be asked which of these two enjoyments I prefer, really I should not know on which side the balance would incline; but were I to judge of the intensity, or rather the enthusiasm of enjoyment, I think I should decide in favour of the London or Scottish meetings. Oh, how much do we live in those few hours! how do our hearts burn within us! And yet, after those volcanic explosions, and those streams of burning lava which flow in torrents, it must be owned, something more calm and more intimate is salutary, and we love to return to ‘the waters of Shiloah that go softly.’”

In Edinburgh the traveller took part in meetings which eclipsed all that he had seen in England. They were those of the General Assembly of the Free Church in May, 1845. His account must be full of interest to our readers.

“I wish I could give an idea of the first sitting of the Free General Assembly at which I was present. It was known that Dr. Chalmers, who had lately announced his intention of devoting himself exclusively to his functions of professor of theology, and of retiring from all other public business, would on that occasion raise his venerated voice (some thought for the last time) to introduce three foreign ministers, sent to Scotland from France, Switzerland, and Germany. They could not certainly do us greater honour than appoint Chalmers to introduce us. The thought of hearing once more this venerable old man, whose life had been so full of action and of power, and whose voice (a fact before unheard of in the history of the Church) had, as if endowed with magic power, twice covered the whole of his country with temples consecrated to the

Lord; perhaps also the thought of saluting the foreigners, had drawn together an extraordinary concourse. The Free General Assembly meets in a plain, modest, but vast building, formerly destined, I believe, for a manufactory, situated at Cannon Mills, at the foot of a hill on a picturesque road leading to the sea, towards Fife. The hall is low, which renders the atmosphere stifling; but it is very spacious. Under its bare rafters and rude beams, which form a strong contrast with the desert magnificence of the Established Assembly; with no throne, no Lord High Commissioner, no powdered pages, was assembled, on the evening of the 18th of May, an immense auditory enthusiastic for the Church and for liberty.

The ministers and elders, members of this great synod, who are very numerous, were seated round the table and the Moderator's chair. A Christian people filled the rest of the hall. A number of ministers and elders, not members of Assembly, had come to Edinburgh from different parts of the country on this occasion, and after the morning meeting, many ladies and gentlemen had intruded into the benches for the evening sitting. No one enters without a ticket, which may cost as much as ten francs, and the hall is generally filled. I shall never forget the moment we entered,—my friend, Mr. Frederick Monod, of Paris, the Rev. Mr. Kuntze, of Berlin, and I, following Chalmers's steps. Not only every seat, but every passage was full; and even where there was no possibility of standing, some had found means of suspending themselves; and groups of heads pressed together, heaped up, and piled one above another, rose like an amphitheatre from the floor to the roof. Long before the commencement of business, there was no getting in, whatever price was offered for a ticket, and a crowd surrounded the entrances without being able to hear any thing. We advanced slowly, headed by Dr. Chalmers, as it was necessary for the dense crowd to open and allow us a passage. Some one was reading at that moment a report of the committee for the propagation of Christianity among the Jews; but the instant Dr. Chalmers appeared, a general movement interrupted the reporter. The audience rose, shouted, clapped their hands, stamped, and

waved hats and handkerchiefs. I can speak of this, for I shared not in these acclamations; I had arrived only the day before, and nobody knew my face. Whenever Chalmers or any other personage, either a Scotchman or a stranger, who attracts much attention, appears in the hall, he receives the same salutation, unless they are either praying, reading the Scriptures, or singing, in which case all goes on in perfect silence; but if an orator is speaking, or a report is being read, the business, whatever it may be, is forgotten, and the only way of preventing this noisy interruption is to glide behind some high benches, holding down your head, and thus slipping unperceived into the place you are to occupy. The same enthusiastic demonstrations often burst forth in the midst of the speeches of the most eloquent orator. 'The moment some powerful expression, some 'winged word,' strikes the assembly, it acts like a waterspout falling on a calm and quiet sea. The waters move and rise; the waves roll onward and rush together, now falling, and now dashing furiously upwards. A Scottish assembly is no corpse that nothing can move, as our own too often are: it is a living body of extreme sensibility, which will start at the slightest touch. Yes: these multitudes feeling so deep an interest in the debates of the Church, for the cause of the people of God, is a spectacle which even the world does not present, when political debates are in progress, and the earthly interests of nations are at stake. Neither in the Houses of Parliament in London, nor in the Palais Bourbon in Paris, is to be seen any thing like what is witnessed in the Cannon Mills at Edinburgh. Let us, therefore, respect these noisy exhibitions, however extraordinary they may appear to us. It is right that the Church should somewhere show to that world which so often sneers at her, that she is able to feel more enthusiasm for the cause of Christ, than the world does for social and material interests."

As already intimated, we consider the second part of the book, the *Historical Recollections*, as decidedly the most valuable, and as doing the author most credit. The appending of these to the tourist sketches was a most happy thought. His recollections connected

with Holyrood Palace must here find a place, as a specimen of the historian's graphic and instructive style:—

"While I was going through the ancient palace of Holyrood I went into the apartments of Mary Stuart: I entered her chamber, I stood before her bed; I stopped in that famous and somewhat narrow closet, adjoining the queen's bed-chamber, in which was enacted one of the crimes of that age, perpetrated in the midst and in defiance of the sacred light of the Reformation. I cannot avoid giving an account of my impressions as a traveller.

I was at Holyrood. I placed myself three centuries back (9th March, 1566), and pictured to myself what was then passing in that tragical cabinet. It is evening, the hour of supper; the queen is at table; beside her sits an Italian, her private secretary, Rizzio by name, whom the popish princes of the Continent have chosen as the agent of their plots at Edinburgh, and who for some time has enjoyed the intimacy of the queen so closely as to excite the jealousy of Darnley, the prince on whom she had bestowed her hand. With the queen and Rizzio are also the Countess of Argyle, and one or two other persons. They are eating, drinking, conversing, jostling, laughing; they think of nothing but pleasure. On a sudden, Darnley enters, the papist Darnley, and without saluting any one, darts at Rizzio a look of vengeance. Behind him stands Lord Ruthven, risen from a sick bed, with pale and ghastly features, and in the back ground appear armed men. Ruthven, in a hollow voice, orders Rizzio to quit a place of which he is unworthy: the Italian, in alarm, seizes the queen by the skirts of her garment, and implores her protection. Darnley forces him away, and at that moment George Douglas, pulling out the king's own dagger, strikes Rizzio with it. In an instant cries and tears succeed to laughter and to joy. The secretary is dragged away into the outer apartment, and, in spite of the queen's supplications, falls pierced with fifty-six wounds; his blood flows in streams upon the floor. The marks of it are still visible; and for these 279 years, nothing, as the guide asserts, has been able to efface the stains. I believe this fact possible. When the queen heard of

his death, 'Now,' said she, 'I will dry my tears, and think of revenge.'

Thenceforward, indeed, revenge became her ruling passion, and she forgot the Presbyterians, to persecute her own husband and Rizzio's assassins. She perceived in Bothwell, a profligate noble of her court, an instrument fitted for her purpose, and within a year the king, her husband, was murdered by that miscreant. The queen married for the third time, and married the murderer of her husband. Then did the Divine vengeance,—that vengeance which delays, but which surely comes, and of which Elizabeth became the great instrument,—begin to burst upon Mary Stuart. I will proceed no further into that which concerns her. Rizzio, the envoy of the Guises, fell by the orders of the papist Darnley; Darnley fell by the orders of the papist Mary Stuart; Mary Stuart fell in her turn. 'The wicked shall fall by his own wickedness,' saith the prophet (Prov. xi. 5); and 'the Lord will destroy all the wicked.' (Ps. cxlv. 20.)"

In noting the rise and progress of the Free Church, the author relates an event too significant in its character not to be introduced as our last extract—a church built in one day!

"I will here mention a circumstance of trifling importance, but which may be considered as an example of that decision of character to be found in Scotland, which may, perhaps, be sought for in vain elsewhere. A minister, deposed by the Assembly, being in possession of the parish church of Rhyntie, on the morning of the 13th of June, the whole people of the place assembled before daybreak, at a spot which a generous Christian had given them, whereon to build another church. The opposite party had threatened them with an interdict, which if produced the next day, or even that evening, might have prevented them from building their church. The permission of the General Assembly for the erection of the chapel had just arrived. All immediately set to work. The masons, builders, and carpenters of Solomon and Hiram (1 Kings, v.) never displayed such activity on Mount Zion, as that little band of poor and obscure Scottish Christians in erecting their humble chapel. They had already prepared timber,

and quarried stone from the neighbouring mountains. Labourers, masons, and carpenters, worked with willing hands; and, thanks to their vigorous efforts, before the evening of the same day, a spacious and commodious edifice was ready to receive the worshippers of the living God. A church was built in one day!"

Considering Dr. D'Aubigne's high reputation as an evangelical theologian, and his world-wide fame as the historian of the Reformation, it is needless for us to offer a recommendation of the work before us. It is an admirable book for all good Protestants to read; and one which every member of the Scotch Kirk, both the bond and the free, ought especially to peruse with care. Our soul cries out—"Shame" on every disciple of John Knox who neglects to study the glorious history of his people, so full of warning and admonition and of encouragement and hope.

The Ecclesiastical Polity of the New Testament unfolded, and its Points of Coincidence or Disagreement with prevailing Systems indicated, By SAMUEL DAVIDSON, LL.D. 8vo. pp. 458. London: JACKSON & WALFORD. 1848.

Although this volume comprises some discussions, in respect to which no opinion can be offered in the *Colonial Protestant*, it appears to us highly proper to give our readers a brief account of its contents; and especially because the great question of Church Polity is probably about to undergo a searching investigation. In this inquiring age, men will not be content to adopt the opinions and practices of their forefathers, unless they can "be proved by most certain warrants of Holy Scripture." Nor will they care to subscribe creeds, unless they are so generally expressed as to leave scope for that free exercise of thought which, while it produces minor differences, ranges within the limits of Christian orthodoxy. Nevertheless—great caution is requisite, lest in our zeal for liberty, peace, and union, we sacrifice the interests of truth. The admonition of the wise man must never be forgotten:—"Buy the truth, and sell it not."

Dr. Davidson's work constitutes the Thirteenth Series of the "Congrega-

tional Lecture," delivered annually in London, under the auspices of the "Committee of the Congregational Library." The following are the titles of the volumes previously published:—

First Series:—Christian Ethics; or, Moral Philosophy on the Principles of Divine Revelation. By the Rev. Ralph Wardlaw, D.D.

Second Series:—The Causes of the Corruption of Christianity. By the Rev. Robert Vaughan, D.D.

Third Series:—The Christian Atonement; its Basis, Nature, and Bearings; or, the Principle of Substitution Illustrated, as applied in the Redemption of Man. With Notes and Illustrations. By the Rev. Joseph Gilbert.

Fourth Series:—Divine Inspiration; or, the Supernatural Influence Exerted in the Communication of Divine Truth, and its Special Bearing on the Composition of the Sacred Scriptures. With Notes and Illustrations. By the Rev. Ebenezer Henderson, D.D.

Fifth Series:—Holy Scripture Verified; or, the Divine Authority of the Bible Confirmed by an Appeal to Facts of Science, History, and Human Consciousness. By the Rev. George Redford, D.D., LL.D.

Sixth Series:—On the Relation between the Holy Scriptures and some Parts of Geological Science. By the Rev. John Pye Smith, D.D., F.R.S., F.G.S.

Seventh Series:—The Connexion and Harmony of the Old and New Testaments; being an Inquiry into the Relation, Literary and Doctrinal, in which these two Parts of the Sacred Volume stand to each other. By the Rev. W. Lindsay Alexander, M.A.

Eighth Series:—The Theology of the Early Christian Church, exhibited in Quotations from the Writers of the first Three Centuries. By the Rev. James Bennett, D.D.

Ninth Series:—The Existence of Evil Spirits Proved, and their Agency, particularly in relation to the Human Race, Explained and Illustrated. By the Rev. Walter Scott, President and Theological Tutor of Airedale College, Bradford, Yorkshire.

Tenth Series:—An Inquiry into the Nature of the Symbolic Institutions of the Christian Religion, usually called the

Sacraments. By Robert Halley, D.D. Part I.—Baptism.

Eleventh Series:—The Doctrine of Original Sin; or, the Native State and Character of Man Unfolded. By the Rev. Dr. Payne, of Exeter.

Twelfth Series:—The Revealed Doctrine of Rewards and Punishments. By Richard Winter Hamilton, LL.D., D.D.

It will be seen that this is a very important Series of Lectures. The subjects selected are of the highest interest, and they are discussed in a manner thoroughly creditable to the authors. The "Congregational Lecture" is a valuable addition to the theological library.

The present series consists of nine Lectures. In the first, on "Views of Ecclesiastical Polity entertained by Christians," the learned writer examines three hypotheses on the subject of Church-government and constitution. The one which he himself adopts is, that "the New Testament was designed to exhibit a pattern of ecclesiastical organisation and discipline in *outline*, not in *detail*." "Certain features, forming the essential parts of a system, are traced; while minor lines are dimly shadowed, or left entirely to the judgment of Christians." The second Lecture unfolds "The Nature and Characteristics of a Scriptural Church." Lecture III. treats of the "Offices appointed in the earliest Christian Churches;" Lecture IV., of Election of Office-bearers; Lecture V., of their Ordination; Lecture VI., of "The Popular Balance of Power subsisting in a Christian Church." In Lecture VII., "Authoritative Courts of Review" are examined. In Lecture VIII., the number of Office-bearers in a Christian Church is considered. In the concluding Lecture, we have "The Congregational System Reviewed and Defended."

Dr. Davidson is of opinion that there ought not to be separate Churches in a town or city.

"All Christians in a town or city should be one Church, having several teachers and rulers in common, as was the case in Jerusalem. There are no peculiar circumstances sufficient to justify their separate *self-governing* association in the present day, except the absolute impossibility of obtaining a place sufficiently large to accommodate all, and

capable of being filled with the human voice. The entire Church should always meet in one place for worship and ordinances; while congregations for the purpose of bringing sinners under the power of the Gospel, and adding them to *the Church*, might, at the same time, be regularly gathered. The preaching of the word might be conducted in many places; but the peculiar privileges of Christian assemblies composed of believers should be enjoyed together."

The power of ordination, Dr. Davidson thinks, rests, not with the ministry, but with the Church; and that when there are no elders in the Church, the ordination should be conducted by some of the members, appointed by their brethren for that purpose. The laying on of hands, in his judgment, should be retained.

"It is symbolical and significant. Usage has given it a meaning. It indicates designation to a particular office or enterprise. It is a *sign* by which the object of a people's choice is marked out and specially commended to the grace of Him by whom he has been called. In this manner he is *inaugurated*; the outward act being employed to affect the mind through the medium of the senses."

In the case of a pastor resigning office in one Church, and being elected to office in another, *re-ordination*, according to Dr. Davidson's view, would be proper: in the interim, he is a non-official believer. Finally, a plurality of elders is earnestly recommended, as most consonant with the practice of Apostolic Churches, and admirably adapted for usefulness.

Some of the learned author's views will appear novel and startling. Yet his volume may be read with advantage by Christians of all denominations. All have much to learn—perhaps much to unlearn. If modern disputes could be forgotten, and a serious, unprejudiced inquiry into the will of the great Lawgiver undertaken, very beneficial results would follow. Are not the times favourable to such inquiry?

1. *The History of Greece, from the Earliest Times to A.D. 1833. For Schools and Families. 12mo. 2s. 6d. (sterling.) Religious Tract Society.*

2. *The History of Rome, from the Earliest Times to the Fall of the Empire. For Schools and Families. 12mo. With Three Maps. Pp. 438. Price 3s. (sterling.) The same.*

These volumes are not on our table, and may not yet have reached the Colonies. We hasten, however, to announce their publication, because they meet a want that has been long felt. The ordinary histories of Greece and Rome are not constructed on principles which a Christian can approve; nor are their histories of the *people* of those countries. They are rather annals of war and vice, and their tendency is injurious.

The object of the Religious Tract Society in publishing the histories now under notice, is "to convey sound information with a decidedly Christian tone." Speaking of the first, the *Eclectic Review* says:—"As a history, it is quite equal in accuracy to those in common use, and much superior to any of them in the very considerable space devoted to the social life of the Greeks, and to sketches of their authors, philosophers, and artists; as well as in the religious air which pervades the whole." We have observed, in other periodicals, similar commendations of the Roman history.

The general adoption of these volumes in our schools is much to be desired.

Family Devotional Commentary. Light in the Dwelling; or, a Harmony of the Four Gospels, with very short and simple remarks, adapted to reading at Family Prayers, and arranged in 365 sections, for every day of the year. By the Author of "The Peep of Day," "Line upon Line," &c., 8vo. pp. 548. New York: D. APPLETON & Co.

There is nothing in this volume to invite or require criticism. It is a very praiseworthy attempt to aid devotional and practical Christians in the application of Christianity to every-day life, and will prove an acceptable addition to the list of works of the same kind, now happily furnished in great abundance, and adapted to all classes of readers.

The author says—"Aware of the paramount importance of soundness in doctrine, in the humblest as well as in the greatest works, I have carefully studied the invaluable Commentary of

the Rev. Thomas Scott; and, anxious to explain the allusions (in which the Scriptures abound) to Eastern customs, I have generally consulted the Pictorial Bible; while, in the arrangement of the sections, I have taken as my guide the Harmony of the Rev. George Townsend, Prebendary of Durham."

The remarks are eminently pious, plain, and practical. Christians of all evangelical denominations may profitably use the book for daily devotional reading.

A Manual of Grecian and Roman Antiquities, by Dr. E. F. Bojesen, Professor of the Greek Language and Literature in the University of Soro. Translated from the German. Edited (with occasional Notes, and a complete series of questions,) by the Rev. THOMAS KERCHEVER ARNOLD, M.A., Rector of Lyndon. Revised, with additions and corrections. 12mo. pp. 199, 209. New York: D. APPLETON & Co.

Teachers are too frequently satisfied with correct translations, and spare themselves the labour of communicating to their pupils that knowledge of the governments, customs, arts, &c., of ancient nations, without which the classics cannot be intelligently studied. They have been ready to excuse themselves by a reference to the bulky volumes on these subjects already before the public, and which are evidently not fit for daily use. Such an excuse will avail no longer. Dr. Bojesen's Manuals exactly meet the case. They have been compiled with great care, and furnish an accurate account of the public affairs and private life of the Greeks and Romans, sufficient for general purposes. When the pupil has thoroughly mastered their contents, which may be easily done by any person of ordinary industry, he will find it necessary to consult such a work as Dr. Smith's excellent Dictionary of Antiquities only in order to acquaint himself with those minutæ, a knowledge of which is occasionally required, for the elucidation of difficult passages. No Manual can supersede the Dictionary; but the Dictionary will be much more advantageously used, when the Manual has been well studied.

Dr. Bojesen's work was originally written, we presume, in Danish. It has been translated into German, and is

spoken of in terms of high commendation by German critics.

We must point out one defect, which can be remedied in subsequent editions. Verbal Indexes are indispensable in works of this kind. The American Editor will find no difficulty in supplying them.

PUBLICATIONS OF THE AMERICAN TRACT SOCIETY.

Conversations on Training the Young.

Christian parents may read this with advantage. It is a dialogue between a minister and two members of his church, containing faithful hints and admonitions.

The Poor Man's Guide and Friend.

Narrative of Poor Joseph. By Dr. CALAMY.

The first of these is the commencement of a series, intended for the poorer classes. The second is our old acquaintance, "Poor Joseph," in a much handsomer dress than we have seen him in before.

These illustrated editions of useful Tracts will gain admittance where publications in a plainer garb would not be received.

The Proper Mode of Keeping the Sabbath. By the Rev. JUSTIN EDWARDS, D. D.

This is the fourth part of the Sabbath Manual. The facts and suggestions presented are admirably adapted to usefulness. All Christians must deplore the practical disregard to the Sabbath manifested on this Continent by a large portion of the population. Such works as this should be widely circulated.

The Illustrated Family Christian Almanac for 1849.

We fully agree with a writer who says—

"It is certainly the most beautiful Almanac we have seen, and its contents appear to be worthy of its highly finished exterior. It comprises sixty neatly printed pages, with twelve splendid engravings, adapted to the twelve months of the year; and the reading matter is various, entertaining, and instructive, for old and young; and its valuable statistical tables have been prepared with much labour and expense, chiefly from original documents."

LITERARY INTELLIGENCE.

The Rev. Dr. Davidson, of the Lancashire Independent College, is about to publish "An Introduction to the Study of the New Testament." In this work all the questions connected with each part of the New Testament are fully discussed in the light of most recent investigations, all difficult theological points elucidated, and every modern infidel objection worth notice turned aside. It is intended to be a guide to the calm inquirer amid the variety of topics that have been agitated, particularly of late, conducting him through every question of importance relating to the evidence, integrity, and interpretation of the New Testament books. The author has expended on it much time and thought, endeavouring to supply a deficiency that exists in our Biblical literature, and neglecting no available source of information in any language. The First Volume, containing the Gospels, is in the Press, and will be published immediately. The others will follow as speedily as possible.

T. B. Macaulay, Esq., is engaged in preparing a History of England from the time of James II.

The First Volume of "Horæ Biblicæ Sabbaticæ," by the late Dr. Chalmers, is about to appear. These "Sabbath Scripture Readings," it is stated, "differ both in form and substance from the 'Daily Scripture Readings.' Written amid the quiet of the day of rest, they rise to a higher region, and breathe a calmer and a holier air. They are contemplative and devotional, passing generally into direct addresses to the Deity. . . They might fitly be described—if the expression were allowable—as the Sabbath Diary of the last six years of his life."

Among the announcements of new works we find the following:—The Posthumous Works of the late Rev. John Ely; with an Introductory Memoir, by Richard Winter Hamilton, LL.D., D.D. 8vo., 10s. 6d.

A Wayfarer's Notes on the Shores of the Levant, and the Valley of the Nile; with a Sketch of the Religious Features of Syria, a Supplement on Italy, and an Appendix on the Site of the Holy Sepulchre, &c. By the Rev. C. G. Young. 8vo. 6s. 6d.

Memoir of the Rev. T. S. M'Kean, M.A., Missionary at Tahiti, who was killed by a musket-shot, during an engagement between the Natives and the French, on the 30th of June, 1844. By the Rev. Joseph A. Miller, of New Court Chapel, Lincoln's In. Fields. With an Introduction by the Rev. Arthur

Tidman, Foreign Secretary of the London Missionary Society. 12mo. 3s.

On Trees, their Uses and Biography: being the substance, with additions, of two Lectures delivered before the Frome Institution, and in Bristol. By John Sheppard, Author of "Thoughts on Devotion," &c. With numerous Illustrations. 18mo.

France, Piedmont, Lombardy, the Tyrol, and Bavaria. A Second Autumnal Tour. By J. S. Buckingham, Esq. In two handsome octavo volumes, with Twelve quarto Steel Engravings, containing views of some of the principal cities visited. Price 28s.

Bohn's Antiquarian Library—Chronicles of the Crusaders.

The Voyage and Shipwreck of St. Paul. By James Smith, Esq., of Jordanhill, F.R.S. 8vo. With Charts, Views, and Woodcuts; 14s.

The History of the Church of Scotland, from the Reformation to the Present Time. By Thomas Stephen. Four volumes, 8vo. With 24 Portraits. 32s.

Italy in the Nineteenth Century; Contrasted with its Past Condition. By James Whiteside, A.M., M.R.I.A. Three volumes. Post 8vo.

The Text-Book of the Constitution: Magna Charta, the Petition of Right, and the Bill of Rights. With Historical Comments, and Remarks on the Present Political emergencies. By E. S. Creasy, M.A., Barrister-at-Law.

Memoirs and Correspondence of Viscount Castlereagh, second Marquess of Londonderry. Edited by his brother. Four vols. 8vo.

On the Archetype and Homologies of the Vertebrate Skeleton. 8vo. 28 Woodcuts, 2 Folio Plates, and 3 Tables of Synonymy. 12s. 6d.

Notes Supplemental to the History of Europe during the Middle Ages. By Henry Hallam, Esquire. 8vo. 10s. 6d.

Notes, Explanatory and Critical, on the General Epistles of James, Peter, John, and Jude. By the Rev. Albert Barnes.

Messrs. Appleton & Co., New York, are publishing a very valuable series of Classical works, ably edited, and furnished with useful notes, critical and explanatory. They may be safely recommended for adoption in schools and colleges. Cornelius Nepos—Caesar's Commentaries—the Germania and Agricola of Tacitus—and Selections from Livy, are now before us. Several other volumes are published, and more are to follow. We wish success to the enterprise.

SCIENTIFIC INTELLIGENCE.

Very interesting discoveries have been made by means of Lord Rosse's telescope, a full account of which will no doubt be published.

Mr. W. Hutchinson, of England, has obtained a patent for an operation invented by him, "by which plaster of Paris, Bath, Caen, and other soft stone, chalk, wood, pasteboard, and, in fact, any other material, is rendered hard as metal, receiving the most brilliant polish, and made absolutely imperishable from atmospheric action, vermin, &c. The purposes to which this patent can be applied are innumerable. * * * * In inspecting specimens of Mr. Hutchinson's works, we were shown a slab, of soft, fine sandstone, from Tonbridge wells—so soft, that it might be rubbed into powder by the hand—rendered hard as granite, and it rung like a bell; numerous plaster of Paris ornaments and busts, metamorphosed into bronze, granite, and party-colored marbles—drain, water, and gas pipes, made from Bath stone, chalk, or paper, hard as granite, and polished internally like marble: in fact, the results of the operations are most extraordinary."—*Mining Journal*.

Extensive Coal-fields have been discovered in Chili, between Valparaiso and Santiago. The discovery is of a most important character, as the mineral ores can now be reduced on the spot, instead of being sent to Europe for that purpose. The coal-mines are chiefly in the hands of Englishmen.

The amount of Common Salt in all the oceans, is estimated by Schaffheutl at 3,051,342 cubic geographical miles. This would be about five times more than the mass of the Alps, and only one-third less than that of the Himalaya. The Sulphate of Soda equals 633,644 cubic miles, or is equal to the mass of the Alps. The Chloride of Magnesium, 441,811 cubic miles; the Lime Salts, 109,339.—*Silliman's Journal*.

The Hon. Abbott Lawrence has made a second donation of \$50,000 to the Department of Science in Harvard University.

A valuable work has been lately published, intitled, "Principles of Zoology; touching the structure, development, distribution, and natural arrangement of the races of Animals, living and extinct, with numerous Illustrations. For the use of Schools and Colleges. Part I., Comparative Physiology. By Louis

Agassiz, and Augustus A. Gould." It is highly commended by Professor Silliman.

INGENUITY OF SCIENCE.—Who would have imagined, when gun-cotton was produced by M. Schonbein, and the world was threatened with destruction by being blown up by this terrible explosive material, that within a few months it should be discovered to be an excellent styptic for dressing cuts and wounds? But so it is. Dissolved in ether, and applied to the severest cut, it forms an adhesive covering of singular closeness and adhesiveness, protects the wound, and excludes atmospheric air, or any irritating matter, so that the process of healing is carried on speedily and effectually; and when all is well, the "protectionist," having done its duty, is removed. So also has Dr. Simpson, of Edinburgh, we are informed, similarly applied chloroform and gutta percha. This mixture, in a liquid condition, at about the consistence of fine honey, is kept in a phial or bottle, and when an accident of the kind to which we have referred occurs, it is simply poured upon the wound; the chloroform instantly evaporates, and the gutta percha remains, a perfect, flexible, second skin, over the injured part, preserving it for weeks, if necessary, without the need of dressing, bandages, or any other appliance, till there is no more occasion for this admirable agent. When we call to mind how much human pain will thus be alleviated, how many cures effected where hitherto there have been danger and uncertainty, and how a number of surgical operations will be simplified, it may not be considered too much to rank such inventions among the most valuable that could be discovered and applied for the benefit of mankind.—*Literary Gazette*.

Dr. D. P. Thomson's "Introduction to the Study of Meteorology" is in the press, and will shortly appear.

A New York paper announces that Mr. David Isham, a machinist, of Hartford, Connecticut, has invented a process by which a ton of iron can be converted into steel, of the best quality, in twenty minutes, in place of six to ten days.

The Scientific Congress of Italians, which was to have been held at Siena this year, is postponed till next year, on account of the war.

RELIGIOUS INTELLIGENCE.

Great Britain.

The Missionary College at Canterbury, erected at the sole expense of Mr. Hope, on the site of St. Augustine's Monastery, was consecrated by the Archbishop of Canterbury, June 29. The Archbishop preached a sermon on the occasion in the Cathedral. About 600 clergymen were present. The collections amounted to £890.

The Roman Catholic Cathedral, in St. George's Fields, London, was consecrated July 11, with great pomp. The following account is extracted from the *British Banner* :—

“Of this sumptuous structure, much is said by Popish papers, and some other contemporaries, half Popish, half Puseyite, chiefly in the way of admiration; but we have other and infinitely higher concerns to deal with than those of architecture—the interests of Divine truth and human salvation. We, therefore, at once proceed to the opening of the edifice, and, to prevent the possibility of mistake, we take our account from the Roman Catholic Journal, the *Tablet* :

‘The ceremonies of Tuesday last, of which it is now time to speak, commenced at eleven o'clock by a procession, which was composed of exactly 300 persons, including their Lordships the Bishops. The whole congregation, which completely filled the church in every part, and which included many distinguished foreigners, as well as nearly all the more eminent names amongst the Catholic nobility and gentry, rose up as the head of the procession entered the western door. First in the procession came the Hon. A. Petre, thurifer, followed by the Rev. Dr. Fergusson, Cross-bearer, and by the Hon. E. Stonor and Mr. W. Burke, acolytes. Next:—

Twenty-four torch-bearers.

The incense-bearer, Sir John Acton.

The Clergy, 240 in number, walking two abreast.

The Religious Orders.

The Passionists,

The Oratorians.

The Dominicans.

The Cistercians.

The Benedictines.

The Franciscans.

The Members of the Institute of Charity.

The Foreign Clergy.

The French Canons.

The Deacons and Sub-Deacons.

The Right Rev. Dr. Davis, Lord Bishop of Maitland.

His Lordship's Chaplain.

The Right Rev. Dr. Sharples.

Chaplain

The Right Rev. Dr. Brown of Wales.

Chaplain.

The Right Rev. Dr. Morris, Lord Bishop of Troy.

Chaplain.

The Right Rev. Dr. Browne, of Liverpool.

Chaplain.

The Right Rev. Dr. Wareing, V. A. of the Eastern District.

Chaplain.

The Right Rev. Dr. Briggs, V. A. of the Northern District.

Chaplain.

The Right Rev. Dr. Browne, Lord Bishop of Elphin.

Chaplain.

The Right Rev. Dr. Gillis, Coadjutor Bishop of Edinburgh.

Chaplain.

The Lord Bishop of Tournai.

Chaplain.

The Lord Bishop of Liege.

Chaplain.

The Lord Bishop of Luxembourg.

Chaplain.

The Lord Archbishop of Trèves.

Two Chaplains.

The Right Rev. Dr. Wiseman, P. V. A. of the London District.

Train Bearer.

The Deacon and Sub-Deacon, the Rev. J. Searle and Rev. G. Talbot.

Attendants.

We shall not attempt to describe the effect of this magnificent procession. The foreign prelates, we are informed, who knew only the history of our tribulations and persecutions, were deeply affected at witnessing such a spectacle in poor desolate England. None who saw can ever forget it. When their Lordships the Bishops had entered the sanctuary, and the immense body of the clergy had taken their allotted places immediately contiguous to it, High Mass, which was sung by the Right Rev. Dr. Wiseman, commenced.

The introductory mutumery being ended, Dr. Wiseman, still vested in his chasuble,

with mitre and crosier, ascended the stone pulpit—the deacon and sub-deacon standing immediately behind him—took his text from Psalm cxvii., ‘The Lord is good, he hath shone upon us;’ and opened by calling upon the assembly to praise God who had done so great things for them; ‘to praise him in the loud canticles of the Church, in the silent worship of the heart; but above all, praise him at that moment when the Adorable Victim shall be for the first time elevated upon the altar;’—so that not one hour was lost in proclaiming the preposterous and iniquitous doctrine of the sacrifice of the Mass! This accomplished Jesuit, as is his custom, addressed himself very mainly to strangers, and concluded by reading a letter he had received from the late Archbishop of Paris, expressive of regret that, from the state of things in France, he could not be present on the occasion; after which, ‘he returned to the sanctuary and continued the celebration of the holy mysteries,’—something, for an explanation of which we shall in vain look into the New Testament. The procession then left in the same order in which it had entered the Cathedral.

It was determined to turn the day to the best account. At half-past four, the bell tolled again for what is called ‘Vespers and Solemn Benedictions.’ The same procession, greatly increased by the addition of other parties, now returned to the Cathedral, when Bishop Gillies preached for an hour and a half, from ‘All power is given to me,’ &c.; during which, he said much about an awful personage he called the ‘Church,’ of which he said,—

‘All those ineffable mysteries which she keeps and dispenses; all those high and awful gifts of which she is the treasury; all those ordinances and institutions which belong to her alone; who but her own children can discern or comprehend them? Like Christ, they are hidden from the world. And this is true, in a special manner, of the transcendent glory and mystery of the Divine Eucharist. His Lordship here turned towards our Blessed Lord, concealed within the Tabernacle, and poured forth the homage of adoring faith and love.’

‘Our blessed Lord concealed within the tabernacle!’ This is plain speaking! That blessed Lord means neither more nor less than a portion of bread that came from the flour-mill some days before! This is the ‘blessed Lord’ of Dr. Gillies! This is the Saviour now obtruded with so much noise, and pomp, and circumstance, on the simple people of England!

The most strenuous efforts have been made since the opening to attract the multitude, by

employing eloquent preachers, and other means—anything but “the manifestation of the truth!”

France.

An assembly of Delegates from the Protestant Churches has been held, to make preparations for the convocation of a National Synod. Preliminary arrangements were made, and some important principles discussed. On the Church and State question, the following declaration was issued:—“The assembly expresses its opinion, that the union of Church and State should be maintained, with an express provision for the dignity and liberty of the Church.”

The National Synod will meet, at Paris, on the 11th of September. It will consist of ninety-four members—ninety-two, representing the same number of consistories, and two, representing the Theological Colleges at Montaban and Strasburg.

The French section of the Evangelical Alliance has conducted its proceedings in an excellent spirit, and its members have realised much benefit from their meetings. The President, Rev. A. Vermeil, relates the following pleasing incident:—

“I was travelling between a Protestant, unbelieving but enthusiastic for Protestantism, and a pious Roman Catholic, a learned, serious, and sincere man. We spoke of religion, and I defended the cause of the Evangelical Church victoriously against the unbelief of the one and the Romanism of the other, until both were driven back to the objection so continually made of the divisions among Reformed Christians, the one to repel orthodoxy, and the other the Protestant principle. I let them thoroughly engage themselves in this line, and amplify their objection, and make it the principal point of their attack, and then I gave them an account of our Evangelical Alliance meetings, of which my heart was quite full. While they listened to me they both became very attentive. The eyes of the Protestant sparkled with joy, interest, and feeling, at the picture which I gave him of these meetings; brethren of all creeds, of all languages, members of all churches, and different dioceses, praying together, uniting in the sight of the Lord on Gospel ground;—he could no longer master his emotion, he cried aloud, “I will read the Gospel. I will seek to believe it.” Whilst the Italian Roman Catholic (from Turin), silent and meditative, shut his eyes as if to ponder my words more deeply, at length broke his silence, by saying, as he convulsively grasped my hand, “Oh, if it is thus—if you are united in proclaiming the same truth, your cause is victorious, the

Gospel triumphs, and our Papism is overcome." These two men have revealed all the object of the Alliance to me.

Switzerland.

The annual meeting of the Geneva Evangelical Society was held June 14. Receipts for the year, 177,708 francs; expenditure, 160,351. The Colporteurs have distributed 810 Bibles, 11,000 New Testaments, and 100,000 tracts. The Society is in very great embarrassment, through the deficiency of funds.

Saxony.

The Rev. J. G. Oncken, the Secretary of the Hamburg Tract Society, has furnished an account of its operations. In 1846, the tracts published in German, Dutch, Polish, and Danish, amounted to 387,405; and up to August, 1847, about 235,000 had been distributed.

"As the tracts are frequently read by many individuals, sometimes by whole villages, we may estimate, on a moderate calculation, that upwards of 2,000,000 of our fellow men have the gospel presented to their minds annually through our Society. Nor are we without many interesting facts, that our tracts have the blessing of God accompanying them. I could multiply instances of conversion, but suffice it to say, that one-third of the seven hundred converts in this city, the fruit of our labours, were converted to Christ through the circulation of tracts. The last of these, a woman, called on me on Tuesday last, and stated that the tracts brought her by our brethren had led her to see and feel her wretched condition as a sinner, and having obtained peace in the blood of Christ, felt herself bound to join his people, and render a cheerful obedience to all his commands."

The sum of £100 was paid last year to the Hamburg Tract Society, to assist in these important operations, a member of the parent Committee having kindly contributed £50 in aid of this grant. Another grant has recently been made.—*Spectator*.

Moldavia.

The Rev. Daniel Edward, of Jassy, missionary to the Jews, from the Free Church of Scotland, has furnished the following interesting fact:—"I cannot refrain from mentioning to you an instance of blessing on our labours, which touched me very much when I learned it. When we first came to Jassy, six and a half years ago, we brought with us a boon of your German tracts, and the first Sabbath we placed a number at the door of the Lutheran church. We have

long mourned over the seeming unfruitfulness of all labours among the Germans here, knowing of only one instance of conversion since we came. But last summer there touched at Galat, on his road from Gosner's Institution, in Berlin, to be a missionary in the East, a young German, who had been six years before an artisan in Jassy. One of the tracts we had left at the church door had touched his heart, and given him no rest till he devoted himself to the service of the gospel. Sow beside all waters. God watches over the seed that seems blown by the capricious breath of the wind, and finds its place for it. I hope this incident will give you as much joy as it did me."—*Ib.*

India.

A correspondent of the British and Foreign Bible Society remarks:—"Ten years, and much more twenty years, will produce a great change here in the language of the people. It is singular sometimes to read English letters written from natives to natives. In my court I sometimes have such letters in evidence, in which one Baboo writes to another, not in their common native tongue, but in our language, and with a correctness and ease that are surprising. In truth, a great but silent work is going on here, and the whole fabric of Hindooism is being undermined. Meanwhile, the responsibility of those who know, but do not obey the truth—who hold it in unrighteousness (and such is the case of thousands here)—is unspeakably awful. It is impossible to contemplate their state without emotion. It calls loudly for prayer that these dry bones which are moving may live."—*Ib.*

Orissa.

Since I have been in this country, I have received information of another instance of the Divine blessing resting upon this department of labour. We have one tract drawn up by Mr. Pearce, called "The True Refuge." Ten years ago, one of these was given to a poor man, who took it to an obscure part where a Christian missionary was least likely to find admission. The man kept it for some time, and then gave it to a youth; but, though it was deprived of its two last pages, it was the means of introducing the first Christian light into the mind of the young man who received it. He asked where it was distributed, found his way to the Missionary Station, and conversed with the missionaries, who gave him excellent advice. It appeared, however, that he was addicted, as many there are, to the smoking of intoxicating drugs, and he, as well as others, was warned on this point.

He returned to his village, and the friends thought that they would see no more of him. He has, however, come back, and been enabled to make a full profession of faith in the Lord Jesus Christ, has been baptized, and joined a Christian church. He was called to make a great sacrifice. He was the son of a wealthy man, and in embracing Christianity he has sacrificed £100,000, and most likely has been parted from his wife and children, whom he dearly loves. But he says he has put Christ in the one scale, and all his losses and crosses in the other, and, compared with Christ, they appeared lighter than vanity.—*Rev. Amos Sutton, at the Annual Meeting of the Religious Tract Society.*

Sandwich Islands.

The Churches connected with the American Board of Foreign Missions contain 23,597 members in regular standing. In three Mission Seminaries, there were 183 pupils. Several natives have been set apart to the ministry. The following account is contained in a letter from Mr. Hunt, one of the missionaries, dated Nov. 8, 1847:—

“Last Thursday was an interesting day in Lahainaluna. A promising candidate for the ministry was then licensed to preach the gospel. Kauwealoha was a graduate of the last class, and had been connected with this seminary for six years. His standing has been high, and his religious character unblemished. His diligence made him exemplary as a student, while his consistent piety secured him the love of his teachers and the respect and confidence of his fellow pupils. His warmth of heart and earnestness of manner, united with correct views and good sense, made him a welcome speaker in our church meetings, and contributed much to the life of piety in the school.

We valued him highly as a helper in the government of the school; not for his authority, for none was vested in him; but for the restraining influence which his presence and character exerted over others. His public exercises were always creditable. The rules of the institution require manual labour from all the students; and though in the latter part of his course he was superior to most of his fellows in age and standing, yet he was ever ready, either as a superintendent, or as a labourer under another or in a teacher's family, to fill up his appointed hours with such work as was given him.

For a Hawaiian of his attainments, he exhibited a good degree of deference and humility. His warm heart was drawn out in his addresses to the throne of grace. These possessed an unction that is rarely

noticed among these Islanders. Most native Christians pray with little apparent feeling, and often with a familiarity, rapidity and coarseness, that seem to be irreverent and even impudent. But Kauwealoha united humility with boldness, reverence with familiarity, warmth of feeling with a due regard to the manner and matter of his address. There was no other whom I used so often, and with such decided preference, to call on to pray.

For years he has had the ministry in view; and hopes have centred in him and in two or three kindred spirits, the dashing of which would greatly affect our prospects in regard to a native ministry. His purpose has remained unshaken. He has been repeatedly solicited by those in authority to take office under government; but he has turned away from these calls to competence and honour. The Governor of Hawaii (a former graduate) recently addressed him a letter, offering him the office of judge in the northern district of that island. His reply was in this strain: ‘In looking over the Islands, I see many competent to fill the office you have offered me, who would be glad of the appointment. There are not wanting those who, from preference, are ready to fill all the offices in your gift. The avenues to wealth and honour are crowded. But I do not find those who are competent and willing to preach the gospel. No; go to your own; seek from among them those who will manage the affairs of the kingdom. I want to preach the gospel.’ A worthy reply, and one full of promise!

Loochoo.

Dr. Bettelheim, a converted Jew, has been sent as a missionary to the Loochoo Islands, by some friends who have raised a private subscription for that purpose. He has translated the Gospel of Luke and part of the English Liturgy into the Loochoo language, and has begun to preach to the people. The following extracts from his Journal are taken from the *Achill Herald*:—

“This was the second Lord's Day on which I instructed my servants before going out to my afternoon address. I felt it just and right to give my servants an hour of special instruction. My *Todzees* did not interfere in the matter, and I could have them all four in at once. They were very willing, and at the same time astonished hearers when told of God, His works, His Son, and His Spirit. They tell me in return some of the Loochooan superstitions, such as each man has two souls, the *Tamashi* residing in their head, and the *Mabris* residing in the back,—and it is this latter which the rela-

tives adored after death. The stars, they say, are the souls of the righteous departed this life. The *Kamie* idol, locked up at the back of our bedroom, had created Loochoo, &c. One of my servants told me he would tell others what I had taught him, as I had made them sensible of the necessity of bringing all men to the knowledge of the truth. I need not say that I encouraged him in his good purpose. My cook wanted to be taught how to pray for riches; I answered him in the words of our Saviour, or nearly so, 'seek ye first the kingdom of heaven,' &c., and explained to him his maxim by an example. I also had the promise of them that half their number would attend our family worship. What a blessing it is that I have already translated some prayers into the Loochooan language."

Immediately on returning to *Napa*, on the 18th December, Dr. Bettelheim records:—"I think it was more the laziness of my complaining *Todzees*, than in consequence of my travelling about and preaching, that Government has sent me a message to desist from this practice, repeating again their being concerned lest I should be injured by the populace, and assuring me that there was no hope of introducing here any other religion, as the people had no time to learn, and as our religion was only for the West, as Confucius's was for the East. 'No more,' said the messenger, 'can you hope to get here practice as a physician, the case being the same, your medical knowledge being good for the West, but not for the East.' I told the messenger to tell Government, 'people had *here* stomachs and hearts, and brains, as well as we had in the West; they eat and sleep as we do, and have a soul as well as we have; their body and mind, therefore, must be perfectly well under the same regulations as ours. Further, the people here like very well my medicines and my instructions, and get well thereby, only the two or three ministers of state say 'No,' where the nation says 'Yes;' therefore I choose only to have to do with the nation, and nothing at all with the Government. I do not want them nor their *Todzees*; the people are all friendly with me, being alone, and even the *Todzees* cannot always succeed in driving them back from me.' He asked me once more whether this be my message; I said 'Yes.' I further gave the messenger to understand that I had not been sent here to learn from the Government what was right or wrong; we had God's Book, from which we learn our duties to all men, and it is this I am charged to teach the people here, and even the Government itself who are ignorant of the True God. 'You go tell your *Tifan kung* he had better ask of me the way of God, and of the

rulers in Europe, and then he will be able to establish such customs and laws as will really remedy the misery and wretchedness of this nation. I am a friend of this country, and will do everything to benefit it, but I could do nothing for it were I to keep at home, and not to instruct the nation at large.'

Malta.

A private letter contains the following gratifying information:—

"MALTA, 24th April, 1848.

The Sacrament of the Lord's Supper was administered in the Italian Church for the first time on Thursday evening last; and a deeply interesting service it was. The service was beautifully simple, and was conducted with a solemnity which was truly affecting. Dr. Achilli delivered an address, explanatory of the subject. He pointed out the difference between the ancient Jewish sacrifices and the Christian Commemorative Ordinance: the former, external, the blood being poured out, and outwardly applied to the object purified;—but, the work being complete in the one great Sacrifice for sinners, the Lord commanded His blood, typified by the wine, to be drunk—received internally, thus showing that the purification of the Christian must be spiritual, and not effected by outward acts. It was truly an Evangelical Alliance meeting; there were assembled Italians, Swiss, English Episcopalians, and Free Church of Scotland Presbyterians. Two Scotch Ministers united in communion with us, besides members of their congregation.

There was little of man's composition in the service, which consisted almost entirely of Scripture passages combined to form one connected address. No useless ceremonies, no kneeling at the table; all remained in their places; and while the younger ministers silently distributed the bread and wine to the communicants, Dr. Achilli solemnly and clearly read striking Scriptural passages of exhortation and encouragement to partake spiritually of the blessings promised. An interesting family of converts were there. The father, a Sicilian, had long been convinced that Popery was a false system, and had occasionally read the bible, but had never decided on a change till E—— gave him the *Indicator* to read. He was charmed with it, and read on till he was astonished; and E—— then urged his coming to the Italian church. He was fearful at first, but soon came; his wife soon followed; and their son, a devout worshipper of the Virgin, soon cast his idols to the moles and to the bats; and they are now all three earnest and grateful listeners to the word of God, and constantly express their warm sense of the Lord's

mercy in thus delivering them from bondage. They are on the point of departure for Sicily, carrying with them tracts, &c.; and, I trust, the blessed Gospel is truly in their hearts, and that they may be made instruments, in the Lord's hands, of good to their fellow countrymen."

Constantinople.

From a letter of Mr. Dwight, dated March 27, the following extract is taken:—

"I am happy to inform you that, for some little time past, there has been a new impulse given to the spirit of inquiry among the Armenians, in different quarters of this metropolis; and new persons are continually coming over to the Protestants. Our places of worship both in Pera and in the city, are now crowded every Sunday; and not a Sabbath passes but some individuals are present, who never came before; and there have been recently some interesting cases of real conversion to God, as I would humbly hope.

The enemy, however, is very watchful; and whenever any new Armenian attends the Protestant preaching, he is immediately beset by some of the other party, who seem to have a regular organization for the purpose; and every effort is made to prejudice his mind against the evangelical religion. Nor are they content with the use of merely moral means; for if he persists in coming, he is almost sure to be discarded by his friends, and, if possible, turned out of his business. Generally there is little difficulty in accomplishing this, in such a way as not to expose the perpetrator to the action of the law. Two or three cases of this sort have come to my knowledge within a few weeks.

The Patriarch, it is well understood, is secretly instigating his people to these acts of persecution; and he does not cease publicly to calumniate the Protestants in his sermons, in order to keep the passions of his people excited on the subject. Last week he was the direct means of inducing the friends of the wife of one of our brethren to separate her from her husband and take her home, she and they being Armenians. She was separated in a similar way once before, at the beginning of the persecution in 1846; but, for the year past, she has lived with her husband in all peace; and if it were left with her to decide, she would live with him still, although she is an Armenian; but she fears the wrath of the Patriarch, who would soon anathematize her, if she did not act according to his wishes."

China.

Writing from Amoy, under date of Dec. 18 last, Mr. Pohlman of the American Board says:—

"On the 10th instant we were visited, for the first time, by four of the five high Mandarins of Amoy. We have hitherto received visits only from the Mayor, the Military Commandant, and the Inspector of Customs; but the two principal Mandarins, one civil and the other naval, had never come in person to our residences, and always sent their cards by way of returning our visits to them. Now, however, the Taou-tai or Prefect, who is the principal civil Mandarin, at the invitation of the three officers above named, came along with them.

Their object was to see experiments in electricity as well as pay us a visit. After examining daguerreotypes, the microscope and telescope, Mr. Doty performed a series of experiments on the electric machine recently received from America. The cause of electricity and the general principles of electric phenomena, were stated to them by teacher U, in the court dialect. At the close a good charge from the Leyden jar gave them convincing proof of the power of the subtle fluid. They were surprised, and expressed themselves full believers in electric shocks causing lightning and thunder. This is an important point gained, inasmuch as the most foolish and erroneous ideas are rife in the minds of all classes in regard to lightning and its effects. The general opinion is, that there is a 'god of thunder and lightning,' who presides over the fiery element, and hurls his thunderbolts at all who are the subjects of his just indignation, striking a death-blow at the most wicked, and destroying the property or effects of the less wicked. We hope that much good will be done by the machine, in imparting correct ideas on a subject the most terrible to the minds of this superstitious people. The machine has already acquired the name of 'thunder god.'"

Miscellaneous.

PRIZE ESSAYS ON THE SABBATH.—Among the 950 Prize Essays is one, the production of a labourer's daughter, which, being written by a female, could not be admitted to competition. It is about to be published separately, dedicated, by permission, to Her Majesty. The title will be, "The Pearl of Days."

Besides the original prizes, of £25, £15, and £10, offered by a benevolent individual at Glasgow, a number of additional prizes are to be given, by voluntary contribution. The following are already promised:—

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| His Grace the Archbishop of Canterbury, for an additional prize..... | £5 |
| The Hon. Dowager Lady Grey, ditto.... | 5 |
| The Right Hon. Lord Ashley, ditto..... | 5 |

| | |
|------------------------------------|-----|
| Sir E. N. Buxton, Bart., M.P. | £10 |
| S. M. Peto, Esq., M.P. | 10 |
| James Kershaw, Esq., M.P. | 5 |
| Alderman Challis..... | 10 |
| Thomas Farmer, Esq..... | 10 |
| George Hitchcock, Esq..... | 10 |

The Committee hope to be able to give 50 additional prizes of £5 each. A monthly publication, devoted to this subject, is about to be issued, entitled, "The Working Man's Charter."

MONASTIC AVARICE AND TYRANNY.—In 1826 and 1827, Maria and Catherine, daughters of Alexander M'Carthy, a merchant of Cork, were admitted members of the Ursuline Convent of Blackrock, on the payment of £1000 each, by way of portion. Vows of "voluntary poverty," as well as "perpetual chastity" and "obedience to the superior," form part of the ceremony of profession.

The father made two wills, excluding the two daughters from all share in his property, but these wills were never properly executed, and he died in July 1843, leaving a fortune of between eighty and ninety thousand pounds. By separate deeds, executed after the father's death, the two nuns made over their shares to Cecilia Fulham and Margaret Lynch, as Trustees for the Convent; and a suit was instituted by the Trustees and one of the sisters (Maria), to obtain possession of the property. The substantial point at issue in the suit, was whether the assignments were valid, the plea being that these assignments were obtained by a degree of moral compulsion, tantamount to what the lawyers call *duress*. In support of this plea, it was urged that both the sisters had declared that they considered their establishment in the Convent a bar to any further claim on their father, and that the heads of the Convent thought so too.

"In August, 1843 (continues the report), after the grant of the letters of administration, John M'Carthy had a conversation with Catherine, in which she informed him that she applied to the Superioress for liberty to assign any right that she had to her younger brothers, and that the Superioress said that she had not the power of giving such liberty; that she afterwards had an interview with the Bishop, but that the Bishop replied he had no power, and that upon being asked who had the power, he stated that nobody had such power and he directed her to go the Superioress. Catherine then told the Bishop that she had already been with the Superioress, who had referred her to him, to which the Bishop replied, "You must observe your vow of obedience;" and that upon her suggesting that if it was meant that she must dispose of the property against

her conscience, it would be for a court of equity to decide how far such an act would be valid. The Bishop replied, 'If these are your ideas, madam, let me tell you I have lawyers in my family as well as yours, and this is too good a thing not to be looked after.' She also told her brother that she must not only sign the deed, but sign it cheerfully, and she said she had found a book in the Convent stating, that any person speaking or acting adversely to the claims set up by the Convent for the property, would be guilty of a mortal sin. It was alleged that the other sister had made declarations to the same effect."

The Lord Chancellor of Ireland (Brady) delivered a decree against the Convent, on the ground that "the deeds were obtained under the pressure and compulsion of their vows;" and the Trustees appealed to the House of Lords against this decree, insisting that it was erroneous in form as well as in substance, as an issue should at all events have been directed so as to have the question of *duress* tried by a jury. To this it was answered, that an issue had been offered, and the plaintiffs had refused to accept of it.

The House of Lords dismissed the appeal, but on merely technical grounds. The case may yet go to a jury, to decide whether the deed was signed voluntarily or under compulsion. Of the issue there can be little doubt. The spirit of Popery is unchanged.

Recent Death.

Died at Leeds, July 18, in his fifty-fourth year, the Rev. R. W. Hamilton, LL.D., D.D., Pastor of one of the Congregational Churches in that town, and an eminent writer.

Dr. Hamilton's first publication was 'A Sermon, preached at Leeds, April 16, 1815, on occasion of the execution of Mr. Joseph Blackburn, Attorney-at-Law, for forgery; with details of conversations with him during his imprisonment.' It was an eloquent and affecting discourse, and attracted much attention. The works published by him in the later years of his life are valuable contributions to the literature of the age. They are full of thought—sparing in words. Their style is rather massive than elegant; though sometimes abrupt, it is characterized by precision and force, and is in many respects thoroughly unique. His Prize Essay on Missions, and his Course of Lectures (in the Congregational Series) on the revealed doctrine of rewards and punishments, are volumes of surpassing value.

Dr. Hamilton's ministerial life was entirely spent at Leeds.