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SCRIPTURE AND INFALLIBILITY.

BY ARCHBISHOP WHATELY.

[THE following article appeared first in the Oxford *Protestant Magazine* for September, 1847. We have the best authority for ascribing it to the pen of Archbishop Whately.—EDITORS.]

The case of Mr. A. has afforded me, lately, a remarkable illustration of some of the remarks which I have at various times put forth.

Being a man of ingenuous and pious mind, he set himself to ascertain what was the religion it was his duty to embrace; instead of contenting himself, as one more indifferent on the subject would have done, with adhering to the church (the Greek) in which he happened to have been brought up.

He hesitated for some time between the sect of Swedenborgians and the Romish faith; and ultimately embraced the latter.

At this some persons would be greatly astonished; the two systems being, apparently, so very remote from each other. I saw in the hesitation and subsequent decision, the operation of a principle in the human mind which I have often noticed—the *craving for infallibility*. To examine and re-examine, to reason, to

hesitate, to remain open to evidence, and to acknowledge, after all, a liability to error; all this is very unacceptable to the human mind; to its indolence, and love of self-satisfied and confident repose. There is, therefore, a prejudice in favour of those who promise to put us in the way of finishing the work of inquiry at once and for ever, and to relieve us from all fear of uncomfortable self-distrust. And this is done, either by setting forth the authority of an *infallible church*, which will tell us, on every point, what we are to believe and to do; or again, by putting in the place of a *church*, immediate *inspiration from heaven*, whether bestowed on each individual who joins a certain sect, or on some inspired leader who will communicate to his disciples the messages he receives from heaven.

The Church of Rome offers the one of these, and the Swedenborgians, the followers of Southcote, and other such sects, the other.

And this is a case in which our most natural *conjectures* go along with our *wishes*. If a man were asked what kind of divine revelation he would *choose* to have, or again, what

kind he would think it the most *reasonable and probable* the Almighty should bestow, he would most likely answer both questions, by saying, Such a revelation as should provide some infallible guide on earth, readily accessible to every man, so that no man could possibly be in any doubt as to the divine will on any point, but that each would be placed on a kind of plain road, which he would only have to follow steadily, without taking any care to look about him; "for," he might say, "if a book is put into my hands containing a divine revelation, but containing passages which different persons may understand differently, and also containing no directions as to some points of belief and of conduct, unless I have some infallible interpreter always at hand, to give me the right meaning of every passage, and supply all deficiencies, this revelation is no revelation to me. The book itself, indeed, may be free from all admixture of error; but it is no guide to me, unless I can be perfectly certain, in every case, what its directions are. It is in vain to tell me that the pole star is always fixed in the north; I cannot steer my course by it when it is obscured by clouds, so that I cannot be sure where it is; I must have a *compass* to steer by, which I can consult at all times."

And for a man thus to give himself up to the guidance of a supposed infallible church, or leader, without venturing thenceforth to exercise his own judgment—this he will be apt to regard as the very perfection of pious humility, though it is in truth "leaning to his own understanding;" for to resolve to believe that God *must* have dealt with us just in the way we could *wish*, and in the way that to us seems most *probable*, is to set up ourselves as his judges.

But anything that falls in at once with men's *wishes* and *conjectures*, that they will often readily and firmly believe, not only *without* evidence, but

against evidence. And so it is in this case. The principle I have been speaking of—that if there be a revelation there must be an infallible interpreter of it always at hand—clings so strongly to the minds of very many men, that they are often found still to maintain it after they have ceased to believe in Christianity, or even in the existence of a God. Strange as it may seem to some, to find an agreement on this point between Swedenborgians and sincere Roman Catholics, something still more strange will be found on inquiry. My young friend, if he travels in Italy, Spain and Portugal, and gets into habits of intimacy and confidential private conversation with intelligent men there, will find, as I have been assured on the most competent authority, that a very large majority of the most thoughtful and best-informed men are unbelievers in Christianity. Yet still they hold to the principle, that the idea of a revelation implies that of an infallible interpreter accessible to all. Indeed, it is this very principle that has *made* them infidels. Having satisfied themselves by examination and reflection that there is no such interpreter (a conclusion which a man of intelligence will hardly fail to arrive at when he *allows himself* to examine and reflect), they conclude at once that there can be no revelation. They seldom think it worth while to inquire into the claims of any other form of Christianity which does not pretend to furnish an infallible interpreter. According to their *view* it is quite idle to talk of a revelation *without* such an interpreter. The notion of the *necessity* of this, to any revelation, in which notion they have been brought up, still clings to them. And while they outwardly profess adherence to their church, in order to keep up among the vulgar what they consider as a salutary awe, the very principle on which that church mainly rests—the alleged "necessity"

of an infallible interpreter—makes them, themselves, confirmed infidels; indeed, they often, fairly enough, follow up the same principle into atheism; for, when once we have taken upon us to argue from supposed “*necessity*,” we shall be apt to perceive a necessity for such divine interference as does not take place. We may think it *necessary* that God should interfere to rescue the victims of cruel oppression; to save men from temptations which there is no apparent possibility of their resisting; to remove ruinous ignorance from those who have no natural means of enlightenment, &c.; and seeing that this is *not* done, we shall infer that there cannot be any God.

I have said that in proportion as an intelligent man examines and reflects, he will see that in point of fact there *does not exist* such an infallible guide, accessible to all men, as is alleged to be a necessary accompaniment of a divine revelation. In the first place, he is told that it is on account of his unfitness to exercise his *private judgment* that this guide is provided for him; and yet, in deciding whether the claims of his church to be that guide are well founded, he *must* in the first instance, exercise his judgment. He must judge, first, whether the passages of Scripture, which are alleged to favour that claim, really do so, and whether the traditions which confirm it be authentic. And in doing this, it would be absurd, and a palpable begging of the question, to go by the guidance of his church; because her claim is the very point to be decided. In the next place he sees that to the great mass of the people the church is an interpreter not practically *accessible*. How can an Irishman in his cabin, or an Indian on the Pampas, put himself in communication with the pope? The *priest* must be, to him, the church. For the priest’s conformity to the church he must take the priest’s word. If

the priest be not infallible, if he be either ignorant, or erroneous, or dishonest, the poor man may be as widely misled as by his own ignorant perusal of the Bible. And the infallibility of every individual priest is too much for any but the unenlightened to swallow. And yet there is manifestly the same “*necessity*” for it that is alleged on behalf of the infallibility of the church. Thus the whole scheme falls to the ground; and, by virtue of that fundamental principle I have been speaking of, drags Christianity along with it.

My friend dwells much on a distinction between the *dogmas* taught by the church, and the *practical directions* given by it; for which last he claims no infallibility; but the distinction is of little avail. In the first place, there is the same apparent “*necessity*” for infallibility in our guide as to *both* points. To *do* what is agreeable to Christ’s will must be as essential as to *believe* what he has taught. And, in the next place, there can be no practical *directions* given which do not imply some belief in *certain propositions*. If I direct men to address their prayers to saints, I imply that *those prayers may be heard*. If I encourage men to go on pilgrimages to certain holy spots, I imply that their devotions are more acceptable there than elsewhere; and so of the rest.

It is a very great difficulty, no doubt, to understand why the Almighty has *not* supplied us with an infallible guide always accessible to every man, but has left us to act on our own judgment and on our own responsibility, as we best can, exposed to innumerable dangers of going wrong. In fact, it is a difficulty to understand why earth is not heaven; why evil of any kind exists. But that we are thus left is a *fact*, which no intelligent man can conceal from himself except by determining not to examine and reflect.

But if we would make the best of things as they are, we must begin by laying aside that spurious humility above alluded to, and putting on true humility. We must inquire, not what, according to our notions, God ought to have done, but what he *has* done. And we shall find, on examining his written word, the most plain expositions of the purpose for which his revelations were designed, and of the way in which they should be used.

We find, for instance, Paul and the other apostles, speaking of the errors which had already crept into the church, and which, they warned their hearers, would creep in, even in their own times. We find Paul telling the Ephesian elders that he had for a long time warned them night and day with tears. "He knows," he says, "that after his departure men will arise, even among themselves, teaching depraved doctrines;" and he bids them, therefore, not consult the Church of Rome, but to "take heed to themselves." He refers them to no man on earth but to *himself*—to the gospel which *he* had preached. *He* did claim to be an inspired and infallible guide; having confirmed his pretensions by the "signs of an apostle;" by miracles wrought, not like those which some churches lay claim to, before believers only, but openly, and before unbelievers. And, "after his departure," when he could no longer be consulted, he bids them "take heed to themselves," on account of the many false teachers who would seek "to draw away disciples after them." He no where gives them such a consolatory assurance as that none of these false teachers should be regularly ordained ministers and governors of the Church of Rome, or of any other church. He leaves them, as our Lord did, in warning his disciples against false prophets, to judge of the tree by its *fruits*. This is the very opposite of the plan of *judging of the fruits by the tree*; that is, receiving

such and such doctrines implicitly, *because* they are taught by such and such a church.

Now if men will resolve to harden themselves against all the warnings given by our Lord and his apostles, of the errors that would creep into the church, who can wonder that they should be misled? or whom can they blame but themselves? They may make out, I have no doubt, that in very early periods of Christianity there was worship addressed to the Virgin. Why may not this have been one of the very errors which the apostles foresaw and forwarned men of, as likely soon to arise, or even as already arisen? How, then, are men to know whether this is allowable or not? If we look to scripture, we find in all parts God alone represented as omnipresent, and as able to hear at once the prayers addressed to him, by all persons in all parts of the world. As for the notion, that the disembodied spirits of saints should be able to hear all the prayers of their thousands of votaries, in various places, if anything so much at variance with the general character of scripture had been designed to be taught, we may be quite sure that the apostles would have distinctly declared it. And the same with numerous other dogmas and practices that have crept into various churches.

If my friend will earnestly study God's word, as revealed in scripture, with a spirit of true, and not of spurious, humility—that is, with devout reverence for God, and not for man, he will, I trust, learn to distinguish the genuine doctrines of the gospel from the various errors and superstitions with which presumptuous men have overlaid them. But if he shall continue to cling to the notion that wherever there is a revelation there must of "necessity" be an infallible interpreter of it always at hand, I think, that with his intelligent and inquiring mind, he will hardly escape

being landed at last in that infidelity which is the legitimate result of such a principle; and in which he will find but too many companions, outwardly, staunch members of the church.

The Baptism of Bells.

Bells are first mentioned by Moses, in his account of the high priest's official robe, the "hem" of which was ordered to be furnished with pomegranates and "bells of gold," that "his sound might be heard when he went into the holy place." The Rabbins say that there were sixty-six of these bells. Exod. xxviii. 31-35.

At a later period we read of the "bells of the horses," Zech. xiv. 20, alluding to the custom, still prevalent in almost all countries, of attaching bells to animals, to announce their approach, or to indicate where they may be found.

The classical reader is fully acquainted with the additional uses of bells among the Greeks and Romans. They were employed to call the people to sacrifice, to rouse servants from sleep in the morning, to keep the soldiers awake during the night-guard, to intimate that a funeral procession was at hand, or that a criminal was going to execution, &c.

The transition to ecclesiastical purposes was easy. In monasteries, the ringing of the bell summoned the monks to prayers or to meals. In churches, they called the attention of the people to various changes in the service, directing them when to stand and when to kneel. These, however, were later inventions.

Large bells, such as are now fixed in the towers of churches, were first made, as some suppose, in the fifth century. We believe that the exact period cannot be ascertained; but it appears certain that as early as the seventh century they began to be placed in churches in England. Our Saxon ancestors were very fond of

the music of bells, and expended large sums of money in procuring them.

Wonderful powers and virtues were attributed to church bells. As their uses were various, their sounds being heard at weddings, at funerals, and on other occasions equally diverse from one another, so their efficacy was manifold. If it thundered, the bells were rung to stop the thunder. If the tempest blew, the ringing of the bell would produce a calm. If the plague appeared, perpetual ringing would chase away contagion. If a man was dying, the passing-knell, mournfully uttering its slow and solemn toll, would so terrify and bewilder the devil, that the departing soul would escape his clutches, and get safe to heaven. As an old author says, "The ringing of bells do exceedingly disturb spirits." This soul-bell, or passing-bell, "was anciently rung," another writer observes, "for two purposes; one, to bespeak the prayers of all good Christians, for a soul just departing; the other, to drive away the evil spirits who stood at the bed's foot and about the house, ready to seize their prey, or at least to molest and terrify the soul in its passage; but by the ringing of the bell (for Durandus informs us evil spirits are much afraid of bells) they were kept aloof; and the soul, like a hunted hare, gained the start, or had what is by sportsmen called 'law.'"

Latimer refers to these superstitions in one of his sermons. "Ye know, when there was a storm, or a fearful weather, then we rang the holy bells; they were they that must make all things well; they must drive away the devil! But I tell you, if the holy bells would serve against the devil, or that he might be put away through their sound, no doubt we would soon banish him out of all England. For I think if all the bells of England should be rung together at a certain hour, I think there would be

almost no place, but some bells might be heard there. And so the devil should have no abiding place in England, if ringing of bells would serve; but it is not that that will serve against the devil. And no doubt we were in a miserable case, when we learned of the devil to fight against the devil. And how much are we bound to God, that he hath delivered us from these gross ignorances, and hath taught us how we should fight and prevail against the enemy!"*

Barnaby Googe translates a portion of the "Regnum Papisticum" of Neogeorgus, in which he treats of bells, in the following manner. We preserve his own spelling.

"If that the thunder chaunce to rore, and stormie
 tempest shake,
 A wonder is it for to see the wretches how they
 quake,
 Howe that no sayth at all they have, nor trust in
 any thing,
 The clarko doth all the belles forthwith at once in
 steeple ring:
 With wond'rous sound and deeper farre than he
 was wont before,
 Till in the loftie heavens darke the thunder bray no
 more.
 For in these christned belles they thinke doth lie
 much power and might,
 As able is the tempest great and storme to vanquish
 quight.
 I sawe myself at Numburg once, a towne in Toring
 coast,
 A bell that with this title bold hirself did proudly
 boast:
 'By name I Mary called am, with sound I put to
 flight
 The thunder crackes and hurtfull stormes, and
 every wicked spright.'
 Such things when as these belles can do, no wonder
 certainlie
 It is, if that the Papistes to their tolling alwayes
 flie,
 When hail, or any raging storme, or tempest comes
 in sight,
 Or thunder boltes, or lightning fierce, that every
 place doth smight."

It is not difficult to account for the superstitious confidence placed in these things. Having made sundry additions to the ordinances of God, it was necessary to obtain for them the full sanction of religion. Salt, oil, incense, and other things, which had been brought into use, must therefore be solemnly set apart or sanctified, after which they were supposed to be endued with wonderful influences, even over men and evil spirits. This

sanctification or blessing could only be performed by the priest. The greater the number of articles requiring his blessing, the greater was his power, and the reverence with which he ought to be regarded. Thus one evil was propped up by another.

Among the ceremonies with which the ritual of the Romish Church is overloaded, the baptism of bells is prominent. It is properly speaking a "consecration," and is so called in the authorised formulary; but it so nearly resembles the act of baptism, that it is spoken of as such by Roman Catholic writers, though they are careful to tell us that the bell is not baptized "for the remission of sins!"

It is an ancient ceremony. Some think, following Baronius, that it was first introduced by Pope John xiii., in the year 968; but that is a mistake, for one of the capitulars, or ecclesiastical decrees of Charlemagne, dated A.D. 789, expressly forbids the baptizing of bells, which clearly indicates that it had been then for some time practised.

A priest may baptise human beings, but a bishop only has the privilege of baptizing bells, and episcopal fees are not famed for moderation. Wealthy and distinguished persons aspire to the honour of becoming godfathers and godmothers on such occasions (sponsors for bells!)—an honour for which they are expected to pay liberally. Both the money and the rich robes or other ornaments contributed, are received on behalf of the bell, and doubtless as faithfully used as were the costly viands which were set before the image of Bel in the olden time. Formerly the ceremony was concluded by a sumptuous feast.

This was one of the "hundred grievances" which the Germans made the subject of complaint and remonstrance at the Diet of Nuremberg, A.D. 1522. They stated that the consecration of churches, churchyards,

* Latimer's Sermons—Parker Society's Edition, p. 498.

altars, bells, &c., was usually performed by the suffragan bishops, who being very insufficiently paid by the prelates for whom they acted, demanded large sums for the performance of these services. The Diet did not hesitate to denounce such exactions as "contrary to the Christian religion;" and they required that bells should be consecrated by ordinary priests, without charge.*

We will now proceed to give an account of the ceremonies observed at the consecration, or baptism of a bell.

The bell is suspended by timber-work, in a convenient part of the church, so that the officiating persons may easily have access to it, in every direction.

The bishop and clergy having put on their robes, the bishop having moreover the mitre on his head, and the pastoral staff in his hand, proceed to the spot, where the bishop is seated in the episcopal chair. He remains sitting, when the lessons from Scripture are recited: during prayer, he stands, with his head uncovered.

The service begins with the recitation of the following Psalms, viz., the 51st, 54th, 57th, 70th, 86th, and 130th. The bishop then blesses the salt and water.

The Exorcism of the Salt.—I exorcise thee, O creature of salt, by the living † God, by the true † God, by the Holy † God; by that God, who by the Prophet Elisha commanded thee to be cast into the water to cure its barrenness; that thou mayest by this exorcism be made beneficial to the faithful, and become to all them that make use of thee healthful both to soul and body; and that in what place soever thou shalt be sprinkled, all illusions and wickedness and crafty wiles of Satan may be chased away, and depart from that place; and every unclean spirit commanded in his name,

who is to come to judge the living and the dead, and the world by fire. Amen.

Let us pray.—O almighty and everlasting God, we most humbly implore thy infinite mercy, that thou wouldst vouchsafe by thy power to bless † and to sanctify † this thy creature of salt, which thou hast given for the use of mankind: that it may be to all that take it for the health of mind and body; and that whatever shall be touched or sprinkled with it may be freed from all uncleanness, and from all assaults of wicked spirits, through our Lord Jesus Christ, &c.

The Exorcism of Water.—I exorcise thee, O creature of water, in the name of God † the Father Almighty, and in the name of Jesus Christ † his Son our Lord, and in the virtue of the Holy † Ghost; that thou mayest by this exorcism have power to chase away all the power of the enemy; that thou mayest be enabled to cast him out, and put him to flight with all his apostate angels, by the virtue of the same Jesus Christ our Lord, who is to come to judge the living and the dead, and the world by fire. Amen.

Let us pray.—O God, who for the benefit of mankind hast made use of the element of water in the greatest sacraments, mercifully hear our prayers, and impart the virtue of thy blessing † to this element, prepared by many kinds of purifications; that this thy creature made use of in thy mysteries, may receive the effect of thy divine grace, for the chasing away devils and curing diseases; and that whatsoever shall be sprinkled with this water in the houses or places of the faithful, may be free from all uncleanness, and delivered from evil: let no pestilential spirit reside there, no infectious air: let all the snares of the hidden enemy fly away: and may whatever envies the safety or repose of the inhabitants of that place be put to flight by the sprinkling of this

* Fasciculus Rer. Expetend, i. 365.

water, that the welfare which we seek by the invocation of thy holy name may be defended from all sorts of assaults. Through our Lord Jesus Christ," &c.

Another prayer follows, in which God is entreated to grant that whenever the sound of the bell, about to be consecrated, shall be heard, enemies may cease to have power to injure, and whirlwinds, lightning, thunder, and all storms and tempests, become harmless.

Mixing the salt with the water, the bishop says:—

"May this salt and water be mixed together, in the name of the Father †, and of the Son †, and of the Holy † Ghost. Amen.

O God, the Author of invincible power, King of an empire that cannot be overcome, and for ever magnificently triumphant; who restrainest the forces of the adversary, who defeatest the fury of the roaring enemy, who mightily conquerest his malicious wiles: we pray and beseech thee, O Lord, with dread and humility, to regard with a favourable countenance this creature of salt and water, to enlighten it with thy bounty, and to sanctify it with the dew of thy fatherly goodness, that wheresoever it shall be sprinkled, all infestation of the unclean spirit may depart, and all fear of the venomous serpent may be chased away, through the invocation of thy holy name; and that the presence of the Holy Ghost may be every where with us, who seek thy mercy. Through our Lord Jesus Christ," &c.

The washing of the bell with the holy water is then begun by the bishop, and carried on by the priests, who wash it thoroughly, within and without, wiping it dry with a clean linen cloth. During this process, Psalm 146 and four following are recited.

The bishop next makes the sign of the cross with holy oil, on the upper

part of the bell. This is followed by a prayer very similar to the last, the burden of the petition being that at the sound of the bell the devotion of the people may be increased, storms, &c., driven away, and the powers of darkness caused to tremble and flee. The bishop then wipes out the cross with a linen cloth, and the 29th Psalm is recited.

The naming of the bell follows. Here the crossing is abundant. The bishop makes seven crosses with holy oil on the outside of the bell, and four with holy chrism within, saying, as he makes each cross, "Let this sign, O Lord, be sanctified and consecrated: in the name of the Father †, and of the Son †, and of the Holy † Ghost; in honour of Saint [mentioning the name]. Peace be with thee."

It is at this part of the service that the godfathers and godmothers are introduced, though what is the design of their appointment, save the getting of their money, it would be hard indeed to tell. The Roman Pontifical makes no mention of them. A learned Roman Catholic writer, whose work is now before us, states that the custom originated in Spain. Its folly and profanity must be evident to all.

After a prayer, in which God is besought to grant that all who hear the bell may be delivered from the temptations of the enemy, and ever keep the Catholic faith, censers with smoking incense in them, are placed under the bell, and remain there while an anthem is chanted, with part of the 77th Psalm. In another prayer, God is entreated to saturate the bell with the dew of the Holy Spirit, that at its sound the enemy of the good may flee away, the people of the Lord be comforted, angels protect them in their assemblies, and their substance, minds, and bodies, enjoy divine preservation.

Luke x. 38-42, is read—the bishop kisses the book of the gospels—makes the sign of the cross on the bell once

more—and the ceremony is ended. Our readers are doubtless aware that the whole service is performed in Latin.

Time and space fail us, or we might occupy many pages with the legends of bells. We might speak of one, which unless a certain form of prayer was recited in its presence every evening, would abscond during the night, and repair to a church whence it had been taken—this was in Ireland; of another, a very melodious one, which Clotaire, King of France, removed to Paris against the will of the bishop, and which obstinately refused to utter any sound whatever till it was restored to its old residence; of many more, which rung of their own accord, no human beings touching them or being present, and thereby announced deaths that had taken place, or foretold calamitous events; and of the punishments that have been inflicted on those who have broken oaths taken over bells, greater than on those who have perjured themselves on the gospels: but we refrain. The curious reader may find ample amusement in the works mentioned below.*

We will only add that the great bell (it weighs 11 tons 1 cwt. 1 qr., or 24,780 lbs.) recently imported from England for the use of the Parish Church of Montreal, was consecrated, or baptized on Lord's day, June 18, 1848, by the Roman Catholic bishop. There were eight godfathers and as many godmothers. The Hon. L. H. Lafontaine, Attorney General, Canada East, was one of the godfathers!

* Pontificale Romanum—De Benedictione Campanæ. Hospinian—De Origine, progressu, usu, et abusu Templorum, &c. Lib. ii. c. 14: Lib. iii. c. 9. Tiguri, 1587.—Thesaurus Pontificiarum, sacrarumque Antiquitatum, necnon Rituum, Praxium, et ceremoniarum; à Fr. Angelo Rocca Camerte. Tom. i. p. 151–196. Romæ, 1745. Brand's Observations on Popular Antiquities, by Sir Henry Ellis. ii. p. 128–140.

An eye-witness of the ceremony, whose account of it was inserted in the *Morning Courier* of June 22, having stated that the bishop had asked the sponsors what name was to be bestowed on the bell, to which they replied, "St. Jean Baptiste," closes the narrative in the following manner:—

"The ceremony of dressing the bell then commenced by the production of an enormous white satin petticoat, which was thrown completely over its fair proportions: this was then covered by a most gorgeous robe of crimson silk velvet, trimmed with rich lace and gold, which, with the peculiar form of the bell, gave to it the appearance of a gigantic lady, without a head, suspended in the centre of the church.

The bishop and priests then ranged themselves on each side of the *St. Jean Baptiste*, and a crimson rope having been made fast to the tongue of the bell, the sponsors were individually invited to ring it. A lady and gentleman then advanced and held the rope, while a sturdy beadle gave the necessary impetus to the tongue, and produced (in a double sense) the *first toll*; for a large silver plate having been placed in a very conspicuous position near the bell, the privilege of ringing it was compensated by a deposit of money, by way of toll, by each successive candidate for the distinction.

The sponsors retired after having enjoyed, and liberally paid for, this privilege, which was then thrown open to promiscuous competition *on the same terms*, and I am informed the ringing continued to a late hour, and the toll-fund swelled of course in proportion."

An immortal intelligence is the noblest production of infinite power and skill: when it pays its homage to the Deity, it is in its noblest exercise, and no mean guide must conduct such a being thence.—*R. Robinson.*

Mariolatry in Rome.

BY EDWARD BEAN UNDERHILL, ESQ.

Among the sixty-seven churches in Rome dedicated to the Virgin Mary, there is one of superior pretensions to sanctity known by the name of St. Mary Major. It is situated on the Esquiline Hill, and is said to have been consecrated by Pope Liberius in the year 367. The building is not far from the ancient temple of Juno Lucina, from whence several noble granite pillars have been taken, to adorn the interior of the temple dedicated to her successor in divine worship. The origin of the erection is a curious specimen of one of the "salubrious miracles" so rife among the Romanists. It was under the Pontificate of Liberius, and in the reign of the emperor Constantine, that a patrician of noble and ancient ancestry, more illustrious, however, for his piety than his birth, wished to mark in some public manner his devotion towards the holy Virgin, to whom he was singularly attached. Having no children, with his wife's consent he resolved to make Mary his heiress. Prayers and alms were lavished to obtain from her an expression of her wishes as to the disposal of the property. The Mother of Mercy heard their vows and prayers, and on the 5th of August, A.D. 352, she appeared in the silent watches of the night to the pious couple, to each apart, expressed her gratification at their resolution, and intimated her will that a church should be erected on Mount Esquiline to her honour. The place and plan they should find marked out by a miraculous descent of snow. They immediately hastened to Pope Liberius: He too had had the like vision. Who could doubt the will of the Virgin? The clergy were assembled, a procession formed, and the patrician and his wife accompanied them to the place indicated

by Mary. Sultry as was the weather, nevertheless the snow lay thick on Mount Esquiline, the place and plan of the fabric were designated by the divine grace of the Virgin, and the cry of "a miracle!" ascended from the lips of the attending multitude. Public devotion was accordingly excited, and this holy spot, so singularly privileged, became a special theatre of the Virgin's glory. And even now, on the anniversary of its foundation, white flowers like flakes of snow fall from the fretted roof of the church, in memory of the edifying legend. It were easy to show that the whole story is a fabrication, from the fact that the worship of the Virgin had not, at the period referred to, reached the point implied in the narrative.

The church thus founded—the first ever dedicated to the mother of God—has since added much to its treasures to attract the devout attendance of the faithful, as, for instance, the crib or cradle of our Saviour; but most of all by the possession of a miraculous portrait of the Virgin, painted by the evangelist Luke. It is to this wonderful painting, and to the honors paid it on a recent occasion, that we desire to call the attention of our readers. It will afford an affecting illustration of the superstitious practices and lying stories of the votaries of Rome.

It must, however, be premised, that our authority for the subsequent statements is a pamphlet published at Rome in the year 1835, on the occasion of a procession in which this portrait bore the prominent part. The book is dedicated to the Cardinal Odescalchi, the vicar-general of the late pope, by the author, Abbé Menghi D'Arville, and authenticated by the imprimatur of the usual authorities.

The portrait is painted on wood. The size four feet and a half by three. The features are strongly marked.

the forehead is open, the eyes large, the nose long, the lips and chin in perfect harmony with the rest of the countenance, the colour of which is vivid and excellent. After the eastern usage, the head and body are veiled. The right hand is crossed upon the left. On her left arm the infant Jesus sits, looking at his mother, and having under his arm a book. A star is placed on her right shoulder, and on her head a cross. Often had it been the consolation of our author to see this wonderful portrait, and it is, he says, with the most religious sincerity that he avers, that the impression produced by every view of it is most delicious; that it is indeed extremely difficult to maintain prayer in its presence, for the soul is ravished by sweet meditation instead, and penetrated with a love for every virtue, and especially for that of purity; a virtue possessed in so sublime a degree by that incomparable virgin. To confirm his assertions, he produces the following spurious letter, purporting to be written by Dionysius the Areopagite to the Apostle Paul, after having seen the mother of God. We give a literal version of it, as an example of the unblushing frauds exercised to this day by the church of the apostacy.

“I have been presented to the incomparable virgin. Her aspect, all divine, has environed me with a celestial splendour, and has thrown into my soul a light so pure, filling it with such an odour of all the virtues, that neither my weak body nor my broken spirit, can sustain the immense weight of that felicity. The use of my senses has forsaken me, the powers of my soul have succumbed, at the sight of the glory of that sublime majesty. God, who dwelt in that august virgin, is my witness, that if I had not been instructed by your divine precepts, I had believed her to be the Divinity itself; being unable to conceive of a greater happiness,

even among the blest, than that with which I was intoxicated, all unworthy as I am, in that fortunate moment.” After these sublime words, adds our author, one may conceive, although feebly, how great must have been the beauty of the Holy Virgin, and how happy we should be to possess her august features

It may be asked, Whence and how came this remarkable portrait to Rome? We will endeavour to satisfy this reasonable curiosity. But we are met at once by the difficulty which arises from the number of these authentic portraits. In Calvin's time, Rome possessed at least four, one of which had been especially dear to Luke himself, since he carried it about with him, and even wished it to be put into his coffin when he died. Besides these, a multitude of other places claim to possess similar precious relics. All these pretensions are, however, at once set aside by our author, who avers that all are but copies of a copy, made by St. Francis Borgia with the special permission of Pope Pius V. from that of St. Mary Major; and that from authentic documents in the library of the Vatican, it appears to be not only probable, but certain, that St. Luke did paint a portrait of the Virgin, and that this is the portrait. To be sure the pedigree of it is not quite complete; nevertheless, it is more than likely, indeed it may be said to be quite certain, from certain monuments consulted by our informant, that the mother of Constantine, St. Helena, after having most zealously sought, and happily found the true cross, neglected nothing to bring together every thing that had once belonged to Mary, and in particular the likeness of her august features. Grave authors, men most worthy of belief, say that this same empress carried it from Jerusalem to Rome. Other no less grave authors, however, report that after the destruction of Je-

rusalem, the emperors Titus and Vespasian brought this portrait in triumph to the seat of empire. Some attribute the transport to the emperor Constantine. Be this as it may, it was brought, and positively placed by Liberius in the church of St. Mary Major. If any doubt remains as to its evangelic origin, that must vanish when it is considered that not only many people, but even kings, and the most august personages, have paid their respects to this original. Even the most illustrious pontiffs have rivalled each other in zealous attachment, and have rendered to this precious portrait a particular worship (culte.)

Miracles, moreover, confirm the tradition. "For the entire universe, which God has created only for his glory, seems to have become one vast temple, where he has taken pleasure to manifest the power of his divine mother, in favor of all those who have recourse to her by means of this venerable portrait!" The most illustrious of these events is that which happened under the pontificate of Gregory the Great. Plague desolated the city of Rome. Millions of persons fell before the scourge. The pontiff preached, vowed, ordered public prayers; but in vain. The pest ceased not to strike down its victims. Then he turned to the mother of God. In procession the priests carried the portrait from its usual resting place to St. Peter's, attended by the dying myriads. As it passed along, the angel of death fled before it, forsaking every house, every alley, and every street, till on the terrace of Adrian, thenceforward called the Castle of St. Angelo in honour of the event, a human form was seen returning to the scabbard his bloody sword. Celestial spirits were heard to chant the anthem *Regina Cœli, lætare, alleluia, quia quem meruisti portare, &c.*, to which the pontiff added his *Ora pro nobis*

Deum. Thus the most ancient monuments attest the venerable antiquity and wondrous powers of this marvellous portrait! Are our readers now satisfied? Let them, nevertheless, be assured that such puerile yet profane tales are the religious food of the multitudes under papal sway.

It remained, however, for the namesake of the great Gregory, the late pope, to illustrate the unchanging powers of the miraculous portrait. Gregory XVI. was a special favorite of the Virgin. On the day of her annunciation in 1829, he obtained many votes in the conclave, then met to choose an occupant for the papal throne. On the feast of her purification in the following year, he was elected Pope in the room of Pius VIII., whose reign was of ten months' duration only. On the day of the assumption of the mother of God, 1832, he issued his "immortal" encyclical letter, condemning Bible Societies; and on the 8th September, 1835, the day of the Virgin's nativity, he commenced the grand procession of her portrait to her honour, which averted the direful cholera from the eternal city, and caused its ravages to cease.

The faithful were prepared for this great act of piety by a rescript of Cardinal Odescalchi, detailing the progress of the dreadful scourge. Even Rome had not escaped. She had betrayed, he said, the sacred cause committed to her; the holy name of God was blasphemed; the solemnities profaned; and vice marched with raised head in the very streets of the holy city. Yes; Rome had betrayed the cause of God and holiness. She had, therefore, been chastised. But Rome yet possessed a barrier to the plague, to which seas and mountains could not be compared. It was Mary. Let us have recourse to her aid. She opens to us the arms of mercy.

Six of the principal churches dedicated to the Virgin, were opened for the devotions of the people. The numbers resorting thither to participate in the treasures of the church, the indulgences, of which the pontiff is the sovereign dispenser, soon necessitated the use of eight other temples dedicated to her honour. The gates were besieged by the pious multitude; fervour confounded all ranks and conditions; you might have thought the days of primitive zeal were returned, when the disciples met with one accord, and were one in heart and soul.

The 8th of September was the day appointed for the procession to be formed, to carry the sacred portrait from its magnificent resting-place to the church of St. Peter. Crowds of religious filled the basilica, where already was exposed, upon a litter in the form of a portable altar, the miraculous painting. The anthem, *Holy Mary, succour the miserable*, was chanted, prayer offered, and the procession began its march. Cardinals, bishops, soldiers, monks of innumerable orders, white and grey, cowed, barefooted, sleek and holy, accompanied the Virgin in her beneficent progress. Every street was crammed with numberless crowds, mingling with their recitations of the rosary hymns and prayers in honour of the mother of God. A tempestuous wind and a drenching rain, were unable to cool the ardour of the people. The Mother of Mercy, on this day of holy jubilation, received from her children striking proofs of their devotion; praises, blessings, and acts of thanksgiving, were laid in profusion at her feet.

The procession at last reached the new church of St. Mary in Vallicella, and by a species of inspiration the holy portrait entered it. "In short, the litter, which served for the throne of Mary, entered this church triumphantly; as in ancient times the ark

of the covenant entered into the house of Obed-edom. It was placed under the cupola. In an instant the altars were illuminated; the acclamations of the people and the sound of the organ rent the air; and the litanies of the holy Virgin were chanted."

For eight days the sacred deposit rested there, each day being occupied in offering masses, prayers, and sermons, to satisfy the "pious avidity" of the multitude who thronged the church. Plenary indulgences were granted by the sovereign pontiff to all who visited the shrine: and he himself came to render his respect to Mary, and to edify the people by his presence. Images of wax and bouquets of choicest flowers were profusely offered, and Mary received the homage of the people in the midst of lighted torches and garlands of flowers.

On the 15th of September the procession was re-formed, and attended by the pope and his cardinals the sacred painting was brought to St. Peter's. During the ten days it reposed in the church of the prince of the apostles, similar services were kept on foot. The zeal of the faithful knew no bounds, and three confraternities each day proceeded to lay their homage before the Virgin. At last, on the 24th of September, after invocations, veiled with clouds of incense, the sacred portrait proceeded on its return to its ancient abode, with similar acclamations and attendants. For seven days it rested in the superb Church of Jesus, illuminated and splendidly decorated. On the 30th it reached St. Mary Major, amid the enthusiastic shouts of the people. The ceremonies closed on the day of the solemnity of the rosary, when, after the chanting of the litanies, the intonation of the *Te Deum*, and prayer for the pope, the officiating cardinal gave the benediction with a relic of the holy Virgin.

Such is an authentic narrative of the idolatries of Rome,—not written by the pen of an enemy, but by a loving and admiring child; showing that, whatever may be her theoretic denial of participating in the abominations of the heathen hero-worship, the honouring, serving, or bowing down before other gods than Jehovah is the unquestionable practice of her highest dignitaries, yea, of the pretended vicar of Christ himself. Nor less dreadful are the lying legends by which the people are led astray; nor less illustrative of the blasphemous and antichristian character of popery the ascriptions of divine majesty and power given to the Virgin, as the following prayer to be “recited before the miraculous portrait” will show:—“August Queen of Peace; I salute you most holy mother of God. By the sacred heart of Jesus, your Son, the Prince of Peace, appease his anger, that he may still reign over us in peace. Remember, O most pious Virgin Mary, that it has never been said that you have abandoned whosoever has sought your protection. I come to you, animated by a like confidence. Be pleased, O mother of the Word, not to reject my prayer; but show yourself propitious, and hear me, O pious, O clement, O tender Virgin Mary.”

Popery is truly unchanged. Rome is still the parent of superstition. And if such scenes of fraud, such lying legends, such blasphemous prayers, are not prominent features of her presence here, (in England,) it is only because she fears and flees the light of truth—the knowledge and presence of the word of God.

There is not a treasure of *merits* of saints in the church (as some dream), but there is a treasure of precious *experiences* of the saints, which every believer has a right to make use of.—*Archbishop Leighton.*

Poetry and the Reformation.

The influence of the Reformation in awakening and directing poetic feeling, and the effect then produced by sacred songs in extending the triumphs of religious truth, have been too often overlooked.

The hymns in use previous to the sixteenth century, were few in number. The learned writer Wachernagel, who has made this subject his study, cannot “collect two hundred from all quarters for the whole fifteen centuries which preceded Luther;” and of these only sixty-five were in Latin, the language of the church.

Six years after the publication of the ninety-five theses against the doctrine of indulgences, Luther published his first hymn. The first edition of his hymn book appeared in 1524. Forty years after, ninety different editions are known to have been issued. The effect of these publications was most striking and permanent. Thomas a Jesu, a Carmelite friar, says that these hymns “astonishingly helped Luther’s cause; they spread among all classes, and were sung not merely in the churches and schools, but in the houses and workshops, in the streets and market-places, in barns and fields.” “I doubt not,” says Heshusius, “that that one little hymn,

“Now rejoice, dear Christians all.”

has brought many Christians to the faith.”

Nor was Luther alone in this work. Many others assisted him. Among others, Hans Sachs must be mentioned. This worthy man and earnest poet was no sooner made acquainted with the truth, than he dedicated his peculiar talents to its propagation. His sacred songs spread with rapidity over Germany, and produced an amazing sensation. “The spiritual songs of Hans Sachs,” says D’Aubigné, “his Bible in verse, pow-

efully assisted this work, (the Reformation.) It would, perhaps, be difficult to say to which it was most indebted, the Prince Elector of Saxony, Administrator of the Empire, or the shoemaker of Nuremberg!"

This use of poetry in the dissemination of religious truth, was most confined to Germany. Claude, Marot, and Theodore Beza, translated the hymns of Luther into French.

In England, also, sacred songs soon became extensively used. From a recent publication of the Parker Society, it appears that devotional poetry was in great demand in the reign of Elizabeth. In that work, specimens of no less than one hundred and thirty-seven poets, "attuning their harps to celestial harmony," are given. Most of these have been until recently unknown.

F. B.

The Contrast.

Were the truths of Scripture universally received, what an altered world would this be! Were the peace and purity and love which it uniformly enjoins, everywhere felt and practised, what happiness would ensue! On the contrary, should Infidelity ever generally prevail, it needs not much sagacity to foresee the consequences. Scoffers would more boldly "walk after their own lusts;" freed from the restraints on crime which now exist, men would plunge into every excess with impunity; the awful apostacy of human nature would assume a blacker hue than ever; the world would soon become the theatre of moral anarchy and desolation; and the few pious who might remain would spend their days in "sighing and crying" for the abominations that would be committed in the land, expecting the direful judgments of Deity to overwhelm the world with destruction.

"Facts are stubborn things." And such facts have occurred in connection with the death-bed scenes of Christians and Infidels, as afford incontrovertible proof of the power of scriptural principles on the one hand, and the inefficacy of sceptical notions on the other, to support the mind at that awful moment when support is most needed. I know that an Infidel may die hardened and insensible; and that a Christian may be destitute, in the hour of dissolution, of those comforts which the gospel reveals. Yet, generally speaking, "them that honour God, he will honour, while they that despise him shall be lightly esteemed." When death is near at hand, man usually appears in his real character, and the strength or weakness of his principles is manifest. At this solemn period, how often has the boasted confidence of the unbeliever proved insufficient to sustain him! The fearful visions of eternity have appalled his spirit; the "looking for of judgment and fiery indignation" has terrified his conscience; and the agonies of hell have been endured in anticipation long before the last blow was given:—for "God is jealous, and the Lord avengeth;" "whatsoever a man soweth, that shall he also reap." On the other hand, for the Christian "to die is gain;" he has nothing to lose, but much to acquire by death; consequently, when God is with him, he does not fear the enemy. Sometimes, in the prospect of heavenly glory, the man of God has been filled with unspeakable joy; the thought of being "ever with the Lord," has imparted such delight to his mind as language could not describe, and death has been welcomed with feelings of holy ecstasy. On other occasions, we have seen the Christian descend the "valley of the shadow of death" with a sweet tranquillity of soul; his "warfare being accomplished, and his iniquity pardoned," he views dissolu-

tion with complacency; "dying is but going home;" he "sleeps in Jesus."*

"————— Sure the last end
Of the good man is peace. How calm his exit!
Night-dews fall not more gently to the ground,
Nor weary worn-out winds expire so soft.

* High in his faith and hopes, look! how he reaches
After the prize in view! and, like a bird
That's hampered, struggles hard to get away!
Whilst the glad gates of sight are wide expanded
To let new glories in, the first fair fruits
Of the fast-coming harvest! Then! O then!
Each heart-born joy grows vile, or disappears,
Shrunk to a thing of nought. O how he longs
To have his passport sign'd, and be dismiss'd!
"Tis done, and now he's happy!" BLAIR.

"Let me die the death of the
righteous, and let my last end be like
his!" VERITAS.

The Kingdom of God.

The kings and conquerors of the earth have in every age kept the nations in a perpetual tumult by their ambitious projects, and the revolutions which they have occasioned. Some have been more eminent for wealth, some for power, some for hardy courage and ruinous success; their delight has been in destroying, subduing, breaking in pieces, and crushing mankind. One form of tyranny has commonly been superseded by another, still more base and barbarous, and men in general have been groaning under the effects of their contests and vices, yet willingly concurring to support and encourage them! But all human power and prowess tend to decay; many mighty empires have gradually been weakened, till they have been subverted by open enemies, or by intestine convulsions. In the midst of all these events, the God of Heaven is setting up his kingdom, not by human might or power, but by his Word and Spirit. This does not interfere with the proper exercises of any human authority; but it will, by its secret operation, overturn and destroy all opposing or intervening power, break

* In *Simpson's Plea for Religion and the Sacred Writings*, the reader will find many interesting accounts of the deaths of Christians and Infidels, illustrative of the above remarks.

in pieces every anti-Christ, fill the earth, and continue for ever.—*Scott*.

War.

Bishop Warburton said—"I look upon war as the blackest mischief ever breathed from hell upon the fair face of creation." The learned and eloquent Dr. Jortin tells us, that war is "no better than robbery and murder." Our illustrious Reformer, Wickliffe, exclaims, "Lord, what honour to a knight that he kills many men? The hangman killeth many more, and with a better title. Better were it for men to be butchers of beasts than butchers of their brethren." Lord Brougham, in a speech at Liverpool, branded "war" as "the greatest curse of the human race, and the greatest crime, because it involves every other crime within its execrable name."

Power of Faith.

Wherever we are, and however it is with us, faith sees that God is always the same, and is all-sufficient. Faith does not look at the difficulties in our way, but listens to the voice of the promises, and rests on the faithfulness of Him that hath promised.—God will hear no voice but that of faith; and when faith speaks, God always hears. "Ask what you will, and it shall be given you." Faith honors God with confidence, and he crowns faith with success.—*Jones*.

Thou mayest seek after honours, and not obtain them; thou mayest labour for riches, and yet remain poor; thou mayest dote on pleasures, and have many sorrows. But our God, of his supreme goodness, says: Who ever sought me and found me not?—Who ever desired me, and obtained me not?—Who ever loved me, and missed of me? I am with him that seeks for me; and he that loveth me, is sure of my love. The way to come to me is neither long nor difficult.—*Augustine*.

REVIEWS.

Travels in the East. By CONSTANTINE TISCHENDORFF, Editor of the "Codex Ephraemi Rescriptus," "Codex Frederico-Augustavus," &c. Translated from the German, by W. E. SHUCKARD. London, 1847.

For about nine years this eminent scholar has been engaged in the critical study of the Greek text of the New Testament. His design is to collect all the manuscripts possible of the original text written before the tenth century, and print them verbatim;—to proceed in a similar way with the most important versions;—and to study the fathers of the church for the purpose of obtaining with the greatest possible accuracy the text they used. "Out of these three-fold labors," says he, "a text will at length be formed upon the strictest scientific principles."

In the pursuit of the first of these objects, Tischendorff embarked for the East. It must not, however, be imagined that the Travels before us contain a dry detail of scholastic pursuits. On the contrary, the heart rather than the head has dictated them. "The impressions," says the author, "which personal inspection made upon me, it has been my chief object here to compress into a permanent form, and an enduring memorial."

Whether the memorial will be so enduring as the author imagines, remains to be proved. In our view, his work is too deficient in judgment and independent investigation; too much the record of his hours of amusement, the result of inquiries subordinated to his main pursuit, to be of any permanent value or sterling worth. It gives us impressions, not results; and is thus rather fitted to amuse and interest, than to instruct. Still, the book is not without its excellencies.

We do not intend to follow our traveller through his wanderings, but merely to give such extracts from his work as may serve to interest our readers, and to enable them to judge of its character.

The following are some of Tischendorff's reflections on the summit of Sinai:—

"I was now standing upon Sinai. The hurricane raged with fury. Grey and angular masses of granite surrounded me; white clouds rested amongst their jagged points, on which the Whitsun morning sun now shone. Close beneath the deserted rocky summit rose the splendid cypress, with its dark green foliage, from the oasis of Horeb. Here I did not experience the delight of the Rhigi, nor was I thrilled with the mysterious feeling of Vesuvius; but prayer—fervent, intense prayer—was necessary here. It seemed as if the Almighty were nearer here than elsewhere on the earth. His sublimity, his reverential majesty, his love, his mercy—all combined in one superb idea. Such did I feel Sinai to be. As a throne which God has raised for himself upon the earth; unchangeable since the day of the creation; and built by the same hand that formed the heaving ocean, and arched the eternal heavens: this is Sinai. It stands there like a holy fortress removed from the forums of the world, far from the habitations of man, alone amid the desert and the sea, towering upwards to the clouds."

The beautiful and fertile plain of Esdraelon is thus described:—

"To-day we rode through the plain of Esdraelon. Its fertility is as wonderful as its beauty. The wheat was chiefly garnered; in the high stubble of the fields a gazelle might have concealed herself. The durra fields still stood, as well as the plantations of cotton shrubs, with dark, green, and yellow blossoms. Blooming banks indicated brooks which flow into the Kishon."

The ruins of ancient Ephesus called forth the following reflections:—

"What a circle of spirits is convened by the imagination of the pilgrim who stands upon these ruins! Cræsus' gold helped to construct 'the wonder of the world.'

Xerxes saw it, and spared it. Themistocles paraded its walls, with eternal fame twined around his brow, and the wound of ingratitude in his heart. Alexander came hither, 'one god to the other;' Lucullus celebrated hero his victory over Mithridates; Antony marched into the ivy-crowned city, and speedily all past festivals were surpassed by one that ever endured. To the first Evangelos a second succeeded;* the first brought the glittering stone, the second the bread of heaven. It is true that the mob then the more loudly lauded the brazen goddess, (Acts xix. 23—41,) but the gospel which St. Paul brought founded, in addition to the marble temple of Diana, imperishable holy houses in many a jubilant heart.

Upon quitting the ruins, the thought of St. Paul still clung to me. How could I have bid farewell to Ephesus without thinking of the farewell which St. Paul took of the Ephesians? 'Bound in the spirit,' he went hence to Jerusalem. He there again reminded his beloved community of his anxieties and his tears. That wolves would enter the flock he well knew. But his words have been more sacredly fulfilled than he himself expected. With what an eye and with what a heart would St. Paul now stand upon the ruins of Ephesus!

One more extract, and we have done. Speaking of Patmos, Tischendorff observes:—

"I could not forbear instantly casting a glance at the island to which my thoughts had been so long attached. My soul was moved. The little island lay mute before me, in the light of the morning dawn. From its foot to its summit, it is covered with groups of houses of light-grey stone; a few olives here and there interrupt the desert monotony of the island mountain. The sea was as still as the grave; Patmos lay like the dead body of a saint within it. Almost on all sides I could see the confines of the island, as well as its neighbors in the sea. . . . Patmos itself was remarkably still; it was the repose of the Sabbath visible to the eye. An inexpressible charm lay in the whole picture that surrounded me. I thought

* The shepherd Pyxodorus was called "Evangelos," when he discovered marble on the Prion.

of the words of the Revelation, (i. 9, 10,) 'I was in the isle that is called Patmos.' 'I was in the Spirit on the Lord's day.' Criticism has attacked these words; at this instant, methought, Revelation clung inseparably to Patmos. Were even this not its native home, yet it was delightful that the enraptured prophet had conceived the idea of celebrating upon Patmos the Sabbath of his inspiration."

These extracts will serve to show that the book before us is well worth reading, and abounds in vigorously written descriptions of scenery endeared to the Christian by the most sacred associations. As an account of "Scenes and Impressions" in the East, we can recommend the work, although we must be permitted to say, that in every other respect it has disappointed us. We had been led to expect more from so celebrated a Biblical scholar as Tischendorff. We have been disappointed. Our author's "enduring memorial" of his travels is to be found in his "Codex Frederico-Augustanus." That will ever do him honor. May his life long be spared to carry on his all-important critical labors, both on the New Testament text and the Septuagint.

F. B.

Francisci Turretini Opera. In the original Latin. New York: ROBERT CARTER. Montreal: W. H. COLT. Four volumes, 8vo.

The Bible contains God's own account of himself, his character, and his government. That is the true, the only theology. He who would attain the reputation of a sound divine must first become skilled in biblical interpretation, and then institute impartial inquiry into the truths taught by the sacred writers, analysing, comparing, and arranging, without reference to human systems. The less he knows of them, till he has completed his investigations, the better it will be. In ascertaining "the mind of the Spirit," let him avail himself of all the aid he can procure; but let him never forget that he is studying a divine science, and that the Author of the book has promised to give wisdom to all who ask. He will meet with difficulties, apparently insurmountable; and he will be required to believe truths which he cannot comprehend. Then it will be-

hove him to pray;—for light, that he may discern the path—for grace, that he may be willing to walk in it. These two processes, study and prayer, must be conducted simultaneously. Luther said, “bene orasse est bene studuisse” —to pray well is to study well—but, as Cecil very justly observed, that must be joined with the Apostle Paul’s injunctions, “Meditate on these things, give thyself wholly to them, that thy profiting may appear unto all.”

The diligent, impartial, and prayerful inquirer does not speculate on what God is, or ought to be, or to do; nor does he trouble himself with human theories on these subjects: his only question is, “What is the word of the Lord?” When this is discovered, he is careful to express the results in simple, intelligible language. He does not employ the technicalities of the schools, for he is not supposed to know them. There may not be a creed or confession extant to which he can wholly subscribe, just because of the use of those technicalities, which appears to him to “darken counsel.” Nevertheless, his theology, being purely scriptural, is at once clear and comprehensive: he is “instructed in the mysteries of the kingdom.”

He may then read the history of doctrines, and acquaint himself with systems of divinity. But he must take care not to waste his time. As he cannot read all, he should choose the best, and thankfully receive advice in making his choice.

Among the few works of this kind that may be safely and profitably studied, Francis Turretine’s “*Institutio Theologiæ Elencctica*,” holds a high place. It is much prized in the Theological Institutions of Scotland and America. The book having become scarce, some enterprising booksellers in the two countries united in publishing a new edition of the works of Turretine, of which the “*Institutio*” is the chief. It was printed at Edinburgh. The following recommendation was published at the time:—

“EDINBURGH, 30th March, 1846.

We rejoice to hear of the proposed republication of the Works of Francis Turretine, Professor of Theology in Geneva. His great work, the ‘*Institutio Theologiæ Elencctica*,’ is possessed of the very highest value, and justly ranks as at once one of the ablest and most useful books on Systematic Theo-

logy. We would strongly recommend to all students of theology to read Turretine carefully, before they consider themselves as having completed their studies with a view to being licensed to preach the gospel.

(Signed,)

Thomas Chalmers, S.S.T.P., Edinburgh.
Wm. Cunningham, D.D., do
James Buchanan, D.D., do
Alexander Black, D.D., do
John Duncan, LL.D., do
Thomas M’Crie, S.S.T.P., do
John Brown, D.D., do
Wm. Lindsay, D.D., Glasgow.
Andrew Symington, D.D., Paisley.
W. D. Killen, D.D., Belfast.
John Edgar, D.D., do
R. Wilson, Prof. Bib. Criticism, do.”

The American share of the responsibility of the republication is in the hands of Mr. R. Carter of New York, of whom these four closely-printed, handsome volumes, may be purchased for ten dollars. We believe that the price in these Colonies, on account of duty and expenses, is twelve dollars. Early application will be necessary, as it was not considered prudent to print a large edition.

A Treatise on the Physical Cause of the Death of Christ, and its Relation to the Principles and Practice of Christianity:
By WILLIAM STROUD, M.D. London:
HAMILTON & ADAMS.

Death by Crucifixion is usually slow and lingering. Criminals have been known to live in agony on the cross two days or more. Hence it has been thought difficult to account for the death of the Saviour within six hours from the time of his being nailed to the cross, notwithstanding the admitted fact of his extreme exhaustion in the garden of Gethsemane. The object of Dr. Stroud’s volume is to furnish a solution of this difficulty.

He shows, in the first place, that powerful emotions commonly affect the heart, and the organs of respiration. In reference to the sweating of blood, the following passage is quoted from Dr. Millingen:—

“Of all the maladies which affect cutaneous transpiration, sweating of blood is the most singular. The base Charles IX. of France sank under this disorder, as stated by Mezeray. The same historian relates the case of a Governor of a town taken by storm, who was condemned to die: he was seized

with a profuse sweating of blood the moment he beheld the scaffold. Lombard mentions a general who was affected in a similar manner, on losing a battle. The same writer tells us of a man who was so terrified, when falling into the hands of a ruthless banditti, that blood oozed from every pore. Henry ab Heer records the case of a man, in whom small worms accompanied the bloody secretion. Dr. Fournier relates the case of a magistrate who was attacked with diapedesis (sweating of blood) after any excitement, whether of a pleasurable or painful nature. Baron Haller declares, that passions of the mind sometimes force blood from the skin, and infers that the sudoriferous tubes are not much smaller than the capillary blood-vessels."

Dr. Stroud maintains that the distress endured by our Lord in the garden of Gethsemane was so great, that had it not been for divine interposition his life would have been then taken away. "There appeared unto him an angel from heaven, strengthening him." The agony on the cross was unaccompanied by any such relief: so terrible was the pressure of that mysterious distress, that it crushed the physical system, and the exclamation, "My God, my God, why hast thou forsaken me?"—was followed by rupture of the heart, as appeared by the issuing of blood and water, when the side was pierced with a spear. Our Saviour died literally of a broken heart.

In confirmation of his opinion, Dr. Stroud adduces numerous medical testimonies, proving that death frequently occurs from violent emotions of the mind, and also that in cases of rupture of the heart, the pericardium has been found to contain crassamentum and serum in a separated state, or, in popular language, *blood and water*. He observes, in conclusion, that "all the other explanations which have been proposed are either incapable of accounting for the facts recorded, or are inconsistent with them; whilst, on the other hand, that which is here substituted in their place has been proved to be real, adequate, and in perfect accordance with all the circumstances and requirements of the case."

Although this is no new theory, we believe that it has never been so fully elucidated and discussed. Dr. Stroud

gives a list of two hundred authors consulted by him in preparing his work. It is a valuable contribution to theological literature.

Among the notes and illustrations is an article on "the darkness of the sun and moon during the sufferings of Christ." Dr. Stroud thinks that the darkness might have proceeded from a "simultaneous eruption in Asia Minor, or some neighbouring volcanic country, whence it could naturally have been wafted over Palestine by the westerly winds, which always prevail at the paschal season." He adduces some singular instances of this kind. During the eruption of the Souffrier Mountain, in the Island of St. Vincent, April 30, 1812, an enormous shower of ashes was drifted by the wind to the Island of Barbadoes, 110 miles distant, and the darkness thereby produced is thus depicted by a resident planter:—

"About half-past seven o'clock (A. M., May 1) it was so dark that candles were brought in. At eight o'clock it was pitch dark in the open air; or, in other words, so dark that we could not perceive our hands when held up before our face, at two feet distance. No night at home in winter, when neither the moon nor a star is to be seen, was ever more sombre. This darkness continued of the same intensity until twenty-five minutes past twelve o'clock, that is, for the space of four hours and twenty minutes: at which time we perceived very indistinctly the outlines of large or near objects."

RECENT MISSIONARY BIOGRAPHY.

1. *Memoir of Sarah B. Judson, member of the American Mission to Burmah.* By "FANNY FORRESTER." New York: L. COLBY & Co. 18mo. pp. 250.
2. *A Memoir of Mrs. Henrietta Shuck, the first American Female Missionary to China.* By J. B. JETER. Boston: GOULD, KENDALL, and LINCOLN. 18mo. pp. 251.
3. *Memoir of William G. Crocker, late Missionary in West Africa, among the Bassas, including a history of the Bassa Mission.* By R. B. MEDBERRY, Newburyport, Mass. Boston: GOULD, KENDALL, and LINCOLN. 18mo. pp. 300.

Sarah Hall was a native of New Hampshire. She was born at Olstead in that State, November 4, 1803. At

at an early period of her life, her parents removed to Salem, Mass., where she received her education. Blessed with a vigorous intellect, and ardently desirous of knowledge, she made rapid advances, and quickly outstripped her companions, being qualified to teach at an age when most females are yet pursuing their studies. In 1820 she experienced the power of religion. Then her whole soul was devoted to the best cause. She entered on a course of active labour for the good of others, and was truly a missionary at home. This prepared her for foreign service. Having married the Rev. G. D. Boardman, a Baptist Missionary appointed to Burmah, she sailed from Boston, with her husband, in July, 1825. They remained at Calcutta about a year, waiting for the restoration of peace, and then proceeded to Burmah. After residing for a short time at Maulmain, they settled at Tavoy. Mr. Boardman's labours there, and in the wilderness among the Karens, were remarkably blessed. He died February 11, 1831. During the next three years, Mrs. Boardman lived a life of holy toil. She superintended schools, watched over the converts, took long journeys on their behalf, crossing streams, climbing rocks, threading her way through forests, and thus succeeded in maintaining the religious interest till regular ministerial oversight was secured. That portion of her history ought to be very fully written. In 1834 she was united in marriage to Dr. Judson. The cares of a numerous family necessarily occupied much of her time, but she was a devoted missionary to the last. Her services to the cause were varied and important: they combined the instruction of female converts and the preparation of many useful works for the press, in the Burmese, Karen, and Peguan languages, all which she thoroughly understood. Failing health at length compelled her to quit the scene of usefulness. Hoping that a voyage would restore her, she left Burmah, accompanied by Dr. Judson, April 26, 1845, but was not permitted to see her native land again. She died September 1, 1845, on ship-board, in the port of St. Helena.

Henrietta Hall was born at Kilmarnock, Virginia, Oct. 28, 1817. When she was not quite fourteen years old,

she gave her heart to God. In September, 1835, she was married to the Rev. J. L. Shuck, and on the 22nd of that month they sailed for China. A few months were spent at Singapore. In November, 1836, they removed to Macao, where they lived and laboured till 1842, when they removed to Hong-Kong. Mrs. Shuck was a valuable help-meet to her husband in his missionary efforts. Quiet, unobtrusive, yet devotedly diligent, she rendered much service to the cause, especially by teaching the children committed to her care, many of whom were supported while at school by kind friends in the United States. But it was the will of the Lord that her term of labour should be short. She died Nov. 27, 1844.

William G. Crocker was a holy man of God. He was a native of Newburyport, Mass. At the age of twenty he embraced the gospel. His religious experience was distinguished by deep feeling, firm decision, and steady habit. He was eminently qualified for missionary life, and obtained the desire of his heart by being appointed to the Bassa Mission, on the Western coast of Africa, for which object he sailed from New York, July 11, 1835. Next year his situation was thus described:—

"Hitherto I have been favoured with Christian society and Christian institutions. Now I am surrounded by those who never heard of Christ. I live in a native hut about six feet by eight, made of bamboo slit up and braided, and covered with thatch. On one side the ground is raised up eight or ten inches, and beaten down hard for a bed. This is about two and a half feet wide, and is covered with two thin mats,—rather a hard bed, but time will accustom me to it. In the middle of the floor we make our fire when we need one, letting the smoke find its way out as it can. My food, which consists of rice, fowls, fish, and cassada, is cooked by natives after the native fashion."—p. 130.

Mr. Crocker was content to live chiefly in a native village, suffering all the inconveniences, annoyances, and privations connected with such a position, that he might more easily learn the language, and have greater facilities for usefulness. By dint of persevering dili-

gence he succeeded in overcoming immense difficulties, reduced the Bassa language to writing, and prepared and printed elementary books, for which the people will have to bless him in coming ages.

It pleased God to visit his servant with sore afflictions. On the second of June, 1840, he married Miss Warren, an estimable lady who had recently joined the Mission: on the 28th of August, she died. Next year, his health was so much impaired, that a voyage to America became absolutely necessary. He reached New York, July 1, 1841, and remained in his native country nearly two years and a half. For some time his recovery seemed past hope. Contrary to expectation, however, he regained strength, and on the 1st of January, 1844, he left Boston for Africa, having previously contracted a second marriage. But he was not permitted to re-engage in missionary labour. He landed at Monrovia, preached once in the church there, was seized with sickness immediately afterwards, and died the next day, February 26, 1844.

Mrs. Judson was forty-one years of age; Mrs. Shuck, twenty-seven; Mr. Crocker, thirty-nine. Short, but useful lives. Happiness does not consist in living *long*, but in living *well*—living for God.

We have spoken of the missionaries, not of the volumes before us. That, indeed, is scarcely necessary. Missionary literature should find a place in every Christian's house. Congregational and Sunday school libraries, especially, should have on their shelves every missionary volume, by whatever denomination issued. The three now on our table may be procured, we suppose, in these Colonies, for two dollars and a half. We advise their immediate purchase. The Christian cannot read them without profit: the unconverted may learn from them what practical Christianity is.

Logic: designed as an Introduction to the Study of Reasoning. By JOHN LEECHMAN, A.M. Third Edition, revised, with copious Exercises for Practice. Glasgow: JOHN MACKLEHOSE. 12mo. pp. 290.

We will not say that this is "*Logic made easy*," for that would be too much too affirm; but we are quite prepared to maintain that the acquisition of the art may be *easier* made by the help of

this volume than by that of any other with which we are acquainted. Archbishop Whately's book is an excellent Treatise on the subject, but is not well adapted for a Manual. Mr. Mills' elaborate work is only intended for the advanced student. Mr. Leechman's is the best elementary book on logic that we have yet seen. "It traces the history of the science of reasoning from the earliest period to the present time; it unfolds its fundamental principles and rules, accompanied with appropriate illustrations; and points out, at considerable length, its application to practical purposes." Conductors of seminaries may very advantageously adopt this volume as a text-book.

We will give a brief extract as a specimen of the style:—

"When any false system, either of philosophy, or politics, or religion, is received into the mind, it becomes the medium through which every other subject is contemplated. These objects thus acquire a different colour from what they have when beheld by a mind free from these conceits. A Stoic and an Epicurean; a Whig and a Tory; a Churchman and a Dissenter, will frequently take a very different view of the same subject; not only when it relates to their peculiar tenets, but when not at all connected with these peculiarities. Still these prejudices are more particularly seen in reference to their favourite sects or doctrines. Thus the zealous abettor of some favourite theory, in any particular science, will not listen to any arguments that can be brought against it; the political partizan is loud in the praises of his party, while he expects nothing good from those who are of a different opinion; and the religious bigot will maintain the most egregious errors merely because they are a part of the creed he has espoused; and against those who only claim the same right of judging for themselves which he claims for himself, he will thunder all his impotent but malignant anathemas. Thus it happens also with regard to the numerous petty enmities that are continually taking place in the various circles of mercantile and domestic life. The dislikes and partialities thus formed, are conveyed from one to another; those who have influence impart them to those who are in some way or other under

their authority. The destructive consequences to the peace of society, thus occasioned, cannot be calculated."

HARVEY NEWCOMB'S WORKS.

1. *How to be a Man: a Book for Boys, containing Useful Hints for the Formation of Character.* 18mo. pp. 234.
 2. *How to be a Lady: a Book for Girls, containing Useful Hints for the Formation of Character.* 18mo. pp. 234.
 3. *Anecdotes for Boys. Entertaining Narratives and Anecdotes, illustrative of Principles and Character.* 18mo. pp. 144.
 4. *Anecdotes for Girls, &c.* 18mo. pp. 144.
- All published by GOULD, KENDALL, and LINCOLN, Boston, Mass.

Christian parents may place these books in the hands of their children with great advantage. They are well written, instructive, and imbued with the spirit of genuine religion. The first and second are nearly alike. The contents are—On Childhood and Youth—Nature and Objects of Education—Piety, as the Spring of Action, and Regulator of the Soul—Filiat Piety—Treatment of Brothers and Sisters—Behaviour at School—Behaviour at Table—Behaviour at Family Worship—Private Prayer—Keeping the Sabbath—Habits—Education of the Body—On useful Labour—Education of the Heart—Education of the Mind—Reading—Writing—Indolence—On doing one thing at a time—On finishing what is begun—Choice of Society and formation of Friendships—Bad Company and Mischievousness—On Amusements—Government of the Tongue—On the Art of agreeable and profitable Conversation—Inquisitiveness—On the importance of being able to say "No"—On being Useful—On being Contented—Union of serious Piety with habitual Cheerfulness.

We extract one chapter, as a fair sample of the whole:—

"On the Importance of being able to say No.

It often requires great courage to say NO. But by being able promptly, on occasion, to utter this little monosyllable, you may save yourself a deal of trouble. If mother Eve had known how to say no, she might have saved herself and her posterity from ruin. And many of her children, who have lost their character and their all, might have been saved, if they had only had courage

promptly to say NO. Your safety and happiness depend upon it.

You are importuned by some of your companions to engage in some amusement, or to go on some excursion, which you know to be wrong. You resolutely and promptly say NO, at the outset, and there is the end of it. But if you hesitate, you will be urged and importuned, until you will probably yield; and having thus given up your own judgment, and violated your conscience, you will lose your power of resistance, and yield to every enticement.

Jane has cultivated decision of character. She never hesitates a moment, when anything wrong is proposed. She rejects it instantly. The consequence is, her companions never think of coming to her with any proposal of an exceptional nature. Her prompt and decisive no they do not desire to encounter. Her parents can trust her any where, because they have no fears of her being led astray. And this relieves them of a load of anxiety.

But Mary is the opposite of this. She wants to please every body, and therefore has not courage to say no to any. She seems to have no power to resist temptation. Hence, she is always getting into difficulty, —always doing something that she ought not, or going to some improper place, or engaging in some improper diversions, through the enticement of her companions. Her parents scarcely dare trust her out of their sight, they are so fearful that she will be led astray. She is a source of great anxiety to them; and all because she cannot say NO.

Now, let me beg of you to learn to say NO. If you find any difficulty in uttering it,—if your tongue won't do its office, or if you find a *frog in your throat*, which obstructs your utterance,—go by yourself, and practice saying no, no, NO! till you can articulate clearly, distinctly, and without hesitation; and have it always ready on your tongue's end, to utter with emphasis to every girl or boy, man or woman, or evil spirit, that presumes to propose to you to do anything that is wrong. Only be careful to say it respectfully and courteously, with the usual *prefixes* and *suffixes*, which properly belong to the persons to whom you are speaking."

LITERARY INTELLIGENCE.

The following is an abstract of the Report of the Asiatic Society:—

“Brief notice was taken of the state of our progress in the interpretation of the Babylonian, Assyrian, and Median inscriptions; which appear to have made but little advance, notwithstanding the exertions of several learned savans. The most successful of the investigators, Major Rawlinson, has been a good deal checked in his labors by ill health; but he has succeeded in copying some additional portions from the rock at Behistun—and hopes are entertained that he will shortly transmit a paper on the Babylonian inscriptions. The council adverted to the publication of Mr. Layard's Inscriptions from Nineveh, under the auspices of the authorities of the British Museum.

The report of the Oriental Translation Committee followed. The necessity of discharging heavy liabilities incurred in the publication of expensive works extending over several years, had prevented the publication of the usual number of new works.

A second volume of Professor Garcin de Tassy's ‘*Histoire de la Littérature Hindouï, &c.*’ had been issued; and another book containing translations by Dr. Stevenson of the ‘*Halpa Sutra*,’ and ‘*Nawa Tatwa*’—two important works of the Jains,—is nearly ready for delivery. Mr. Bland's ‘*History of Persian Poetry*’ is making satisfactory progress,—and the committee regret that the limited funds at their disposal have compelled them to decline the acceptance of several offers of works for printing under its auspices.

The committee for publishing Oriental Texts reported the completion of the Festal Letters of Athanasius, edited by the Rev. William Cureton, from a MS. of the fourth century, obtained for the British Museum from the Nitrian Monastery of St. Mary, Deipara. The publication of this MS., important in itself, obtains additional interest from the fact of its being a palimpsest, the laborious investigations of the editor having been rewarded by the recovery of a nearly complete copy of the Gospel of St. Luke, and probably the most ancient known copy of the Iliad of Homer. ‘*The History of the Atabegs*,’ edited by Mr. Morely, from the Rauzatuz Safa, with engraved plates of all the known coins of the Atabegs, and elucidations thereof by Mr. Vaux, will soon be ready for delivery. The Tuhfatul Alnar, forming the first portion of Jami's Khamsah,

edited by Professor Falconer, will be soon published. The committee reported that they had been gratified by offers of assistance from Professor Garcin de Tassy, and the Rev. G. Hunt.”

Works recently published.

Narrative of the Expedition sent by Her Majesty's Government to the River Niger, in the years 1841–1842. By Captain William Allen, R.N., F.R.S.; and T. R. H. Thompson, M.D., Surgeon, R.N. In 2 vols. 8vo.

The Fairfax Correspondence. Memoirs of the Reign of Charles I. Now first printed from the original MSS. Edited by G. W. Johnson, Esq., Barrister-at-Law. 2 vols. 8vo. With numerous Portraits.

Theocracy; or, the Principles of the Jewish Religion and Polity adapted to all Nations and Times. By the Rev. Robert Craig, A.M., Rothsay. Post 8vo. 5s.

The Philosophical Tendencies of the Age. Four Lectures, by J. D. Morrell, A.M. 8vo. 5s. 6d.

The Egyptian Chronology Analyzed. By the Rev. Thos. Nolan, LL.D., F. R. S., Vicar of Pittlowell. 8vo. 14s.

A Pilgrimage to Rome. By the Rev. M. Hobart Seymour, M. A. Post 8vo. 14s. Romanism as it exists in Rome. By the Hon. J. W. Percy. 8vo. 5s.

The Church Mission in Sierra Leone. By the Rev. S. A. Walker, M. A. With Maps. 8vo. 12s.

Expository Discourses on the first Epistle of the Apostle Peter. By the Rev. John Brown, D.D., Professor of Exegetical Theology to the United Presbyterian Church. 3 vols. 8vo. 25s.

Memoirs and Correspondence of Sir Robert Murray Keith, K. B., Envoy Extraordinary at the Courts of Dresden, Copenhagen, and Vienna. 3 vols. Post 8vo.

The Court and Times of James I, illustrated by authentic and confidential letters from various public and private manuscript collections. 2 vols. 8vo. 28s.

William Allen.—His Life and Labours. 8vo.

History of the Bank of England, its Times and Traditions. By John Francis. 2 vols. 8vo. 21s.

Memoir of the Rev. David Abceel, D. D. By the Rev. G. K. Williamson.

Life of Oliver Cromwell. By J. G. Headley. 12mo New York. Baker and Scribner.

SCIENTIFIC INTELLIGENCE.

THE SOLAR SYSTEM.—The number of known planets is now sixteen, which encircle the sun in the following order:—*Mercury, Venus, Earth, Mars, Flora, Iris, Vesta, Hebe, Astræa, Juno, Ceres, Pallas, Jupiter, Saturn, Uranus, Neptune.* There is reason to believe that other planets may be found beyond *Neptune*, and that more fragments may be discovered between *Mars* and *Jupiter*, since it may be presumed that the eight that we know of are the *debris* of a large one, the more so as it is probably not the only instance. The myriads of meteors that the earth annually meets with on the 12th of August and the 14th of November, are no doubt minute planetary bodies revolving round the sun, which, on entering the atmosphere, take fire by its sudden and violent compression. Their origin, it may be presumed, is analogous to that of the small planets, but the explosive force must have been much more intense to tear the original mass into such minute fragments. Occasionally meteorites have fallen of considerable size; one which appeared in the year 1780 was supposed to have a diameter of a quarter of a mile.—*Fraser's Magazine.*

It is announced that Dr. Mantell has at length, after thirty years' search from the period of his first describing the form and structure of the teeth of the *Iguanodon*, succeeded, with the help of Captain Birkenden, in discovering portions of both the upper and lower jaw of that huge reptile.

THE COAL FIELDS OF ENGLAND AND WALES.—A correspondent to the *Chester Chronicle*, signing himself "Asbestos," says that the North Wales coal field, measuring from the point of Ayr, in Flintshire, to a few miles beyond Oswestry, in Shropshire, covers an area of 200 square miles, of a cubic yard in thickness. The weight of a cubic yard of compact coal is 19 cwt. 16 lbs. The total weight of the coal in this extensive area will thus be 5,929,690,000 tons. These coals at 6s. per ton at the pit mouth would produce £1,776,907,000. To exhaust this field it would require that 2,000,000 tons be worked annually for nearly 300 years. The extent of the other coal fields in England and South Wales, estimated at the same thickness as the North Wales fields, would yield 177,890,700,000, which would furnish us with 40,000,000 tons of coals for nearly 4,000 years.

SUBMARINE FORMATIONS AND ORGANIZATIONS.—The following extract is taken from an account of the Coast Survey of the United States, now going on:

"The charts of the coast survey exhibit a perfect representation of the character and configuration of the bottom of the ocean within a certain distance from the land. The idea occurred to Lieut. Bache in 1842, to form a collection of all the different materials obtained in the sounding operations, and he accordingly commenced reducing this idea to practice by placing in small bottles, duly labelled, specimens of all the materials found at the bottom. It was the intention of this lamented officer to form a large geological map by glueing on the surface of a suitable chart the several substances contained in the bottles, in their proper order, and thus, at one view, to present to the eye the means of generalizing the geological phenomena of the submarine formation. The plan of a map of this kind has not yet been carried into practice, but the collection of the materials of the bottom has been continued.

Besides the formation of the map above-mentioned, the microscopic examination of these specimens could scarcely fail to develop some interesting facts, which might prove of value to navigation as well as of importance to science. Accordingly, specimens of the materials of soundings were submitted to Professor J. W. Bailey, of West Point, who kindly undertook the examination of them. He finds that all the deep sea soundings are of the highest interest, being filled with organisms, particularly with those of the calcareous polythalamia, to an amount that is really amazing, hundreds of millions existing in every cubic inch. The specimen from latitude $38^{\circ} 04'$, longitude $73^{\circ} 56'$, from the depth of ninety fathoms, is crowded with remains, mostly large enough to be recognized by a practised eye without the aid of a magnifier. The forms which occur at different depths and in different places are so various, that they might serve to identify the position of the mariner, and thus furnish another illustration of the fact that branches of knowledge, apparently the furthest removed from utility, are frequently found applicable to the useful arts of life. In this connection, it may be mentioned that Professor Agassiz has accompanied Captain Davis in his hydrographical operations connected with the coast survey, and has reaped a rich harvest of discovery relative to the animals which inhabit different depths of water. Every few feet of increase in the depth give changes in the character of organized beings which inhabit the ocean.—*Silliman's Journal.*

RELIGIOUS INTELLIGENCE.

Great Britain.**ANNIVERSARIES.**

We proceed, according to our promise, to give a brief account of the state of the societies, whose anniversaries have been recently held.

BAPTIST HOME MISSIONARY SOCIETY, April 24. Bev. C. M. Birrell in the chair. Receipts, £4751 6s. 8d. Debt, £76 0s. 10d. Principal stations, 91: subordinate stations, 215. Sabbath schools, 109: teachers, 1000: scholars, 7000. Additions to the churches, 583. Present number of members, 4752.

BAPTIST IRISH SOCIETY, April 25. S. M. Peto, Esq., M.P., in the chair. Principal stations, 13: sub-stations, upwards of 30. Number of schools not reported. Several thousand scholars are under instruction. Many Roman Catholics have been converted during the year.

The Committee justly observe that "the religion of Ireland has degraded both priest and people. Before her subjection to Rome, she was at the head of all Christian countries; at the present time she is almost at the lowest step in the scale."

BIBLE TRANSLATION SOCIETY, April 26. Thomas Peto, Esq., in the chair. Receipts, £1568 16s. 8d. Number of volumes issued from the Depository, in the Sanscrit, Bengali, Hindi, and Hindustani languages, 74,852.

BAPTIST MISSIONARY SOCIETY, April 27. John Henderson, Esq., of Glasgow, in the chair. Total receipts, £22,527 17s. 4d. Debt, £5286 1s. 3d. Stations and sub-stations, 253. Missionaries, 97. Female missionaries, 24. Native preachers and teachers, 188. Number of members, 35,484. Day schools, 148: scholars, 8578.

WESLEYAN MISSIONARY SOCIETY, May 1. J. Heald, Esq., M.P., in the chair. Receipts, £108,613 11s. 1d. Expenditure, £114,606 17s. 6d. Missionaries and assistant missionaries, 411. Church members, 9921. Printing establishments, 8. Scholars, 71,580.

CHRISTIAN INSTRUCTION SOCIETY, May 2. S. M. Peto, Esq., M.P., in the chair. Receipts, £587 5s. 3d. Expenditure, £602 3s. 11d. Associations, 100. Gratuitous visitors, 2120. Families visited, 54,013. Prayer meetings established, 80. Children obtained for sabbath or day schools, 1625. Persons induced to attend public worship, 1898.

CHURCH MISSIONARY SOCIETY, May 2. The Archbishop of Canterbury in the chair. Receipts, £91,980 13s. 7d. Expenditure, £98,408 1s. 4d. Ordained missionaries, 138, including fourteen native clergymen. The Committee observe that "although they have not been able to report great accessions to the class of inquirers or catechumens in any one of the missions, yet in every one of them there has been not only an advance and consolidation of the Christian churches, and of the educational and other benevolent institutions, but an increase in the number of baptized persons and communicants. There has also been abundant evidence of an awakened spirit of inquiry, and of a favourable disposition towards Christianity among the surrounding heathen."

BRITISH AND FOREIGN BIBLE SOCIETY, May 3. Lord Bexley in the chair. Receipts, £90,146 8s. 4d. Issues from the Depository at home, 837,361 copies—from the Depôts abroad, 286,706: Total, 1,124,067. Total issues from the commencement, 20,865,837.

In moving the adoption of the Report, the Archbishop of Canterbury said "he was glad to be regarded with favour by so many Christian friends, but he should be exceedingly sorry if any persons present thought that he had a greater claim to that favour than formerly. The Bible Society might confer honour on its members, but it could not receive honour from them [hear, hear.] He had to move—

'That the Report, an abstract of which has been read, be received, and printed under the direction of the Committee.'

He wished it was as easy to have the Report extensively read as it was to have it printed and circulated, for he felt sure that nothing else was necessary than that Reports of the Society should be read, and that the world should know what God was doing by their means, so that it might become a universal society instead of a society formed from a portion only of their fellow-Christians. As the sun wherever it shone not only enlivened, warmed, and nourished all creation, so far more true was it of the Bible, which was given to be the light of the world, which enlightened, warmed, and nourished whoever received it properly [cheers]. With such views of the Bible Society it could not be expected that he should change his opinions or practice. He had no doubt that the Society

would maintain its principles, and he hoped himself to maintain his. It had maintained its principles from infancy, and he might say that he had done the same from his youth also, for the Society was not more than two or three years old when he first became a subscriber to its funds. It might happen thereafter that he might be less able than he had been to take an active part in its proceedings, for he had been long enough in his new situation to discover that, although he had always been among the working clergy, and would be so still—[loud cheers.]—yet he found that he should have occasion to husband his strength, or he should not be competent to work at all. If, therefore, he was not so frequently with them in presence, he hoped they would believe that he would ever be with them in spirit, and that it would be his latest prayer that God might give wisdom to the Society, and discretion to all who were engaged in carrying out such important operations" [cheers].

MISSIONS OF THE FREE CHURCH OF SCOTLAND, May 3. The Marquis of Breadalbane in the chair. Receipts, £50,000. State of the Missions:—"Independently of the stated ministry of the Free Church, there are in connexion with the Home Mission and Church Extension Scheme, 226 preachers and catechists labouring in the most destitute and neglected parts of Scotland. In connexion with the Education Scheme there are normal seminaries in Edinburgh and Glasgow, and 513 schools, in whole or in part supported by the offerings of the people. The Free Church was also charged with the support of a Collegiate Institution, in which upwards of 200 students are in the course of training for the office of the ministry at home or abroad. And in connexion with Foreign Missions there were missionaries to the heathen at Calcutta, Bombay, Madras, Puna, Nagpur, Cape Town, in Kaffirland, at Lovedale, Burnshill, and Pirrie, to expatriated Scotchmen in North America, Australia, New Zealand, Jamaica, Madeira, Gibraltar, Malta, Corfu, and to the Jews at Pesh, Jassy, Constantinople, and Damascus."

LONDON CITY MISSION, May 4. Lord Kinnaird in the chair. Receipts, £16,137 9s. 2d. Expenditure, about £1500 a month. Visits paid to the poor, 894,339. Tracts distributed, 1,115,603. Meetings for exposition of the Scriptures and prayer, 17,051. Copies of the Scriptures distributed, 2617. Individuals induced regularly to attend public worship, 2761.

SUNDAY SCHOOL UNION, May 4. Sir E. N. Buxton, M.P., in the chair. Sales during the year, £8657 16s. 2d. Many schools had been assisted by grants, in money

and books. Schools in the London Auxiliaries, 503: teachers, 10,207: scholars, 100,175.

RELIGIOUS TRACT SOCIETY, May 5. Thomas Farmer, Esq., in the chair. Total receipts, £53,736 4s. 4d. Issues from the Depository, 17,543,509, making the total circulation at home and abroad amount to nearly 463,000,000, in about 100 languages. Grants made to other societies, missionaries, &c., amounting to 2,516,598 publications, value £2664 13s. 11d.

BRITISH AND FOREIGN SCHOOL SOCIETY, May 8. Lord Morpeth in the chair. Receipts, £11,898 7s. 5d. Expenditure, £11,712 14s. 2d. Teachers attending the normal schools, 335. Children received into the normal schools during the year, 825 boys and 425 girls. New schools opened 95.

HOME MISSIONARY SOCIETY, May 9. Mr. Alderman Challis in the chair. Receipts, £6,572 2s. 7d. Expenditure, £7,301 16s. 4d. Missionaries, 50. Ministers aided, 59. Students, 8. Stations and sub-stations, 495: hearers, 47,000. Churches, 112: members, 5,167: received during the year, 681. Sunday schools, 193: teachers, 1,554; scholars, 13,719. Bible classes, 106: pupils, 1,717. Copies of the Scriptures circulated, 3,180; tracts, 60,000; religious periodicals, 48,324.

IRISH EVANGELICAL SOCIETY, May 9. Receipts, £3,233 12s. 5d. Expenditure, £3,662 3s. 4d. Ministers and missionaries employed, 30: scripture readers, 23. Day and infant schools, 34: children, 1,710.

COLONIAL MISSIONARY SOCIETY, May 9. Receipts, £3,131 15s. 1d. Expenditure, £2,833 14s. 4d. Missionaries, 24.

LONDON MISSIONARY SOCIETY, May 11. John Kershaw, Esquire, M.P., in the chair. Receipts, £72,159 5s. 3d. Expenditure, £79,265 5s. 1d. Thirty missionaries, including females, have left England for foreign stations during the year. Missionaries, 173, females not included. Native agents, 700.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS, May 12. Lord Ashley in the chair. Receipts, £24,721 13s. 3d. Expenditure, £25,030 13s. 8d.

"Distribution of Scriptures, tracts, &c., from April 1st, 1847, to March 31st, 1848: Hebrew Bibles..... 3,418

"New Testaments..... 1,371

Pentateuchs, Psalms, &c., in English, Dutch, German, and Hebrew... 3,369

Bibles and Testaments, in English and Foreign languages..... 641

Book of Common Prayer, in English, German and Hebrew 354

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|---|-------|
| 'The Old Paths,' in English, German, and Hebrew | 654 |
| 'Pilgrim's Progress,' and various works | 480 |
| Tracts, various | 8,870 |

The Report gave a long and interesting statement of the domestic missionary proceedings, including the missions in London, Liverpool, Bristol, and Dublin; and of the foreign missions at Jerusalem, Safet, Beyrout, Cairo, Bagdad, Isaphan, North Africa, Smyrna, Salonichi, Bucharest, Poland, Gothenberg, Posen, Ratibon, Frankfort-on-the-Oder, Berlin, Danzig, Konigsberg, Breslaw, Frankfort-on-the-Maine, Kreuznach, Strasburg and Amsterdam."

BRITISH SOCIETY FOR THE PROPAGATION OF THE GOSPEL AMONG THE JEWS. J. D. Paul, Esq., in the chair. Receipts, £3291 4s. 7½d. Expenditure, £3240 2s. 5½d. Missionaries, 8: one female Scripture reader: 8 Jewish students. Several Jews have been baptized.

BRITISH AND FOREIGN ANTI-SLAVERY SOCIETY, May 22. G. W. Alexander, Esq., in the chair. Receipts, £1082 8s. 2d. Expenditure, £1306 9s. 4d. Abstract of the Report:—

"It stated that in America the anti-slavery cause was advancing, and that even Texas itself was threatened with freedom by the influx of European settlers. Brazil continued to keep up the number of her slaves by fresh importations of Africans. The horrors of slavery were aggravated by an internal slave-traffic, which was carried on in Brazil. In the Spanish West India Colonies, particularly Cuba, slavery was deepening in atrocity and horror. It had, however, been greatly curtailed in Europe during the past year. In the West Indies it was gratifying to find the area of freedom gradually enlarging. The slave-trade, however, notwithstanding the number of British cruisers employed in its suppression, was greatly on the increase. The Acting Commissioner at Loando, in one of his latest despatches to the Foreign Office, subjoined a statement of the nett profits arising from a cargo of 500 slaves, from which it appeared, that they amounted to £15,300. Every year more forcibly demonstrated than those which had preceded it, that the only effectual remedy for the slave-trade was to be found in the abolition of slavery. Under the head of home operations the Report referred to the heavy and unjust tax which had been imposed on the West India Colonies in carrying out the immigration scheme. The Committee were without satisfactory evidence that in British India, slavery, though legally abolished, had completely disappeared. The

British emancipated colonies, the Report stated, were, at the present moment, in a condition of great depression, and which it attributed principally to the Sugar Bill of 1846. The Bey of Tunis was following up with admirable spirit the abolition of slavery in his territories. In conclusion, the Report stated, that the conjoint squadron of cruisers belonging to Great Britain, the United States, and France, amounting to sixty vessels, including steam ships, had been found powerless to repress the Slave-trade; that, from the same cause, the sugar-growers in the Spanish colonies and Brazil were in a state of great prosperity. On the other hand, the Committee were gratified in perceiving that the Anti-slavery cause was making wonderful progress in various parts of the world."

The Second Annual Conference of the British organization of the Evangelical Alliance was to take place at Bristol, on Tuesday, June 13, and following days. We hope to furnish an account of its proceedings in our next.

At the meeting of the General Assembly of the Church of Scotland, Dr. Buist was chosen Moderator. Lord Belhaven was Her Majesty's Commissioner.

Dr. Clason was chosen Moderator of the General Assembly of the Free Church. The contributions to the Church for the year amounted to £47,424.

France.

The importance of the following extract will be a sufficient apology for its length:—

"The National Assembly will soon be occupied with a discussion which will prove interesting, in relation both to religion and politics: I speak of the *separation of Church and State*. There are very determined champions, both for and against that separation. On the one side, M. de Lamartine, M. de Lamennais, M. de Tocqueville, and other distinguished men, will maintain that the State ought not to give any salary to ministers of different religions. In the opposite camp, the bishops, the priests, the majority of the Protestant Pastors, and the laity who entertain a dread of exciting fresh troubles in the country, will support the maintenance of the union. It is impossible to say which party will obtain the preponderance in the assembly.

Historically considered, the question presents itself under different aspects. The legislators of our first revolution began by giving a salary to the ministers of the Catholic Church. Three or four years afterwards, being irritated by the opposition of the priests,

they declared that each religious community ought to defray the expenses of its own worship. Then came Napoleon, who, desiring to re-establish all that he could of the old régime, made a concordat with the Pope, and paid the clergy from the national exchequer. This arrangement was maintained from 1814 to 1848, by the two dynasties of Bourbons and Orleans. Thus France has possessed, in this short space of time, free churches and communions allied to the state.

The discussion will be a long and complicated one. A certain number of decided republicans will be content to give a salary to the priests, but it will be upon this condition: that the priests shall be regarded as public functionaries. 'We will pay you,' say they, 'because you can render good service to society; but remember that, in receiving public money, you must consider yourselves as the servants of the State, and accept the high direction of Government.' To this, the organs of the clergy reply with indignation: 'No, we never have been, we never will be public functionaries. We do not derive our mission from the State. The spiritual power must not be subordinated to temporal authority. Our only Master in heaven is God; our only head upon earth is the Pope. Give us, then, a pecuniary endowment, but leave us completely free to do as we please in matters ecclesiastical.

You may easily suppose that our democrats are little disposed to assent to any such arrangement. 'What!' they exclaim, 'you wish to take our money, and refuse to recognize the supremacy of the State! Every advantage would be reaped by you, and every expense would be paid by us. Truly, that were a fool's bargain. No, no; one of two things: either you shall not receive a single centime from the National Treasury, or you must submit to the legitimate control of the powers that be.'

Pius IX. has interposed in this quarrel by a special brief. He has written to his nuncio, residing at Paris, a long letter, in which he urges the two following arguments: 1. The salary granted to the ministers of the church is but a poor recompense for the large amount of property of which the clergy were deprived in 1789; it is a debt which the State must discharge towards the priests. 2. Should the clergy cease to be paid, religion would greatly suffer by it; for an immense number of Catholics are poor, and have not the means of defraying from their own purse the expenses of public worship.

This reasoning of Pius IX. will assuredly have some weight with the National Assembly; but the partisans of the voluntary principle will also throw into the balance some serious arguments. Among others, M. de

Lamartine, who has become the most influential personage in our country, is favourable to a complete separation of Church and State. He wrote, some years back, these eloquent lines:—'Neither believers nor sceptics, Catholics nor Dissenters, Christians nor Rationalists, Church nor State, neither one or other of us, possess real liberty. We are fettered, we are mutually oppressed; and in oppressing ourselves, we oppress something more holy than ourselves:—THE TRUTH! ay, the Divine Truth, which we oppress in our false embrace, and of which each of us sacrifices a part in our apparent concord. Either she must be wholly sacrificed, or we must separate. There is no medium: God suffers in us.'

M. de Lamennais has proposed the draft of a constitution, in which he has inserted an article as follows:—"Every one professes his religion with equal freedom. All religious denominations are independent of the State. *None are paid by the State*, but all are protected." Having been attacked upon this point by journalists of an opposite opinion, M. de Lamennais has replied—"We wish the complete enfranchisement of the spiritual man. This is the most elevated character of the new era inaugurated by our revolution. But the reason and the conscience cannot be fully free, if they re-enter, in any manner whatever, into the domain of the State, and yet such is the result of public payments for the support of religion. For the State cannot pay a minister of religion, except in the quality of a public functionary. The functions of the priest, therefore, must be functions dependent upon the public authorities! . . . Besides, they who grant a salary may withdraw it, and it may be forcibly cut off by the State, in certain foreseen or unforeseen circumstances, by way of penalty. Another fetter upon the liberty of the priest, placed at once as a priest under the authority of his spiritual superiors, and as a functionary under those of the State. . . . These are briefly the reasons why we require that the State should not salary the ministers of any religion."

A number of Protestants, very distinguished for their intelligence and piety, maintain the same position as M. de Lamennais. You know with what ardour and constancy M. Vinet pleaded for the separation of the Church from the State. His disciples faithfully follow in his steps. Our best religious journal, the *Semour*, is a very decided partisan of the voluntary principle; each of its numbers is filled with this question. I have already spoken of the Society formed at Paris for the *Application of Christianity to Social Questions*. The members of the committee

have published several pamphlets in favour of separation. They are now obtaining signatures to a petition to the National Assembly for the same object. Here are a few lines from this document: "Is it for the sake of religion that churches are to be paid by the State? But the need of religion being universal and imperishable, the religious sentiment, abandoned to itself by the State, will be well able to find the form and the resources which are necessary to it. The Churches which deserve to live will live; those which cannot support themselves prove by that very fact that they do not respond to the moral wants of the population. Is it from a motive of justice that churches are to be paid by the State? But it is unjust to compel a citizen to contribute to the expenses of a religion which he does not practise, and which he perhaps rejects. . . . Finally, are churches to be paid by the State for its own interest? But an established clergy have proved dangerous allies to every government which has committed the mistake of supporting itself by their aid. How perilous for the Republic should it be possible for the government of its choice, in consequence of the maintenance of Establishments, to be led in its turn to commit the same faults!"

I have placed faithfully under the eyes of your readers the different documents upon a disputed subject; they will judge for themselves upon which side is right, justice, and truth. I shall refrain from expressing, in this place, any opinion upon so difficult a question.

Amidst these general topics, the particular facts which relate to Romanism and Protestantism have lost much of their interest. Nevertheless, a trial commenced against the *Brethren of the Christian Doctrine at Toulouse*, has caused considerable excitement in the public mind. These *Brethren* are a species of monks, who, like priests, make a vow of perpetual celibacy, and are devoted to the instruction of youth. Their own education is very imperfect; they teach the children to sing litanies in honour of the Virgin, and blindly to practice the forms of Popery, rather than to fulfil the duties which become the man, the citizen, and the Christian.

A very scandalous affair has lately brought some of these *Brethren* before the judicial tribunals. One of them was accused of the double crime of rape and murder. A young woman fifteen years of age, was last year found dead at the gate of the monastery; and it was proved, by numerous witnesses, that this horrible offence had been committed within the walls of the establishment. I should not narrate this fact had it not been followed by certain incidents which have re-

vealed once more the immorality of monastic and Romish institutions.

During the trial, several *Brethren* appeared before the judges, and—shameful spectacle!—after having solemnly sworn to tell the truth, they uttered the most odious lies! Evident contradictions, palpable falsehoods, abominable perjuries, seemed to cost their consciences not the slightest uneasiness! They came, one after another—these brethren, who pretended to be more perfect, more holy than the rest of mankind, and who set themselves up as a model to laymen—they came forward to affirm that which was false, and to deny that which was true; and why?—to screen a wretch from the punishment he deserved! For this man, convicted of the atrocities which I have mentioned—this murderer of a young female—was a *monk*! He belonged to their community! He had received clerical consecration! He was *the Lord's anointed*! Therefore, according to the logic of the sacerdotal caste, he should not be condemned by the civil authorities. His monastic character rendered him inviolable; the priest alone has a right of jurisdiction over the priest! And thence it has resulted that the *Brethren* did not shrink at the most enormous immoralities to secure his acquittal.

The magistrates severely censured this detestable conduct. They reproached the monks of Toulouse with sacrificing truth and duty to the interests of a caste. The prisoner was condemned to hard labour for life, and the sentence was approved by the whole of France. The *Brethren of the Christian Doctrine* are ruined in the opinion of the public, and by their own fault. When will they learn to respect the eternal laws of conscience and the Gospel?

Our prospects for the future are cheering. All things prove, as I said at the commencement of this letter, that Romanism is mortally wounded. It has an appearance of life, but in its fundamental principles it is dead. Its traditions are rejected by the humbler classes; its false dogmas are abandoned; its clerical hierarchy can no longer sustain itself; its ceremonies are turned into ridicule. The entire Papal edifice is like an old tower, which threatens to fall at the first gust of the storm. There will thus be a wide field opened for us. Already some symptoms of adhesion to the principles of the Reformed Church are manifest. You have read in my former letter, an account of the success obtained in the village of *Gommecourt*. Our religious journals now state, that in the little town of *Mansle*, where pastor Roussel preached the good tidings of salvation two or three years since, the Romish curé has been compelled to take to flight, with the nuns who superintended a female school. Other

parts of France are animated with the same spirit. Rome, I repeat, has run out her course, and the reign of the Gospel will spread throughout the earth. Let us labour in a spirit of faith, and we shall see great things!

X. X. X.

Germany.

Extract of a private letter from Frankfort:

“Frankfort on the Maine,
April 18, 1848.

Since my return from England I have deeply felt the want of Christian communion, and of the many Christian privileges which rendered my residence there so profitable and pleasant to me. Not yet having seen my way clear, I was living an isolated Christian, without entering upon any positive sphere of public usefulness. But, lately, I have been stirred up by the spirit, and having called a number of faithful brethren of all ages and sects together, we formed yesterday evening an association for the spread of Christ's kingdom. Our first object is the evangelization of this city, which, from its central position, may, under the providence of God, exert a blessed influence throughout Germany and central Europe. Our society is rather of a novel character, as we do not lay down any written rules or statutes, (which we think often degenerate into technical organization, and prove a hindrance to some excellent societies,) and we include all existing religious societies under our agency. The bond of union is *love to Christ*, and the desire to manifest it towards men by word and deed. Every one chooses his work: according to the talent which dwells in him, receives encouragement, advice, and assistance from the friends, and reports his proceedings or experience at our weekly meeting, which is to be held every Tuesday evening, and for the present at our house, as being most central.

Some of our brethren have agreed to call upon professing Christians individually, in order to persuade them to live henceforth consistently unto Christ; others will visit the indifferent or worldly; others deliver addresses and make use of the press to bring religious topics prominently before the public; others assist the Bible Society by distributing the Scriptures and tracts; others (to which class I belong) intend to address the young by means of Sunday-schools, religious services for young persons, and Bible classes. You see our plans are vast, and will require much energy and devotedness to carry them out. If the blessing of God does not rest upon us our efforts are vain. May His Spirit guide and strengthen us every way. May our Tuesday meetings become indeed seasons

of mutual edification, of prayer, and of thanksgiving! Oh that God may be pleased to accept our little instrumentality, and to make us faithful servants doing His will. We shall at present have no paid agency, nor any nominal members. All are to contribute something, whilst there will be perfect liberty for every one.—*Private Correspondent.*

Turkey.

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

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

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

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

Canada.

In consequence of the extensive ravages committed by the grasshoppers in some parts of Canada East, the Roman Catholic Bishop of Montreal issued a Circular to his clergy, dated June 24, 1848, a copy of which is subjoined:—

"SIR,—I learn with deep pain that the grasshoppers are making terrible ravages in many parishes of this diocese; and it is much to be feared that they will spread in torrents over others, to devour the beautiful crop, which is now the only hope of the country in the frightful misery which weighs upon it. They are in great numbers, and so voracious that their passage through the fields is like a conflagration that sweeps every thing clean.

Descending from the sandy ridges, where they have begun by devouring the fall rye, they throw themselves with a kind of fury, not only on the young grains, but also on the herbs, the potatoes, the onions, and on all kinds of vegetables. One sees eight or ten of them attack, at the same time, the same ear, which speedily falls under their weight, and disappears under their teeth. The meadows that they traverse like armies in array, are so burnt or infected, that animals can no longer feed there; and when, after having ruined a field, they invade the neighboring farm, which, in its turn, is about to become their pasture, the fences are so covered, that we cannot distinguish the uprights from the rails, and the eye perceives nothing but heaps of insects, which the breath of the wrath of God has evidently driven nearer and still nearer to warn His people of the misfortune which awaits them.

I hasten to give you this information, and to indicate to you some means to be taken to arrest so-dreadful a scourge:—

1st. You will please to give notice to your parishioners of the misfortune which has already befallen their brethren, and which menaces themselves, unless God have pity on us. You may read to them these presents.

2nd. Announce to them that the clergy will do for their part, all that they can to arrest this destructive scourge, now that it only commences to make its ravages felt.

3rd. Consequently, let us have recourse to penitence, to tears, and to groanings in the recesses of our hearts, in the fear lest it may have been in great part because of our negligence in the accomplishment of our pastoral duties, that God has been obliged thus to visit his people in wrath.

4th. A mass will be celebrated every Saturday at the altar of the Archfraternity of the Cathedral Church, and in the Bonsecours Chapel, to touch the holy and immaculate heart of Mary, and to implore her powerful succour in favor of her children, whom the severe justice of God is pursuing.

5th. I authorize you to perform, when you think it convenient, the ritual prayers for the turning away of this threatening scourge. It will be necessary, too, that the parish should have at least one grand mass sung; and that every one should promise not to suffer any useless consortings of young people by themselves, (courtships,) in their houses.

6th. I recommend you, also, to require your parishioners to take the pledge of total abstinence; and in order that they may make this sacrifice with greater joy, and have more merit therein, you will please to give them a little course of instruction on the evils of drunkenness and the advantages of temperance. Once penetrated with the conviction that drink is the great enemy of bodies, souls, families, parishes, provinces, and kingdoms, it will not be difficult to gain them to a Society destined to regenerate the country and render it happy."

This is Popery in the nineteenth century. We have no room for comment.

Miscellanea.

A SIGN OF THE TIMES.—It is said that no small number of the Jesuit priests who have been shipped from Europe to supply the great West, are ready for a return, in consequence, as they allege, of the impossibility of conforming themselves to the customs of Western life. It is certainly easier to sun one's self in idleness under a fair Italian sky, than to "rough it" among the wilds of America.—*Presbyterian.*

EDITORIAL POSTSCRIPT.

We have great pleasure in informing our readers that the Rev. W. Taylor, A.M., Minister of the United Presbyterian Church, Montreal, has kindly consented to become one of the Editors of the *Colonial Protestant*, and will enter on his labours immediately. This arrangement will be highly satisfactory, we doubt not, to the friends of the cause in these Provinces.

A few back numbers are on hand. Persons wishing to become subscribers may be supplied with complete sets: but early application will be necessary.