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The Colonial Protestant;

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PROTESTANT UNION.

A PRIZE ESSAY.

(Concluded.)

This conducts us to the next branch of enquiry, viz.: the MEANS by which Protestant Union may be carried into effect.

"The Bible, the Bible only," said Chillingworth, "is the religion of Protestants." The only sword we wish to employ in this warfare is the "sword of the Spirit." It is "quick, and powerful, and piercing"—"there is none like it." Even the unlearned man, who is well versed in Scripture, accustomed to meditate on its truths, and habituated to pray for the teaching of the Holy Spirit, is excellently prepared for the contest. But Papists shun the Bible. It is a light that makes manifest the enormities of the great apostacy.

If Protestants would successfully oppose Popery, they must study the Bible thoroughly for themselves, and promote its circulation among the adherents of Romanism. Nor need they fear to employ, in pursuing this course, the versions which are authorised by the Church of Rome. In fact, necessity is laid upon them, for the members of that Church will read no other versions. Imperfect and incorrect as they are, in some particulars, they contain the pure

word of God. It might have been far better translated; nevertheless, it is the word of God, and it is able to make "men wise unto salvation."

No new organization is required for this purpose. Our Bible Societies fully meet the exigency, and will supply any demand.

Next in importance to Bible Institutions are Tract and Book Societies. Their labours, in both hemispheres, have been eminently blessed. In the catalogues of their publications are to be found works of sterling worth and usefulness, embracing all the branches of the Romish controversy, and admirably adapted to convince gain-sayers, and instruct all. Here, also, no new organization seems to be necessary.

Nevertheless, much may be done in this department. The mode of conducting religious controversies must be varied, as the state of society alters or improves. The arguments which were forcible in one age may require to be greatly modified, and perhaps supplanted by others, in the next. Error shifts its ground, and as it abandons one position after another, calls for the vigilant exercise of sanctified ingenuity, that novel objections

may be satisfactorily answered, and fresh forms of delusion fully exposed. And even if no particular change be requisite in the reasonings to be employed, or the illustrations to be adduced, it is of great importance to present old and familiar truths in an attractive dress, that is, in such a style as will command the attention of the educated and thoughtful. Books must be readable in order to be read. Of this the Royal Preacher was fully aware: he "gave good heed," and "sought to find out acceptable words."

The application of these remarks to the matter in hand is easy. New Tracts and larger Treatises, together with works involving much historical research, are continually required. It will serve to stimulate and encourage authors, if Protestants of various denominations and different countries shall combine for this object. They may afford facilities for competent writers by furnishing them with books, the purchase of which, as regards this controversy, is too heavy for private purses. They may secure, by contributions, rewards for valuable productions. They may engage the services of well known authors, and employ them for specific purposes; and they may adopt measures to promote the circulation of useful works, by publishing them at a cheap rate.

In cities and large towns, Christian Ministers may aid this great enterprise most effectually by uniting in the delivery of courses of Lectures on the principal points embraced in the Romish controversy, and on the history of the Papal Church, and of the Reformation. This is a very pleasing, popular, and useful manifestation of that Protestant Union which we are desirous to recommend.

Direct missionary efforts may also be engaged in, to a certain extent. Good men, well instructed in the truth, skilled in argument, meek and

discreet, may be sustained in Christian labour by united efforts of Protestants. Such agents will go forth, not to propagate the doctrines of any sect, but the truths of the common salvation. They will promote the circulation of the Scriptures and the instruction of the young, and as they proceed from house to house, or obtain the use of places of worship, will make known, with plainness and fidelity, the "Gospel of the Grace of God," exhorting men to believe in the Lord Jesus to the saving of the soul. They will avoid controversy, as far as possible, because it genders strife; but they will not shrink from it when duty calls. Their main reliance, under the divine blessing, will be on the "manifestation of the truth." The exposure of superstition and error, though sometimes indispensable, will be deemed a subordinate part of their undertaking.

There is scriptural ground for believing that such endeavours will be successful. When that result is obtained, and the children of Rome are turned to the Lord, they will either form themselves into separate congregations, selecting that mode of ecclesiastical government which they deem most accordant with Scripture, or they will join some of the existing denominations. In either case, they will then cease to be under the care of the Protestant Union, by whatever name it may be called, inasmuch as it cannot recognise any sectarian development. It is perfectly clear, that united missionary enterprise must be confined to simple evangelization. It can have nothing to do with the organizing of churches.

There is a species of Missionary labour, which may be carried on to any extent. We allude to Colportage. It is no modern invention, for it was adopted by the early Reformers, in the border-districts of France and Switzerland, in the beginning of the sixteenth century. The Colpor-

teur may introduce truth without exciting suspicion or alarm. He offers for sale copies of the Scriptures, and useful books. An opportunity is thus afforded for conversation on their contents, and the colporteur is not only able to secure the sale of important works, but also to avail himself of the advantages connected with oral teaching. These humble, unpretending efforts have been already abundantly blessed. Their adoption on a much more extensive scale, offers to all Protestants a mode of usefulness worthy of the employment of their combined energies.

We have abstained from all reference to political plans and organizations. Whatever opinion may be formed respecting the probable consequences of the attainment of political influence by Roman Catholics, it is certain that Protestants, as such, cannot form any general combination to prevent it, even were such an attempt regarded as practicable. The endeavour would be precluded by their differences among themselves. It is further to be noted, that in this contest success is only to be expected when spiritual weapons are employed. Our aims are, to preserve the Protestantism of Protestants, and to bring Roman Catholics to Christ. In proportion to the success of our endeavours will be the decline of Popish influence.

In the accomplishment of the objects which have been here specified, organizations will be necessary.—Protestant Unions, or Associations, ought to be formed; partly to collect information, watch the movements of Romanists, and devise suitable plans of action; and partly, to carry those plans into effect, either by direct efforts, or by means of other Societies. The Evangelical Alliance, now fully formed in England, and in process of formation in other countries, has embraced this object, as far as concerns the collection of facts; but

it has other objects in view, and it does not adopt practical measures.

We would therefore recommend the formation of Protestant Associations, having for their centres of operation the chief cities of the countries where they are established, and united by correspondence and otherwise, with smaller Associations, located where they may be most needed. Of the various plans of usefulness which have been enumerated, those may be selected which are best suited to the respective localities, while from the Central Institution communications will be constantly transmitted, tending to guide, encourage, and stimulate the energies of the servants of God.

It now remains that we enumerate, briefly, some of the **ADVANTAGES** likely to result from the formation of such a Union as we have recommended.

In the first place, it will tend to strengthen the attachment of Protestants to the truths by which they are distinguished. Those truths will be brought more prominently forward than usual, and the attention being more fully directed to them, they will be better understood, and more highly appreciated. We regard this as a consideration of no small importance. Whatever helps to familiarize the Christian mind with the momentous doctrines of the Reformation, produces, at the same time, effects eminently favourable to intelligent and practical piety. The revival of religion among the churches of Christ, as well as the success of evangelical efforts, at home and abroad, is inseparably connected with soundness in the faith. We have no warrant to expect the divine blessing in any other connexion. The work of the Holy Spirit is carried on by means of the truth, and that truth must be jealously guarded by the Church, and disseminated with unremitting zeal. It will be loved and honored in proportion; and, then it will be found

that the more ardently the doctrines of grace are cherished, the more striking will be the manifestation of self-denial, holiness, and activity in the cause of Christ.

Secondly: the Union of Protestants for the objects specified above, will stimulate and increase their zeal for Protestantism itself. Not for any form of it, but for Protestantism itself. It will be more clearly seen that the Reformation in the sixteenth century was something more than an outburst of indignation against tyranny, corruption, and abuses;—that it was the restoration of Gospel truth and Gospel holiness, and of the authority of the Divine Lawgiver. The identification of true freedom, civil and religious, with the full development of the principles of the Reformation, will be more generally admitted, and the importance of maintaining those principles more deeply felt. Hence will spring up a revived Protestant zeal. It will be hailed with grateful satisfaction by all who sincerely desire to promote the welfare of the land in which they dwell, and the best interests of mankind at large.

It is hard to say which is most injurious to the cause of the Redeemer, latitudinarianism or bigotry. The evangelical zeal of which we are speaking is remote from both. It is a reasonable, scriptural, and fervent regard to truths of undoubted importance, apart from any peculiar ecclesiastical organization, with which, in fact, those truths have nothing to do, seeing that they are held with equal firmness by Christians whose views of church order and polity materially differ from one another.

Thirdly: Protestant Union will deprive Papists of a favourite argument, much relied on in controversy. Our proposed associations will render it visible. If all Papists can agree in opposing Protestantism, it will then be seen that all Protestants can agree in maintaining and defend-

ing truths which are dear to all—in opposing Popery. It will be seen, too, that their common experience of the power of these truths binds them together in Christian love, so that they can exercise forbearance towards one another without any surrender of principle, and join heart and hand in resisting the foe. In a word, it will be acknowledged that the varieties among them do not affect the essentials of Christian life, and that genuine evangelical Protestants are at the same time

“Distinct as the billows, yet one as the sea.”

Fourthly: the progress of many evils will be checked by the proposed Union. Backwardness in the avowal of distinctive Protestant truth is an evil,—an evil of no small magnitude, and lamentably prevalent. Fear of exciting prejudice or hostility in the minds of Roman Catholics is an evil, and one of a very pernicious kind. Neglect of instruction in regard to the points of difference between ourselves and the Church of Rome, is an evil, which has already produced disastrous results. Indifference to the state of the Christian cause, in regard to the inroads of Popery, is an evil, existing, too, it must be confessed, among Protestants of all denominations. The influence of the Romish priesthood is extensively and powerfully evil,—perpetuating ignorance,—entailing bondage, and promoting habits of thought and life which are incompatible with the true welfare of man, both in reference to the concerns of this life, and the hopes of the life to come. All these evils, and many more, which cannot now be enumerated, will be checked, if not entirely removed, by the energetic operations of Protestant union. Protestantism will be revived, and Popery will receive a “heavy blow, and sore discouragement.”

Fifthly: spiritual blessings will be largely enjoyed, and souls saved.

Who can doubt it? Will it not be the natural result, in the order of divine working, of the measures employed—if employed in faith and love, and under a deep sense of dependence on the power of God? While we reverently bow to the sovereignty of Jehovah, it is equally our duty to trust his promises, and look for their fulfilment. He has engaged to bless the publication of his own truth. Let us not imagine that He will fail or forget. Let us rather believe, expect, and wait,—engaging in every Christian enterprise with cheerful confidence, and regarding it not merely as a work to be done, but as the means to an end. We too frequently use the means, and rest there. It behoves us to do more than this,—to aim directly at the wished-for result,—to set it before us as an object of earnest desire, without the attainment of which we cannot be satisfied,—to shape our proceedings accordingly,—and then to rely on the faithfulness of God.

We are prepared to maintain that Protestant Christians, united in the manner and for the objects already mentioned, will experience much spiritual enjoyment in that union. Fixing their attention more habitually and earnestly on the distinguishing truths of the Gospel, the emotions which they are adapted to excite will spring up in their souls. A healthy state of spiritual feeling will be produced. Gratitude and love to the "God of all grace" will be connected with affectionate regard to the brethren, even to all who "love the Lord Jesus Christ in sincerity." This affection will be occasionally manifested,—in sympathy,—in holy communings,—in mutual aid,—and it will be greatly blessed. Christians will be happier and better for it. The churches with which they are connected will share in the blessing. Religion will be revived. The ministers of the Lord will be "clothed

with righteousness," and his saints will "shout aloud for joy."

It is proper to add, that the extent and permanence of this blessedness will very much depend on the manner in which the people of God engage in the work. We refer especially to their feelings towards one another, in reference to existing differences. The union we are contemplating does not affect those differences. Our peculiar views and practices will remain untouched. In joining together, we make no compromise; we surrender nothing.—We meet on common grounds—on common principles—and march together against the common foe. We have entire confidence in one another, and full unity exists, as far as those truths are concerned which we deem fundamental. But we are as much at liberty as before to maintain, propagate, and defend our respective peculiarities, at suitable times and places, and by means in accordance with the spirit of the Gospel. The rule adopted by the Evangelical Alliance, in relation to this matter, is admirably expressed. It is as follows:—

"That in the prosecution of the present attempt, it is distinctly understood that no compromise of the views of any members, or sanction of those of others, on the points on which they differ, is either required or expected; but that all are held as free as before to maintain and advocate their religious convictions, with due forbearance and brotherly love."

This rule, honestly worked, will be productive of much benefit. It is perfectly utopian to suppose that disputes and controversies will cease. We do not know that it is desirable, or that the interests of truth would gain by it. But it is desirable that they should be conducted in a more Christian-like manner, and this will be one of the effects of Christian union, properly understood, and thoroughly ex-

emplified. Union does not interfere with freedom. Should it ever do so,—should Christians, who agree on certain points, be offended with one another for the exercise of Christian freedom in regard to other points, or endeavour to restrain the free expression of opinion,—the union will be at an end. We are to “keep the truth and peace”—to keep both.—Truth must not be sacrificed for peace. Episcopalians, Presbyterians, Congregationalists, and others, holding the essential truths of Protestantism, can unite for their defence and propagation; while each, in his own department of labour, is “as free as before” to maintain and disseminate his peculiar views of Christianity; nor can any consistent Protestant object or complain. True liberty is liberty for all. We must be as zealous for truth as we are for love and union.

Acting on these principles, diligently and prayerfully labouring with united zeal, we shall see the effects of our labour in the world around. When men discern in us the spirit of holiness and love,—when they see that though we avowedly differ from each other in certain respects, we can heartily combine for the promulgation of those truths, the reception of which we all regard as necessary to salvation,—when, on every side, they hear the same testimony borne, all unitedly exhorting them to flee from idolatry and sin, and take refuge in Christ,—when all agree in assuring them that “the kingdom of God is not in word, but in power,” and that “if any man be in Christ, he is a new creature,”—they will be “convinced of all, and judged of all.” The voice of the united Church will be heard with reverent attention, and from every quarter men will flock to Zion, saying, “We will go with you, for we have heard that God is with you.”

Brethren of the Protestant family! Let us lay these things to heart.

The enemy is coming in upon us like a flood. If we expect that the Spirit of the Lord will “lift up a standard against him,” we must on our parts be vigilant, active, and faithful. Let us lay aside distrust and jealousy, and determine to labour in union, for the advancement of Protestantism, with which, as we firmly believe, the interests of knowledge—of national prosperity—of liberty, civil and religious—and of true godliness, are closely identified.

The Virgin Mary in Canada.

Monseigneur Bourget, the Roman Catholic Bishop of Montreal, is a zealous votary of the Virgin. A few months ago, an image of the “Queen of Heaven” was inaugurated with great pomp in Bonsecours Chapel, Montreal, and all good Catholics are exhorted to repair frequently to that chapel, that they may secure the favour of “Our Lady of Bonsecours.” During the prevalence of the caterpillar-plague, last summer, the Chapel was the daily resort of French Canadian farmers, who hoped that by virtue of masses celebrated there, at their charges, their fields would be delivered from the pest, and covered with plenteous crops.

The Bishop takes advantage, very adroitly, of every circumstance that may be turned to good account in consolidating and extending the influence of Popery. When a new steamboat, constructed and owned by French Canadians, was ready for service, he gathered his clergy, solemnised religious exercises on board the vessel, and pronounced on it the episcopal benediction. More recently, he determined to adopt a measure by which the devotion of the maritime portion of his flock might be especially directed to the Virgin, even when pursuing their course on the river. A statue of “Our Lady” was prepared, to be placed in a niche,

in the rear of Bonsecours Chapel, that it might be seen by all navigators and others, both on approaching and leaving the Port. The sixth of October was appointed for the inauguration of the statue. Previously, the Bishop issued a "Pastoral Letter," of which we proceed to give a translation:—

"IGNATIUS BOURGET, *by the mercy of God and the favour of the Apostolic See*, BISHOP OF MONTREAL, &c. &c.

"*To the secular and regular Clergy, to the Communities, and to all the faithful of our diocese, health and benediction in Our Lord Jesus Christ.*

"We write this letter to you, dearly beloved brethren, in order to inform you that it is our intention to celebrate the inauguration of a new statue of the Blessed Virgin Mary, at Bonsecours on the Sixth of October next, at Nine o'clock in the morning, and in order to regulate the order of that ceremony,

"You will remember, yea, you will never forget, dearly beloved brethren, the august solemnity of the twenty-first of May last, when we crowned with such pomp, and afterwards transferred so triumphantly, the statue which has replaced the holy image of Our Lady of Bonsecours, that had been torn from us by some sacrilegious hand. Can you forget that joyful and pious ceremony, when our streets were embalmed, as it were, by the incense of our praises, and imbued with heavenly benedictions? You know also that ever since that happy day the image has been the instrument of divine mercy.

"Being especially desirous to restore to the holy Chapel of Bonsecours all the monuments which so endeared it to our fathers, we intend to proceed to the ceremony of the translation of the new statue, which will be fixed where a picture of the Blessed Virgin was formerly seen, on the front of

the Sacristy, looking towards the Port, as if to invite all who enter or depart to place in her their entire confidence.

"It gives us pleasure, dearly beloved brethren, to state to you some of the reasons which induce us to celebrate the inauguration of the statue at the present time, and we are assured that your piety will be interested in receiving from us an account of the order which will be observed on that occasion.

"In the first place, we determined to raise this new monument in honour of the Patroness of Montreal, on the Sixth of October, because that day is the anniversary of the solemn planting of the Cross on Mount St. Hilaire, by the venerable Bishop of Nancy, the mention of whose name is associated with the most pleasing recollections. That day also is particularly convenient to the proprietors and captains of Catholic vessels, who will eagerly embrace the opportunity of publicly manifesting their veneration for Mary, and of providing for their fellow-citizens the consolation of a new religious spectacle. Special prayers will be presented for several days previously, both at the Cathedral and at Bonsecours, that God may please to regard with favour the new honours we are about to render to his mother.

"The pomp of one of our imposing ceremonies will then be exhibited on our majestic river. You will clearly discern the reason, and you will acknowledge that rivers and seas, as well as the earth, ought to publish the glory of Her who brought into the world the Creator of all things. '*Quem terra, pontus, sidera colunt—claustrum. Mariæ bajulat.* [Whom the earth, the sea, the stars worship—the womb of Mary bore.] The new statue will be placed on the highest and most conspicuous part of Bonsecours Chapel, in order that all who see it may remember, that the

humble Virgin of Nazareth, who nourished with her sacred milk Him who gives life to all creatures, is raised above all the stars, and that thence she reigns supremely over this city and this diocese. '*O gloriosa Domina, excelsa super sidera.*'—[O glorious lady, exalted above the stars!]

"The Queen, full of goodness, will appear to us standing. '*Astitit Regina.*'—[The Queen stood.] This is to show us that she is always ready to come to our help. Her eyes, in which all the graces of mercy are depicted, will be continually open to our wants, and fixed on the land which is consecrated to her, and which is all her own. Yes! she will behold our woes, and to us miserable children of Adam she will truly be the lady of Bonsecours—[the Lady of Good Help.] '*Auxilium Christianorum—illos tuos misericordes oculos ad nos converte.*'—[Thou help of Christians, turn to us thy merciful eyes.] Her hands, full of blessings, will be night and day stretched forth to her children who dwell in this valley of tears. She will receive them with the tenderness of a mother, as often as they shall repair to her, casting themselves into her arms, and exclaiming with confidence, '*Sancta Maria, succurre miseris.*'—[Holy Mary, succour the miserable.] Her head will be crowned with stars, like that glorious lady whom St. John in the Apocalypse saw: for she is indeed the star of the sea, and the hope of the sailor. Thus will he joyfully salute her, whenever he enters or quits the port,—'*Ave Maris stella.*'—[Hail, star of the sea!] She will be the first object that the eye of the stranger will discover from afar; and if he shall ask what is the meaning of the object that he beholds, his praiseworthy curiosity will be satisfied as he reads those words, '*Mary protect this place—Marianopolis Tutela.*' Should he inquire on

what ground this rests, Mary herself will tell him, by explaining the inscription, '*Posuerunt me custodem.*'—[They appointed me its keeper]:—'Those who landed on this shore two hundred years ago, and founded this city, entrusted its guardianship to me.'

"Finally, we have been powerfully moved to celebrate this ceremony before the close of the navigation, by a consideration which we will proceed to adduce. You know, dearly beloved brethren, that that terrible disease, the cholera, which visited us in 1832 and 1834, is now spreading its ravages, in a frightful manner, over the old world. We should be sorry to agitate your minds with false alarms, by predicting a third visit of that fearful plague. Nevertheless, we cannot conceal the fact that this destructive epidemic is taking precisely the same course as it did before. It is therefore our duty, instead of abandoning you to childish fears, to adopt wise precautions, by which the destroying plague may be averted from us.

"When any contagious disease *^reatens a city or a country, the watchful magistrates, foreseeing the danger, do not fail to drain pestilential marshes, to purify all places which are likely to be the scenes of desolation and death, and, in a word, to adopt wise measures, in order to present, if possible, an impenetrable barrier to the epidemic.

"A much more difficult duty is to be discharged by all pastors, in times of calamity. It is to sacrifice themselves for their flocks, and to labour that fruits worthy of repentance may be produced. For it is in vain that man sets the watch in the city, unless God himself takes care of it. '*Nisi dominus custodierit civitatem, frustra vigilat qui custodit eam.*'—[Unless the Lord keep the city, he watches in vain who keeps it.] This applies especially to the disease from which we are now anxious to be preserved,

since the most skilful physicians have been hitherto unable to subdue it, and for this reason it is justly regarded as one of those plagues which God occasionally draws forth from the treasure of his vengeance, in order to punish his guilty people, and compel them to walk in the ways of righteousness. Now, one of the means which we ought to employ in order to render heaven favourable to us in the danger to which we are about to be exposed, is to have recourse to Mary. '*In periculis—Mariam invoca,*' St. Bernard says.—[In dangers, invoke Mary.] It was by this means that many cities, and among them Lyons, so celebrated for its pilgrimage of Our Lady of Fourvières, were preserved from the cholera a few years ago, when it was making dreadful ravages in the surrounding districts. May we not hope that Our Lady of Bonsecours will remove from us this fatal contagion, if we repair to her with the same confidence, and honour her with the same piety? For this purpose, dearly beloved brethren, we have now the entire winter season, during which we may render homage to her in the sanctuary which she has chosen for the manifestation of her great mercies.

But let us bear in mind, that in order to appease heaven, incensed at the many scandals which prevail among us, it is not sufficient to honour Mary with our lips; we must also perform works of righteousness. Let us therefore all unite, dearly beloved brethren, in endeavours to suppress those scandalous taverns and houses of ill-fame, which are much more likely to introduce the plague and death among us than even the pestilential air that exhales from marshy places. Let us banish from among us those parties of pleasure, those games, those balls, those wakes, which are always connected with licentious conversation and immodest attire. Let us regard with horror

those execrable blasphemies which call for vengeance from heaven, and bring down on earth the maledictions of the Lord, who has assured us that he who takes his name in vain shall not go unpunished. Let us attend the sacraments, with faith; let us assist at holy services, with piety; let us relieve the poor, with love; let us patronise those excellent Societies which religion has formed, in order that we may be furnished with the means of redeeming our sins by abundant alms. How much good may you do, dearly beloved brethren, by joining the Association for the Propagation of the Faith, or the Temperance Society of St. Vincent of Paul, destined in the order of Providence to secure the prevalence of righteousness and prosperity in our land!

And now, pious and worthy sailors, remember that it is principally for your benefit that we have erected this monument on Bonsecours Chapel. Do not forget that the image of Mary stands there, inviting you to think of her, and devoutly to invoke her in all your necessities. Fail not to pay homage to her in person, in her own sanctuary. There you will find zealous priests, who will make known to you the will of the Lord, hear your confessions, and admit you to his holy table. Beware of spending your Sundays and other holy days in sloth and drunkenness, in the sight of Mary your Mother. Oh! how guilty you will be if you allow yourselves to fall into such neglect! What terrible chastisements may you expect, as punishments for such indifference! On the other hand, regard it as your duty to be frequent in attendance at mass, and other religious exercises, which are daily celebrated.

Now, O holy Mother of God, pastors and flocks fly to thee, to place ourselves under thy protection. O do not despise our prayers; but deliver us from all the dangers to which we may be exposed on the stormy

sea of this life, glorious and blessed Virgin! Amen."*

The Roman Catholic Bishop of Montreal is an amiable and benevolent man, much esteemed in his own church, and respected by the inhabitants of the city. His high station gives him great influence, for good or for evil. Error propagated by such a man, is doubly dangerous to souls, because he speaks with authority, and his word is received as an oracle. How sad the reflection, that under his guidance tens of thousands will be led to "worship and serve the creature more than the Creator," and to consider themselves eminent in piety, deserving the rewards of heaven, while God will regard them as profane persons and idolaters, and their hopes will be found to rest on the sand!

Is it right, according to the word of God, to consider Romanism as a form of Christianity? Is it not a nullification of gospel truth—an audacious attempt to dethrone the Saviour?

The Christianity of the Future.

There is a power yet to be elicited—a power proper to our holy religion, and most characteristic of it, and which the now imminent perils of the social system throughout Europe, and not least so in this country, seem to be bringing into activity. What we intend is something more stern than the *sympathy* which the Gospel generates, and more serious than the *zeal* which it inspires; we mean—that sense of Right which it so solemnly authenticates, which it will yet bring to bear, not simply, as heretofore, upon the individual behaviour of men, one towards another, but upon the relationship of class to class, throughout the social system, and the

momentous operation of which will, as we conjecture, give a character to those revolutions that are impending upon the civilized world. Christianity, we believe, is now about to do for civilized communities that which no political reforms, and no political philosophy, and certainly no insurrections, can ever effect. If it were asked, What shall be the future of England? the prediction might be risked, that, inasmuch as Biblical principles have here a firmer hold of the human mind than in any other country, it shall be the chosen field whereupon the last development of the powers of the Religion of Christ shall take place; and wherein shall be carried out, in a signal manner, that dispensation of Justice under which nations may prosper permanently, and be at peace within themselves.

Are we supposing that Christianity shall come in to frame political constitutions, or that texts shall be cited in Parliament for the purpose of overruling contrary decisions of political science? By no means: a very different office do we assign to the Bible, and a very different function to its interpreters. An illustration of what is intended presents itself at hand. Take the case of that mere compassion, or sympathy for the bodily sufferings of those around us, to which the motives of the Gospel impart intensity. Those who are most susceptible of this sympathy, and are most alive too to Christian influences, are often impelled, in their benevolent eagerness, to adopt measures, the tendency of which would be, if not instantly, yet after a while, to aggravate these miseries, or to spread them over a wider surface. Here then comes in the guidance and the corrective influence of Political Science—of Political Economy, and of that practical discretion which is acquired in administering any system of relief, whether voluntary or statu-

* The Latin sentences quoted in the Letter are, with one or two exceptions, extracts from hymns composed in honour of the Virgin, and sung in the churches.

tory: In this case, it is the office of Christianity to call out the benevolent affections, and to impart to them a momentum which at length prevails over the sluggishness, and the selfishness, and the blind prejudice that stands in its way. The Gospel generates the emotion, and keeps it in a state of efficient activity; and then the office of Political Science is so to instruct and to inform this power of sympathy, that the end it aims at, namely, the improved condition of the wretched, shall indeed be secured.

Now, in the case before us, what we suppose as yet to take place, is analogous to what we have here referred to as actually taking place. The Bible will afford no *direct* aid in digesting political constitutions, or in framing enactments intended to regulate the rate of wages, or to define the respective rights and privileges of classes. From the Bible we shall never be able fairly to extort any such things as a criminal code, or a system of taxation, or a scheme for regulating or for restricting the employment of capital: it was given to the world for no such purposes. But is it therefore not available for giving effect to those measures of amelioration which a ripened political science shall point to and authenticate? We are confident that it is thus available, and believe, as we have said, that the present urgent perils of the country are the means destined for bringing out, from the depths of the Christian System, those long latent energies of Justice, apart from which the clearest demonstrations of political science will never take effect. National perils, and the distresses of classes, while they compel political science to ripen and to promulgate its conclusions, shall, with a sort of convulsive throe, call out and bring into operation, a salutary force from the Christian Code. Political Science shall determine what is Justice, as between class and class, and shall tell us on

well ascertained grounds of experience, what those measures are, which may be looked to for securing to each class its well-being; and then a hitherto unknown and unimagined intensity imparted to Christian principles, shall break down all opposition, and shall bring out, in fact, the true and the good in the structure of society.

It cannot have escaped the notice of intelligent readers of the Bible, that in almost all those passages, as well of the New as of the Old Testament, which the devout mind clings to as predictive of ultimate felicity for the human family, there appears, at the end of the vista of hope—a tribunal of Justice. We entirely put out of view every one of those passages which, on grounds of reasonable interpretation, should be regarded as bearing upon the adjudication of men, individually, at the tribunal of an after life. We now refer to those passages only which it is scarcely possible to understand otherwise than as prophetic of the condition of the nations on earth. The Messiah's kingdom in this world (we are implying no opinion as to what is called "the personal Reign"), this kingdom of the son of David is spoken of in terms which convey, as its distinctively characteristic feature, the idea of a stern administration of JUSTICE, and of Justice for heretofore oppressed classes. The instances are very many, and they all bear one import, and they might all be brought under interpretation, as various expressions of that prediction—ill as it seems to accord with what we are apt to regard as the tenor of the Gospel, and which the Son of Man himself utters, when He promises to those who shall faithfully "keep his works"—and shall prove themselves the fit ministers of his kingdom, that they "shall have power over the nations," and shall "rule them with a rod of iron," and under which administration those nations

shall be broken to shivers "as the vessels of the potter." If this be a prediction quoted from the second Psalm, and throwing it forward to the period of Messiah's triumphant entrance upon his kingdom, then it indicates in the clearest manner what we now assume, namely, that a dispensation of inflexible JUSTICE—justice for the nations, and administered on behalf of the wretched, shall be that which is to fill up the intentions of God's dealings with men upon earth.

Nothing can be clearer to the same purport than is the tenor of the seventy-second Psalm. That it is predictive of the Messiah's rule on earth has always been believed. It is, in a word, the foreshowing of a rule of right coming in upon inveterate wrongs, and subsisting and continuing for a lengthened period to carry forward its purposes, while the wrong also co-exists. The Messiah shall "judge thy people with righteousness, and thy poor with judgment, and shall break in pieces the oppressor." Let the Psalm be read anew with this idea—that it holds forth the *principal characteristic* of a future dispensation, the end of which shall be universal peace on earth. The thirty-second chapter of Isaiah bears entirely the same import—"A king shall reign in righteousness," under whom "princes shall rule in judgment." An efficacious development of the first principles of morality—principles *taking precedence of motives of benevolence*—shall bring in the epoch of tranquil happiness, and thus "the work of RIGHTEOUSNESS shall be peace, and the effect of righteousness, quietness, and assurance for ever."

Hitherto Christianity has won its praise, and has demonstrated its heavenly origin, far more conspicuously as an impulse of mercy, and as bringing relief for the wretched, than as a rule of right. So long as the world

has been managing its own affairs in its own way, the Gospel has wandered hither and thither over the field, binding up the wounds of the victims of cruelty, and pouring in its own oil and wine. But when the time comes for Christ to rule the world, then those offices of mercy which in times past have been its glory, shall take a subordinate place, so that the stern energies of justice may bear sway. Is not the forty-fifth Psalm a prediction of Messiah's reign on earth? and what is its tone? it is the very same. A stern and *martial* administration of JUSTICE among the nations is, in a word, what it means; and this is the marking feature, the *note of recognition*, whereby the coming in of a Messiah's kingdom shall be known and shall be hailed by his people:—thus shall the redeemed nations greet his advent—"Gird thy sword upon thy thigh, O Most Mighty; in thy majesty ride prosperously, because of (for the sake of) truth, and meekness, and righteousness, and thy right hand (administrative energy) shall teach thee terrible things." "Thy throne, O God, is for ever and ever; the sceptre of thy kingdom is a *right sceptre*."

The pith of these, and of many other well-remembered passages, is this—that, *at the end*, and when the Divine scheme is winding up, and is reaching its long-intended and long-postponed purpose, the religion of Christ shall bring to bear upon the *social and national condition of mankind*—a heretofore unthought of development of the eternal laws of justice. In the midst of that glare of glory which prophetic Scripture instructs and encourages us to look to with eager hope—in the very midst of that heavenly effulgence, there is discernible a symbol sharply defined by its dark contour against the brightness of the vision, and it is the "Iron sceptre" of Messiah's kingdom that we there descry.

If, then, we are to speak of the Future—and of the Christian Future—and of the Christian futurity of the British people—we should not think of predicting catastrophes;—not because catastrophes may not actually come, for they may seem quite probable; but because they do not lie within our ken. We do not profess to be prophets. We have learned that political calculations are cobwebs, or are likely to be swept away like cobwebs, and that Biblical calculations, if definite, are perilous, and too often illusory. What we are thinking of is the development of a principle, and which is a main element of revealed religion, and which, hitherto, has not merely had a too feeble influence upon men individually, but which has never yet taken a forcible hold of any social system, or had a conspicuous part in adjusting and rectifying the political and economic relationship of classes. Then a step further we advance in conjecturing that those shocks of the European earthquake which have in them a social, rather than a merely political meaning, shall so affect this country as to bring out the latent energy of the religion which we (alone almost among the nations) cordially adhere to and profess.

What, then, is it that might, at such a moment, take place? not, as we have already said—that Revelation should be brought in to supersede the functions of civil society: far from it. Legislative wisdom, and statesmanlike ability, and practical good sense, would combine to devise, to digest, and to elaborate the measures best to be adopted; and then, those measures having been assented to and approved—BIBLE FORCE would come in to carry them through, sweeping away irresistibly all oppositions of class, selfishness, and prejudice. Such and such measures (and we should quite overstep what we think to be our function in presuming to specify

them) having been propounded, and discussed, and voted as good, not by the legislature merely, but by the British people, there would be no question whether they should, or could, be put in force. Public men will have devised these measures, the legislature will have passed them, and then heaven itself will see to what remains. Neither Moses nor the prophets, neither David, nor Solomon, nor Isaiah, nor Jeremiah, nor Ezekiel, nor Paul, nor James, nor even our blessed Lord, will teach us how to frame Acts of Parliament, or on what grounds of political expediency societies should be constituted; but when Parliaments have ascertained what it is which a crisis demands, and when experienced writers have informed us in what modes our endeavors may best be carried forward, then prophets and apostles, in tones never before listened to, shall enjoin the due performance of the part we have thus assigned to ourselves.

When once BIBLE POWER has, by any such social crisis, been brought to bear, in an open manner, upon national interests—when once the “sign of the Son of man” has thus been seen in the political heavens—when the iron sceptre has caught all eyes, that is to say, when Christ’s authority shall, in a signal instance, have prevailed in controlling state affairs, then shall this same power be seen to be taking effect in a thousand instances that were not at first thought of. Sympathy and mercy, applied as they have been, and are, to the alleviation of the miseries endured by classes, are like the fragrant ointment poured forth by piety and love; but the word of truth and justice, when once it shall be uttered, shall take effect upon the diseased social body in another manner:—“Go, for thou art healed of thy plague.” To what an incalculable extent would the weight of distress now pressing upon

all classes be relieved, simply by an efficacious recovery of, and return to, public and private rectitude! If commercial reverses visit us periodically, as pestilence and famine may visit us, in the form of judgments from heaven, how greatly are these reverses aggravated, as they affect classes and individuals, by the defective morality to which custom and familiarity have given a loose sanction! There may be room to question whether even the most disastrous of those overthrows which the trading and commercial classes have sustained, would have occurred at all, had there been diffused through all classes a higher-toned morality.—*North British Review*.

Illustrations of Scripture.

I.

"The horse-leech hath two daughters. crying, Give, give."—Prov. xxx, 15.

This passage is well known for the perplexity it has occasioned to commentators, ancient and modern. The question is, what we are to understand by the "two daughters" of the *leech*, for there is no ground for the distinction of *species* introduced into the English version. Heb. קורח; Sept. Βεῖλλα; Vul. *Sanguisuga*. These two daughters cannot mean daughters in the sense of offspring, for the leech brings forth but one, of either sex, at a time. Every resource of criticism has been employed by Boshart,* who concludes by deriving the Hebrew word *alukah*, leech, from the Arabic *aluk*, which means *fate*, heavy misfortune, or impending destiny; whence he would infer that *alukah* here means the fate of death attached to every man by the decree of God, and explains its two insatiable daughters as signifying *hades* and the *grave*. He endeavours to fortify this interpretation by some semblable

terms of thought and language in the Scriptures, and in modern use, and shows that it was adopted by the Rabbinical writers. The great objection to this solution is, that it involves a very unlikely mistake on the part of all the ancient translators who unquestionably understood the *leech* to be meant, and which creature is appropriately introduced into the passage among other emblems of avarice and rapacity.

The solution we have to offer is, that the "two daughters" of the leech mean its two lips, for these it has, and most regularly formed, as the external parts of its complicated mouth. We found this explanation on those many instances in which the Hebrew word daughter is used in the sense of *instrument*, *process*, *adjunct*, or any conjunction whatever. In the well known description of old age (Ecc. xii. 4), "and all the daughters of music," or rather of song, "shall be brought low," the word evidently refers to the lips, front teeth, and other instruments of pronunciation. The word daughter is also applied to the "apple of the eye," or pupil (Ps. xvii. 8), literally the daughter of the eye, in regard to its appearance as a protuberant portion of that organ (compare the use of the Greek word *κόρη*, and of the Latin *pupa*, *pupilla*, and *pupula*.) It is also applied to the *branches* of trees: Gen. xlix. 22, "Joseph is a fruitful bough, whose branches," literally daughters "run over the wall." The phrase, "daughters of cities," evidently means the excrecent villages or towns belonging to the metropolis or *mother city* (Num. xxi. 25, 32; Judges xi. 26; Josh. xv. 45: Heb.) The analogical sense of the word might be pursued, as it appears in the various derivative senses of the word יָב, a son, such as a *structure*. It occurs in several Arabic words. Nor is it without a distant resemblance even in our own language,

* Hierozoicon, à Rosenmüller, iii. 785, &c.

as for instance in the word *keelson*, the next piece of timber in a ship to her keel.

Should this explanation of the "two daughters of the leech" be correct, it will afford one case out of many of the utility of an immediate examination of nature in aid of biblical interpretation. This obvious method has hitherto been neglected in regard to the *ant*, among other objects, and with reference to a passage found in the same chapter (v. 25), and which, in our translation, apparently favours the old and now exploded notion, at least in regard to the ants of this country, that the ant lays up stores of food. The question in regard, however, to the ants of Palestine is still left open to the diffidence expressed by Kirby and Spence, respecting the inference that *no* exotic ants have magazines of provisions till their habits shall have been "more accurately explored."* For of all the persons who, in this age of improvements in science have visited or resided in Palestine, we have not yet heard of any who has had the curiosity to test the question by examining an ant's nest during the winter.—*Rev. J. F. Denham, in the Journal of Sacred Literature.*

II.

"A new, sharp threshing instrument, having teeth."—Isa. xii. 15.

Extract from the journal of the Rev. Mr. Thompson, an American missionary, during a visit to Aleppo and its neighbourhood:—

"It is now *threshing* time over all this region, and I have been much struck with their *machine*. Five circular iron plates, about a foot in diameter, having sharp iron teeth on the external circumference, are fastened on a cylinder of wood five or six feet long. This cylinder is attached to two *slabs*, like the runners of a sled. Upon these a seat is

erected, over the cylinder, upon which the driver sits. This machine is drawn over the grain by horses or oxen, until the straw is chopped into fine chaff. It is then heaped up in the centre of the floor, and a fresh supply is thrown down, which in turn is ground into chaff, and so on until the whole crop is finished. The grain is then separated from the chaff by tossing it up in the air during a windy day, of which there are abundance, according to my experience. This chaff is as carefully gathered up as the grain, and serves for provender during the entire dry season of the year. The grain is pulled by the hand, as we pull flax, or cut off at the very ground by a rude sickle, and by this process of threshing the entire stem is preserved for the cattle; and as there is no hay in Syria, this straw is an indispensable article for every peasant. Of course, the floor is the bare ground in the open field, and the grain is covered with a fine dust or sand, which gives the flour a brownish colour, and a gritty touch and taste, unless the wheat is washed before going to the mill. This machine is used in no other part of the country, and I suppose it is the 'sharp threshing instrument *having teeth*,' mentioned by Isaiah, ch. xii. 15, by which God declared he would make the 'worm Jacob thresh the mountains, and make the hills *as chaff*.'"—*Bibliotheca Sacra.*

The Gospel Ladder.

Some talk of self-denial as if it were a ladder downwards, at the bottom of which, when the lowest round is reached, the soul will find Christ and heaven waiting for it. Mortify self, abnegate self, die to self, annihilate this self-will, and when you get to the bottom of the ladder, you arrive at holiness and peace! Is this the gospel scheme of salvation? Are these evangelical instructions? O no, not apart from Christ. There

* Introduction to Entomology, ii. 46.

may be the same old scheme of self-merit, self-working by and for self, even in the mortification of self. The more common and gross scheme, the one adopted by the Man of Sin, is that of particular acts of merit, duties done, observances, pilgrimages, scourgings of the body, climbing stair-cases at Rome, the ladder upwards by particular austerities or penances, by which the soul is made to think that it is climbing up to heaven, and when it has reached the top-most round, it enters heaven by right, saved by that ladder. The more subtle, spiritual form, that of mortifying and annihilating self-will, is just the same ladder turned upside down; climbing downwards instead of upwards, but just the same ladder of self. But neither downwards nor upwards can a man climb one step in true humility, in holiness, in the conquest of self, without Christ. The gospel ladder begins with Christ, continues in Christ, and ends in Christ.—*Dr. Cheever.*

Books for Real Life.

A colporteur, writing from Florida, says, after travelling three or four miles through the woods, he came in sight of a small house. He found in it a invalid female, confined to her bed. After some conversation, about the purpose of his visit in those desolate regions, she expressed a desire to hear preaching, having once enjoyed such privileges. "I then inquired," says he, "whether she had ever been accustomed to read pious books." "In my younger days," she replied, "I read nothing but fiction. When we came here, we brought no books of any kind." "Would you now prefer novels or pious books?" inquired the colporteur. "Pious Books! pious books!" she responded with deep emotion. "Sir, they are the things for real life! Fiction will never answer for the woods!"—*American Messenger.*

An Ancient Saint's Hymn.

St. Columbelle, or Colum of the churches—so called on account of his having founded so many churches, by conversion of the ancient heathen of the northern part of Ireland and the neighbouring islands of Scotland—founded the famous monastery of *Iona*. He was second only to St. Patrick, as an Irish Apostle, not of the now Romish faith, but of the pure faith of the Gospel. He was born A.D. 522, and died A.D. 597, while copying a psalter, and on writing Psalm xxxiv. 10, "They who seek the Lord shall want no manner of good."

His countrymen now in Ireland worship most devoutly the Virgin Mary. So did not either St. Patrick or St. Columbelle. There is no Mary in the following hymn.

It is translated from the original in the Library of Trinity College, Dublin:—

Hear us, O God! whom we adore,
And bid thy thunders cease to roar;
Nor let the lightning's ghastly glare
Affright thy servants to despair.

Thee, mighty God, we humbly fear;
With thee no rival durst compare:
In loftier strains than earth can raise
Thee angels' choirs unceasing praise;
Thy name fills heaven's high courts above,
And echoes tell thy wondrous love.

Jesu! thy love creation sings,
Most upright, holy, King of kings;
Forever blest shalt thou remain,
Ruling with truth thy wide domain.

The Baptist who prepared thy way,
Ere he beheld the light of day,
Strengthened with grace from God on high,
Rejoiced to know thy day drew nigh.

Though strength was gone, and nature failed,
God's aged priest by prayer prevailed;
A son was given—a Prophet came,
The great Messiah to proclaim.

The gems that shine with dazzling light
Upon a cup of silver bright,
Resemble, faintly though it be,
The love, my God, I bear to Thee.
—*American Protestant Magazine.*

REVIEWS.

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

PUBLISHED BY HIS MAJESTY'S COMMAND! Ominous words those for Protestant England! There were other works issued at the same time, and with the same sanction; among them we notice Bossuet's "Exposition of the Doctrine of the Catholic Church"—"Abstract of the Douay Catechism"—"Kalendarium Catholicum for the year 1686"—and sundry sermons "preached before the King and Queen, in their Majesties' Chappel at St. James's, by the Reverend Father Dom. Ph. Ellis, Monk of the Holy Order of St. Benedict, and of the English Congregation." All these, and doubtless many more, were "printed for Henry Hills, Printer to the King's Most Excellent Majesty, for his Household and Chappel." A dark cloud seemed then to rest on the Protestantism of our country. The King was for Rome—and the Queen—and many powerful nobles. The influence of the Court was all in favour of Rome. Those who had fortunes to make knew no readier way to accomplish their purpose than punctual attendance at confession and mass. A Papal Nuncio carried on his intrigues among the rich and great, under royal patronage. The press, too, as we have seen, was diligently at work. All looked gloomy.

But deliverance was at hand. The labours of the Puritans had prepared the people for the conflict. They were well-instructed then—and warm-hearted.—Popery was not regarded by them as a thing indifferent. They loved the truth, and therefore "could not bear them that were evil." If they "found them liars," they did not scruple to say so. The Bible was precious—very precious: long-continued persecutions had greatly endeared it to the souls of God's servants. It could not be wondered at that they held in just abhorrence a system which depreciated the value of the holy volume, and snatched it from their grasp. Nor was it to be supposed that the men of the Commonwealth, and their immediate successors, could be easily prevailed on to surrender those liberties for which they had so nobly fought. Years of oppression had followed; but the spirit of freedom was not crushed; it was as strong and vigorous as ever, and required only a fit occasion to bring it forth in the greatness of its might. The occasion was soon presented. Royal infatuation opened the eyes of true Protestants, and roused their energies. The sequel is well known. James II. became a fugitive and an exile;—William III. filled the vacant throne, the Protestant Succession was established. After that, books very different from those mentioned above were "published by His Majesty's command."

The title-page of the old volume at the head of this article suggested these remarks. Truth, however, asks not any special aid from royal and noble personages. It only asks to be let alone. Give us a free press, and an unfettered gospel. We desire no worldly power—no patronage—no exclusive privileges—no coercive laws. We fear not persecution; and, as Protestants, we cannot persecute. Liberty—full, impartial liberty—which we demand for ourselves, we deny to no one—we demand it for all men—for infidels as well as for Christians, for Ro-

man Catholics as well as for Protestants. We are not afraid of liberty.

Mr. Overbury has made some excellent observations on this subject in his Preface :—

“ We will yield to no man as it regards a desire that our Roman Catholic fellow-subjects may enjoy their full share of the inestimable blessings of civil and religious liberty. Let no man, whether he be Church of England man, or Roman Catholic, or Jew, or Dissenter, suffer for his religious opinions—let every man have full liberty to worship God according to the dictates of his own conscience—let the prohibition which prevents persons of the Jewish persuasion from holding lands be removed—let them be rendered capable of being landholders as well as householders—and let the old law which requires them to wear a badge representing their religious opinions, with all the other persecuting laws that disgrace our statute-book, be repealed. So of the laws yet in being, though not in operation, which impose penalties on Dissenters and others for non-attendance at the parish church; and let not the members of the Established Church be subject to a civil penalty for going to a Roman Catholic place of worship to hear mass; and let our Roman Catholic fellow-subjects hold the ecclesiastical supremacy of the Pope, in England as well as in Italy if they please, without incurring the penalties of a *premunire*, or any civil disability whatsoever; for though it is treason against the ecclesiastical supremacy of the Queen of these realms, we repudiate all such supremacy on the part of either, and acknowledge our Lord Jesus Christ as the alone Supreme Head of his Church, both in heaven and on earth. Let bulls and writings be imported from Rome to this country, and let all manner of creeping things of Italian birth swarm into the country until they are like the frogs which went up into Pharaoh's house, and bed-chamber, and upon his bed, and upon his people, and into his kneading-troughs; or till they are like the swarms of flies which were upon him and upon his servants, and in the houses, and on the ground, until they became very grievous—let the host be carried in procession through the streets of our towns, and cities, and villages—and let all

such superstitious and abominable practices meet with the public scorn which is their due! Let all this take place, *rather than* the principles of civil and religious liberty should be violated, and rather than any responsible and immortal being should be deprived of his inalienable right to worship God according to the dictates of his own conscience. We have not embraced the Jesuit principle, that ‘the end sanctifies the means;’ or that ‘it is lawful to do evil that good may come.’ We say, on the contrary, whatever may come, let us ‘do justice, love mercy, and walk humbly with our God.’ Let us do our duty, and leave results with him who ‘taketh the wise in their own craftiness;’ or, to adopt the old maxim, ‘*fiat justitia ruat cælum.*’

Fully agreeing with the writer in these remarks, we are equally pleased when he proceeds to observe that “ Christians of all denominations should be more than ever diligent in the use of all moral means to prevent the spread of Popery.” For this reason we are much gratified with the volumes now before us. The history, principles, and policy of the Jesuits should be thoroughly studied by all Protestants.

Ignatius Loyola, the Founder of the Order, was a Biscayan. He was born in 1492, and entered the army in very early life. His eight brothers also were soldiers. During his military career he indulged freely in the vices which, particularly at that period, distinguished the soldiery. At the siege of Pampe-luna, in 1521, one of his legs was broken by a cannon-ball, and the other severely injured. Unskilful management rendered his recovery slow and tedious. He amused himself with reading the “Lives of the Saints.” An impression penetrated him, that he was called to a great work. He would imitate the Saints, and become one. Having resolved to devote himself to the cause of religion, as it was then understood and practised, he first tried the virtue of sackcloth, a rope girdle, letting his nails and his beard grow, and living in a cave. He visited the Holy Land, travelled over a considerable portion of Europe, and at length settled at Paris, where he spent some years in study, and where he perfected the design he had long formed, of establishing a new Order. In 1537, ac-

accompanied by a number of companions, whom he had gained over to his scheme, he entered Rome. After lengthened negotiations, the Papal approval of the Order was given in 1540. Ignatius was of course chosen the first General. He devoted himself to the duties of his office with characteristic ardour, and was obeyed with the blind submission which is the soul of the Institute.

During the sixteen years that elapsed between the establishment of the Order and his death, Ignatius lived chiefly at Rome. He died there, July 31, 1556. We extract Mr. Steinmetz's account of that event:—

“On the 30th of July, 1556, Ignatius called for his Secretary, Polancus; and having ordered those who were present to retire, he said to the Secretary—‘My hour is come. Go and ask the Pope for a blessing on me, and an indulgence for my sins, in order that my soul may have more confidence in this terrible passage. And tell His Holiness that if I go to a place where my prayers may avail aught, as I hope from the Divine mercy, I shall not fail to pray for him, as I have done when I had more reason to pray for myself.’ The Secretary hesitated, seeing no immediate signs of death, and expressed himself accordingly.

‘Go!’ said Ignatius, ‘and beg the blessing for another Father!’

Lainez was then dangerously ill, and had received the last sacraments. Polancus thought the implied prediction referred to Lainez: but we are assured that the event proved it to be Father Olave.

Ignatius continued sensible: two or three of the Fathers remained with him till very late—discussing a slight matter relating to the Roman College. He passed the night alone. In the morning he was found in his agony. The Fathers rushed to his bed in dismay. Thinking he was faint, they wished him to take something; but he whispered in dying accents, ‘There’s no need of it;’ and, joining his hands, raising his eyes upwards, pronouncing the name of Jesus, he calmly breathed his last. It was on the last day of July, 1556.

Thus died Ignatius, the Founder of the Jesuits, without the last sacraments of the

Church, without extreme unction, without absolution.”—*Vol. i. p. 504.*

“He was of a middle stature,” says Bonhours, “rather low than tall; of a brown complexion, bald-headed, his eyes deep-set and full of fire, his forehead large, and his nose aquiline; all signs of wisdom, according to the physiognomists. . . . His natural temper was ardent and sprightly in the highest degree; and yet the physicians judged him to be of a phlegmatic constitution; for he had laboured so long to overcome himself, that he had quite suppressed all the propensities and notions of his nature. In conclusion, there was in his person an air so grave and so winning, so noble and so modest, altogether, that who only looked upon him must judge him to be a great man and a Saint.”—*p. 346.*

In 1609 he was beatified: in 1622 he was made a Saint.

(*To be continued.*)

1. *The Power of the Soul over the Body, considered in Relation to Health and Morals.* By GEORGE MOORE, M.D., Member of the Royal College of Physicians, London, &c. &c.
2. *The Use of the Body in Relation to the Mind.* By the same.
3. *Man and His Motives.* By the same. All published in Harpers' Miscellany.

Three volumes of unusual value. We were intimately acquainted with the excellent author, having resided for some time in the town where he still pursues his useful career, as a Christian physician. Many pleasant hours have we spent in his company. We admired his intellectual acumen, while we esteemed him for his moral worth. He had already attained high reputation as a medical writer, but at that time had not written for the public at large. In the course of five years he has produced the volumes now on our table, which the best critics in England and America have agreed to place among the standard works of the age. This is extraordinary success.

The first volume is divided into three parts, in which the author treats of the general adaptation of the body, the senses, and the nervous system, to the soul—the manifestation of the soul in attention and memory—and the influ-

ence of mental determination and emotion over the body. Many interesting subjects are discussed; such as, The connexion of the mind with the brain—The evils of popular phrenology—The state of the will in dreaming—The action of the mind on the nervous organization—The connexion of memory with the habit and condition of the brain—The effects of the passions on health, &c.

In "The Use of the Body in Relation to the Mind," the following subjects, among others, receive attention:—The nervous system, in relation to sensation and will—Mental control—Light in relation to life—The influence of the blood on mental action—The compensating power of the mind—The influence of intoxicating agents on the mind, and of exercise and air on the nervous system.

In reference to the third volume, the author says in his preface—

"The topics propounded demand and deserve the fullest consideration of every man, but especially of him whose business it is to administer to the relief of mental and physical disorder. The medical practitioner can scarcely be engaged in his duties, with a right feeling of their importance, without discovering that moral influences operate very extensively, both in causing and in curing the majority of maladies. He sees also, that religious hope enables a patient to bear calmly, and even cheerfully, those evils which therapeutic agents, however important, can neither remove nor ameliorate, while the absence of religion often aggravates disease, and adds terror to death.

The thoughts presented in this volume are such as occurred to the author, while fully occupied in his profession, and are those that his intimacy with sufferers and with suffering leads him to believe are most needed and most neglected."

The titles of the chapters are—Man, primitive and derivative:—Selfhood—soul—mind—spirit:—Immortality:—Man in relation to his Maker:—Mental manifestation:—Self-management:—Association:—Liking and disliking:—Teachings of light:—Knowledge:—Faith:—Hope and Fear:—Love:—The love of action and power:—Conscience.

Dr. Moore says that this volume is "somewhat religious." We should say,

profoundly so. Our remark may be justified by an extract:—

"In proportion as men have been influenced by that pure spirit which freely breathes in Christianity, have they exhibited in their writings an admiration of nature as the work of God, and, while honoring the power, adored the love that constitutes the universe as the abode of various intelligences. Whenever ascetism has taken the place of active Christianity, the poetry as well as the science of existence has alike been darkened with artificial gloom, and the cloudiness of fanaticism has usurped the splendour which God designed to occupy the visious of the soul: for the soul was made expressly to be informed and delighted by Divine truth, as seen both in His handiwork of creation and the wisdom of His written word. Artificial and fictitious religion fastens fetters of iron on all the faculties of man, but that of truth calls the spirit forth to the fresh air, and to breathe vitality in open, happy light, and bids it contemplate what Benevolence has done to secure the joy and gratitude and praise of all reasonable creatures. If, therefore, we meet any ordinance against the intercourse of souls with souls, or the slightest interdict opposed to the spirit of inquiry after either natural or revealed truth, we may be as fully assured as if God himself had instructed us, that such ordinance and such interdict are not of Divine but of human, if not demoniac origin; for the doctrine of Christianity denies that man can attain his true nobility without research, and without seeing and feeling the difference between God's teaching and all erroneous and imaginary devices.

We are called to the light; let us walk, then, as children of the light. It requires only the courage of trusting God to act worthy of our vocation. Wherever we may dwell—in the luxuriance of the south or the chill of the north—we shall see enough in living tribes, in the form and colours of vegetation, in the flowing waters, in the verdant plains, in the proud hills, in the sublime mountains, 'in those eternal flowers of the skies'—the stars, in the endless heavens, and in the great deep, to lift our spirits from the visible to the invisible, and raise our thoughts above this grave of things—from

moving time to steadfast eternity, from ourselves to God—in whom our hopes may rest for fruition, far beyond what the brightest and highest faith can promise. Thus we receive from the Parent of our spirits, if we trust him, a sustaining consolation proportioned to the need we may experience in our pilgrimage. The beauties of nature are subject to decay; darkness may obliterate the skies, and a dart from the clouds may quench our sight; but there is no interruption to the benevolence of God, or to the peace of those that trust him.”—p. 165.

Our readers should buy these books. They are full of useful thoughts, and furnish abundant materials for thinking. The reasoning is sound:—the style correct and elegant: the philosophy is religious, the religion is truly philosophical, and science is employed as the handmaid of virtue and piety.

Physical Geography. By MARY SOMERVILLE, author of “The Connexion of the Physical Sciences,” &c. London: JOHN MURRAY. Two volumes, foolscap 8vo. pp. 303, 285.

In the first chapter, Mrs. Somerville gives us the ancient history of the earth, as it has been ascertained by geologists. She then proceeds to furnish a comprehensive survey of the world in its present state. Beginning with the Mountain Systems, and their corresponding Table Lands and Plains, the diversified surface of the earth is most graphically described, and an immense amount of valuable information is communicated. We must find room for an extract or two. Speaking of the Alps, Mrs. Somerville says—

“It is scarcely possible to estimate the quantity of ice in the Alps; it is said, however, that independent of the glaciers in the Grisons, there are 1500 square miles of ice in the Alpine range, from eighty to six hundred feet thick. Some glaciers have been permanent and stationary in the Alps time immemorial, while others now occupy ground formerly bearing corn or covered with trees, which the irresistible force of the ice has swept away. These ice rivers, formed on the snow-clad summits of the mountains, fill the hollows and high valleys,

hang on the declivities, or descend by their weight through the transverse valleys to the plains, where they are cut short by the increased temperature, and deposit those accumulations of rocks and rubbish, called moraines, which had fallen upon them from the heights above. In the Alps the glaciers move at the rate of from twelve to twenty-five feet annually, and, as in rivers, the motion is most rapid in the centre. They advance or retreat according to the mildness or severity of the season, but they have been subject to cycles of an unknown duration. From the moraines, as well as the striae engraven on the rocks over which they have passed, M. Agassiz has ascertained that the valley of Chamouni was at one time occupied by a glacier that had moved towards the Col di Balme. A moraine 2000 feet above the Rhone at St. Maurice shews that at a remote period glaciers had covered Switzerland to the height of 2155 feet above the Lake of Geneva.

Their increase is now limited by various circumstances—as the mean temperature of the earth, which is always above the freezing-point in those latitudes; excessive evaporation; and blasts of hot air, which occur at all heights, in the night as well as in the day, from some unknown cause. They are not peculiar to the Alps, but have been observed also on the glaciers of the Andes. Besides, the greater the quantity of snow in the higher Alps, the lower is the glacier forced into the plains.”—Vol. I. p. 51.

The “Silvas of the Amazons,” in South America, are thus described:—

“The Silvas of the river of the Amazons, lying in the centre of the continent, form the second division of the South American low lands. This country is more uneven than the Pampas, and the vegetation is so dense that it can only be penetrated by sailing up the river or its tributaries. The forests not only cover the basin of the Amazons, but also its limiting mountain-chains, the Sierra Vertertes and Parima; so that the whole forms an area of woodland more than six times the size of France, lying between the eighteenth parallel of south latitude and the seventh of north; consequently inter-tropical and traversed by the equator. There are some marshy savannahs between the

third and fourth degrees of north latitude, and some grassy steppes south of the Pacaraim chain; but they are insignificant compared with the *Silvas*, which extend 1500 miles along the river, varying in breadth from 350 to 800 miles, and probably more. According to Baron Humboldt, the soil, enriched for ages by the spoils of the forest, consists of the richest mould. The heat is suffocating in the deep and dark recesses of those primeval woods, where not a breath of air penetrates, and where, after being drenched by the periodical rains, the damp is so excessive that a blue mist rises in the early morning among the huge stems of the trees, and envelopes the entangled creepers stretching from bough to bough. A death-like stillness prevails from sunrise to sunset; then the thousands of animals that inhabit these forests join in one loud discordant roar, not continuous, but in bursts. The beasts seem to be periodically and unanimously roused, by some unknown impulse, till the forest rings in universal uproar. Profound silence prevails at midnight, which is broken at the dawn of morning by another general roar of the wild chorus. Nightingales, too, have their fits of silence and song: after a pause, they

— all burst forth in choral minstrelsy,
As if some sudden gale had swept at once
A hundred airy harps.*

The whole forest often resounds, when the animals, startled from their sleep, scream in terror at the noise made by bands of its inhabitants flying from some night-prowling foe. Their anxiety and terror before a thunder-storm is excessive, and all nature seems to partake in the dread. The tops of the lofty trees rustle ominously, though not a breath of air agitates them; a hollow whistling in the high regions of the atmosphere comes as a warning from the black floating vapour; midnight darkness envelopes the ancient forests, which soon after groan and creak with the blast of the hurricane. The gloom is rendered still more hideous by the vivid lightning and the stunning crash of thunder. Even fishes are affected with the general consternation; for in a few minutes the Amazons rage in waves like a stormy sea." Vol. i. p. 147—149.

The Ocean is the next theme—its Size, Colour, Pressure, and Saltness—

Tides, Waves--Currents--Temperature. Then follow Rivers and Lakes. The phenomena of the atmosphere are briefly, too briefly detailed. Vegetation is philosophically explained, and the distribution of plants, in every part of the world, is the subject of several chapters, which are admirably written, and are replete with interesting facts. In like manner, the distribution of Insects—of Fishes—of Reptiles—of Birds—and of Mammalia, is successively presented to view. On all these subjects Mrs. Somerville furnishes the results of the most recent investigations, and exhibits the world and its inhabitants in the light of modern science. The title of the last chapter is—"The distribution, condition, and future prospects of the Human Race." This is a remarkably interesting portion of the work. Mrs. Somerville shows that while the varieties in the human family are not very easily accounted for, the unity of type is obvious, and "God has made of one blood all nations of men." The wonderful effects of civilization are expatiated on, in truly eloquent strains, and the prospects of mankind are considered, justly, as affording abundant encouragement to the Philanthropist and the Christian. "No retrograde movement," says Mrs. S., "can now take place in civilization; the diffusion of Christian virtues and of knowledge ensures the progressive advancement of man in those high moral and intellectual qualities that constitute his true dignity." This is an animating and consoling reflection. It is founded on truth;—the truth of history—the truth of science—the truth of Scripture.

We have given a very meagre account of Mrs. Somerville's work; but we trust that enough has been said to induce our readers to procure it for themselves. A careful perusal of these volumes, accompanied by the use of a good Atlas, will be an excellent kind of entertainment for the young during the ensuing winter evenings.

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The Biblical and Theological Quarterlies.

The *Bibliotheca Sacra* for August contains the following articles:—1. Depression of the Dead Sea, and of the Jordan Valley—by Dr. Robinson. 2. Alleged Anachronism in Acts v. 36, in relation to the sedition of Theudas—from

the German. 3. Remarks on a Passage in Plato's Gorgias. 4. Havernick's Introductory Remarks to his Commentary on Ezekiel. 5. Travels in Northern Syria—by Rev. W. M. Thompson, American Missionary. 6. The Orations of Thucydides—from the German. 7. Muller's Christian Doctrine of Sin. 8. Davidson's Ecclesiastical Polity. 9. The Religious experience of Luther in the Cloister of Erfurt—by Dr. Sears. 10. Translation of the Prophecy of Nahum, with Notes—by Professor B. B. Edwards. 11. Early History of the Order of Jesuits in France. 12. Remarks on Inscriptions. 13. Literary and Theological Miscellanies.

The contents of the *Biblical Repository* for October are:—1. Pulpit Eloquence, as affected by Divine Influence—by Professor F. Smith. 2. The Justice of God—by Dr. Pond. 3. The Natural History of Man in his Spiritual Relations. 4. Life and Writings of Madame Guyon. 5. Faith in God, and Faith in God's Word—by Dr. Cheever. 6. The Revolutionary Spirit. 7. The Philosophy of Expression in Oratory—by Dr. Tappan. 8. Review of Finney's Theology—by Dr. Duffield. 9. Critical Notices.

The *Journal of Sacred Literature*, edited by Dr. Kitto, was commenced this year. Dr. K. has engaged the assistance of some of the best Theologians of Great Britain. The three numbers already published contain several valuable papers, which will be perused with great interest. We give the contents of No. III. :—1. Tholuck's Introduction to the Gospel of St. John—translated from the German by the Rev. F. W. Gotch, M. A. 2. On the Relation of Scripture to Human Inquiry—by William M'Combie. 3. The Youth of David Illustrated from the Psalms—by the Editor. 4. Tuch's Remarks on Genesis, Chapter XIV.—translated from the German by the Rev. Samuel Davidson, LL.D. 5. Recollections of the East, Illustrative of the Pentateuch—by Mrs. Postans. 6. Bertheau on the Different Computations of the First Two Periods in the Book of Genesis—translated from the German by John Nicholson, B.A., Ph. D. 7. The Christian Sabbath—by the Rev. Peter Mearns. 8. Observations on Passages of Scripture. 9. Cor-

respondence. 10. Notices of Recent Publications. 11. Biblical Intelligence. 12. Quarterly List of English and Foreign Works in Sacred Literature.

Christian ministers of all denominations should especially encourage these journals, and promote their circulation.

Hore Biblicæ Sabbaticæ. Sabbath Scripture Readings. By the late THOMAS CHALMERS, D.D., LL.D. Vol. I.

These are notes on the New Testament, written by the venerable author, between Oct. 1841 and September 1846, that is, in a state of mature Christian experience. They are not critical, nor even explanatory, but purely experimental and devotional. When Dr. Chalmers had read a chapter, he was accustomed to place on paper, for his own private use, a record of the manner in which his mind was affected by the truths contained in it, with such self-applicatory remarks, confessions, or aspirations, as his heart prompted. The publication of papers of this kind is in most cases a matter of doubtful propriety. It seems like a profanation of the holy privacy of the good. The celebrity of the great man whose secret thoughts are here placed before us—the desirableness of gathering up every fragment of his productions, for the benefit of future ages—and the hope of exciting, in many souls, similar desires and feelings—have induced the representatives of Dr. C. to send forth to the Churches these precious memorials of his humble and fervent piety. We trust that the important objects aimed at will be effectually and extensively secured.

A Basket of Fragments; being the substance of Sermons, by the late R. M. M'CHEYNE. Aberdeen. 18mo. pp. 376.

Mr. M'Cheyne's name is fragrant in all the Churches. These sketches, taken from his life by some of his hearers, are edifying indications of an affectionate, earnest, thoroughly evangelical ministry, which was no doubt productive of much good. By them, the lamented servant of good, "being dead, yet speaketh!"

LITERARY INTELLIGENCE.

THE publication of Dr. Traill's translation of Josephus, which was interrupted by the death of the translator, is about to be resumed.

A History of Cilecia, by Mr. Barker, formerly British Consul at Tarsus, will shortly be published.

Col. Chesney's long-expected history of his Euphrates expedition will appear at an early period.

"We have received from the author," says Dr. Kitto, "a most erudite and remarkable work, which must be regarded as indispensable to all who take interest in chronological inquiries. It is entitled, *Ueber den Altenjüdischen Kalender, &c.*—'On the Ancient Jewish Calendar, principally in its relation to New Testament History, a Chronological, Critical Investigation, and aid to Gospel Harmony.' There is no matter of difficulty within the scope of his subject which the author does not investigate, and in many cases illustrate. The title will, however, convey no idea of the multifarious knowledge which this work embodies, and the numerous biblical questions which the author finds occasion to illustrate."—*Journal of Sacred Lit.*

Dr. Bahr, of Karlsruhe, has published a learned and elaborate work on *Solomon's Temple, in its Relations to Sacred Architecture*, an octavo volume of 355 pages, which is said to "surpass all the works on this subject which have yet appeared." The last chapter is entitled, "*Solomon's Temple confronted with the Sacred Buildings of other Nations.*"—Relation to Egyptian and Phœnician temples—Relation to Heathen temple architecture generally—Relation to Christian church architecture." This chapter is of "peculiar antiquarian interest."

A work has been recently printed at Berlin, called the *Hand Book of Ecclesiastical Geography and Statistics, from the time of the Apostles to the beginning of the sixteenth century*, by J. E. H. Wiltech. It is divided into two parts: the first, from the death of Christ to the pontificate of Gregory VII., A. D. 1073; the second, from the pontificate of Gregory VII., to that of Leo X., A. D. 1521.

In the lists of works lately published, we observe the following:—

An Essay on Beatification, Canonization, and the Processes of the Congregation of Rites. By the Rev. W. F. Faber. 8vo. 3s.

An Exposition of the Epistle to the Galatians. By J. A. Haldane. 8vo. 3s. 6d.

Annotations on St. Paul's first Epistle to the Corinthians, designed chiefly for the use of students of the Greek text. By T. W. Peile, D.D. 8vo. 7s.

On the Canon of the Scriptures of the Old and New Testament, and on the Apocrypha; being the Hulsean Lectures for the year 1847. By Christopher Wordsworth. 8vo. 10s. 6d.

The Harmony of the Apocalypse with other Prophecies of Holy Scripture. By the Rev. W. H. Hoare. 8vo. 10s.

The Great Continental Revolution, marking the Expiration of the Times of the Gentiles, A. D. 1847-8. By James Hatley Frere, Esq. 8vo. 2s. 6d.

The New Testament in English. Translated by John Wicliffe, circa 1380. Now first printed from a contemporary MS., formerly in the monastery of Sion, Middlesex. Small quarto. Black letter. 42s.

The Egyptian Chronology Analyzed; its Theory developed, and practically applied and confirmed in its Dates and Details from its agreement with the Hieroglyphic Monuments and the Scripture Chronology. By Frederic Nolan, LL.D., F.R.S. 8vo. 14s.

Epitome of Alison's History of Europe. For the use of schools and young persons. 12mo. 7s. 6d.

The Demerara Martyr. Memoirs of the Rev. John Smith, Missionary to Demerara. By Edwin Angell Wallbridge.

Principles of Political Economy, with some of their applications to Social Philosophy. By John Stuart Mill. 8vo. 2 vols. 30s.

Introduction to the Study of the New Testament. By the Rev. Samuel Davidson, LL.D. Vol. 1. 8vo. 12s. 6d.

Chambers's Books for the People. History of the French Revolutions, from 1789 till the present time.

The History of the Jews of Spain and Portugal, from the earliest times to their final expulsion from those kingdoms. By E. H. Lindo. 8vo. Plates and Fac-similies. 12s.

Lectures on the Nature and Use of Money. By John Gray. 8vo. 7s. 6d.

SCIENTIFIC INTELLIGENCE.

NEW DIVING BELL.—Experiments were made last week with a new Diving Bell, the invention of a Mr. Richards, a Boston mechanic. At a depth of ninety feet, newspapers could be easily read within the bell.—*Boston Transcript.*

THE VESTIGES OF CREATION.—In the geological section of the British Association, a paper by Professor E. Forbes, being a "Notice of Discoveries among British Cystidæ," excited much interest, which was increased by the application by Dr. Buckland of those discoveries to disprove the statements of the author of the "Vestiges of Creation." The sea urchins, by which name this class of animals is better understood, possess a very highly organised structure, though they are found amongst the lowest order in the series of fossils, which fact proves that the order of creation was not uniformly from simple to more complex organisations. The shark, also, Dr. Buckland observes, is more highly organised than any other fish, yet its fossil remains are found lower in the order than those of most other fishes.

Professor Lamont of Munich has rendered the electric telegraph subservient to meteorological purposes. By having the state of the barometer, thermometer, and wind, telegraphed from every part of Bavaria, he is often enabled to foretell storms and other atmospheric changes more than twenty-four hours before they occur.

Mr. Reid, of Birmingham, has applied the electric telegraph to domestic purposes, so that it can be used in hotels, taverns, public offices, and even in mines.

PROGRESS OF RAILWAYS IN GREAT BRITAIN.—The length of English, Scotch, and Welsh railways open in June 1843 were 1990 miles; at the commencement of the present year they had extended to 3597 miles; more than 5000 additional miles are in progress; and it is calculated, that in the course of five years there will be upwards of 10,000 miles of railway open.

A bed of lithographic limestone, fifteen or twenty miles broad, and of great length, has been discovered in the Deccan, East Indies. "With but one variety of character," says the *Bombay Times*, "and that peculiarly suited for printing purposes, provided plentifully everywhere with admirable penmen, ready to give their services for the most

moderate remuneration, and artificers perfectly competent to manufacture or make use of the printing press, the natives might, by means of this stone, speedily provide for themselves books at a price which, considering the smallness of their impressions, would make our cheap English editions appear extravagant."

By the application of steam power to the drainage of marshes and fen lands, 125,000 acres have been reclaimed, chiefly in Cambridgeshire and Lincolnshire, and abundant crops of grain are now produced in districts which, a few years ago, were almost entirely under water.

Messrs. Payne, of London, have obtained a patent for an invention by which wood may be rendered incombustible. Very successful experiments were exhibited, a short time since, in the presence of several Lords of the Admiralty, the Speaker of the House of Commons, and other gentlemen. Three small cottages which had been constructed for the occasion, two of them of prepared wood, and one of unprepared, were set on fire. While the last-mentioned was speedily consumed, the two cottages built with prepared wood, though exposed to a terrific heat, and partially charred, were never absolutely on fire, and resisted the utmost efforts of the flames. The wood is prepared with sulphate of iron, and with alum decomposed by muriate of lime.

THE AMERICAN LAKES.—Prof. Drake, of Cincinnati, has been making some observations upon these inland seas, and gives the result of them to the public. The chain of lakes extends over nearly eight and a half degrees of longitude in length, the extent of their surface is estimated at 93,000 square miles; and the area of country drained by them is computed at 400,000 square miles. Their relative sizes are as follows:—"Ontario, 5300 square miles; Erie, 9600; St. Clair, 360; Huron, 30,400; Superior, 22,000. The average depth of water in the different lakes is a question upon which there is no certain information. Authorities differ. Dr. Drake gives it as follows:—St. Clair, 20 feet; Erie, 94; Ontario, 500; Superior, 900; Huron and Michigan, 1000. In standard works, Lake Erie is usually stated to have a depth of 120 feet. The deepest soundings have been made in Lake Huron. Off Saginaw Bay, 1800 feet of line have been sent down without finding the bottom."

RELIGIOUS INTELLIGENCE.

England.

On Friday, September 8, the Right Rev. Dr. Walsh, late Vicar Apostolic of the Central District, was formally installed into the episcopal jurisdiction of the London district, at the new cathedral in St. George's-in-the-Fields. A great many clergymen assisted at the ceremony, which was witnessed by a large number of the laity.

It has been recently decided in Doctors' Commons that a person who has once taken holy orders can never be divested of them, and that though he may leave the Church and become a dissenter, he is liable to prosecution in the Ecclesiastical Court for preaching in an unconsecrated place.

A curate has lately left Dr. Hook of Leeds, who, as it now appears, had become a member of the Church of Rome before he undertook the curacy. It is not unlikely that other instances of the same kind exist in other parts of the kingdom.

An account of the proceedings of a Special Conference of the British Organization of the Evangelical Alliance, to be held in London October 4, and following days, will be furnished, we hope, in our next. We reprint, with great pleasure, a letter written by Dr. Wardlaw of Glasgow, announcing his inability to attend the meeting:—

Ettrick Bank, Rothsay,
Sept. 21, 1848.

My dear Sir,—I have received your circular of the 15th, and am sorry I should have been a defaulter in not having replied to the former. This arose from my not having at the moment a sufficiently strong impression of its manifest necessity.

I wish from my heart I could be with you. There is nothing to my spirit more delightful than "seeing in the face," and holding fellowship, in mutual counsel and social prayer and praise, with fellow-ministers and fellow-Christians of all evangelical denominations. Such

"Fellowship of kindred minds,"

raised to its sinless perfection, in the presence of God and of the Lamb, will be one of the prime ingredients of the heavenly felicity. How I do pity those even whose consciences—and far more still those whose hearts—deny them the foretaste of this consummated communion on earth, as far as here it can

be enjoyed! *Denominational* communion is sweet,—in *one* respect it may be even sweeter than the *undenominational*, inasmuch as the feeling of unity, where there is oneness of sentiment, is more complete. But if it be of such a nature as to preclude our enjoying the *undenominational*, it cannot have even this special sweetness in it, because it must be felt to be springing from mere agreement in the points on which our denomination differs from others. Whereas the *undenominational* has *this* special sweetness in it, that we are sure it is springing from the right source; not from any differential points merely, but from the one grand uniting truth, "THE TRUTH;" the truth which unites to *Christ*, and which must therefore be the bond that unites the believers of it to one another; unites them on earth, and shall unite them in heaven. Doubtless, we all expect that, when we get to heaven, all who differed from us here will be satisfied that *we* had the right of it. But of one thing we are sure, that *there*, even should we find out that we had been in the wrong, there will be no such difficulty as we have here in admitting the *error*,—no jealousy, no envy,—no mortification on the one side, and no pride of exulting satisfaction on the other. *Here*—poor foolish creatures that we are—so strong are these and kindred feelings, that we would almost rather *keep* our errors than *confess* them. *There*, the love of truth will be paramount, and adoring admiration of the God of truth will swallow up every feeling that has aught of self in it. But still, it will be *THE TRUTH* that is felt as the uniting bond, even when on other points, as well as on it, we shall be all one. O for more of the binding—widely and warmly binding—energy of this truth on earth, in anticipation of the love and concord of heaven!

But I am forgetting myself. When I chance to touch this topic, it runs away with me.

Even on the supposition of its being right for me to risk the excitement of such meetings, there are other engagements that put my being in London next month out of the question.

* * * *

The Great and Good Head of the Church be with you, inspiring right feelings, and conducting your deliberations to right results.

With every sentiment of true personal regard and Christian affection,

Yours very faithfully,

RALPH WARDLAW.

We are glad to learn that a powerful opposition to the contemplated endowment of the Roman Catholic priesthood is about to be organised. We quote *Evangelical Christendom* :—

We are gratified to perceive, from the organs of the different religious communities, that this subject is awakening very general attention. All parties appear resolved to offer a determined resistance to the iniquitous measure, should it be proposed to parliament. We sincerely hope, that whatever course may be respectively adopted by churchmen and dissenters, a good understanding will be preserved, so that their efforts may not be damaged by collision between themselves. And we have reason to think this will be the case. Meetings, we understand, have taken place, in which members of various religious bodies were present, with a view to a frank and friendly interchange of sentiment in relation to it. The opinion prevails, that the opposition will be best carried on by each community acting separately, but simultaneously, and in harmony with all the rest. In all cases where conscientious principle is involved, persons must of necessity adopt their own course. A Christian cannot ask his fellow-Christian to surrender what he holds to be truth, nor to act in opposition to what he deems the imperative obligation of duty. All must be left to choose for themselves the grounds on which they will carry on the conflict, and none should be offended if he should find that principles which he deems scriptural, and arguments in which he confides, are rejected by others as untenable and even erroneous. But, with this freedom mutually conceded, there should be an equal concern not to weaken each other's hands, but rather, by a wise concert, so to manage the independent lines of action as to bring them with the greater force against the common foe. It is one of the infelicities arising out of our divisions, that the great body of the Protestant people of this country cannot form themselves into one united phalanx to resist the encroachments of Popery; but it will be alike foolish and criminal to aggravate the evil by discord. Let us, at least, refrain from contention, if we cannot act in combination. Committees, we presume, will be formed by the different bodies of Nonconformists, as well as by members of the National Church. Some are already in course of formation. As soon as they are organized, friendly communications will, we trust, be

established between them, and such steps be taken, either through the medium of a General Committee, instituted for the purpose, or by occasional conferences, as may secure the greatest amount of co-operation which, under existing circumstances, may be attainable.

Ireland.

Our Island has within the last few days been visited by the Lord Bishop of Tuam, &c. His Lordship, who is President of the Mission, arrived here on Saturday, the 9th instant, and remained until Tuesday the 12th. During his stay at the Missionary Settlement he visited our Hospital, Orphan House, Schools, &c., and expressed the greatest gratification at all that he witnessed at these several institutions, as well as all that he heard of the progress of the true faith throughout the entire parish.

On Sunday, the 10th instant, his Lordship occupied the pulpit of the Colony Chapel, and preached a most instructive and useful sermon on the mediatorial office of our Lord Jesus Christ, clearly exposing the errors alike of the Romanist, the Antinomian and the Socinian on the subject, and lucidly explaining the true Scriptural doctrine of the grounds of a sinner's reconciliation with God, "solely for the merit of our Lord and Saviour Jesus Christ." His remarks on this important subject were founded upon the 7th chapter of the Epistle to the Hebrews, and 25th verse.

The inhabitants of the Colony testified their gratitude to his Lordship for coming amongst them by a general illumination on the evening of his arrival, as well as by bonfires, &c.; and on the occasion of his leaving the Island he was met by the masters and some portion of the scholars of our Irish Schools, and presented with the following address :—

To the Right Honourable and Right Rev. Thomas, Lord Bishop of Tuam, Killala and Achoury.

MY LORD,—We, the Inspectors and Teachers of the Schools of the Island of Achill, do most respectfully approach your Lordship, and return you our sincere thanks for visiting our Island at this time, and for expounding to us the words of life and the message of salvation, and we earnestly and humbly pray the Lord, who of his divine providence has placed you over us, to prolong your Lordship's life, which is the fervent prayer of your Lordship's humble and obedient servants.

The schools contain about 2000 children.
—*Achill Missionary Herald, September.*

France.

The Synod of the Reformed Church has held its meeting. It consisted of eighty delegates, about one half of whom were pastors. The following account is taken from *Evangelical Christendom* :—

“The majority of the Synod, if for the sake of convenience they are designated by some common name, may be denominated **RATIONALISTS**. Many shades of sentiment, however, are included under this general appellation. The Arian, Socinian, Pelagian, Neologian, and advocates of other forms of latitudinarianism, are there. They are, however, distinguished rather by their opposition to Evangelical doctrine than by any distinctly avowed formal principles. A small, we fear a very small, minority consists of men thoroughly **EVANGELICAL**;—evangelical in theoretic sentiment, and evangelical in all their sympathies. It is enough to characterize them as the warm friends of a spiritual and active evangelism, to observe that the chief ornaments of their party are the Rev. Frederic Monod and Count Agenor de Gasparin, men of whom we will here say no more than that any church in Christendom might covet to enrol them among its members. Between these two extremes there is a third party, professing to be orthodox in doctrine, and being for the most part, we believe, really so, but exceedingly desirous to ward off the adoption of any measure by the Synod which would necessitate an ecclesiastical separation between them and the Rationalists. They would make large concessions to the latter, rather than render their position in the church untenable; and, on the other hand, they would themselves submit up to the utmost point of endurance, rather than quit their own. If a pastor has liberty to preach the truth in his own pulpit, they think his conscience should be easy on other matters, and especially that he should not be greatly disturbed, though the Church, as such, can give no testimony to the fundamental doctrines of Christianity, and confers its orders on men who, there is too much reason to fear, hold semi-infidels principles, “denying the Lord that bought them.”

The Synod assembled on Monday, the 11th of September, and was principally occupied during that day in verifying the powers of its members. The election of officers took place on Tuesday, when M. Buisson, of Lyons (Rationalist party), was chosen President; M. de Clausonne (Rationalist party), and M. Adolphe Monod, Vice-Presidents; and Paul de Rouville (layman), M. Blanc, M. Laurent, and M. Montandon (Rationalist party), Secretaries. A report was then brought up from the Commission appointed last May, detailing the

steps taken by them to convene the present Synod. A congratulatory address was also read from the Free Church of the Canton de Vaud. Various preliminary matters engaged the Synod the next day, relating to the regulations under which the public, or any other parties, should be allowed to be present at the debates, the publicity which should be given to their proceedings through the press, and the kind of communication which it was desirable that the assembly should have with the Government. These matters disposed of, the Synod came, on the morning of the 14th, to the important question, whether the Church should adopt a Confession of Faith. Five days were given to the discussion of this subject. In the course of the debate the question was thrown into various forms, and several propositions were submitted. At length a resolution was adopted, to the effect, that the doctrine of the Church should be left untouched;—the Synod, that is, adopts no existing Confession, nor deems it necessary to frame a new one. This resolution was carried by an overwhelming majority, there being not more than six or seven who voted against it. It was, at the same time, referred to a Committee to prepare an address from the Synod to the several churches (congregations) represented in it.”

Count Gasparin has since withdrawn from the Church. Others will follow his example, and thus a Free Evangelical Church will be formed in France.

Switzerland.

NEUCHÂTEL appears likely soon to be the scene of a disruption like that in Scotland, or at least of secessions like those in Vaud. We learn from *La Réformation*, that the Council of State is expected to propose to the approaching Grand Council the ecclesiastical laws propounded in the new constitution; and it is a moral certainty that the State of Neuchâtel will follow the example of that of Vaud. “Now, if Erastianism,” says our Swiss contemporary, “met with so much resistance on the borders of Lake Lemane, where it had existed *de facto* for three centuries, what may we not expect in a church (the church of the illustrious Farel) which, from its very origin, has enjoyed complete independence?” The peculiarity of this church is, that, at present, all power is in the hands of the clergy; and it is regarded as an impossibility that they should deliver themselves over, bound hand and foot, into the arms of the State. “The clergy,” adds *La Réformation*, “will be justly jealous for their *autonomy*; but, by great good fortune, they will no longer be able to exercise it, without associating there-

with the free concurrence of their people." Meanwhile, the Council of State has this year declined publishing, according to custom, an order for a fast.

In Vaud itself, the persecuting party, tired of dealing with Free Churchmen in detail, are devising measures for getting rid of them *en masse*. In a part, at least, of the Canton, the violent radicals are getting up signatures to a petition, calling upon the Grand Council to banish at once the whole of the ex-pastors. Meanwhile, the poor Free Churchmen, and other pious Christians, are obliged to seek a refuge in the woods or in the fields, and worship God beneath the open canopy of heaven.

The Rev. M. ESPERANDIEU.—This gentleman, having officiated at a religious meeting, composed of about 250 persons, received an order from the Council of State to remove to his native commune. In reply to this order, he addressed a letter to the Council of State, demanding the privilege of being arraigned before his natural judges, that he might be heard, judged, punished, or acquitted, conformably to the law. The Council of State refused to reverse its decisions; and M. Esperandieu was removed forcibly from his house. Instead of a warrant of arrest, delivered by the competent party, the agent of the Prefect, accompanied by six gendarmes and a locksmith, forced the door of his apartment, and dragged the Minister of the Gospel through the streets of the town to the Prefect, and afterwards put him into a carriage, whose hire they obliged him to pay. A throng followed him, some weeping, some approving; but no cry was heard either against the victim and his fellow-believers, nor against the civil authority and its agents.

The Rev. C. Baups says, in a recent letter,—

"Our churches continue to increase in strength, notwithstanding the persecution; those which are deprived of their pastors receive visits more or less frequent from ministers of the Gospel, who are sent to them by the 'Commission de l'Evangelization.' They are also edified by the elders, some of whom are men of solid and enlightened piety, which present occurrences have contributed to develop. The mountain churches, situated on the frontiers, also meet together, sometimes either in a neighbouring canton, or on some secluded height, to offer up, amidst the magnificent works of the Creator, their free spiritual worship to that Saviour who more than once during his earthly sojourn caused his divine instructions to be heard on the mountains of Galilee, under the spacious vault of heaven. Thus, the churches of Chateau d'Œr, of Ormont-Dessus and of

Montreux, have already, twice or thrice during the summer, found a rendezvous in some retired valley at the foot of our Alps, while similar meetings were taking place on the Jura, chiefly consecrated to the purpose of drawing closer the ties of fraternal love. These are blessed days, which have borne good fruit for eternity: they are remembered with gratitude—for many souls have there received their first salutary impressions—many have thus imbibed a new impulse to advance in the path of salvation and holiness."

Italy.

The *London Christian Times* says:—

There are many who look upon the present unexpected and extensive changes with sanguine hope, and there is not a little to encourage them. Civil and religious freedom, with some exceptions, seems, at least for the present, to be a gainer.—The Jesuits, its sworn foes, with all the orders which show them any favor, are ignominiously driven from Roman Catholic States. Even Rome has dismissed them. Many convents are in the course of being suppressed. The temporal power of the Papacy, with which, strange to say, the leading changes originated, is violently shaken. The question of separation of Church and State makes progress. Meanwhile, openings of usefulness are presenting themselves in unexpected quarters. We have reason to know, for instance, that in *three* short months from the commencement of the Italian Revolution, 1,000 copies of the Scriptures were sold in parts of Italy, and that the demand is urgent and irrepressible.—There has been nothing like this, of the same extent, in the same space of time, since the days of SAVONAROLA.

Sardinia.

THE PRINCE DE CARIGNAN, as Lieut.-General of Sardinia, issued, on the 25th of August, a decree for the expulsion of the Jesuits, by which that order is for ever banished from the kingdom. They are forbidden to unite in any number. Their property, real and personal, is handed over to the finance department, to be applied to the institution and support of national colleges. Those members of the order who had no pretensions to be inhabitants of the kingdom were to quit it within a fortnight; and those who had were, within a week, to make a declaration of settled domicile, and to receive a yearly pension of 500 livres, on condition of their making a formal demand of secularization, which the Government would transmit to the Holy See.

Norway.

Intolerance is still triumphant at Norway. The Storting has rejected a proposal by its own commission, to grant liberty of worship to all Christians, and permission to Jews to establish themselves in the kingdom.

Germany.

The following items are extracted from the proceedings of the National Assembly, in its debate on the Constitution:—

“Sec. 14. Every religious community (church) orders and administers its affairs independently; but it remains, like every other society in the State, subject to the laws of the State.”—Carried.

“No one religious community enjoys, by means of the State, privileges above the rest. Moreover, there exists no State Church.”—Carried.

“New religious communities may be formed; it is not necessary that their confession be acknowledged by the State.”—Carried.

The principal rejected motions were:—

“Existing religious communities and the new ones which are formed are, as such, independent of the power of the State. They order and administer their affairs independently.”—Noes, 357; ayes, 99.

“The pastors and presbyters of the communes are chosen and appointed by the communes, without the confirmation of the State being necessary thereto.”—Noes, 320; ayes, 134.

“The publication of ecclesiastical decrees is subject to those laws only which attach to all other acts of publication.”—Rejected.

Africa.

PROGRESS OF CIVILIZATION AT LATTAKOO.—At Kuruman, or New Lattakoo, the scene of Mr. Moffat's labours, the progress of civilisation is astonishing. The merchants upon the stations during the past year, disposed of £1,000 worth of goods, consisting of haberdashery, hardware, and tools; besides what was sold by other traders. Since the receipt of the Bechuana New Testament, nearly £100 worth have been sold, and a sum above £30 has been received for hymn books. The number of church members is 246: six native assistants are employed, in missionary work. A great portion of the Scriptures has been rendered into their language, and other portions are in progress. Besides school-books, an edition of 10,000 copies of the Assembly's Catechism has been printed, and the missionaries are

carrying through the press a version of the “Pilgrim's Progress.” The schools are in an efficient and prosperous condition, and the number of readers is rapidly increasing.

Persia.

The translation into Persia of Dr. Keith's work, “The Evidence of Prophecy,” is now in active circulation. The Rev. Dr. Glen, in a letter dated Tehran, January 26, 1848, gives an interesting account of the presentation of the Persian edition of the Scriptures to the king of Persia, and also to his prime minister, accompanied with copies of “The Evidence of Prophecy,” in the same language. He writes:—

On the king taking into his hand Dr. Keith's “Evidences,” I was much surprised at his reading the whole of the preface *alta voce*, containing two closely-printed large octavo pages, descriptive of Dr. Keith's object in composing the original work in English, namely, that of neutralizing, or repelling, the objections of European sceptics to the Divine origin of the Bible, by showing the fulfilment, in modern times, of predictions made by the prophets hundreds or thousands of years ago; a result which none but God could foresee, or enable any mortal to foretel. On reading the account of the sceptical opinions of European infidels, as briefly given in the said preface, his majesty named Voltaire as being one of them, and looked to me for the confirmation of what he said, which was done by my remarking that he was the great leader of our European Socrates. He also took occasion to remark that *being without religion* was a very bad thing; which furnished an opportunity of remarking, in reply, that for creatures to withhold from their Creator the worship which was his due, “was indeed very bad;” and the looks of our hearers glanced approbation.—*Christian Spectator*.

United States.

DEFLECTIONS FROM POKERY.—The *Freeman's Journal*, the organ of Bishop Hughes of New York, makes the following confession of the defections from Pokery in consequence of “Kirwan's” series of letters addressed to the Bishop and widely circulated throughout the country.

“These defections, alas, may be called not only numerous but frightfully numerous. Every priest will attest, every town in the land is a crying witness of it. Week before last two gentlemen unacquainted with each other called on us at different times. Each had recently arrived from Ireland, and the

conversation chancing with the first of them to turn on the comparative state of the Irish at home and in America, he remarked with horror, that of his numerous acquaintances who had preceded him to this country he found a *fearfully large proportion of them who never went to church at all*. And on our mentioning it to the second gentleman, he said he had found the same thing. They had become *Kirwanites*—infidels."

MISSIONARY INTELLIGENCE. — Mrs. White, wife of Rev. Moses C. White, of the Methodist Episcopal Church, died at Fuhchau, China, in May; and Mrs. Johnson, at Hong Kong, in June. Mrs. Stoddard, of the Nestorian Mission, also died of cholera in June, at Trebsind.

Rev. Stephen Bush and wife, and Rev. Mr. Smith, a native of India, recently sailed for Siam. Rev. Messrs. Rankin, Wight, and Whilden, and their wives, for Chira. Also, Rev. Cyrus T. Mills, Rev. J. T. Noyes, Mr. Bushnell, (printer,) and their wives, for Ceylon; Rev. J. W. Dalles and wife, and Mrs. Winslow, for Madras; and Dr. Shelton and wife for the Madura station, in the ship *Bowditch*, from Boston, Mrs. Dalles is a daughter of Rev. Mr. Winslow, and returns to join her father at Madras.

Rev. Daniel Poor and wife, missionaries from Ceylon, arrived in New York, for a visit of two years, bringing the two sons of Rev. Mr. Winslow. It is nearly *thirty-three years* since Mr. Poor left his native land.

Rev. W. M. Jones and wife, and Miss Elizabeth Howard, sailed from New York for Haiti, lately, in the service of the American Baptist Free Mission Society:—and the following missionaries, connected with the American Baptist Missionary Union, from Boston, viz., Rev. L. Jewett and wife, for the Telooquo Mission; Rev. H. L. Van-Meter and wife, for the Burman Mission; Rev. Judson Benjamin and wife, for the Karen Mission.

Canada.

Roman Catholic Cathedrals have been opened during this month, with great pomp, at Toronto and at Kingston.

ROMANISM IN THE 19TH CENTURY.—There was an imposing Romish display on Friday last. A statue of the Virgin was carried with great ceremony from the Romish Bishop's Church, to the river, and there put on board the steamer *Jacques Cartier*, for an aquatic excursion,—the said statue being destined for the especial benefit of mariners

and watermen. It is to be placed in a niche on the rear part of Bonsecours Church, so that it may be in view from the river, and thus awaken the piety of the watermen. Having been received on board the steamer, she got under weigh, accompanied by four other steamers, namely, the *St. Louis*, the *Firefly*, the *Pioneer*, and the *Vulcan*, all crowded with the worshippers of the immaculate Mary. The squadron steamed away to Long Point, and then steamed back again. On the return, however, the statue was removed to the *St. Louis*. It was put ashore and conveyed to the Bonsecours Church. Any number of *Aves* were said on Friday. It was altogether a most imposing ceremony. — *Montreal Courier*, Oct. 9.

Miscellanea.

POPE GREGORY AND GAS.—When the Chairman of a Company formed for lighting Rome with Gas waited on the Pope to obtain the required permission, Gregory indignantly asked how he presumed to desire a thing so utterly subversive of religion? The astonished speculator humbly stated that he could not see the most remote connexion between religion and carburated hydrogen. "Yes, but there is, Sir, (shouted the Pope,) my pious subjects are in the habit of vowing candles to be burned before the shrines of saints: the glimmering candles would soon be rendered ridiculous by the contrast of the glaring gaslights, and thus a custom so essential to everlasting salvation would fall into general contempt, if not total disuse." No reply could be made to this edifying argument. Silenced, if not convinced, the speculator withdrew; the votive candles still flicker, though not so numerously as heretofore; and they just render visible the dirt and darkness to which Rome is consigned at night.— *Bentley's Miscellany*.

The *Scottish Press* mentions a report that the Protestant and Catholic missionaries resident at the capital of Loo Choo, where the people are described by Captain Basil Hall and other voyagers as of so peaceable a disposition as to be almost wholly ignorant of warfare or weapons, have all been murdered by the natives.

LIBRARIES.—The building of an hotel and a church, and the formation of a library, seem to be regarded in the United States, not as things which should follow as a consequence, but precede as a cause. In the old country we say, "Let us have them, for we have a population that needs them." In the new world they say, "Let us have them in order that we may have a population.—*Mr. Prentice's Letters (Manchester Times)*."

PREACHING IN AN "UNKNOWN TONGUE."—The corner-stone of a Romish church was laid in Newark, N. J., in September, by Bishop Hughes. The *Advertiser* says, "the ceremony was performed in the Latin language." His followers must have been greatly instructed by this exhibition of the "simplicity of the Gospel."

ROMANISM.—The *New York Freeman's Journal*, published under the eye of Bishop Hughes, says, in reference to the desertions from Romanism, "The defections, alas, may be called not only numerous, but FRIGHTFULLY numerous. Every priest will attest, every town in the land is a crying witness of it."

AN ANTI-PUSEYITE ARCHBISHOP.—The Archbishop of Canterbury has, it is stated, refused to preach at St. Mark's College, Chelsea; the reason, it is understood, being, that the forms there employed during Divine service are too numerous, and that too much singing is introduced.

ACTIVITY OF THE JESUITS.—Six Jesuits have sailed for India, trained in the Seminary of Foreign Missions in France. The convulsions of the Gallican nation, and the disasters which have threatened the Jesuit fellowship of Loyola, have not sufficed to distract their attention from the moral and religious condition of the Oriental world. Funds, energy, and consecration, still supply an agency, which for three hundred years has been sleepless and powerful.

THE PEACE PROTEST AT WATERLOO.—"In the wars with America and France, George III., in addition to the loss of life and enormous taxation of his subjects, added to the National Debt, for posterity to pay, a sum of more than 700 millions sterling,—which hangs like a mill-stone about the neck of the industrious people; and in order to pay the interest of which, in the year 1848, after thirty-three years of peace, the Government borrowed two millions more,—thus confessing an approach to national bankruptcy.

May not the hand of Providence be seen in this? The potato-rot, year after year—commercial distress—railway panic—want of employment—one-seventh of the English people either permanent or occasional paupers—one-third of the Irish paupers or beggars,—with a dangerous form of Chartism prevalent in England—sedition and repeal in Ireland,—none flourishing but the wealthy aristocracy, the proud hierarchy, the officers of the army and navy with their pay and pensions, and the State-paid clergy!

What must be the end of this? Is there not cause to consider our ways? Does not the God of all the earth regard the nation of France, whose attempts to remove a weak King and a corrupt aristocracy, and to es-

tablish a just form of Government, were thrown into confusion by British interference, ending with forcing upon them a king whom they sought not? Does God look with indifference upon the Chinese, whom we compelled to take our opium, and whose attempts to avoid the poisonous drug we punished by force? Have the inhabitants of the East Indies no share in the regard of the Father of All? If our Heavenly Father is no respecter of persons, then has England cause to humble herself and make the best reparation in her power to the nations she has wronged! She must remove these monuments of triumph, and trophies of victory, and put on garments of humiliation, and bring forth fruits meet for repentance. Without shedding the blood of any, England must deliver to the reprobation of posterity the names of the men who have chiefly led to and carried on these wars. The flags on her churches and the ringing of bells on the 18th of June should be changed to national humiliation. Henceforth her own people ought to be permitted to have just government and equal laws at home, and, abroad, peace and free trade with all nations; leaving all disputes to be settled by arbitration,—disbanding her armies, so that her people may learn war no more, and that none may be interested, by pay and promotion, in keeping up discord upon earth.

These are the sentiments of the undersigned, who have this day visited the field of Waterloo, and have left this record at the foot of the proud monument, as a protest against its continuance. Having come to Brussels to attend a Peace Convention, we desire to see this and all other such monuments removed, that the bad passions of men may not be provoked, but that there may be peace on earth, and good will among men."

(Signed),

THOMAS SPENCER, Bath, England.
 GEORGE HARRIS, Ringwood, Hants.
 JOHN TALBOT TYLER, London.
 B. THOMAS, Milford Haven, South Wales,
 JOHN MAWSON, Newcastle-upon-Tyne.
 JOHN SKIRROW WRIGHT, Birmingham.

Recent Death.

DR. RUSSELL, OF DUNDEE.—This eminent minister died of apoplexy, Sept. 23. He had preached three times on the preceding Lord's day, with his accustomed vigour.

Dr. Russell was an eminent pulpit expositor of Scripture. As a writer, he was solid rather than profound or brilliant. His work "On the Covenants" is much esteemed. He was in the 69th year of his age, and had presided over the Congregational Church at Dundee 39 years.