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THE STUDY OF CHURCH HISTORY.

BY REV. ROBERT BURNS, D.D., TORONTO.

THE value of Church History may be estimated by reference to some of its legitimate objects. One of these is the establishment of the truth of the Gospel by arguments derived from its rapid progress and success; and Church History illustrates the nature and extent of that evidence, by reference to monuments of unquestionable relevancy. Another object is, the history of the fulfilment of prophecy; and in this relation, Church History ranges through the four great empires of antiquity; the life of the Great Redeemer himself; the dealings of God with his ancient people since the Christian era; and the rise, progress, and present state of the Eastern and Western Antichrists. A third object is, to furnish a map of the human mind and of the human character; and this Church History supplies by opening up the springs of action, and exhibiting man under varied and ever shifting influences. The philosopher of civil history will labour in vain if he overlooks entirely the influence of religious causes, which are the strongest of all; while the philosopher of ecclesiastical history will lose *his* mark if he limit his researches to the influence

of religious causes on *individual character* alone. God is the moral Governor of nations; and the student of Church History waits on His mighty movements, in His gradual subjugation of all things to the setting up of that kingdom which shall last forever.

The history of religious truth leads to the trial of its reality by its influence on morals. There is much to grieve every sensible and virtuous mind in the causes which have in all ages interfered to prevent the blessed influence of truth from being practically realized; and yet the researches of the historian into the nature and operation of these causes, are of great value. They show us the true nature and extent of that violent hatred to the truths of God, which in all ages has characterized fallen man. The early departure of men from the knowledge and worship of the true God; the varied forms and phases of incipient idolatry, with its wide-spreading influence afterwards, all over the east; the common origin which may be assigned to all the forms of paganism; the character and influence of that peculiar system which God was pleased to institute

as the precursor of a still more glorious economy; the mighty change which Christianity, in primitive times, effected in the moral and social condition of man; and the history of modern efforts for the Christianization of the world;—these are themes of mighty interest, and they lie directly in the path of the Church Historian. They form at once the literature and the morale of theology; and the controversies of theology lose much of their repulsive aspect when viewed in connection with the blissful traces of Emmanuel's footsteps in the progressive regeneration of the human family.

The study of Ecclesiastical History embraces an enquiry into the causes of error, and such an enquiry is of great advantage as supplying in many cases the means of exposing and refuting the error itself. Many very plausible opinions and practices have gained currency amongst men, from the simple circumstance of their having come down to us with the stamp of a venerable antiquity; and the want of any historical record of their origin, has been held as a receipt in full for their title to acceptance. Now, when we can not only expose the absurdity of an error from its own abstract character, but point out the time and the circumstances of its rise, and of its first introduction into the Church; when we can trace it to certain principles and facts in human nature and the history of man; when we can even analyze the struggle which its first broaching occasioned, and the arguments for and against its reception; we furnish ourselves with the best of all weapons for detecting imposture and vindicating truth. Many heresies we can trace up to the early admixture of philosophical speculation with the truths of God. The heresy of the Gnostics, for instance, owes its existence wholly to this cause, and Gnosticism may be fitly termed the fruitful parent of many other heresies; yea, perhaps,

of every error which in the course of ages has corrupted and disfigured the simplicity of the faith. Its abettors set out with the assumption of two original principles equally potent—the one the source of good; the other the source of evil. The Eternal Being, or first cause, was identified with the one, and gross corporeal matter was identified with the other. Each was supposed to possess independent activity, and a perpetual and fierce struggle was the issue. The soul of man, clogged with the incumbrance of a material body, the Gnostics held to be originally and essentially pure, but sadly impeded in its career by the fatal incumbrance. To free the soul and the world itself from the foul dominion of matter, was, in their view, the grand design of the mission of the Redeemer. HIM they called the Son of the great God, but they held him to be a creature, though one of the greatest of the celestial *eons*, clothed with the *appearance* of a human body, but perfectly ethereal, and thus incapable of suffering. A great firmament, or *pleroma*, they filled with spiritual beings, intermediate between God and man; and allied with these were the *genii*, whose residence was on earth, or so near it, that they could with perfect ease interfere in every action of men. To this strange medley we may easily trace up all the pretensions and schemes of magic, astrology, and necromancy, as means designed to avert the evil influences, or to secure the good offices of these imaginary agencies. To the same source we trace all the varieties of penance to which superstition has had recourse in order to mortify the flesh. Hence, also, we find an easy explanation of the early introduction of celibacy among the clergy, the source, according to the minute and laborious researches of Isaac Taylor, of the Puseyism which has so injuriously affected the Church of God. Who

does not see here, also, the rise of monastic institutions; and the germ of the whole system of *Popish mediation*, from the Virgin Mary, on the one hand, to St. Giles or St. Januarius on the other?

The worship of saints and angels, and the relics of martyrs, we can easily trace to an early and not unnatural veneration for relics, and a desire to gather the bones and dust of confessors, and to deposit them in holy places with peculiar solemnity. In the fourth and fifth centuries, the discovery of such dear remains was a very favourite object of pursuit, and "*holy coats*" wanted not many Arnolds of Treves to recognize and honour them. Practical Christianity being low, a morality, based upon it, gave its willing sanction to easy tales, and the deluded people were in the fittest of all positions to receive them. Plato, long before, had inculcated the expediency of what he calls "*political lies*," and interest could easily recognize in these a most befitting instrument for its purposes. Even Jerome wrote in support of the reverence due to relics; and the name of such a man was sufficient to give currency to his doctrine. Satan seldom employs the worst of men to help his cause: he transforms himself into an angel of light; and subjects to his fell designs some of the most learned and pious of mankind.

Church History teaches us to trace up the errors of Popery to the imitation of Pagan rites. A desire to bring in the heathen to the Church, particularly about the time of the fall of Paganism, led to the scheme of adapting the tales of Ovid and Livy, to the meridian of Christianity, and thus filling the Church with false legends, pretended miracles, and all the mummery of the pantheon. The custom of leaving legacies to the gods was quite common in ancient times; yea, civil law, on more than one oc-

casional, interposed to regulate the practice so as to prevent abuse; and we need no other fountain to which to trace the largesses and the gifts of superstitious devotees.

The errors of the later Platonists, substantially the same in character with those of the Gnostics, throw light on the history of Popery. These revivers of old Platonism, while in their hands it lost much of its sublimity and mystic grandeur, so mixed it up with partial and corrupted views of divine truth, as to bring out a scheme of opinions most gross and pernicious. They applied the *esoteric* and *exoteric* distinctions of the schools to the morality of the Scriptures, and thus provided one rule for the common classes of men, and another for the rich: one standard for the ordinary mass, and another for persons of superior sanctity. They first drew the distinction, since well known to Romanists, betwixt *counsels* and *precepts*; *mortal* and *venial sins*; while they had as their watch-word the doctrine that the *end* sanctifies the *means*—a doctrine to which we can easily trace all the pretended miracles and legends, with all the impudent impostures of the Romish hierarchy. Perhaps the casuistry of the Romish Church, and the whole system of its tortuous moral systems, may be traced up to the admixture of Platonism after the days of John of Damascus in the eighth century, with the metaphysical abstractions of the philosophy of Aristotle.

Popery is fond of the plea, that if Rome has really been corrupted by errors, these errors must have had a beginning; must once have been entirely new; and must therefore surely have been opposed and rejected by the Church, when originally proposed to its ministers and members. The reply is plain to any tyro in Church history; first, that gross errors generally creep in by stealth, and do not show their native grossness at once,

while anything repulsive about them, even in their first degrees, is glossed over by pious and plausible accompaniments; and secondly, that errors have been introduced successfully in times of spiritual ignorance, when truth was obscured, and the holy book of God hid from the common people. We can, by the help of Church history, point out very nearly the time when pictures and images found their way into Churches and began to be revered; and we can trace historically the lengthened contest on the subject of image-worship, and its triumph after a severe struggle. We can point by name also to the monk who, in the ninth century, first wrote in favour of transubstantiation; to the mighty sensation which the incipient doctrine of the real presence caused in the Church; to the strenuous but unsuccessful efforts of Joannes Scotus, in opposition to the monstrous delusion; and to the crowning of the whole in the twelfth century, in the decreed idolatry of the elevated host.

Dr. Jortin has remarked, that the errors and false doctrines and corrupt practices of the Romish Church, when compared with the doctrines of reason and the oracles of God, appear so groundless, so despicable, and so scandalous, that we wonder how it is that rational beings can admit or retain them. But he judiciously purposes to view them all in the light of "political institutions," designed to exalt the clergy, and to give them wealth, dignity, and power; to keep the body of Christians in ignorance and implicit faith; to make the head of the Church an universal monarch and an absolute tyrant; and thus to secure that ascendancy which all love—and in this view, our wonder ceases; for there is not one error of the Papacy that does not look this way. Late events have thrown much light on this tendency of the Papacy to subjugate to its influence the va-

rieties of human opinion and of human government. It is owing to this that Popery flourishes on the soil of liberty as well as on that of despotism; and thus illustrates its own character as the "mystery of iniquity" and the master-piece of Satan. Weak-minded Protestants do not see this, and are thus led captive by its wiles.

While Church History is valuable in tracing and exposing error, it is no less so in establishing truth. Even in resisting error, truth is established; for had heresies not arisen, prophecy would not have been fulfilled. Moreover, the sameness of the manner in which error has in all ages crept in; the steps of its gradual advancement; and the tendency of a first departure from the simplicity of Scripture, to lead to grosser, and ultimately to fatal, alienations: these are features in human nature which the lover of truth will carefully improve. Students in theology may obtain very valuable benefit from combining the study of the mental character of man, and the intellectual capacities of the species, with the practical developments of both, in the progress of opinion and the changes of religious profession and government, as forming a main character in the history of the Church.

While it is one great object of Church History to trace the causes of error, it is not less an object to mark the progress and influence of truth. Truth, in the New Testament sense of the word, is something definite and fixed, and the Church of God has been constituted specially as a witness for the truth. Hence the importance of ascertaining historically the identity of God's revelations at successive periods; the holy harmony of all His communications with mankind; and the results of the introduction of God's truth into any part of the world. Such an enquiry will embrace also the distinction betwixt pro-

minent doctrines, and matters of mere outward form; betwixt the external history of Churches, and the annals of their internal organisation; betwixt the men who are only nominally Christian, and those who are made spiritually alive through the truth. One great scheme—that of man's redemption—pervades the whole of revelation; and to trace the bearings of events on this scheme, is a most interesting department of the History of the Church.

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**Memoir of John Tausen, the
Danish Reformer.**

In Denmark, as well as in many other countries, the preaching of indulgences was one of the first means of opening the eyes of men to the errors and abominations of Romanism. Arimbold, the papal legate, excited general disgust by his proceedings, and left the people fully disposed to receive the doctrines of Luther, which were preached among them by several persons who had studied the reformer's writings, or had heard him at Wittenberg. Among them was Martin, a learned man, who was sent to Copenhagen by the elector of Saxony, at the request of Christiern II. king of Denmark, and appointed preacher in the cathedral of that city. The effects of his labours may be estimated by the measures employed to put a stop to them. Unable to convince him of error, or to withstand the force of the truths which he preached, the canons of the cathedral hired a boy who was known as a clever mimic, and instructed him to learn to imitate Martin's manner of speaking and gestures, which unfortunately were not very graceful. The lad was then employed to go about the city and amuse the people with mock sermons on ludicrous subjects, delivered in Martin's style caricatured. He was well fed, and liberally plied with intoxicating drink,

that he might play his part effectively. The scheme, unworthy as it was, succeeded. Martin returned shortly afterwards to Wittenberg.

Yet the king persevered in promoting the Reformation. He prevented the condemnation of Luther's writings by the university of Copenhagen. He issued laws restraining the pomp and luxury of the prelates. And when he was deposed and driven into exile, he procured a translation of the New Testament into the Danish language, which was published at Leipsic in 1524.*

Frederick I., who succeeded Christiern, was predisposed in favour of evangelical truth, and soon showed an inclination to patronise the reformers. George Sadolin, who had visited Wittenberg, and returned to his native city, Wibourg, in 1525, opened a Protestant seminary, encouraged by the king, under whose protection he persevered in his useful labours, notwithstanding the opposition of the bishop of the diocese. Many other persons were also diligently engaged in the good work.

John Tausen held a high rank among the Danish reformers. He

* This translation was executed by Hans Mikkelsen, who had been some time mayor of Malmoe, and was afterwards appointed secretary to the king, with whom he went into exile. Though the work was printed at Leipsic, Mikkelsen lived in the Low Countries, and copies of the Danish New Testament were transmitted in considerable numbers from Antwerp to different places in Denmark, Sweden and Norway. The effects produced were so injurious to the interests of Popery, that the ruling powers thought it necessary to interfere. "The counsellors of the kingdom, in company with the bishops, among other measures which they resolved to adopt in order to put a stop to the spread of the new heresy, unanimously determined to 'interdict new and dangerous books which are daily imported from Antwerp and other places.' This prohibition, however, produced but little effect, and the word of God continued to be more or less read by the inhabitants of Denmark and its dependencies."—*Townley's Illustrations of Biblical Literature*, ii. 315.

was born at Birkinde, in the year 1494, of poor parents, who were totally unable to defray the expenses of his education. His aptitude for learning was so manifest that he obtained admission into a monastery at Antvorscov, where the highest hopes were entertained respecting him, and provision was made for the completion of his studies at any foreign university he might select, Wittemberg excepted, which at that early period was considered as tainted with heresy. He went to Cologne; but soon grew dissatisfied with the writings of the school divines, which were then chiefly studied at that university. Some of the works of Luther falling into his hands, he quickly received the truths taught by the great reformer, and, in defiance of the prohibition of his superiors, repaired to Wittemberg. He returned in 1521, and remained some time at Rostock, where he obtained his degree as master of arts, and began to preach. Resuming his place in the monastery at Antvorscov, he unsparingly denounced the superstitions and vices of the monastic orders, and urged the necessity of a thorough reformation. His discourses were heard with much chagrin. One, delivered on Palm Sunday, 1524, in which he enlarged on the insufficiency of all human works, and inculcated the doctrine of salvation by grace, through the atonement of Christ, was so distasteful to his monkish audience that it was determined to get rid of him at once. In obedience to the commands of the prior, he went to reside in a monastery at Wibourg. The prior of that monastery imprisoned him. But nothing could repress Taussen's zeal. He preached the gospel from the windows of his dungeon, and turned many to the truth. His fame reached the king, who appointed him one of his chaplains, and gave him special permission to preach in any of the churches of Wibourg. Expelled from

the monastery as an incorrigible heretic, he proclaimed the glad tidings of redemption to listening multitudes, who flocked from all parts to hear him. The bishop and his clergy took the alarm; the use of the churches was forbidden; upon which Taussen gathered the people in the churchyard and preached from a gravestone. They then endeavoured to repress the meetings by the aid of the civil power; but the people were not to be daunted; they went armed to their assemblies, prepared to repel force by force, and appeared so determined that opposition was fruitless. A royal decree was obtained, securing the free publication of the gospel to the citizens of Wibourg.

The king not only threw his shield over the Reformer, but urged him to prosecute his enterprise with increasing zeal. On the other hand, the Bishop, incensed at his popularity, and fearing the consequences, sent to Germany, and endeavoured to persuade Eck, Luther's old antagonist, to repair to his aid. Eck had learned by experience that he was not likely to gain much credit in such a contest, and therefore declined compliance with the invitation. Application was then made to Cochleus, who some years afterwards obtained reputation at Rome, by the publication of a slanderous memoir of Luther. Cochleus, it may be supposed, felt himself flattered by the proposal, and was inclined to comply; but he prudently asked advice of Erasmus.

"The journey is long," said Erasmus, "the people are said to be of a savage disposition, and winter is at hand. If it were the kingdom of Christ the bishops were contending for, and not their own, we should be more ready to join in the contest. The only advice I can therefore give in the matter is, that you regard it as the cause of Christ, and not that of man, and that you be more intent on

the salvation than the punishment of men."*

The result was, that Cochlæus also refrained from a contest in which there was no probability of acquiring renown.

In 1530 the king sent for Tausen to Copenhagen, and appointed him preacher of the Church of St. Nicholas, where his eloquent and forcible discourses, unmasking the abominations of Rome, and expounding evangelical doctrine in the fervid style of one who had 'tasted the good word of God,' attracted crowds of hearers, and contributed greatly to the prosperity of the cause.

So general and deep was the impression in favour of the gospel, that the king judged the time was come to make a public demonstration. Having intimated that at the meeting of the States, in 1530, the subject of religion would be specially brought before them, the Romish prelates sent a deputation to Cologne, and procured the assistance of a body of German divines. Tausen headed the Protestant party, and delivered in, on their behalf, a luminous confession of faith. The Romanists presented a counter confession, denouncing their opponents as heretics, and urged the king to put them down by force. A public disputation was then proposed. Tausen and his friends readily agreed to it; but insurmountable difficulties were quickly thrown in the way. The Papists determined to dispute in the Latin language; the Protestants preferred the Danish. The former required submission to the pope as the final judge in the controversy, or to the decisions of a general council; the latter refused to bow to any authority but that of the Scriptures, only conceding that the secular power should declare which of the contending parties delivered sentiments most accordant with the sacred book. As neither would yield, no discussion took place. But it was easy to see

that the Protestants had the advantage, and from that time their sentiments made rapid progress.

Frederick I. died April 10, 1533. After his death an interregnum of nearly two years followed, during which the bishops got the upper hand, usurped the government, and attempted to reinstate Popery in its former power and honour. They partially succeeded, but not to the extent of their wishes, public opinion being generally against them. The fury of the storm was mainly directed against Tausen. 'His enemies exerted their influence against him, and occasioned him to be summoned to appear before the States of the kingdom. Here he was accused in the bitterest manner; and though he defended himself with great ability, the prelates sentenced him to lose his life, honour, and goods. This sentence the council refused to confirm; though he was ordered to leave the island, and never appear more either in Zealand or Skania. But the citizens, having been apprized of the manner in which he was treated, assembled before the chamber and demanded that he should be delivered to them safe and sound. An amiable trait in Tausen's character displayed itself on this occasion. The populace were so exasperated at Bishop Rönnow, whom they regarded as the author of the prosecution, that they were determined to wreak their vengeance on him as he returned to his residence. Tausen, however, calmed their fury, and conducted his enemy by the arm through the mob to the door of his house.'†

We are without distinct information respecting Tausen's movements immediately after this event. He appears, however, to have remained at Copenhagen, as he is designated "preacher" in that city, in the title-page of his version of the Pentateuch, published in 1535.

* Townley's Illustrations, p. 329. † 331.

Christiern III., son of the former king, having been chosen his successor, "the bishops persevered in their machinations, and involved the kingdom in the horrors of civil war. Its issue was fatal to them. The new king established his power in spite of all opposition. One of the first results of his success was the arrest and consequent deprivation of the rebellious prelates. The opportunity was taken to bring the whole question of reformation before the assembled States of the kingdom, at a diet held at Copenhagen. The episcopal order was abolished. All ecclesiastical property was placed under the management of the state, with the understanding that after sufficient provision had been made for the support of the clergy, and the establishment of colleges, hospitals, poor-houses, and reformed monasteries, the surplus should be devoted to the discharge of debts incurred in the late war, and the remission of taxes. Other important measures were adopted to consolidate and render permanent the great work. Luther was frequently consulted. At his recommendation Bugenhagen went to Copenhagen, where he remained a considerable time. He presided at the coronation, substituting for popish forms a ceremonial less superstitious and in better harmony with Scripture. He prepared a new ordination service on Protestant principles, which was used at the ordination of seven superintendents placed over the dioceses of the deprived bishops. He re-organised the university of Copenhagen, which had fallen into decay, and was now revived by the king's command, and munificently endowed. His services were so valuable that the king earnestly desired to retain him in Denmark, but he declined the liberal offers that were made him and returned to his parochial charge at Wittemberg."

Tausсен and other Danish divines zealously co-operated with Bugen-

hagius in settling the Reformation. In 1537, Tausсен was appointed Professor of Theology and Preacher at Roskilde. Five years afterwards, in 1542, he was constituted Superintendent or Bishop of Ripens. The king condescended to be present at his inauguration, at which Bugenhagen, together with six Bishops, officiated. There he continued to labour till his death, Nov. 9, 1561.

He was a useful writer as well as an eloquent preacher. An answer to Paul Elias on the Mass, and some other controversial Tracts, have shared the fate of many other publications of those times. His "Postillæ," or brief expositions of the Gospels and Epistles, published in 1539, may still be seen in Public Libraries on the Continent.

As a translator of the Scriptures, his labours were doubtless duly appreciated by a grateful people. In 1535, his translation of the Pentateuch, printed at Magdeburg, was published. It was without note, comment, or marginal reference. The preface, or address to the reader, contained some powerful observations on the necessity of an acquaintance with the Scriptures. They deserve, said Tausсен, "to be painted on every wall, written in every corner, and translated into every language, that the rising generation may be exercised in them betimes." The translation was distinguished by the purity and the perspicuity of its style. "In making this version," observes Dr. Henderson, "Tausсен has neither implicitly followed the Vulgate nor Luther, but has had the Hebrew Text itself before him, the meaning of which he has, in certain passages, more happily expressed than either of them; and even in those instances in which he leaves them without having himself apprehended the meaning, it is evident that his mistake has arisen from the different light in which he viewed the Hebrew expressions."

The work was so well received, that another edition was called for in the following year, which was also printed at Magdeburg. Taussen intended to translate and publish the remainder of the Old Testament, and had made considerable progress in the execution of his design, as he obtained, in 1543, a special privilege for the publication. Owing to unknown circumstances, it never appeared.

We are unacquainted with the events of Taussen's history during his residence at Ripen. It cannot be doubted, however, that he discharged the duties of a "good minister of Jesus Christ" with fervour and fidelity. His views of truth, as may be gathered from the Articles and Confessions, with the preparation of which he was entrusted, were eminently evangelical. He was a strenuous advocate of the authority of Scripture, and remarkably clear in the expression of his sentiments in reference to the atonement and sole intercession of Christ. The fact that he was accused of a leaning to Calvinism in regard to the doctrine of the presence of the Saviour in the Eucharist, is an additional illustration of the independence of his mind, and his true spirituality.

Besides the works above-mentioned, Taussen composed a number of hymns in the Danish language, adapted to public worship, and thus contributed largely to the instruction and profit of the people.

The talents of this good man were not of the first order; and some have spoken rather contemptuously of him, as "very inferior to most of his contemporaries." It may be granted that he "did not attain to the first three"—Luther, Melancthon, and Calvin: but he occupied a respectable rank in the illustrious band whom those great men led and influenced, and many will be his "joy and crown of rejoicing" in the day of the Lord.*

* Gerdes. Hist. Reform. iii. 338—426. Sekendorf Hist. Luth. Lib. iii. pp. 88, 241.

The Sabbath.

"GOD BLESSED THE SEVENTH DAY."

That benediction not only denoted his delight in it, but his ordination of it to a good. It was blessed to be made a blessing. It was a boon to man,—not for man of particular circumstances, and classes and climates,—but for generic, universal, man. It is as much to each as to all. It is the charter of poverty, the shield of helplessness. It is the bow of promise, the anchor of hope. Its ray pierces the prison, and lightens the sullen brow of guilt; it enters the dwelling of desolation, and draws the widow's eye to heaven. It is the best advantage and immunity of man. It is the respite of toil, the lull of strife, the down of weariness, the balm of woe. What has ever tended so to prolong life, to raise civilization, to refine character, to excite reflection, to bind society, to cheer labour, to honour virtue, to repress exaction, to quicken liberty, to consolidate religion? The original blessing breathes around it still. It is "a delight." "God sanctified the seventh day." That "hallowing" was its authentic consecration. It separated it from a common use to that which is religious. There is no religion without worship. This is the peculiar designation of the season. Divine worship, among socialised men, requires social agreement, admits of mutual instruction, and diffuses a most salutary influence through even every civil relation.

We believe that this benediction and sanctification of a peculiar day was a public, formal, and declarative act; that announcements and signals attested it; that it was a law made known to man, an institute subservient to his religious integrity, a means of special favour and of spiritual upholding,—considered not only in reference to the personal improvement of the first man, but to his relative position and responsibility as the fœderal representative of his race.

The Sabbath, we have seen, was a part of the Moral Law. There it not only had a place, but it gave a meaning and motive to it. With that Christianity cannot interfere. "Yea we establish the law." Never is it represented to be a part of the ceremonial economy. It is not a type of anything but itself. It is Archetype and Antitype. With nothing can it exchange. Circumcision may pass into baptism. The Passover may be translated into the Lord's Supper. But the Sabbath is the Sabbath, and nothing but the Sabbath can it be. It owed a particular construction to Judaism: it owes a specific application to Christianity. But to no dispensation owes it existence or authority or right. It is from the beginning. It is the parent of dispensations. It is the root of religions. "Its tabernacle is in the sun."

We are aware that Scripture has been quoted to render the question of its observance indifferent, to expose it rather in the light of a burden than of a blessing. It would be strange, could this be established. Laxity is abhorrent to the spirit of Revelation. The statement, upon which this doctrine of indifference is founded, proceeds from Paul: "One man esteemeth one day above another: another esteemeth every day." Our translators have added, "alike," which has no pretext of place in the original Greek. This must refer to the Jewish feasts. He who had been educated beneath their associations, would feel much scrupulousness in renouncing them. If he "regarded it unto the Lord," he was not to be "judged" by them who "regarded it not unto the Lord." Also, in the warning of the same writer: "Let no man judge you in meat or in drink, or in respect of a holy day, or of the new moon, or of the *Sabbaths*,"—we trace the same rule of interpretation. These are all confessedly "shadows

of good things to come." They rise in a gradation. They first respect offerings, then religious times. We have previously remarked, that Sabbath not only is used in Levitical language to denote, as it properly does, that of the week, but that of years,—the seventh and the forty-ninth. The holy day was an addition to the Sabbath, the new moon was a feast of blowing of trumpets, and Sabbaths of years must be impracticable apart from the miracles of the soil with which formerly they had been attended. To these no adherence could be obligatory. Apart from a *spiritual* appropriation, they were always disavowed and denounced: "The new moons and Sabbaths, the calling of assemblies, I cannot away with: it is iniquity, even the solemn meeting." Here certainly the weekly Sabbath cannot be understood. The ceremonial, when abused, may be slighted and revoked: the moral, however perverted, must be retained in honour and force. But we can feel no sympathy with them who would draw from these, and similar passages, an oblique attempt to invalidate the Sabbath's holy rest. Was its enforcement by Christianity to put a "yoke upon the neck of the disciples which neither the Jewish fathers nor their children were able to bear?" Had they complained of it? Did they esteem it a grievance? It was a law fulfilled by love. Well, then, did the Church in Jerusalem,—apostles, elders, brethren, omit all thought of it, when "it seemed good to the Holy Ghost and to them, to lay upon" the Gentiles "no greater burden than these necessary things." Why should they have adverted to it more than to any other part of the Decalogue? They left it, as the rest, inviolate. If it be rejoined that the seventh commandment is enforced, the answer is, that fornication means here, either idolatry, or the impurity of its or-

gies. It is inconceivable that the Christian Hebrew should hail the loss of such a boon, or that the Christian Heathen should not welcome such a privilege. How could the one part with it? How could the other reject it? Were they to be told that this was the liberty wherewith Christ made them free? Were they to be directed to the Cross, which taketh away sin, to learn that the Sabbath,—the inheritance of all ages, the glory of all dispensations,—was the handwriting of an ordinance that was against us, and was contrary to us,—and to behold it blotted out, taken out of the way, and, as an erased, a cancelled, a repudiated thing, nailed contemptuously to the cross? It may not be, it cannot be. Cross of our Lord! Thy nails are to sustain Him! To pierce his hands and his feet! Not to dishonour the Sabbath with thy open shame for the weakness and unprofitableness thereof! There is no enmity in this law to abolish in his flesh! Thou takest away our sin, our every evil, but abstractest from us no good: thou dost not only reserve and save, but dost inaugurate our Sabbath, and becomest its life, its soul, its stay, its glory!

It may deserve a momentary notice, that the Sabbath-question was never brought into dispute among the first Christians. The eating of blood, circumcision, and other injunctions or interdicts, were strenuously agitated: but this, which was a far more likely occasion and subject of debate, seems never to have disturbed the early church. The general assent proves that it was formed under a decisive authority. We know that they did not observe the seventh-day rest. Judging from the facts before us, in those primitive records, there is none other alternative than this: that the disciples either kept Sabbath on the first day of the week, or that they kept none at all.

The same notice may be taken of later controversy. Councils and diets were held during the dawning centuries of Christianity: fierce and subtle were their contentions: but a doubt of the validity of the Dies Dominica, the Christian Sabbath, was never raised. Whether the seventh day was to be kept *likewise*, was often brought into debate. Whether it was not a preparatory fast, was fiercely contended. But this was left unimpeached. A few dreamers have, at intervals, endeavoured to restore the Jewish hours: but no *serious* opposition has been entertained. They who *irreligiously* attack it because of its Christian alliance, would as readily assail it by any other way, their only aim being to release themselves from any.

The ground of authority being laid, it is only fair to admire the fitness of the arrangement. How, otherwise, were the Christians to be distinguished? How withdrawn from Judaic attachments and scruples? How gathered into assemblies and organized into churches? How taught and disciplined? They were a peculiar people,—most social, most devout, their faith and worship most loving and fraternal: a specific day was most due and essential to them.

The Christian Sabbath ought to be transfused with Christianity. It requires, for its due celebration, that it be impregnated with its most peculiar doctrines and hopes. The risen Saviour must be prominent, exclusive in it. He is its Priest. His "excellent ministry" is its basis and genius. Our prayers are only heard as He is our Intercessor, receiving them and offering them in his censer. Our thanksgivings are only accepted of God, because "in the midst of the church He sings praises." Our preaching were in vain, but that "He preaches righteousness in the great congregation." All is in his name, in his stead, for him and by him.

He is its Lord. We obey his authority. We inquire his will. "The word of Christ" is its one theme. On "his day," to the solitary captive, was the vision of the candlesticks and the stars. Still that day witnesses the vigilant care of his churches and his ministers. He walketh among them. He holdeth them in his right hand. If it can dawn without bringing his person and his work fully before us, if its moments be not instinct with his redemption, if he be not our one thought and image, the bond of association is broken and the tablet of memory erased. Alpha and Omega of mediatorial dispensation,—he is the beginning and the ending, the first and the last, of his own consecrated day. He is its bright and morning star. He is the Sun of Righteousness that gilds it. His All hail meets us with its earliest beam; and when its shadows lengthen, our prayer is not in vain, "Abide with us: for it is towards evening, and the day is far spent!"

Specially should this day be given to the Commemoration Feast. It was of old called, the Day of Bread. Unworthy is our regard to it, low is our state of devotion, if its weekly repetition could pall. It is unimaginable that the early churches ever assembled and this was not the act of their highest transport,—that Christian strangers when they met, found not in this their familiar home-feast and endeared banquet,—that martyrs, ever took their last embrace of each other without being fortified by the holy signs. They died in a profession of which they were not ashamed. Amidst the gorgeous but monotonous ceremonies of a Paganized Christianity, we behold the foremost rank which the Lord's Supper held in primitive times. It was the nucleus of all worship and instruction. It gave significance and weight to all. The table of the Lord was ever spread. There the saints discerned

the Lord's body, and had communion of his flesh and of his blood. It was the feast of charity. Blessed scenes! Why past ye so soon away? Why do not our hearts burn within us? Why is not this the never-failing staff of our pilgrimage? Why is not this the characteristic haunt of our discipleship? It cannot return too frequently. "As often as ye do it!" Do we not mock that word? "Remember Christ Jesus." This is to be "done in remembrance of him."—"Ye do show the Lord's death till he come." "Before our eyes He is evidently set forth crucified among us." The practice of the first churches should be revived: the Spirit, who sat upon them, might then visit us with their pentecost.

Oh Sabbath! needed for a world of innocence,—without thee what would be a world of sin! There would be no pause for consideration, no check to passion, no remission of toil, no balm of care! He who had withheld thee, would have forsaken the earth! Without thee, He had never given to us the Bible, the Gospel, the Spirit! We salute thee, as thou comest to us in the name of the Lord,—radiant in the sunshine of that dawn which broke over creation's achieved work,—marching downward in the track of time, a pillar of refreshing cloud and of guiding flame,—interweaving with all thy light new beams of discovery and promise,—until thou standest forth more fair than when reflected in the dews, and imbibed by the flowers of Eden,—more awful than when the trumpet rung of thee on Sinai! The Christian Sabbath! Like its Lord, it but rises again in Christianity, and henceforth records the rising day! And, never since the Tomb of Jesus was burst open by Him who revived and rose, has this day awakened but as the light of seven days, and with healing in its wings! Never has it unfolded without some witness and

welcome, some song and salutation ! It has been the coronation-day of martyrs, the feast-day of saints ! It has been from the first until now the sublime custom of the churches of God ! Still the outgoings of its morning and its evening rejoice ! It is a day of heaven upon earth ! Life's sweetest calm, poverty's best birth-right, labour's only rest ! Nothing has such a hoar of antiquity on it ! Nothing contains in it such a history ! Nothing draws along with it such a glory ! Nurse of virtue, seal of truth ! The household's richest patrimony, the nation's noblest safeguard ! The pledge of peace, the fountain of intelligence, the strength of law ! The oracle of instruction, the ark of mercy ! The patent of our manhood's spiritual greatness ! The harbinger of our soul's sanctified perfection ! The glory of religion, the watch-tower of immortality ! The ladder set up on the earth, and the top of it reacheth to heaven, with the angels of God ascending and descending on it !—
Dr. Hamilton's Horæ Sabbaticæ.

Illustrations of Scripture.

“For the land whither thou goest in to possess it, is not as the land of Egypt, from whence ye came out, where thou sowedst thy seed and wateredst it with thy foot, as a garden of herbs. But the land whither ye go to possess it is a land of hills and valleys, and drinketh water of the rain of heaven.”—
Deut. xi. 9, 10.

“The minute description of the method of irrigation, in a land depending for its supply of water either on springs or the inundations of a river, deserves attention. Neither in Egypt nor in Sindh, countries in the same latitude, can rain ever be expected to fall, and the crops of fine jowarree, to be found equally on the banks of the Nile and the Indus, depend on irrigation from the river. In both countries the cultivation forms but a belt on either side of the stream, and beyond it the eye falls on an arid waste ; but in India

and Arabia, which are lands of hills and valleys, that drink water of the rain of heaven, the traveller sees the whole face of the country studded with clumps of trees, plots of cultivation, fields of waving corn. After the inundations of the Nile and Indus, on the rich alluvial deposit, the farmers scatter their seed, and it is then watered with the foot, ‘as a garden of herbs ;’ the method pursued for this mode of irrigation I have seen constantly practised in my own gardens in India. The ground sown with seed, or planted with young plants, is divided into square plots, and round each, as in England we might place a bordering of box or thrift, is raised a little division of earth. Similar embankments enclose a watercourse leading from the well, which every garden possessed : at dawn, the Moat Wallah, as he is called, brings his bullocks, yokes them to the machinery, and then sitting easily on the ropes, urges and encourages by turns his well trained beasts, as raising the full water-bags they quickly descend the inclined plain ; and after a brief halt, the sparkling, gurgling, frothing water falls over into a trough, hollowed usually from the hevn stem of a palm-tree, and thence flows along the small channels I have described ; but, as the rush of water would otherwise wash away and destroy the young seedlings and the tender herbs, the gardener watches its progress, and as it flows along, he *with his foot* breaks away in rotation a morsel of the embankment of each plot, and thus suffers the water to flow gradually into it, and soak round the roots of the plants. As each bed receives sufficient moisture, he replaces with his foot the earth previously removed, and the little stream, turned back to its course, flows on to the next line of plots, which in similar manner the gardener waters with his foot, and ‘the garden of herbs’ looks

fresh and green under the burning sun, although the 'rain of heaven' may not have fallen on it for a period of eight months."—*Mrs. Postans, in Kitto's Journal of Sacred Literature.*

"For in the wilderness shall waters break out, and streams in the desert; and the parched ground shall become a pool, and the thirsty land springs of water."—Isaiah xxxv. 6, 7.

"In moving along, we observed the mirage far more distinctly than I had ever noticed it in the Provinces of Kathiawad or Kael in India. This was a phenomenon which we afterwards frequently witnessed in our journey through Arabia Petrea, and in such a state of perfection, that nothing but a knowledge of our locality, and an experience of its deceitfulness, could induce us, at a little distance from it, to believe that it was anything else than an extensive sheet, or copious lake, of water of crystal purity, reflecting the form of the mountains, and other surrounding objects, and even the clouds of heaven, sometimes in their proper position, and sometimes reversely. The Arabs give to it the name of *Sarab*. Identifying it thus with the Hebrew שרב, we cannot fail to see, as has been noticed by some critics, the great beauty and propriety of the image which is used in reference to the happy changes introduced by Messiah's kingdom, by the prophet Isaiah:—

'For in the wilderness shall waters break out,
And streams in the desert,
And the mirage shall become a lake,
And the thirsty land springs of water.'
—*Wilson's Lands of the Bible*, i. 47.

"And when they came to Marah, they could not drink of the waters of Marah, because they were bitter."—Exodus xv. 23.

"We came to the 'Ain Hawarah, the 'well of destruction,' a fountain on a small knoll close to the track, on its eastern side, which we were pursuing. It occupies a small basin about five

feet in diameter, and eighteen inches deep, and to some extent it oozes through the sands, leaving, like the wells of Moses, a deposit of lime. I believe that I was the first of our party to essay to drink of its water; but the Arabs, on observing me about to take a potation of it, exclaimed,—'*Murrah, murrah, murrah*,'—'It is bitter, bitter, bitter.' This fountain has been almost universally admitted by travellers, since the days of Burckhardt, who first precisely indicates its situation, to be the true *Marah* of Scripture, as it is found in a situation about thirty miles from the place where the Israelites must have landed on the eastern shore of the Red Sea, a space sufficient for their march, when they went three days in the wilderness, and found no water."—*Ibid.* i. 170.

"The rocks for the conies."—Ps. civ. 18.

"When we were exploring the neighbourhood of the convent [Mar Saba], I was delighted to point attention to a family or two of the *Wubar*, engaged in their gambols on the heights above us. Mr. Smith and I watched them narrowly, and were much amused with the liveliness of their motions, and the quickness of their retreat within the clefts of the rock, when they apprehended danger. We were, we believe, the first European travellers who actually noticed this animal, now universally admitted to be the shaphan or coney of Scripture, within the proper bounds of the Holy Land; and we were not a little gratified by its discovery. * * * The result I give in the words of Mr. Herschell, in his interesting little volume of Travels. 'Dr. Wilson had perceived among the rocks a small animal, which he thought was the coney of Scripture. M. promised to endeavour to get one for him, which, by the help of the Bedouins, he succeeded in doing. We climbed up to see its nest, which was

a hole in the rock, comfortably lined with moss and feathers, answering to the description given of the coney in Psalm civ. 18, and Prov. xxx. 26.' * * * The animal is evidently not designed for burrowing, or catching prey, or defending itself by resistance against its enemies; and hence its feebleness, and the value to it of that instinct by which it is guided. 'There be four things,' says Solomon, 'which be little upon the earth, but they are exceeding wise.' * * * The shaphans are but a feeble folk, yet make they their houses in the rock.' 'The high hills,' says the Psalmist, 'are a refuge for the ibexes, and the rocks for the shaphans.'—*Ibid.* ii. 28–31.

"The Jews have no dealings with the Samaritans."—John iv. 9.

"The Rabbi, before we left him, asked us why we had not taken up our abode with his people, instead of 'the despicable Samaritans.' 'There are Jews everywhere,' we said in reply, 'but there are Samaritans only at Nabulus. We wish to make inquiry into their sentiments and practices. Come and visit us at their houses.' The Rabbi, and two of his friends, next morning availed themselves of our invitation. When the Samaritan priest saw them approaching us, he called out, 'Who told these brutes to come hither?' To this day we see something of that spirit which brought matters to such a state, that it was said, that 'the Jews have no dealings with the Samaritans.'—*Ibid.* ii. 62.

Prayer.

If you are a Christian, the throne of grace is yours. Your Father is seated on it. Your Saviour has sprinkled it with his own blood. The Holy Spirit draws you secretly to kneel before it; and the promise, when there, is, "Open your mouth wide, and I will fill it."—*John Newton.*

War.

What, speaking in quite unofficial language, is the net purport and upshot of war? To my own knowledge, for example, there dwell and toil, in the British village of Dumdrudge, usually, some five hundred souls. From these, by certain "Natural Enemies" of the French, there are successively selected during the French war, say thirty able-bodied men: Dumdrudge, at her own expense, has suckled and nursed them; she has, not without difficulty and sorrow, fed them up to manhood, and even trained them to crafts, so that one can weave, another build, another hammer, and the weakest can stand under thirty stone avoirdupois. Nevertheless, amid much weeping and swearing, they are selected; all dressed in red; and shipped away, at the public charges, some two thousand miles, or say only to the south of Spain; and fed there till wanted. And now to that same spot in the south of Spain, are thirty similar French artizans, from a French Dumdrudge, in like manner wending; till at length, after infinite effort, the two parties come into actual juxtaposition; and Thirty stands fronting Thirty, each with a gun in his hand. Straightway the word "Fire!" is given: and they blow the souls out of one another; and in place of sixty brisk useful craftsmen, the world has sixty dead carcasses, which it must bury, and anew shed tears for. Had these men any quarrel? Busy as the devil is, not the smallest! They lived far enough apart; were the entirest strangers; nay, in so wide a Universe, there was even, unconsciously, by Commerce, some mutual helpfulness between them. How then? Simpleton! their Governors had fallen out; and, instead of shooting one another, had the cunning to make these poor blockheads shoot.—*Carlyle.*

HOME.

BY WILLIAM LEISHMAN,

*Minister of the Scotch Church, St. Gabriel Street,
Montreal.*

My weary spirit like the dove,
First from the ark that gladly flew,
Fled from the land I fondly love,
To find beyond the ocean blue,
A resting-place for pilgrim feet;
But like the dove, the waters gave,
No home like my old home, so sweet,
Nor famed for men so good and brave.

I passed the billows, and I gained,
The land beneath the western sky;
Where summer, winter, fiercely reigned,
Beneath a bright-blue canopy,
Now glorious as Italia's clime;
Now buried under northern snows;
But never like that land sublime,
Where mountains rise, and heather grows.

I wandered o'er the forest spots,
And soundly slept in forest homes,
Where Emigrants first reared their cots,
And never now the Indian roams,
Fair birds were seen among the trees,
But in their beauty they were dumb,
And sung no woodland minstrelsy,
As in the land whence I had come.

And o'er the earth a garb was thrown,
Killed by the sun of glorious green,
But 'mong the grass, no flowers had grown,
As in the land where I had been,
There were no poet memories:
No hallowed ground, no martyr graves;
No hearts with brother sympathies;
Free men were chang'd to Mammon's slaves.

Forgotten was their Fatherland,
The home which I shall ne'er forget.
Till cunning part from my right hand,
And death my tongue shall silent set,
Forgotten was their holy youth,
Their patriarch sires, their Saviour's love,
Jerusalem's sacredness and truth,
And all that rose the earth above.

And there were hypocrites who spoke
In Canaan's sweet and holy tongue,
Who feigned to bear Christ's gentle yoke,
And walk his gracious flock among.
They said they loved the martyr fame
Which glorifies my native land;
And falsely took its freeman name,
To cloak the frenzies, idiots planned.

They wore the garb of Israel,
Yet killed the cause and wounded sore,
The servants of God's Evangel;
And made far wiser hearts deplore,

That hands like theirs should seek to build,
High Prophet piles among the dead,
Their souls with prophet fire ne'er filled
Their steps by prophet never led.

Stranger I was in that strange land,
And looked beneath its skies to meet
A Christian, wise, and loving band:
A Brother from afar to greet,
Alas! I found they were *NOT MEN*.
And none save Christ was nigh to bind
And heal my broken heart again,
And soothe with tender words and kind.

Home! Home! no home is this for me!
Back to the ark again I'll fly,
I'll seek my home across the sea,
And tread its hills before I die.
Home! Home! my everlasting home!
A pilgrim on the earth am I.
I would my Father's hour were come,
His house my home eternally.

The Three Steps.

The Rev. Howland Hill once met
with some friends in a village, who
spoke to him of a poor half-witted
man, whom they judged to be well-
grounded in the truth. Mr. Hill re-
solved to see the poor man, who went
by the name of Foolish Dick, and to
enter into conversation with him.
They had not talked long together
before Mr. Hill said, "Well, Richard,
do you love the Lord Jesus Christ?"
The answer was, "To be sure I do,
don't you?" After a little more con-
versation, Mr. Hill observed, "Heaven
is a long way off; and the journey
thither is difficult." Poor Dick's re-
ply was, "Do you think so? I think
heaven is very near." Mr. Hill then
said, "Most people think it a very
difficult matter to get to heaven."
The answer was still the same, that
heaven was near, and the way to it
very short: "there were only three
steps to heaven." "Only three steps!"
Mr. Hill replied. "Only three steps,"
rejoined poor Dick. "And pray,"
said Mr. Hill, "what do you consider
those three steps to be?" "Those
three steps are,—out of self—into
Christ—and into glory."

REVIEWS.

The Lands of the Bible visited and described, in an extensive Journey, undertaken with special reference to the promotion of Biblical Research, and the advancement of the cause of Philanthropy. By JOHN WILSON, D.D., F.R.S., Missionary of the Free Church of Scotland, &c. &c. Edinburgh: WILLIAM WHYTE & Co., 1847. Two Volumes, 8vo. pp. 504, 786.

(Continued from p. 21)

Dr. Wilson took the usual course of travellers, and visited all the remarkable spots in and about Jerusalem, though not with such feelings as have been indulged in by many, since it was impossible for him to give credence to the idle tales of the monks and others, who by that craft get their wealth. In reference to the site of the Crucifixion, he makes the following observations:—

“The intimations in the Scriptures make the impression on my mind, that the crucifixion and burial of Christ took place not merely beyond any particular wall of Jerusalem, but beyond any distinct parts of the city which might lie beyond that wall. It is a remarkable fact, which I have not seen noticed in the discussions which have been raised about the site of the Holy Sepulchre, that Adrichomius, the author of the *Theatrum Terræ Sanctæ*, published under high papal auspices at Cologne at the end of the sixteenth century, in his elaborate plan of Jerusalem, fixes Mount Calvary and the Sepulchre not only beyond the second but even the *third* wall, and clear of all buildings belonging to the ancient city. In doing this, he was guided, I doubt not, by what seems to be a common sense understanding of the divine word.”—*Vol. i.* 435.

After spending a few days at Jerusalem, Dr. Wilson recommenced his journey. Previously, however, he took an excursion to the Jordan and the Dead Sea.

“We found the waters of the Jordan,” he says, “quite as buoyant as universal accounts led us to expect; and even one of the Messrs.

Vaudrey, who had not ventured before to make the experiment of swimming, found himself able to float upon them like a block of wood. Most of us made an inadvertent potato, as well as a philosophical tasting, of the waters; and salt and acrid indeed we found them to be. . . . On coming out of the sea, we observed that our bodies appeared as if we had been bathing in oil; and our skin had something of a leathery stiffness when dried. . . . The best comparison of it, and the walls of mountain on its sides, is certainly that which likens it to a lake of molten lead in a large cauldron. It well merits the name of the Dead Sea, for it has now been satisfactorily ascertained that no creature can inhabit its saline waters.”

Proceeding northwards, the first place visited was Nabalus, the ancient Shechem, where they took up their abode with the Samaritan priest, and gathered much interesting information respecting that singular people, who still retain the character given them in the New Testament, and are as hostile as ever to the Jews. There are only twenty families now remaining, comprising a hundred and fifty persons. With regard to religion, their views are very limited and imperfect, necessarily so, since they receive the Pentateuch only as canonical. A school has been recently established among them, by one of the Presbyterian missionaries, which will no doubt be the means of diffusing much scriptural knowledge.

Jacob's well was found to be seventy-five deep, and about nine feet in diameter, excavated, with great labour, in the solid rock. As the woman of Samaria said—“The well is deep.”

They passed through Nazareth, the scene of the Saviour's youth, and ascended Mount Tabor, which has been long considered the Mount of Transfiguration, though, it appears, on insufficient grounds. At Tiberias, they had considerable intercourse with the Jews, about eight hundred of whom are resi-

dent there. Of the devotion of the Ashkenazim Jews, Burckhardt gives an amusing description:—

“They observe a singular custom here in praying: while the rabbin recites the Psalms of David, or the prayers extracted from them, the congregation frequently imitate, by their voice or gestures, the meaning of some remarkable passages; for example, when the rabbin pronounces the words, ‘praise the Lord with the sound of the trumpet,’ they imitate the sound of the trumpet through their closed fists. When a ‘horrible tempest’ occurs, they puff and blow to represent a storm; or should he mention ‘the cries of the righteous in distress,’ they all set up a loud screaming; and it not unfrequently happens, that while some are still blowing the storm, others have already begun the cries of the righteous, thus forming a concert, which it is difficult for any but a zealous Hebrew to hear with gravity.”

Having visited the sources of the Jordan, they struck across the Lebanon for Beirut, at which place they remained nearly three weeks, enjoying the hospitality of the Rev. Mr. Graham, who has since founded the Presbyterian Mission in the Holy Land. Mr. G. accompanied the party during the remainder of the tour. They left Beirut on the 8th of May, and travelled along the coast of the Mediterranean to Joppa. This was a very interesting part of the journey. They passed through Sidon, Sarepta, and Tyre. They crossed “that ancient river, the River Kishon,” which was then, it being the dry season, but twelve yards broad, and two feet deep. They ascended Mount Carmel. At Cæsarea, they gazed on magnificent ruins, and found but a “solitary human being” in the place where Roman governors had held their court, and on which the wealth of Herod had been lavished in vain. From Joppa they returned to Jerusalem.

During their stay, they had the pleasure of witnessing the baptism of four Jewish converts, in connexion with the Episcopal Mission. They left Jerusalem on the 23d of May, passed by Bethel and Shiloh, rich in historical recollections of the most interesting character—revisited Nabulus, where Dr. Wilson succeeded in purchasing some valuable Samaritan

manuscripts, one of them containing the greater part of their liturgy—and after stopping a short time at Safed, proceeded on their way to Damascus, which they reached on the 3d of June. They remained there six days.

The situation of Damascus is truly enchanting.

“Lord Lindsay paints the scene with a single stroke of his brush. ‘Oh, how lovely! the city with her picturesque minarets, sailing like a fleet through a sea of verdure.’ It is fabled of Muhammad, that when he looked to it, he exclaimed, ‘Man can have only one paradise; I shall not enter this below, lest I should have none above.’ The gardens are most luxuriant; so much so, indeed, that it may be said, that they are overstocked with trees. The different shades of green,—emerald, grass, and olive,—in the centre of the scene, contrast most strikingly with the chalky snows of the desert hills and plains which appear on the outline of the horizon.”

“The country abounds,” says Rabbi Petachiah, “in all sorts of fruits and productions, on which account the Ishmaelites say, ‘If the garden of Eden be upon earth, it is at Damascus; if it be in heaven, Damascus is its counterpart.’”

The Jewish population of Damascus is estimated at 5,000 souls. Dr. Wilson had good opportunities for conference with some of their Rabbis. He visited a Jewish banker, one of the richest men in Damascus, who is represented as dwelling in a “princely mansion.” An extract from his account will be read with interest:—

“When we had finished our conference with the learned Rabbis, we were introduced to the female members of the household. They seemed to be perfectly at their ease when we were presented to them, and departed themselves with a dignity and grace which would have done credit to the nobility of Europe. The younger ladies, though destitute of the rosy tints of the daughters of England, were certainly not behind them in the delicacy and softness of their features, and beauty of countenance, while they excelled them in symmetry of form, and carriage of person. They were richly dressed. Their turbans were very elegantly set, and adorned with strings and pendants of pearls.

They had a moderate quantity of other ornaments—ear-rings, anklets, bracelets, and so forth. Their hair was spread over their shoulders, and plaited into an artificial braid, with camel's hair superadded. Their gowns were in the form of a pelisse, with open breast and pendant sleeves, and supported by a silken girdle, or sash, or shawl. The head-dress of an elderly maiden, I cannot otherwise describe than by saying it formed a 'round tire like the moon.' This elderly mother in Israel, at the close of our interview with her friends and relatives, formed our guide through the different portions and apartments of the mansion. It has two square courts, with a splendid suite of rooms on each side, mostly open to the front. The floor of these rooms was covered with rich oriental carpets, and at the extremity of them were elevated diwans, which formed almost the only furniture—chairs and tables being entirely wanting. The ceilings were wrought in plaster of Paris, and Mosaic and carved wood, exhibiting every variety of line and colour, intermixed with gilding. Several of them on the ground-floor had fountains playing in reservoirs of a smaller size than those in the courts without. Some of them were shaded in front by orange, citron, and lime trees. A more pleasant eastern residence, in the interior of a city, I have never beheld."—Vol. ii. 337.

The "street which is called straight," mentioned in Acts ix., is still "the most important and capacious street in Damascus, running from east to west, and at present one of the busiest scenes of eastern commerce within the city." Speaking of the walls, which are of the highest antiquity, Dr. Wilson says, "It is interesting to observe houses built on parts of them at the present day, as was probably the case when the disciples took Paul by night, and 'let him down by the wall in a basket.'"

Having journeyed to Baalbek, and inspected its magnificent ruins, the travellers crossed Mount Lebanon, on their way to Beirut. Of course, they visited the celebrated cedars:—

"They stand on what may be called the shoulder of Lebanon, on ground of a varying level. They cover about three acres. The venerable patriarch trees, which have stood

the blasts of thousands of winters, amount only to twelve, and these not standing close together in the same clump; but those of a secondary and still younger growth, as nearly as can be reckoned, to three hundred and twenty-five. A person can walk easily round the whole grove in twenty minutes. The most curious instance of vegetable growth which we noticed in it, was that of two trees near its western side, stretching out their horizontal branches, and, after embracing, actually uniting, and sending up a common stem. We measured all the larger trees, one of which, at least, we found to be forty feet in circumference."—Vol. ii. 389.

They reached Beirut on the 17th of June, and there Dr. Wilson's travels in Palestine terminated. On the 30th, accompanied by Dhanjibhai, he left Beirut, in an Austrian steamer, for Smyrna. Thence he proceeded to Constantinople, which city he left on the 7th of August, and travelled by successive steamers, up the Danube, to Pesth, in Hungary. Vienna was next visited, and then they hastened on to Britain, by the usual route. On the 23d of September, they reached London.

We cannot refrain from copying Dr. Wilson's reflections on closing his journey in Palestine:—

"Everything which we had seen of its physical features, ancient sites and remains, and present depression, tended to confirm our faith in the authenticity, genuineness, and credibility of both the historical and prophetic records, which will be associated with it in the devout recognition of the people of God, till time shall be no more. What we have witnessed and felt will never be forgotten (may it never be misimproved!) by any of our party. 'Have we not trodden together this land of wonders?' says Mr. Graham, when writing to me a couple of years after our journey was completed; 'Have we not deepened our assurance of the promises and prophecies of our faithful God, as we traced the exactness with which the curse has taken effect on this devoted country? From Lebanon, and Tabor, and Carmel, from the ruins of Bethel and Samaria, and from the Rock of Tyre and desolations of Jerusalem, we have learned new lessons of divine faithfulness and love. Indeed, these

are the lands,—THE LANDS OF THE BIBLE, and here are the people, and especially the Jews, for teaching to the nations of the world that God is the Lord and will be obeyed; that his word is more steadfast than the heavens and the earth, and will surely come to pass. Associations formed in the midst of scenes like these are not readily forgotten; and you may be sure that memory does not furnish a greener spot in the wilderness of my life than the period of our mutual sojourn among the outcasts of Israel."—*Vol. ii. p. 416.*

The last three hundred pages of the second volume consist of "General Researches," including the following particulars:—The Independent Eastern Churches—The Papal Eastern Churches—The Eastern Jews—The Samaritans—The Muhammadans—Notes on Idumea and its Ancient Inhabitants—Notes on the Joktanites, and on the Hemyaritic Inscriptions of Arabia Felix. A large amount of very valuable information is here furnished, which the reader will seek in vain elsewhere, in any other single work. We shall avail ourselves of it in our future numbers.

This is a very interesting and instructive work. It is an excellent companion to Dr. Robinson's "Researches," generally confirming his conclusions, and adding fresh illustrations, while now and then differing from him in opinion. Both publications should be in the minister's library.

The volumes are got up in admirable style. There is an excellent map of Palestine, with the latest corrections, executed under Dr. Williams's superintendence. A view of "Jerusalem from the Mount of Olives," forming the frontispiece to the second volume, is the best we have seen. The lithographs and wood engravings greatly aid the reader's conceptions, and possess much artistic merit.

The Pearl of Days; or, the Advantages of the Sabbath to the Working Classes. By A LABOURER'S DAUGHTER. With a Sketch of the Author's Life. London. 12mo. pp. xiv. 90.

The same work. New York.

About a year ago, an offer was made of three prizes for the best Essays on the Sabbath, to be written by working

men. The extraordinary number of nine hundred and fifty Essays resulted from this announcement. Among them was one written by a female, a laborer's daughter. As this could not be permitted to enter into competition with the productions of working men, it might have been rejected; but it was found on examination to be so excellent, that the adjudicators determined to recommend it for separate publication. The Queen, on being informed of the circumstance, condescended to patronise the work, and it is dedicated to Her Majesty "by special permission."

The autobiography prefixed to the Essay is remarkably interesting. The writer states, that when she was a child her parents lived in the outskirts of one of the principal towns of Scotland, where her father found scanty employment as a gardener. The domestic training was eminently judicious, being based on moral and religious principle. Schooling could not be obtained, on account of the expense; but parental instruction of the best kind was given, both from the Scriptures and from human sources of knowledge. "One by one they took their place beside the mother, read a short lesson, and heard the larger words explained: and it was no uncommon thing to see her busy at the washing-tub, while one was engaged in reading, another attending to the baby, a third gathering sticks and keeping up the fire, and a fourth bringing water from a spring at some distance from the house."

"Our Sabbaths," the author says, "were our happiest days." In her well-written pages she maintains, that "he who would abolish the Sabbath and distribute its hours among the days of the week that he might increase the comfort, and improve the character and condition of working men, would act as a builder would do who should dig up the foundations of a house that he might obtain materials wherewith to finish its upper story;" that "he who would seek to enslave and degrade the working man, could not more effectually accomplish his object, than by persuading him to regard and occupy the Sabbath as a day which he might spend in amusement;" and that the Sabbath, as affording time for spreading abroad the knowledge of God and of the glad tidings of

salvation, is "the lever which is to lift man from the degradation of the fall, and make him fit to be the inhabitant of a new earth, wherein all the evils that at present surround him shall be unknown."

Our readers will fully concur in these views: and they will rejoice that England's Queen has allowed a work of this kind to go forth under her auspices, thus giving the high sanction of her name to principles which are closely interwoven with individual happiness, social improvement, and national prosperity.

The "Pearl of Days" is a book that might have been written by a practised hand. It is clear, solid, convincing, and may be read with advantage by persons of all classes.

The "Labourer's Daughter" is an esteemed member of the Baptist Church at Berwick-upon-Tweed.

Commentary on the Psalms, by E. W. HENGSTENBERG, Doctor and Professor of Theology in Berlin. Translated by the Rev. P. FAIRBAIRN, Minister at Salton; and the Rev. J. THOMSON, A. M., Minister at Leith. Edinburgh. 3 vols. 8vo.

The third and last volume of this important work has recently appeared in England. It is part of the series of publications issued by Messrs. T. & T. Clark, in their "Foreign Theological Library.

"The Psalms," says Dr. Hengstenberg, in his preface, "are expressions of holy feeling, which can only be understood by those who have become alive to such feeling." This is an instructive and valuable observation, and it will apply to other portions of Scripture, besides the Psalms. When verbal criticism has exhausted its stores, the commentator is only furnished with instruments and materials: his work is yet to be done. How much then depends on his own state of mind! He must sympathise with the divine writer; he must perceive and appreciate the "mind of the Spirit;" his soul must be in harmony with ancient saints, and he must be able, in some degree, to place himself, as it were, in their circumstances,—to view subjects and events in the same light as they did,—to re-produce, so to speak, their experience. His success will be proportioned to the measure

of his attainments in these respects. A good commentator requires a warm heart as well as a clear head.

We may advance a step further, and observe, that true piety is the best safeguard against the wild speculation and neological daring of modern ages. The rationalism of German theologians has for its basis an infidelity, generally latent, yet sometimes unblushingly exposed to view, which cannot but produce jejune and valueless expositions of Holy Writ. How can *they* explain the Word of God who do not believe it to be his word, and who allow themselves to take even greater liberties with it than with writings of confessedly human origin? "In thy light shall we see light." When men refuse to accept the aid God has promised, it is not to be wondered at that they become the sport of their own deceivings, and are left at last to grope in darkness.

"Baconianism," it has been recently affirmed, is "the cure of Rationalism." We can subscribe to this only in a partial and modified sense. A pure heart is the true remedy. Submission to God is essential to that spiritual apprehension of the contents of the Bible, without which the sacred volume is but half understood. The desirableness of a thorough initiation into the Baconian philosophy is freely admitted; but the "cure of Rationalism" cannot be accomplished without a large infusion of Christian love and veneration. Self must be disclaimed, and Christ exalted.

It is with no small gratification that we commend to our readers the work now before us. It comes from the land of Neology, but it is free from taint. Thoroughly evangelical—steeped in the spirit of genuine piety—it furnishes the student with the results of the latest and best criticisms, presented to him in connexion with practical and devotional thoughts of the most useful character. To the Christian minister these volumes will be invaluable. There is no commentary on the Psalms that is at all comparable to Hengstenberg's.

The learned author has appended to the third volume a series of critical disquisitions on various topics connected with the Book of Psalms, which will be examined with much interest by biblical students.

The publication of such a work as this in Germany, cannot fail, by the blessing of God, to produce a good effect.

"However this work may be received," says Dr. H. "the author has found an ample recompense in itself, and hopes that he shall be able to look back upon it with pleasure, even in eternity. This renders him only the more anxious that it may be also blessed to others, especially to those who are now wandering in the wilderness where no water is, to bring back here and there one of them to the green pastures and fresh waters of the Divine Word."

Every true Christian will join in this aspiration.

BOHN'S STANDARD LIBRARY:—Guizot's Civilization in Europe.—Roscoe's Life of Leo X.—Memoir of Col. Hutchinson.—Beckmann's History of Inventions, &c. &c.

BOHN'S ANTIQUARIAN LIBRARY.—Bede's Ecclesiastical History.—Early Travels in Palestine.—Chronicles of the Crusaders, &c. &c.

The public are much indebted to Mr. Bohn. In his "Standard Library," he is publishing works which have stood the test of years, and become essential to every good collection, at less than one-third of their original price, thereby placing them within the reach of great numbers who would otherwise be unable to procure them. It is a bold enterprise, and appears to be a successful one, as nearly forty volumes are now issued, and the publication is still going on.

These volumes are sold in England for three shillings and sixpence sterling, and can be procured in the Colonies at a dollar each. For a comparatively small sum a person may soon collect a very valuable library.

The "Antiquarian Library" is somewhat dearer, because it is expected that the circulation will be more limited. It costs five shillings sterling per volume. The selection is judiciously made, and will be much prized by the historical student. One of the volumes, the "Chronicles of the Crusaders," is now before us. It contains three productions: 1. Chronicle of Richard of Devizes concerning the deeds of King Richard the First, King of England. 2. Geoffrey de Vinsauf's Chronicle of Richard the

First's Crusade. 3. Lord de Joinville's Memoirs of Louis IX., King of France, commonly called Saint Louis.

The quaint and peculiar style of these old Chronicles is quite attractive to us. Their descriptions are generally natural and graphic. Their simplicity is often beautiful. Joinville's narrative, in particular, has all the charm of a romance, without any of the evils. It is truthfully vivid.

Geoffrey de Vinsauf loved to tell of the prowess of our lion-hearted Richard. We must make room for one of his accounts. It relates to a skirmish in the neighbourhood of Joppa.

"Who ever heard of such a man? His bravery was ever of the highest order; no adverse storm could sink it; his valour was ever blooming; and if we may, from a few instances, judge of many, it was ever indefatigable in war. Why, then, do we speak of the valour of Antæus, who regained his strength every time he touched his mother earth, for Antæus perished when he was lifted up from earth in the long wrestling match. The body of Achilles, who slew Hector, was invulnerable, because he was dipped in the Stigian waves; yet Achilles was mortally wounded in the very part by which he was held when they dipped him. Likewise, Alexander, the Macedonian, who was stimulated by ambition to subjugate the whole world, undertook a most difficult enterprise, and with a handful of choice soldiers, fought many celebrated battles. But the chief part of his valour consisted in the excellence of his soldiers. In the same manner, the brave Judas Maccabeus, of whose wars all the world discoursed, performed many wonderful deeds, worthy for ever to be remembered; but when he was abandoned by his soldiers in the midst of a battle, with thousands of enemies to oppose him, he was slain, together with his brothers. But king Richard, injured to battle from his tenderest years, and to whom even famous Roland could not be considered equal, remained invincible, even in the midst of the enemy; and his body, as if it were made of brass, was impenetrable to any kind of weapon. In his right hand he brandished his sword, which in its rapid descent broke the ranks on either side of him. Such was his energy

amid that host of Turks, that, fearing nothing, he destroyed all around him, mowing men down with his scythe as reapers mow down the corn with their sickles. Who could describe his deeds? Who ever felt one of his blows, had no need of a second. Such was the energy of his courage, that it seemed to rejoice at having found an occasion to display itself. The sword wielded by his powerful hand, cut down men and horses alike, cleaving them to the middle. The more he saw himself separated from his men, and the more the enemy sought to overwhelm him, the more did his valour shine conspicuous. Among other brave deeds which he performed on that occasion, he slew, by one marvellous stroke, an admiral, who was conspicuous above the rest of the enemy by his rich caparisons. This man, by his gestures, seemed to say that he was going to do something wonderful, and whilst he reproached the rest with cowardice, he put spurs to his horse, and charged full against the king, who, waving his sword as he saw him coming, smote off at a single blow not only his head, but his shoulder and right arm. The Turks were terr^{or}-struck at the sight, and giving way on all sides, scarcely dared to shoot at him from a distance with their arrows.

* * * * *

In the meantime, our men having by God's grace escaped destruction, the Turkish army returned to Saladin, who is said to have ridiculed them by asking where Melech Richard was, for they had promised to bring him a prisoner? 'Which of you,' continued he, 'first seized him, and where is he? Why is he not produced?' To whom one of the Turks that came from the furthest countries of the earth replied:—'In truth, my lord, Melech Richard, about whom you ask, is not here: we have never heard since the beginning of the world that there ever was such a knight, so brave and so experienced in arms. In every deed at arms he is ever the foremost; in deeds, he is without a rival, the first to advance and the last to retreat: we did our best to seize him, but in vain, for no one can escape from his sword; his attack is dreadful; to engage with him is fatal, and his deeds are beyond human nature.'—p. 325—327.

In another place he says:—

"There never was a man like him, nor one whom the Turks feared so much: no one had ever before injured them in like manner, falling upon them almost single-handed, and bringing back the heads of his foes, sometimes ten in a day, sometimes twelve, or twenty, or thirty, according as they happened to fall in his way; and besides all this, he would also bring home captives every day in large numbers."

We recommend our young friends to make good use of their pocket money by purchasing these "Libraries."

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Original Thoughts on the Scriptures. By the Rev. RICHARD CECIL, A. M. New York: CARTER & BROTHERS.

Cecil's are golden thoughts. He who makes them his own has "gotten wealth." The young minister who studies them closely will be aided in his preparation for public duties. The experienced Christian will read them with hearty zest. They tend to nurture manly piety. The soul is girded with strength to ascend the mount, and hold fellowship with God.

These "Thoughts" were in the first instance collected by Mrs. Hawkes, one of Mr. Cecil's intimate friends, who took them down from his lips. They were inserted in the memoir of that lady, published by Mr. Cecil's daughter some years ago. Messrs. Carter and Brothers have very judiciously extracted them from that volume, for separate publication. It will be purchased by the thoughtful pious, of all denominations.

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Closing Scenes; or, Death-Beds of Young Persons. Philadelphia: American Baptist Publication Society.

This is a collection of well-authenticated facts. It describes the closing scenes of young persons who had delayed attention to the concerns of their souls—of those who were openly profane, or professed infidels—of the newly converted to Christianity—of those who were eminent for piety—and of some who suffered martyrdom. Such a publication is well adapted for usefulness.

LITERARY INTELLIGENCE.

At a recent meeting of the Royal Asiatic Society, Professor Wilson read a paper relative to the progress which has been made of late years by that portion of the native Indian printing press which is wholly unconnected with Europeans, either as writers or patrons; a progress which might be fairly taken as an exponent of the advance which had been made by the Indian mind. He observed that the establishment of a press in Bengal was a circumstance of so old a date that it was now universally known, though the public was scarcely aware to what extent its operation had been multiplied. He would merely say that in the city of Calcutta five newspapers were printed in Persian or Hindustani, nine in the Bengali language, and two in English,—edited by natives; and that editions of *Ménu*, of the *Bhagavat*, and of other celebrated works, as well as a host of smaller, and less respectable publications in the Bengali language, had been produced there as matters of private speculation. One of the strongest instances of the diminution of prejudice in India was the issue of Hindustani translations of the Koran; which the Moslems, from the age of Mohamud, had held to be too holy to admit of translation, but which must be read and studied in the original text alone. A proposition made a few years ago to prepare a translation of the volume was unanimously rejected by the doctors of India; but at the present time, more than one Hindustani version was in the hands of the Mohammedan population. The activity of the other presses of India, being less generally known, was mentioned more in detail. The printers of Delhi have been the most forward in the work of publication. They have issued translations of "Mills' Political Economy," of M'Naughten's "Indian and Mohammedan Law," of Dr. Royle's "Productive Resources of India," of Arnott's "Elements of Natural History," and of several systems of algebra, geometry, trigonometry, and of the differential and integral calculus. They have also produced translations of several English historical works. Eastern literature, too, has had its share of attention, evinced by the editions, or Hindustani translations, of the "Life of Timon," of "The Thousand and One Nights," of parts of Abulfeda, of the abridged "Shah Nameh," and of celebrated native treatises on astronomy and mathe-

matics—as well as by the issue of many elementary works, showing the activity of the native publishers, and calculated to spread useful knowledge among the people of Upper India. A Persian MS. list of the books published in Delhi and Bareilly, with an English translation, by Mr. Dowson, was laid before the meeting: and from this it appears that at the oldest press, which was established at Delhi in 1837, besides a newspaper, between 70 and 80 works had been printed, among which were three editions of the Koran (one of which contained the Arabic text, as well as the Urdu translation),—editions of the "Gulistan," in Persian and Urdu, the "Bagh o Bahar," the "Sujur ul Mutakherim,"—parts of "The Thousand and One Nights,"—the poems of "Matanabbi,"—several grammatical and scientific works in Arabic,—translations of English treatises on geometry, algebra, arithmetic, trigonometry, astronomy, &c.—several histories of England,—and histories of Rome, India, Persia, and Afghanistan. At another press, established in 1844, near 60 works had been printed, including a Koran and several classics. At another, begun in 1845, 21 works had been printed, and 11 were described as in the press. At one, called the Royal Press, we find a list of six publications, of which two are of royal authorship, and two are Korans, one of which is accompanied by an Urdu translation. Other presses of Delhi, more recently established, have also been in full activity. The press at Bareilly began operations so lately as 1847; but has already sent out 10 publications, comprising the departments of history, poetry, and science, in the Arabic, Persian, and Urdu languages.—*Athenæum*.

Recent Publications.

Thucydides de bello Peloponnesiaco libri viii. Recensuit F. H. Bothe. 8vo. 2 vols. 12s.

Tacita Opera. Recensuit J. C. Orellius. 8vo. 2 vols. 24s.

Horatii Opera. In usum scholarum, edidit H. Duentzer. 8vo. 7s.

Lamartine's Life and Poems. By the Rev W. Pulling, M. A.

It is said that Isaac Taylor, author of "Ancient Christianity," and other valuable publications, is engaged on a new work, to be entitled, "Ignatius Loyola and Jesuitism."

SCIENTIFIC INTELLIGENCE.

HEADING THE HURRICANE.—The Cincinnati *Chronicle* mentions a very valuable practical result of the establishment of lines of the magnetic telegraph along the seaboard and lakes. The telegraph now gives notice of the storms that commence on any portion of the northern lakes. If a north-west storm begins at Chicago or Toledo, notice of the fact is immediately forwarded to shipmasters at Buffalo and Cleveland; or, if a storm begins at either of the last named places, notice of it is sent to shipmasters at the western ports. Vessels are thereby informed of the approach of storms, and may delay their departure until it is safe to leave. It has been ascertained that winds travel at certain rates—a hurricane at the rate of sixty miles an hour, and less furious winds at slower rates. A north-west storm of great violence, commencing at Chicago, may be looked for at Buffalo at a certain hour. A vessel about to depart westward, apprised of this fact, will remain in port until the storm arrives and expends its fury. Life and property will thus frequently be saved, which would otherwise be exposed to peril and shipwreck. So, also, when a violent south-west wind is sweeping along the southern coast of the United States, information of it may be immediately forwarded to the northern seaports, that vessels, on the eve of starting, may be detained in port until the storm is over.

A FLOATING RAILROAD.—Our railways have been laid in cuttings and on embankments, through tunnels and over viaducts, and by the genius of a Stephenson they are actually being carried over arms of the sea, where ships in full sail can pass beneath them. While this daring work, however, can be effected where the width, as at the Menai Straits, is only some 500 feet, such great tidal estuaries as the Forth and Tay will not admit of it. As these Friths lie across the route of the great east-coast line of railways, which will shortly extend from London to Aberdeen, it became extremely desirable that some means should be devised by which those seas might be crossed without the troublesome necessity of passengers and goods changing carriages. We are happy to say that a plan has been devised for carrying the trains bodily across the Tay at Broughty Ferry, where it is about a mile and a half

broad. Mr. Robert Napier is at present building, in his yard at Govan, a floating railway for the Edinburgh and Northern Railway Company. It is being built of iron, 180 feet in length, and 35 in breadth. It is to have three lines of rails on deck, so as to enable it to take on a railway train of 500 feet in length, and is to be propelled by engines of 250-horse power. As the main line of railway on each side of the Tay is considerably above the level of the sea, stationary engines on either side of the Frith are to be employed to draw up or lower the trains. This railroad steamboat is expected to be launched in a few weeks. In the meantime, and before the above improvement is completed, the Edinburgh and Northern Company have made arrangements for having their cattle and heavy goods for the English markets carried by the Dundee and Perth line, and thence through Fife, and by the east-coast lines to England, on very moderate terms.—*Perthshire Courier*.

WIRE AND HEMP ROPES.—THEIR COMPARATIVE STRENGTH.—An experiment was recently tried in England, at the Woolwich Dockyard, to ascertain the comparative strength of wire and hemp ropes. A wire rope, three inches round, and a hemp rope of three strands, hawser-laid, common make, seven inches round, were spliced together, and placed in the setting machine, and on the hydraulic power being applied the hemp rope broke in the middle on the strain reaching 11½ tons—the wire rope remaining apparently as strong as when the experiment commenced. A wire rope, 3½ inches round, was then spliced with an eight-inch hemp shroud rope, and on the power being applied, again the hemp rope broke in the middle, with the strain of 10½ tons, the wire rope continuing apparently uninjured. This is considered a very satisfactory experiment.

An invention for cutting stone is in operation in New Haven, which dresses down stone at the rate of a square foot in one or two minutes, and with two attendants only.

The Marquis of Northampton has resigned the Presidency of the Royal Society, and Lord Rosse has been chosen in his stead.

Two lumps of native silver have been lately dug out of a mine in Norway, one weighing 208 lbs., and the other 436 lbs.

RELIGIOUS INTELLIGENCE.

Great Britain.

There is reason to believe, that in consequence of the very general opposition with which the proposed measure for the endowment of the Roman Catholic priesthood was threatened, it is abandoned for the present.

A proposal appears in the public Journals, for the establishment of additional Bishoprics, giving one to each County in England, with the exception of the four smallest; and to provide the funds from the revenues of existing Archdeacons, and of certain large livings, to be annexed to the bishoprics.

The Hon. and Rev. Baptist W. Noel has published a volume of 600 pages, entitled, "An Essay on the Union of Church and State," in which that subject is very fully discussed. Archdeacon Dealtry, late of Calcutta, is now occupying the pulpit of St. John's Chapel, where Mr. Noel preached, and where the present Bishop of Calcutta, and, before him, the Rev. Richard Cecil, proclaimed the Gospel for many years.

The Rev. Samuel Phillips Day, formerly a monk of the order of the Presentation, and author of "Monastic Institutions," "Life in a Convent," &c., was publicly ordained (upon a full and satisfactory confession of the Protestant faith) over the Congregational Church, Crediton, Devon, in December last.

The *Bristol Times* states that a young lady, who recently seceded to the Church of Rome, has returned to the church of her baptism, in consequence of the disgust she felt at the questions put to her at confession.

A Member of Parliament, writing to the *Morning Herald*, says:—"I have just had put into my hands a letter addressed by one governess to another who was advertising for a situation, in which the writer coolly proposes to her friend—both being Roman Catholics—to go into a Protestant family named by her, in the character of a Protestant, for the purpose of effecting the conversion of the three children, whose mother was dead, to Popery!"

BURNING THE SCRIPTURES IN BIRMINGHAM.—At a meeting of the Birmingham Protestant Association, Mr. T. Ragg, the Corresponding Secretary, related an extraordinary occurrence, which had taken place during the past week, not many hundred yards from the spot where the Meeting was assembled. A poor sick woman, a Roman

Catholic, residing in London, Prentice-street, had a daughter, who attended one of the Birmingham schools. From this school she had received a New Testament, out of which she had been reading to her mother, when the priest coming in and seeing it, tore the contents out of the covers, put them into the fire, and held them down with his stick till sufficiently consumed, remarking that he would so serve all such books that he met with in the houses where he visited.

Ireland.

Notwithstanding the Papal rescript, the new Colleges are to go into operation forthwith.

France.

M. Benignis, a missionary in the service of the United Presbyterian Mission, gives the following account:—

"Many times in my last report did I mention to you my hope of being able to receive, at the holy table, some converted Roman Catholics. On Sunday, the 7th of May, I had this happiness. I took great care to avoid every thing which might savor of formalism and outward show; I insisted upon this, viz.: that forms are nothing, the spirit all; that christianity does not consist in casting off of old errors, but in the formation (in the heart) of the new creature to the image of God. The service began at noon. We had but few people, because the whole national guard of the three communes of Colombier, Berneuil, and Pregnillac, were called together at the head quarters of the battalion. At St. Leger there was *la frairie* (a festival and dance); at Pons, the solemnity of planting and inaugurating a tree of liberty. We therefore had none but those for whom worldly festivities have no attraction. M. Lucien Mesnards came from Saintes, three or four pious Protestants from Pons; the converts who had before been received in church-fellowship, and those who were about to be received, made, with the other tried friends of the gospel, a total of sixty persons. After prayer and preaching (on 1 Cor. xi. 29), I addressed successively questions to the four candidates simultaneously, each of whom gave their answers; the subjects of these questions were, the inspira-

tion of the Holy Scriptures, the duty of reading and studying them, the state of sin after the fall, the guilt and condemnation of all men, the impossibility of being justified by works, salvation through Christ, and the means of realising it; faith, assurance, and fulness of salvation.

The four candidates were:—

First, *Mariette Belineau*, maid-servant at Pons. She has learnt to read, almost without help, in order to study the Word of God, which is become her delight. I had given her, once a-week for the last eighteen months, private instruction. The christian life of this young person is true and sincere; her masters and all who know her give the best character of her whole conduct.

Second, *Isambert*, miller at St. Gregoire, a man of weak health, and of a serious turn of mind; gifted with much good sense and a feeling heart. The first time I saw him, I was struck with his thoughtful expression. I sought him, and we had several conversations; one day in particular, having met him at Pons, I took him up into my room, and, after having prayed together, I addressed several questions to him on the state of his soul. He was struck by the following:—“My dear Isambert, if you were to die to-day, do you know whether you would be saved or not? Is your soul of the number of those whom Jesus has redeemed?” This question was the arrow which pierced his heart, and which remained in it; but, some time after, the third chapter to the Romans brought light to his soul, and led him to Christ.

The third candidate was *Jean Nisseron* of *Chez-Couturier*, weaver and farmer. From the beginning of the work he has lent his house for religious meetings, and, notwithstanding all efforts made to prevent him, he persevered in so doing. He is frank, open, firm, and affectionate in his disposition; but what intellectual developement has been brought about in him by the gospel! At first I could hardly converse with him, he seemed void of all thought and knowledge; now it is very different, his conversation is full of spirituality, and he conducts daily family worship in his own house. His son follows assiduously my religious instructions.

The fourth was *Bondon* of *Chez-Couturier*. This man, naturally self-willed and even violent, heard the gospel for the first time from M. des Mesnards; since then he has followed our religious meetings in spite of all obstacles, but between his zeal and a real conversion, the distance was immense, and the way has been long. Yet, by the grace of God, he has learnt to subdue his own temper, and, notwithstanding the quarrelsome disposition of the persons with whom he lives, there has

been in his house, as well as in his soul, a decided change. He has also learnt to read without help, and now the study of his New Testament, is his greatest happiness.

After having received from the four candidates satisfactory answers, I exhorted them to offer unto God their bodies and their souls as a holy living sacrifice, and I then distributed the holy communion to about fifteen persons, of whom ten are converted Roman Catholics. It was half-past three when the service ended. We left the chapel and repaired to the houses of two brethren, M. Coussot and M. Bodin of Colombier, who received at their table those friends who had come from other places for the solemnity. At six o'clock we met again at M. Coussot's house, where, after reading some parts of the holy volume, we closed the day, M. Poussard and myself, by offering up fervent prayers to the throne of grace.”

PROSELYTISM IN MARSEILLES.—A correspondent of the *N. Y. Evangelist* writes: “To say nothing of the deplorably irreligious habits into which a vast proportion of the Americans and English have fallen, the converts to Popery cause grief enough. The Catholic ladies are well versed in the art of winning over to the church the English domestics. They show them particular kindness, pity them for having no worship, &c. &c., and gradually draw them into that communion. To obtain a convert is an act of high merit in the scale of good works; and the real Romanists are always upon the watch to cover a multitude of sins in this way.

Nor is it in the lower classes only that Popery here has made its converts among the English. This being the dominant religion, it often becomes the interest of those in high life to be in the fashion on this matter. Inter-marriage between Catholics and Protestants is also a grand source of defection on the part of the latter; the dearest family interests being under the controul of the priests.”

Spain.

MADRID, Dec. 1.—The *Espana* has the following:—“Her Majesty received the Nuncio of His Holiness accompanied by Senor Arana, introducer of ambassadors, at a private audience at half-past three yesterday afternoon. The object of this audience was, to place in Her Majesty's hands a letter from Pius IX. We are not aware whether it contains the protest of which we made mention yesterday, or whether the venerable and unfortunate Pontiff will implore some assistance or mediation of the Spanish Government in these days of tribulation.” It also announces that the Nuncio has determined that

prayers shall be offered up for three days, at the Church of the Italians, for the safety and welfare of the Pope, and has conceded 100 days of indulgence to all the faithful who attend them, to whom he will give his blessing on the last day.

Germany.

THE CHURCH AND STATE QUESTION.

—Article 5 of the Constitution, which treats of religious liberty, &c., was voted through in the form modified by the Committee, without any discussion. It now runs as follows:—

Sect. 14. Every German has complete liberty of belief and of conscience. Nobody is obliged to make known his religious convictions.

Sect. 15. All Germans are unfettered in their common exercise of religion, both domestic and public. Crimes and misdemeanours committed in the use of this liberty shall be punished according to the law.

Sect. 16. The enjoyment of civil and political rights shall in no wise be measured or cut short by anybody's religious confession. This confession may not hinder a person in the fulfilment of his political duties.

Sect. 17. Every religious community regulates and administers its own matters independently, but remains subject to the general laws of the State. **NO RELIGIOUS COMMUNITY ENJOYS ANY PRIVILEGES BEFORE ANOTHER. THERE SHALL BE NO STATE-CHURCH.** New religious communities may be formed; no acknowledgment of their confession by the State is required.

Sect. 18. Nobody shall be forced to any Church act or ceremony.

Sect. 19. The formula of oaths shall in future be this—"As God shall save me" (*So wahr min Gott helfe.*)

Sect. 20. The civil validity of marriage depends only on the transaction of the civil act; the wedding at church can take place only after the civil act be performed. Difference of religion shall be no legal impediment to marriage.

Sect. 21. The lists of births, marriages, and deaths, (*Standesbücher*) shall be kept by the civil authorities.

We are sorry to learn that a considerable number of the German politicians are avowed Atheists, and are busily engaged in propagating their sentiments. The language uttered by one of them, in a book lately published, is too horrible for insertion in our pages. It affords melancholy demonstration of the virulence of Atheistic hatred.

On the other hand, the Conference held at Witttemberg last September, which was attended by five hundred evangelical pastors,

will probably lead to important results. An Evangelical Confederation was formed, of which a Home Mission will constitute a prominent feature.

Italy.

Among the events of the age, the flight of the Pope is one of the most extraordinary. It took place 24th November. His Holiness was retrograding in reform, while his people were advancing. A rising was the consequence. His Prime Minister, Count Rossi, was assassinated. The Pope himself was placed under restraint. He escaped in the disguise of a coachman, with a wig on his head, and moustachios on his lips, and sat on the box of the Bavarian Ambassador's coach! He took refuge at Gaeta, in the kingdom of Naples, where he still remained at the date of the last advices. An English journal says—

"The flight of the Pope is now an authenticated fact. His Holiness awaits at Gaeta the course of events, and probably expects the intervention of his foreign supporters to restore his temporal authority. His former subjects, and indeed all Italy, regard his departure with mingled indifference and delight. The revolution which has taken place in the popular feeling is even admitted by the correspondent of the *Times*. His testimony on the subject is worth transcribing:—

'There are only some short months passed since the Pope was the idol of the people. His name was heard everywhere, his portrait was represented in every imaginable way, even on common pocket handkerchiefs.—There were busts in *gesso*; likenesses, or said-to-be likenesses, in common enamel brooches, on rings, and in every possible device: and now his name is never mentioned but in abuse. . . . Certain it is, that a great change has taken place in public opinion; and, from undoubted evidence which has come under my own knowledge, the people of Italy are beginning to throw off their blind adherence to Popery, and to assert for themselves the privilege of thinking for themselves on religious matters. So far from believing the Pope can do no wrong, they do not scruple to rank him with the chief of evil-doers.'

If anything could complete the unpopularity of His Holiness, it is the foolish decree which he has fulminated from Gaeta, declaring void all the acts of the new government at Rome, and superseding them and the chambers by a state commission of his own appointment. The Roman ministry have replied to this impotent protest by declaring it invalid, and by hastening the preliminary

measures for summoning an Italian Constituent Assembly."

The Pope's temporal power is practically at an end. We earnestly hope that the European powers will not take any steps to restore him. With his spiritual authority no one wishes to interfere, except in the way of persuasion, with a view to rescue the victims of bondage.

India.

The new Free Church in Calcutta, erected at a cost of £12,000, was opened the 13th of August last.

SAUGOR ISLAND.—In the middle of January, Messrs. Patterson and Parker, in company with several missionaries, visited Saugor Island, on occasion of the annual bathing festival; when the gospel was preached to thousands, and a great number of tracts and portions of Scripture were distributed. The assemblage at Saugor was very small, as compared with former years. Pilgrimages to that island and other idolatrous shrines are decidedly on the wane. The temples and the idols of Hindooism are no longer regarded by the natives with the same awe and veneration as formerly; a result which has doubtless followed the spread of Christian knowledge and the diffusion of more enlightened sentiments on all subjects most interesting to the human mind. The change now in progress among the Hindoos is both religious and intellectual; and the latter is powerfully operating, in combination with the former, to destroy the national faith and revolutionize the social system.—*Chris. Spec.*

Africa.

The following letter contains a request for missionaries. It was addressed to the late Mayor of Liverpool, who is commercially connected with Africa:—

"KING'S HOUSE, BONNY,
May 30, 1848.

MESSRS. C. HORSFALL AND SONS.

GENTLEMEN,—We, the undersigned, the king and native chiefs of Bonny, being very desirous to get missionaries to come to reside among us, for the purpose of educating our children and enlightening ourselves, beg that you, and the other members of the African Association, will exercise your influence with the Missionary Society to send us two or three missionaries as soon as possible.

We will do every thing in our power to facilitate their settling amongst us; and we would propose Fish Town as the most eli-

gible and healthy situation. We agree to let them have ground there for a house and garden, or gardens, for a period of twenty years; we will take back the ground at the expiration of that period. And, if payment for their services be required, we also agree that every gentleman sending a son to their school shall pay for the education of such son five puncheons of palm oil, and for that of every poor man, one puncheon of palm oil. They would require to bring materials to build their own house, and a carpenter to put it up, as we have neither joiners nor the requisites for building a proper house for them; but we are anxious to afford them every thing, as well as every assistance in our power. And we further expect that those gentlemen to be sent us shall be capable of instructing our young people in the English language.

We request, gentlemen, that you will have the goodness to inform us, by the first ship coming to Bonny, how our proposals have been received, and if they will be complied with. Hoping for your active assistance in this matter, and that you are quite well,

We are, gentlemen, truly yours,
KING PEPPLE.

ANNA PEPPLE, ✕ his mark.

MANILLA PEPPLE, ✕ his mark.

DAPPS, ✕ his mark.

Captain HART, ✕ his mark.

Per Thomas Lyon.

Alexander P. M'Losky, Hants."

The United Presbyterian Mission will probably respond to this call.

United States.

An interesting meeting was held last month in Park Street Church, Boston, which was attended by ten Missionaries, male and female, who are about to sail for Smyrna. The instructions of the Board were read by Rev. Dr. Anderson. The meeting was addressed by Rev. Mr. Calhoun, one of the Missionaries, and Rev. Mr. Blagden. Of this company of Missionaries, all of whom appear destined for Asia Minor, "Rev. Messrs. Dodd and Maynard, with their wives, are to establish a new Mission among the Jews at Salonica, the ancient Thessalonica, where it is supposed that there are now 30,000 Jews who speak the Spanish language, their ancestors having been banished from Spain, and besides these, about 5,000 Mahomedan Jews—altogether, constituting a majority of the population of the city."

Forty-three monks of the order of La Trappe have lately settled in Kentucky. "There are six priests among them, evidently men of superior minds. They are strict in their habits and very industrious. They bring with them a large quantity of utensils, and an infinite variety of fruits, flowers, garden seeds, trees, &c.,—in fact everything necessary to establish a 'colony in the wilds of Kentucky'—not even forgetting their wooden shoes."

APPROPRIATE GIFT.—A handsome copy of the Holy Scriptures, says the *Bee*, has been presented to the "Boston and California Mining and Trading Company," by Mr. John Mears, of Dorchester. We have been permitted to copy the presentation inscription, which reads thus:—

To the President, Directors & Co., of the
Boston and California Mining and Trading
Company.

Gents:—I present this treatise on mining and the search for hidden treasures. It is the best that has fallen under my observation. Accept it! try it! Peruse its contents; follow its instructions; and may the blessing of God, its Author, attend your efforts to obtain durable riches.

Yours truly,

JOHN MEARS.

Dorchester, Mass., Dec. 28, 1848.

RELIGIOUS PERSECUTION—The *Baltimore Sun* has an account of a persecution recently visited on Rev. Mr. Sewall, an American Protestant minister at St. Augustine, Florida, compelling him to seek refuge in the house of a friend, where he was protected by a large body of Anglo-Americans. The offence of Mr. S. was in compiling a history of St. Augustine, and making allusion to the destruction of the Huguenot College, somewhere about the year 1564, and the massacre of a colony of French Presbyterians. Immediately upon the book being made public, Mr. S. was served with a notice, in a disguised and anonymous communication, that he must not be seen, either "in or out of his house," as difficulty would "inevitably" befall him. On the next morning, being the Sabbath, his servant was called aside, and asked "if any body came to kill him last night!" This explained the purport of the warning the night before. On that evening, a mob gathered about the house of prayer, where he met his people for religious service, and he was warned that they had met to do violence to him. From this concerted scheme of violence, Mr. S. escaped, passing through the body of rioters mostly armed with sticks

and clubs, and finding refuge in the manner above described. He ascertained, on a subsequent interview with some of the rioters, that they were Minorcans, as the descendants of the original settlers are called, and Roman Catholics. It will be remembered that Florida was, but a few years since, a dependence of Spain, and has inherited its religion from that country.

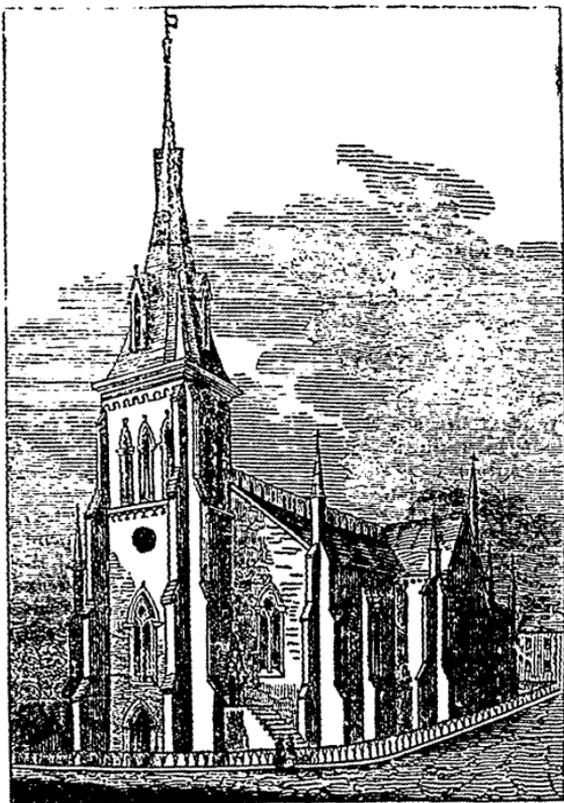
The feeling afterwards manifested toward Mr. Sewall is given in his own language:—

"I soon became satisfied that I was an object of vengeance, for I had long suffered various annoyances without any known cause, and that, although the purpose of taking my life, in the most savage and barbarous manner, by public outrage and lawlessness, had been defeated, yet, that should the opportunity occur, there were those who would not hesitate to put a knife in my heart secretly. It was deemed prudent that it should not be known publicly when I left, for the same reason. It has been ascertained—some of the men are known—that desperadoes, blackened and disguised as negroes, armed, came together on Saturday night to assault my house, and take me from my bed to fling me over the sea wall! It is supposed they were deterred on learning that a friend was with me for defence.

It is said that the '*light wood and matches*' were prepared on Sunday to burn me and the book on the common in the evening, and from the manner in which a knowledge of this came to my ears, I have reason to believe it was even so; and all that saved me from being made the subject of a Popish '*auto da fe*,' was the prowess of my countrymen who became greatly exasperated with the conduct of this mongrel *Greco-Minorean* race of infuriated Papists.

It is my belief that no Protestant minister can remain long in the place, for, if I mistake not, it is a settled policy of a body of priests there, to make the position of every Protestant minister uncomfortable."

We are no alarmists, but in the light of the foregoing, we are compelled to ask, if such things are done in the green tree in the shade of American institutions and laws, what would be done in the dry? The fact which we chronicle, points ominously to the results of Roman Catholic ascendancy in our country or in any part of it.—*Boston Reflector*.



This Engraving represents St. Andrew's Church, Montreal, now in course of erection for the Congregation under the care of the Rev. Dr. Mathieson, Minister of the Church of Scotland. It will be a spacious and elegant building. It stands on a commanding site, and will be a great ornament to the City.

POINTE-AUX-TREMBLES INSTITUTE.—This Institute is connected with the French Canadian Missionary Society. We take the following from the *Montreal Witness* :—

“It affords us much pleasure to state that the annual examination of the pupils on Friday the 26th January, at the Institute, Pointe-aux-Trembles, as also of Mrs. Tanner's School, was eminently satisfactory. The girls were questioned in Grammar, Geography, and Arithmetic, and to a greater length upon Bible lessons. Their replies indicated commendable progress in all these branches of knowledge. Specimens of their ordinary Penmanship afforded evidence of striking advancement. But the greatest pleasure was derived from their accurate views of Scripture truth. Mrs. Tanner has taken much pains with them, and she is manifestly rewarded in their improvement. The examination of the boys was upon the same subjects, with the addition of Algebra, and Geometry. Mr. Vernier's effective teaching, assisted in Arithmetic by Mr. Gobeille, has been eminently successful. The numerous auditors were not less surprised than gratified at the marked progress of these youths. Mr. Tanner's very thorough examination upon the leading doctrines of the Bible elicited an amount of Scriptural knowledge, and a readiness of reference to the Sacred Oracles, which not only did great credit to his teaching, but justified the hope that the pupils would leave the Institution well furnished in this vital department of knowledge. Notwithstanding the intensity of the cold on Friday, a numerous assemblage of the friends of the Society, resident in the City, was convened on the occasion. The chair was occupied by the Rev. H. Wilkes. Two commendatory resolutions, spontaneously offered by gentlemen present, were unanimously adopted. The examination was enlivened by an exercise in vocal music which Mr. Pasche, the lately arrived teacher from Switzerland, has introduced with good effect.”

Miscellanea.

"JAMES'S EARNEST MINISTRY."—Some time ago, we announced that through the liberality of John Henderson, Esq., of Parke, a copy of "James's Earnest Ministry" had been presented to every minister, preacher, and student of the United Presbyterian Church. We understand that arrangements are being made by John Hope, Esq., W. S., Edinburgh, for supplying every minister of the Church of Scotland with a copy of the same excellent work. We trust that these examples will stir up others to similar acts of beneficence.—*Scottish Press*.

MISSIONS AND LITERATURE.—It appeared, by reports at the recent Quarterly Meeting of the American Oriental Society, of which Dr. Robinson is President, that our Missionaries in Asia are making interesting researches into the literature and antiquities of the East. Mr. Merrick has made a translation of Persian traditions relative to the life and doctrines of Mohammed; not yet printed. Rev. D. O. Allen, missionary in India, notices several works on the cave-temples, and other ancient monuments of India. We also learn from Mr. Allen, that the East India Company is taking measures to publish a large work on the antiquities of every part of India, the preparation of which is entrusted to learned antiquarians and skilful artists; that the Company will also soon publish an edition of one of the Vedas—by which we shall be able to trace the religious history of the Hindoos.

Rev. Eli Smith, of Syria, has communicated to the Oriental Society, a collection of Arab popular songs, made by himself. The interesting anthology is yet to be translated. Mr. S. has also a valuable MS. history of the Conqueror of India, a contemporary of Mahmud, and several in relation to the Druse and Ismailey regions. The missionaries are becoming the instruments of making the old and the new world better acquainted with each other. Their labors are fraught with interesting fruits.—*Congregational Journal*.

A NEW BIBLE.—(*By a Colporteur*.)—A young German, to whom I sold a volume, told me, that when in Austria, away from his home, he purchased a Bible, and after his return read it with his brother. They soon ascertained that Popery could not be the true Christianity as it was not the religion of the Bible. On enquiring of the priest about it, he replied, "Oh, you have that old Bible from the apostles' time; we have now got a new one." They told him that if he had got a different Bible from the one the apostles had, it certainly could not be the right one. They afterwards became Protestants; one of

them now lives in P. Co., and is a good Christian.

PRAYING AND GIVING.—The venerable father Sewall of Maine, once entered a meeting in behalf of foreign missions, just as the collectors of the contributions were resuming their seats. The chairman of the meeting requested him to lead in prayer. The old gentleman stood, hesitatingly, as if he had not heard the request. It was repeated in a louder voice; but there was no response. It was observed, however, that Mr. S. was fumbling in his pockets, and presently he produced a piece of money, which he deposited in the contribution-box. The chairman, thinking he had not been understood, said loudly, "I did not ask you to give, Father Sewall; I asked you to pray." "O, yes," he replied, "I heard you, but I can't pray till I've given something."—*American Messenger*.

MACAULAY'S HISTORY.—Mr. Macaulay's "History" is out of print. Three thousand copies—the number of the first edition—are already sold; and a second edition—it is said an improved one—is already in the press. The rumour runs that the author has sold his two volumes for ten years, to the Messrs. Longman, for an annuity of £600 for that period. Let us add to this pleasing account of the book-market, that 18,000 copies of Mr. Dickens's Christmas story were sold on the first day of publication.—*Athenaeum*.

CAPTAIN PAKENHAM.—The *Galway Vindicator* says:—"Capt. Pakenham, cousin of the Duke of Wellington and of Lord Longford, tired of the sea, has settled near Lucca, and is circulating Bibles and tracts. The captain does not scruple to preach that the Pope is antichrist."

NEW TELEGRAPHIC FEAT.—An apparatus has been contrived in Boston for spreading fire alarms by ringing the bells by telegraph. Last month, the telegraphic operator in New York, at a given signal, tolled the fire-bell in Boston, and created an alarm through the city.

COLPORTAGE BY THEOLOGICAL STUDENTS.—The statistics for the last four years show that two hundred and seventy students have been employed by the Tract Society an aggregate period of 534 months. They have visited 108,000 families, embracing half a million souls. Their sales amount to 126,478 volumes, of the value of more than \$30,000, and their grants to 37,894 volumes, exceeding \$6,000 in pecuniary value. Fully \$10,000 have been paid them for service, which has furnished that measure of aid in their self-denying efforts to enter the ministry.—*American Messenger*.