

Technical and Bibliographic Notes / Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

Coloured covers/  
Couverture de couleur

Coloured pages/  
Pages de couleur

Covers damaged/  
Couverture endommagée

Pages damaged/  
Pages endommagées

Covers restored and/or laminated/  
Couverture restaurée et/ou pelliculée

Pages restored and/or laminated/  
Pages restaurées et/ou pelliculées

Cover title missing/  
Le titre de couverture manque

Pages discoloured, stained or foxed/  
Pages décolorées, tachetées ou piquées

Coloured maps/  
Cartes géographiques en couleur

Pages detached/  
Pages détachées

Coloured ink (i.e. other than blue or black)/  
Encre de couleur (i.e. autre que bleue ou noire)

Showthrough/  
Transparence

Coloured plates and/or illustrations/  
Planches et/ou illustrations en couleur

Quality of print varies/  
Qualité inégale de l'impression

Bound with other material/  
Relié avec d'autres documents

Continuous pagination/  
Pagination continue

Tight binding may cause shadows or distortion  
along interior margin/  
La reliure serrée peut causer de l'ombre ou de la  
distorsion le long de la marge intérieure

Includes index(es)/  
Comprend un (des) index

Title on header taken from:/  
Le titre de l'en-tête provient:

Blank leaves added during restoration may appear  
within the text. Whenever possible, these have  
been omitted from filming/  
Il se peut que certaines pages blanches ajoutées  
lors d'une restauration apparaissent dans le texte,  
mais, lorsque cela était possible, ces pages n'ont  
pas été filmées.

Title page of issue/  
Page de titre de la livraison

Caption of issue/  
Titre de départ de la livraison

Masthead/  
Générique (périodiques) de la livraison

Additional comments:/  
Commentaires supplémentaires:

This item is filmed at the reduction ratio checked below/  
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

# The Colonial Protestant;

AND

JOURNAL OF LITERATURE & SCIENCE.

VOL. I.

JULY, 1848.

No. 7.

## THE BIBLE AND THE REFORMATION.

BY AN ENGLISH MINISTER.

ONE of the earliest uses to which the invention of printing was applied was the wider circulation of the word of God. In fact, the Bible was the first large volume which issued from the press: it was the Vulgate Latin, and the date usually ascribed to it is A. D. 1455. In 1471, Malermi's Italian version was published. A Dutch translation appeared in 1475, and one in French in 1477. In the following year, a learned Spaniard, Boniface Ferrier, printed at Valencia a version in the language of his native country; but it was quickly destroyed by the Inquisition, and a complete copy does not now exist. An edition of the German Bible was put forth in 1483. The Bohemian version was published in 1488. Some of these editions, particularly the Latin, were reprinted several times before the beginning of the reformation in Germany.

There is no reason to believe, however, that any considerable effect was produced by the circulation of the Scriptures before the time of Luther. The translations just mentioned were very imperfect: the high price of books operated as a prohibition on the greatest part of the community; and the number printed was in all

cases small, the editions varying from three to five hundred. Even then, it was difficult to dispose of the article, so limited was the demand. Printers seem to have thought that the best book would have the best sale, and speculated accordingly; but it was a measure in advance of the age. The public mind was not yet prepared for the word of God.

Nevertheless, the requisite preparation was advancing with rapid steps. The revival of learning was in successful progress, and was destined to accomplish a marvellous revolution in society. In the fifteenth century, knowledge began to be sought with unparalleled eagerness by all ranks and classes; and as it pursued its triumphant course, it threw a blaze of light on long established opinions and practices, revealing enormities hitherto unsuspected, and bringing into the glare of day the "hidden things of darkness." Learning was first the herald and harbinger, and then the firm ally of the reformation.

In the year 1503, a student at the university of Erfurth was prosecuting some inquiries in the public library, when he casually opened a Bible.

He was twenty years of age, and had received a liberal education; but as yet he had never seen the sacred volume. From the moment of the discovery, that book was inexpressibly dear to him. He read it with wonder and delight. Charmed by its histories, instructed by its truths, his soul received an impression which was never effaced, and a new direction was thenceforth given to his thoughts and aims. That young man was Martin Luther; and the circumstance which has been now related may be considered as the germ of the reformation. Two years afterwards, Luther became a monk. In the convent of the Augustinians, he continued to study with his characteristic ardour, and might often be seen in the library reading the solitary Bible belonging to the establishment, and which was chained to the spot to prevent its removal. All this time the Spirit of God was working on his mind, and preparing him for the great enterprise by which his life was to be distinguished. A saying of his in later years was strikingly illustrated in himself: "Three things make a divine, namely, meditation, prayer, and temptation." His mental exercises were of a painful kind, though highly salutary in the issue, and were combined with severe bodily affliction. In this state, he found relief only in the word of God and prayer. The effect of gospel truth was peace, quietness and assurance; and the gift of a copy of the Scriptures by Staupitz, the vicar-general of his order, completed his happiness.

At the suggestion of Staupitz, Luther was appointed one of the professors in the newly established university of Wittemberg. This was in 1508. In the following year, he took the degree of bachelor of divinity, and immediately commenced delivering lectures on theology to a crowded and admiring audience. He was advanced to the doctorate in

1512. The oath he took on that occasion, to "defend with all his might the gospel truth," was in his case no unmeaning form. It expressed the purpose of his heart, and was most religiously observed during the whole course of his extraordinary and eventful life. Turning away from the muddy streams of scholastic theology, he repaired to the only pure fountain, and, having slaked his thirst there, went forth refreshed and strengthened to invite his fellow-creatures to the waters of life.

From the opening fight with Tetzel to the close of his career, Luther's motto was, "The Bible, the Bible only." Fathers, universities, the decrees of councils, and the bulls of popes were alike rejected, if they opposed, or seemed to oppose the oracles of God. He would allow of no appeal from the Bible. All doctrine, all discipline was to be brought to this test, measured by this standard, and judged accordingly. When urged, at the celebrated diet of Worms, to retract his opinions; he answered in these memorable words: "Unless I shall be convinced by proofs from Scripture, or by evident reason, (for I believe neither in popes nor in councils, since they have frequently both erred and contradicted themselves,) I cannot choose but adhere to the word of God, which has possession of my conscience; nor can I possibly, nor will I ever make any recantation, since it is neither safe nor honest to act contrary to conscience. Here I take my stand; I cannot do otherwise: God be my help! Amen." His sermons, lectures, correspondence and conversation breathed the same spirit. The restoration of the long lost dominion of the Bible was the grand object to which he had consecrated himself, and the history of Protestantism is the record of his success.

Of all the efforts of this illustrious reformer the most important and use-

ful was his translation of the Scriptures. This great work was begun during his concealment in the castle of Wartburg. The New Testament was finished shortly after his return to Wittenberg; and, having received the critical revision of his friend Melancthon, was published in September 1522, and obtained forthwith an immense circulation. Several other versions had been previously printed without exciting much attention, and the numbers issued had been very small. But the people of Germany were now prepared to receive and value the precious gift. The contest with Romanism had been carried on for five years. Information had been widely diffused, and holy zeal awakened. All Europe was in a ferment; some wondering, some hoping, some fearing, some striving. It seemed like the time foretold by the Saviour, "Distress of nations with preplexity; the sea and the waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth," Luke xxi. 25, 26. Luther and his associates had dealt heavy blows at Antichrist, with weapons fetched from the armoury of God. Now, the heavenly magazine itself was opened, and the assault became fiercer and more effective. Nothing tended so powerfully to establish and extend the Reformation as the publication of the German New Testament.

Encouraged by success, Luther continued his labours, and amidst the pressure of innumerable occupations persevered in the work of translation till the year 1534, when the Old Testament was finished, and the whole Bible published. He was assisted in this arduous undertaking by Melancthon, Romeranus, Justus, Jonas, Cruciger, and Aurogallus. They took extraordinary pains with the translation. "Their method was to assemble from time to time, when each came prepared by having pre-

viously studied the particular parts of the Bible then under consideration. Luther, who presided, had always before him the Hebrew Bible, the Latin Vulgate, and his own manuscript version; Melancthon brought the Greek, Cruciger the Chaldee, and the other Professors the Rabbinical writings. Thus they proceeded to examine the whole, sentence by sentence, till after sufficient deliberation it was agreed, either to confirm, alter, correct, or improve the translation, as occasion required: and so desirous were they of producing a correct translation, that they sometimes returned fourteen successive days to the reconsideration of a single line, or even a word."\* The happy result of these labours appeared in the admirable fidelity and correctness of the translation; and the purity of its style rendered it a most acceptable present to the German people, who now saw their mother-tongue employed for the noblest purpose, and consecrated to the service of God. So well was it received and so extensively circulated, that in the space of forty years from the publication of the entire volume, no fewer than one hundred thousand copies had issued from the press. Luther and his friends met annually, on the return of the day on which the translation was finished, to celebrate the event; and "the festival of the translation of the Scriptures" was a season of holy pleasure and grateful joy.

The principles of the reformation were introduced into Denmark as early as the year 1521, and were zealously upheld by Christiern II., whose measures so exasperated the prelates and others who were interested in the maintenance of popish corruptions, that a rebellion broke out, and the king was forced to leave Denmark for a season. During his

\* Townley's Illustrations of Biblical Literature, ii. 278.

exile, he encouraged his secretary, Hans Mikkelsen, to translate the New Testament into Danish. It was published in 1524, and joyfully received by those who loved the truth. An improved version executed by Christiern Redersen, was printed in 1529.

Sweden received the light of the gospel about the same time as Denmark. The celebrated Gustavus Vasa gave to evangelical truth the entire weight of his influence. Rightly judging that the circulation of the word of God in the vernacular tongue would be the most effective means of advancing the cause of truth, he directed the New Testament to be translated into Swedish. His command was obeyed by Laurentius Andreas, a learned priest. The volume left the press in 1526.

The entire Bible was printed in Danish in 1541, and in Swedish in 1550. The early and complete establishment of the Reformation in those countries was doubtless greatly owing to the blessing of God on his own word. By the comparison of existing errors and abuses with the "lively oracles" of Scripture, the people were brought to see the tyrannical bondage which had been imposed upon them, and to use every effort to burst their fetters. The struggle was successful. Northern Europe rejoiced in Christian freedom.

Zuingle, the apostle of Switzerland, discoursed on Scripture at Zurich with such effect, that persons of all ranks manifested the greatest eagerness for Divine knowledge. The word of God was abundantly diffused, with the happiest results, and for many years after the death of Zuingle, merchants and magistrates might be found, accustomed to the constant use of the Hebrew and Greek originals: so desirous were they of obtaining, by all the means in their power, a correct understanding

of heavenly truth. The New Testament was published in the Helvetic dialect in 1524, and the Old Testament in 1525.

The gospel triumphed gloriously in the Netherlands. Savage persecution fell to the lot of the servants of Christ; but they meekly endured, and, in very many instances, "loved not their lives unto the death." The history of the Reformation in the Netherlands contains some of the brightest pages in the annals of martyrdom. Nor can this be wondered at; for the word of the Lord, if it had not outwardly "free course," being opposed at every step by the powers of this world, was "glorified" in the hearts and lives of the saints, as well as in their painful sufferings. The Belgic Bible, which was printed in 1526, and often republished, was an invaluable treasure to the oppressed and bleeding church of God.

We now turn to England. Tindal's translation of the New Testament was printed at Antwerp in the year 1526. The papists fiercely withstood its circulation. Tonstall, then Bishop of London, employed an agent to purchase as many copies as he could procure, for the express purpose of committing them to the flames; and Sir Thomas More disgraced himself, first by writing against the reformer, and then by setting on foot the persecution which ultimately consigned him to martyrdom. Tindal's was a version of distinguished excellence; it formed the basis of all succeeding attempts, and it has been asserted that, "in point of perspicuity and noble simplicity, propriety of idiom and purity of style, no English version has yet surpassed it. The Pentateuch and the Prophecy of Jonah were also translated and published by Tindal. In 1535 the whole Bible was printed in English, under the care of Miles Coverdale, afterwards bishop of Exeter. Other editions followed. Between the years

1526 and 1547, the year of Henry the Eighth's death, there were issued fourteen editions of the Bible, and eighteen of the New Testament. The contradictory proceedings of the arbitrary monarch just named are well known. At one time, he prohibited and punished the perusal of the Scriptures; at another, he encouraged the practice, and even made provision for its observance. It is only necessary to state in this place that, whenever the people were allowed to read the word of God, they gladly availed themselves of the permission, much to the annoyance of the Popish priesthood, and greatly to the advancement of the Reformation. Proclamations were several times issued, enjoining the clergy or parochial authorities to place copies of the Bible in the churches, for the benefit of those who could not possess them, and who might read them there; and Strype says that "it was wonderful to see with what joy the book of God was received, not only among the learned sort, and those that were noted for lovers of the reformation, but generally all England over, among all the vulgar and common people, and with what greediness God's word was read, and what resort to places where the reading of it was." After many hard struggles, popery was finally suppressed in England as the national and dominant faith; and it may be safely affirmed that the spread of Protestantism in this country is to be mainly ascribed to the circulation of the Scriptures, aided by the efforts of faithful preachers of the gospel. The labours of those preachers would have been productive of little good if they had not been able to confirm their doctrine by constant appeals to the infallible standard of truth, the possession of which by the people prepared them to profit more largely by the instructions they received, and furnished them with the

means of distinguishing truth from error.

James le Fèvre, a learned Frenchman, and a professor in the university of Paris, published an edition of the New Testament, in the French language, in the year 1523. He was a member of the Romish church, and continued in that church till his death, but his opinions accorded so nearly with Protestantism, and he was accustomed to express himself so warmly against the gross superstitions of the papacy, that he excited the enmity of the bigoted, and at one time suffered a short exile from his country. His translation of the New Testament, together with Clement Marot's versification of the Psalms, powerfully aided the progress of evangelical principles in France. The first Protestant translation of the Bible, executed by Olivetan, was published in 1535; other versions were afterwards made, and great numbers of copies circulated.

When the improving effects of knowledge began to be felt, and revived learning shed its blessings on society, the monstrous impostures and exactions of the church of Rome, which had been quietly endured in the times of ignorance, were seen in their true colours. Disgusted with the avarice and licentiousness of the priesthood, and thirsting for the truth, men turned from the alleged abuses of the system to the system itself, and ventured to inquire whether its claims possessed a Divine sanction. That inquiry would have terminated unfavorably to the interests of scriptural religion, had it not been for the publication of the word of God, especially in the vernacular tongues. Authority would have silenced, or sophistry deceived the seeker after truth. But when the reformers gave to the nations the sacred oracles in their own languages, boldly asserting the right of every man to search and judge for himself, and abjuring all

human enactments, whenever opposed to the dictates of revelation, the mind was freed from an intolerable yoke, and "brought out of darkness into marvellous light." As long as they maintained the sufficiency and sole authority of Scripture, they were invulnerable. Canons and decrees availed nothing at all. Papists said, "Hear the church." Protestants replied, "Search the Scriptures." And men *did* search; nor did they search in vain. The discoveries they made excited at once their astonishment and indignation. They had asked food of their ghostly mother, and she had given them the biting scorpion. The word of the living God had been supplanted by the traditions of men. For truth, they had received foolish fables and lying legends. Pride had been flattered by the doctrine of merit, and vice nourished by priestly confession. Thousands upon thousands had been plundered during life, cheated in death, and ruined for ever. But at length the light arose, and revealed the horrible mischief. Then those who were of the light came forth from their obscurity. Numbers more followed their example. A continued use of these means disclosed greater and greater abominations. It was not a time for peace or compromise. When men contrasted the "glorious church" of the New Testament with the corrupt community of Rome, they saw the fulfilment of the prophecies concerning antichrist, and felt that they must obey the voice which said, "come out of her, my people." The reformation restored the Bible to Christendom, and the Bible sustained and established the reformation. Had it not been for that mighty movement, the word of God would have been little known to the people at large; and had it not been for the free and general use of Scripture, the efforts of the reformers would have been fruitless.

Some idea may be formed of the force with which this spiritual engine was brought to bear upon the ignorance and superstition of the age, from a statement of the number of editions of the Scriptures, or parts of them, printed during the first thirty-six years of the sixteenth century. They amount to no fewer than five hundred and sixty-eight. Of these, one hundred and four were in Hebrew, or other oriental dialects, and Greek; two hundred and seventy-eight in Latin, then the common language of the learned of all nations; and the remaining one hundred and eighty-six in the spoken tongues of Europe.

The Papists were deeply conscious of the injury sustained by their cause through these efforts. As long as the circulation of the Scriptures was chiefly confined to the Vulgate Latin editions, or to small impressions of the vernacular versions, badly executed, and accessible to few persons, but little opposition was made. The bulk of the people were still totally ignorant of the heavenly oracles; and those who possessed the book, so far from regarding it as the only rule of faith, admitted the concurrent authority of tradition, and were content to receive the interpretation of the Divine word from the church, that is, the priesthood, by which means the force of the testimony was completely neutralised, and Popery remained safe. But when the advancement of education multiplied everywhere the number of readers, and the Scriptures as translated by the reformers were constantly appealed to, as the only authority in matters of religion, a hostile policy was immediately adopted, and enforced with customary rigour. The history of the sixteenth century abounds with instances. In 1525, the university of Paris solemnly censured the proposition, "that all Christians, but especially the clergy, ought to be persuaded to study

the Holy Scriptures:" and in the same year, the French Parliament declared it to be "neither expedient nor useful for the Christian public, that any translations of the Bible should be permitted to be printed, but that they ought rather to be suppressed as injurious, considering the times;" and ordered all persons who had in their possession copies of the Old or New Testament, or any portions of them, to deliver them up to the authorities. In the Netherlands, the most strenuous efforts were made to suppress the word of God. All copies of the entire Scriptures, or separate books, with notes or expositions of a Lutheran tendency, were condemned to the flames; and whoever should be found in possession of such books, after the issue of the proclamation, forfeited life and goods. The bishop of Geneva, in 1534, directed all French or German Bibles discovered in his territories to be burned, on pain of excommunication for disobedience. Euginas, who published, in 1542, a version of the New Testament in Spanish, was seized by the Inquisition and cast into prison, whence he escaped after a confinement of fifteen months, while his book was placed in the prohibitory Index of the church, and all the copies that could be laid hold of were destroyed. Ten years before, Bruccioli had translated the Scriptures into Italian, and boldly defended the right of all men to read the sacred volume in their own languages. His production met with the same fate, and his name is to be found at this day in the infamous Index, among condemned authors of the first class, none of whose works, on any subject, are allowed to be read. England was not behind in this unholy warfare. The close of the reign of Henry the VIII. was deeply stained with the guilt of persecution. In 1543, a barbarous act was passed, by which all women,

"except noblewomen or gentlewomen," and all artificers, journeymen, apprentices, husbandmen and labourers, were forbidden to read the Bible, "privately or openly;" and if they were convicted of the offence a third time, they were to be burned.\*

Nevertheless the word of God "grew and multiplied." The number of editions of the entire Scriptures, or parts of them, published during the first thirty-six years of the sixteenth century, has been already stated to amount to five hundred and sixty-eight. In the next period of the same length, the number was greater, having increased to seven hundred and thirty-seven. Of these, one hundred and thirty-four editions were in the oriental tongues (principally Hebrew) and Greek; two hundred and eighty-eight were in Latin, and three hundred and fifteen in different European languages, chiefly French and German. The whole number of editions issued between 1536 and 1572, was thirteen hundred and five.

The Biblical labours of the reformers deserve the highest praise. They devoted themselves unremittingly to this great work. All their efforts tended to promote the highest reverence for the word of God, to secure a clear and full announcement of its truths, and to provide for the permanence of the blessing. They taught men to honour it as the Divine standard of doctrine, and rule of practice. Their discourses were faithful expositions of the mind of the Spirit, enforced with all the earnestness of sincere love, and expressed in the language of natural eloquence. And whenever they could obtain sufficient funds, they were careful to establish

\* Bishop Bonner showed his hatred of the word of God by ordering the texts of Scripture which had been painted on the walls of the churches in his diocese to be entirely effaced, "so that they might not be read or seen."



schools, that the people might not again relapse into ignorance. The education supplied by these institutions was at once scriptural in its principles, and liberal in its extent. The property of deserted or suppressed monasteries was very frequently applied to this useful purpose.

#### Jephthah's Vow.

Having some years since examined the subject of Jephthah's vow, and arrived at the conclusion that there is preponderance of argument in favour of the translation given in the English version; I have been induced to re-examine the question, in consequence of a very able paper inserted in the May number, the object of which is to show that Jephthah did not offer his daughter as a burnt offering, but devoted her to the Lord in a state of perpetual virginity. This fresh investigation has confirmed my previous conclusion, and, avoiding as much as possible a controversial style, I would state the grounds upon which that conclusion rests.

It is important to remark at the outset, that the fact must be determined by the language employed in narrating it, and by the tenor of the context, not by any feelings of our own respecting the nature of the deed.

The question is one of history, not of morals: Jephthah is recorded to have vowed a certain thing on condition of a successful issue to his undertaking, and we are told that he did "according to his vow which he had vowed." The point to be decided is, what did he vow? This is plainly no question of morality, or wisdom, but simply one of fact, and we must not allow feeling to interfere until the fact has been established from the record.

I. The 31st verse of the xi. chap. of Judges contains the clause upon

the rendering of which the whole question turns. "Then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt offering."

Without stopping to discuss the change of "and" into "or" proposed by some critics, which has been satisfactorily set aside, I proceed at once to justify the translation, "I will offer it or him up as a burnt offering," in preference to the rendering adopted by Dr. Randolph and Bishop Louth, "I will offer to him, *i. e.* the Lord, a burnt offering."

In the 2 Kings, iii. 27, a passage occurs precisely similar to the one in question; the words are the same in the Hebrew, and the construction is identical. The English version of this passage is, "Then he took his eldest son that should have reigned in his stead, and offered him for a burnt offering upon the wall."

But there are many passages in which "offer to him," &c. occurs. What is the Hebrew construction in these cases? Invariably, as far as I can discover, a reposition is used. Two instances of this construction will suffice: they might be multiplied tenfold if it were required. Ps: lvi. 15, "I will offer unto thee burnt sacrifices of fatlings." And Amos v. 22, "Though ye offer me burnt offerings." Verse 25 affords another case in point, but I do not cite it, because the verb in the Hebrew is different. In these examples the preposition  $\text{ל}$  is used before the pronoun, which is equal to our English preposition "to" or "unto."

By placing the four passages immediately under one another, even the reader who has no knowledge of the Hebrew language may perceive some degree of force in the comparison. To one who can read the original it will be still more convincing.

Judges xi. 31.

והעליתיהו עליה

2 Kings iii. 27.

ויעלהו עליה

Psalm lxxvi. 15.

עלות מחים אעלה-לך:

To thee will I offer burnt sacrifices  
of fatlings.

Amos v. 22.

כי אם-תעלו-לי עולות

Though ye offer (unto) me burnt  
offerings.

Here then are three undisputed clauses, and one concerning which a question is raised. The disputed passage coincides exactly with one and differs from the other two. Surely upon every principle of sound criticism, the clause under investigation must be translated like the one it exactly resembles, and not like those from which it differs.

There are undoubtedly examples to be met with of the ellipsis of the ל after some verbs, but what is required is an example of such ellipsis after the verb in question. For instance we may say in English "We will enter thy courts," or "we will enter into thy courts," but although the ellipsis of "into" after "enter" does not make a perceptible difference in the sense, yet it does not follow that the same ellipsis would be allowable after other verbs. The same may be said of the preposition "to" after the verbs "show" or "give." In like manner I contend that the use of a pronoun either with or without a preposition after the verbs בוא and נגד will prove nothing in respect to the verb עלה.

This general answer to the examples adduced from Job might appear sufficient to set them aside, but they admit of a still more specific reply.

A concise statement of the conditions to be fulfilled in order to render the instances parallel, will serve to show that these citations fail to support the proposed alteration. It is required then that there be a verb

with a noun in the direct objective, and a pronoun affixed to the verb in the oblique objective, answering to the dative in Latin, or to a preposition in English expressed or understood. The passage in Job xv. 21, "The destroyer shall come upon him," fails entirely, for the pronoun is the only objective; and it may fairly be questioned whether it be not, in the Hebrew, a direct objective, but the pursuit of this inquiry would carry us away from the main subject.

The other quotation from Job xxxi. 37—"I would declare unto him the number of my steps," is more to the point; but even in this case the pronoun is in the direct objective, and can be so rendered into English with the utmost precision, *e. g.* "I would make him know the number of my steps."

This rendering is by no means to be preferred to that in the authorized version. I give it simply to show that the sense can be expressed in English without the aid of a preposition. As a further proof that the objective, in this instance, is not oblique but direct, I would refer to Job xxvi. 4,—"To whom hast thou uttered words?" where the interrogative "whom" has, in Hebrew, the sign of the accusative case before it: and Ezekiel xliii. 10,—"Show the house to the house of Israel," in which instance both the objectives have the sign of the accusative case before them. Neither of these examples, therefore, fulfils the conditions which would make it parallel to the passage under investigation. On philological grounds, therefore, there is good reason to conclude that the translation of Jephthah's vow, as contained in the English version, is correct.

As for the omission of a particle answering to our English "for," no difficulty can fairly be raised on that ground; the construction of two nouns in opposition without any par-

ticle is not uncommon; *c. g.* Is. liii. 10, and Micah iv. 13. But irrespective of every other consideration, the passage in Kings has no particle before "burnt offering," and that is conclusive of the matter.

II. But an interesting question still remains, and that is, how has the clause in question been translated in the versions that have been made at different periods, and by men of learning in various countries? To commence with the Septuagint Greek version, one of singular authority in a question of this kind, because the translators certainly understood the construction of the Hebrew language; the following is the whole verse:—*"Καὶ ἔσται ὁ ἐκπορευόμενος ὃς ἂν ἐξέλθῃ ἀπὸ τῆς θύρας τοῦ οἴκου μου εἰς συναντησίν μου ἐν τῷ ἐπιστρέφειν με ἐν εἰρήνῃ ἀπὸ ὑἴων Ἀμμὼν, καὶ ἔσται τῷ Κυρίῳ, ἀνοίσω αὐτὸν ὀλοκ-αὐτώμα."* Let the learned reader notice the literal form of the translation in the beginning of the verse, and then say whether the use of two accusatives plainly in opposition at the close, is not strongly in favour of the rendering in the English Bible.

The Latin Vulgate has it—"Quinque primus fuerit egressus de foribus domus meæ, mihi que occurrerit revertenti cum pace a filiis Ammon, eum holocaustum offeram Domino."

"I will offer him (*i. e.* whosoever first meets me) as a burnt offering to the Lord."

Finally, Luther's translation is precisely similar to the English,—*"Das soll des Herrn seyn, und ich will es zum Brandopfer geben."*

Here then are the translators of the Greek, Latin, German and English versions, all concurring in one and the same mode of rendering this passage. This consideration must have some degree of weight with the candid.

The sacrifice of Jephthah's daughter is thought by some learned men

to receive confirmation from the tradition respecting Agamemnon when on his way to prosecute the Trojan war.

"It is highly probable," says Dr. Jennings in his *Jewish Antiquities*, "that Homer grounded his fable of Agamemnon's sacrificing his daughter Iphigenia on some tradition of Jephthah's sacrifice." Capellus was of the same opinion as cited in Poole's *Synopsis*. These two warriors, he remarks, flourished about the same time. The name Iphigenia seems to be a corruption of Jephthigenia, the daughter of Jephthah; each was the only and beloved daughter of her father and he a leader of the people; each was a virgin and devoted to death to secure victory in the prosecution of a war; the one wandered two months upon the mountains with her companions; the other is fabled to have been changed into a hind by Diana. I give these as remarkable coincidences which have been pointed out by the learned, without myself attaching much value to them.

III. Is there any thing in the context at variance with the conclusion afforded by the language itself, and the versions which have been quoted? Upon examination, the whole passage will I think appear strongly to confirm the view now taken. The excessive grief of the rough warrior, which prompted him to rend his garment when he saw his beloved child, and exclaim, "Alas, my daughter! thou hast brought me very low, and thou art one of them that trouble me: for I have opened my mouth unto the Lord, and I cannot go back," plainly indicates a loss more immediate and terrible than the extinction of his family in Israel, as the dire consequence of his rash vow.

The daughter's request that two months might be allowed her for the purpose of bewailing her virginity, is intelligible upon the supposition that the noble-minded victim was to be

immolated at the expiration of that term. But if she were devoted to perpetual virginity, why should she ask for two months to bewail a loss which she might have spent her whole life in bewailing? This heroic maiden thought it no ground for lamentation that she must die in obedience to a vow by which signal vengeance had been taken on the enemies of her country; but to die a virgin, to be cut off in youthful vigour and deprived of the joy of becoming a mother in Israel, this thought awakened the plaintive emotions which craved a short period for their utterance. Then with a magnanimity that excites our admiration she returned to her father that he might accomplish his vow; the bitterness of death was past, the virgin sealed with her own blood the bond which had been given for the glory of her country. Do men laud the heroism of Greek and Roman worthies, who esteemed it an honour to die a voluntary sacrifice for the good of their country? Would they thank the cold critics who should attempt to rob them of these inspiring examples of patriotic devotedness by torturing the language of ancient historians upon their philological rack? And shall this intrepid Hebrew maid be deprived, on light grounds, of her just meed of praise and glory? Shall the readers of the most ancient records in the world be despoiled of such a noble instance of self-sacrifice as this narrative records? Are we not touched with a mingled feeling of admiration and pity at the story of Alcestis yielding her own life to save that of her husband, or at the sad tale of Antigone performing the funeral rites over the dead body of her hapless brother, though certain of suffering a cruel death herself as a reward for this pious act? And shall we not afford full play to the spontaneous gush of feeling with which we greet the maid of Israel, when with an entire oblivion of self she says, "My

father, if thou hast opened thy mouth to the Lord, do to me according to that which hath proceeded out of thy mouth; forasmuch as the Lord hath taken vengeance for thee of thine enemies, even of the children of Ammon?"

Well might the daughters of Israel go, year by year, to lament the daughter of Jephthah for the space of four days. Well might it be made a statute in Israel that the memory of this heroic action should be preserved to animate the zeal and patriotism of succeeding generations.

IV. It only remains to pass in review the reasons urged for setting aside the proof now adduced, and establishing the position that Jephthah's daughter was devoted to perpetual virginity. It is urged that the daughter is not distinctly stated to have suffered any thing except perpetual virginity. That depends upon the interpretation of the vow, for it is distinctly said that her father "did unto her according to the vow which he had vowed." The clause "and she knew no man," is added not as an explanation of the vow, but as an additional circumstance to heighten the interest and sympathy of the reader.

The fact of Jephthah being a Judge in Israel, and consequently acquainted with the law of Moses, so far from being a reason why he did not sacrifice his daughter, has actually been urged by some as a reason why he was bound by the vow he had rashly made. For in the law concerning devoted things recorded in the xxvii. chap. of Leviticus, after permission is given to redeem certain things which had been vowed to the Lord, it is added in the 28th and 29th verses—"Notwithstanding no devoted thing, that a man shall devote unto the Lord of *all that he hath, both of man and beast, and of the field of his possession, shall be sold or redeemed: every devoted thing is most*

holy unto the Lord. None devoted, which shall be devoted of men, shall be redeemed; but *shall surely be put to death.*" It would take me too far from my purpose to attempt to vindicate this law or examine the criticisms which have been offered upon the last clause: one remark of most extensive application must suffice. He who gives and sustains life has an unchallenged right to take it away again in any manner that he may see fit to determine. There is a fallacy in the use of the term murder in relation to this transaction. If it be universally true that the killing of a human being constitutes murder, then Abraham, when he took the knife to slay his son in obedience to the divine command, was preparing to commit murder! If this be not so, then neither did Jephthah commit murder when in obedience to the law he executed the rash vow which he had made.

The mention made of Jephthah's name among the worthies who by the power of faith "waxed valiant in fight, and turned to flight the armies of the aliens," presents no difficulty, when it is remembered that it occurs in the same category with that of Samson. The writers of Scripture often commend the characteristics of men in general, without intending to justify every particular action; the case of Lot may be cited as an example. From all that is recorded, Jephthah would certainly appear to have repented of his rashness as heartily as Samson did of his folly.

But it may be objected—would you represent the Deity as taking delight in human sacrifices, and granting success upon such a condition? I would desire to speak reverently when canvassing the will and conduct of Him whose ways are far above out of our sight. But I would suggest whether there is any proof that He takes delight in a state of celibacy forcibly imposed, or

whether a state of civil and social extinction be more pleasing to Him than one of natural death. Again; let it be considered on whom the calamity would have fallen most heavily upon the supposition of a life spent in perpetual virginity; upon the innocent daughter, not upon the rash father. For she must still have lived in her father's house, the temple not having been built, and no provision being made for the attendance of any but the *use* of Levi about the Tabernacle; and religious houses for unmarried women being unknown at that period, he would therefore enjoy her company and filial attentions; but she —. I need not, however, follow the saddening train of thought, so convinced am I that it is a fiction of the imagination.

The full weight of the bitter stroke must have fallen upon the surviving father, if she died in the prime of youth, and that through his rash impetuosity. To live and have the light of life quenched in darkness by his own hand, to look upon her empty seat and reflect that his hasty words had made it vacant, to have his recollection of glorious achievements dashed by the vision of his beloved daughter as she came forth to greet her victorious father, to falter in the relation of his military exploits, because the dreadful sequel would obtrude itself upon his mind: this must have been to die a thousand deaths without the glory that her one death purchased for her.—And is not this in perfect harmony with the usual course of the divine procedure, in which the guilty party though apparently suffering less, in reality endures far more than his victim? I have said far less than might be said on this interesting subject; and if any one thinks that I have omitted some points that seem to him important, let him ascribe it, not to any want of disposition fairly to meet every difficulty, but to an anxiety to

study brevity, and not encroach too much upon your space.

N.

New Brunswick, June 23, 1848.

#### Celibacy in Italy.

Although the shameful epoch of the Marozias and of the Lucrezia Borgias has passed away for ever, and the Vatican resounds no more with the obscene laughter and the voluptuous songs which accompanied the infamous dances and the vile banquets in which the pretended of St. Peter vied with the most licentious, having aspired to the primacy for the sake of that corruption, the evil is not altogether gone. Few, indeed, are the Popes whose memory is unstained by public opinion, as regards this pretended celibacy. Amidst the wars which agitated Italy towards the close of the last century, and in the early part of the present, people lost sight of the private conduct of the Popes, and concerned not themselves about their frailties. The pontificate of some others has passed by unnoticed on account of its brief duration. It shall suffice to mention the last, Pope Gregory XVI., to whom public report attributed a tender affection, something more than friendship, towards his private chamberlain, Gaetanino Moroni, and then, also, to his wife and children. Every one in Rome knows that, among these children, he was remarkably fond of one, to whom he had administered baptism with his own hand, and named after himself; that he used to enjoy a game with those little ones, and spend evenings with their mother. When wearied with the cares of the pontificate, he used to forget the flaming words of anger launched against the Liberals in his bulls, and, with smiling lip, indulge in sallies of wit, and make glad the fortunate inhabitants of that Papal Eden. It was

commonly said in Rome, that when the Pope pretended to be at prayer in his private chapel, he was used to go, by a private staircase, to repose, after the weighty cares of state, in the apartment of the favourite. It was everywhere said, that when the Baroness Moroni (for the barber had been created baron, chevalier, *commendatore*, no one knew for what mysterious merits) was delivered of little Gregory, Pope Gregory went to visit her in her confinement, and made her a present of plate to the value of twelve thousand scudi. In short, every one knows, that when Gregory was dying the Baron, the Baroness, and the *Baroncini*, set off towards Florence,—not to be compelled to flee by public hatred,—which was aroused on all sides against them. The affection which induced Gregory to place in the hands of his favourite, not only the interests of the state, but the keys of St. Peter, can only be explained on the supposition that he was under the influence of passion. Be this as it may, so think the Roman people; and, although their judgment may be called erroneous, it will be always true that the people have no faith in celibacy, not even in the Pope. The Italians who may read this paper, and especially the Romans, will perfectly agree with these observations, which will, perhaps, appear “too strong” to those among the English who have had dust thrown in their eyes by the honied words of the Jesuits, by their organ, the *Tablet*, and by the Romanizers of Oxford.

What shall I say of the Cardinals? Every one of them (or, at least, the majority) is protector of one or more nunneries, into which they may enter whenever they please, to exercise their jurisdiction, and, when there, may be regarded as so many pachas, shut up from observation, in the seraglios. Besides this, the unlimited power which they exercise in the

state\* gives them unlimited opportunity and facility for the indulgence of their passions, and the purple always has been, and always will be, an impenetrable cloak of guilt. Woe to that unhappy woman who, having attracted the admiration of a Cardinal, should endeavour to preserve her innocence. There was, in Rome, an edifice called *St. Michael delle cattive* (this may either be translated, bad women, or female prisoners), in which women of bad character are usually confined, but where it is believed that very many respectable females are imprisoned, for having provoked, by their stern virtue, the anger of those mighty dignitaries of the Church. In one week, in the year 1831, in the Monastery of the Trinity of the Mountains, three children were baptised in the private Oratory of the Virgins of the Heart of Jesus (Jesuits). The priests reported that some Frenchmen, then lodging in the French Academy of Mount Pincio, had audaciously scaled the garden wall, and profaned the sacred place. But the universal opinion was, that the Cardinal Vicar had been the man guilty of that infraction of the celibate. I could relate here other such facts, but shall only mention one, which was afterwards reported in the *Times*, of a priest, who having committed violence on a child of eleven years of age, concealed himself from the pursuit of justice. The people were enraged. The Governor, Zaccchia, censured by the Pope, who was alarmed at the tumult, for his apparent negligence in searching for the culprit, excused himself by saying, that so long as there were privileged persons, whose palaces could not be approached by the police, his search must be in vain, but that if he were allowed to go into the palaces of the

Cardinals, the criminal should be forthcoming within one hour. The Pope was constrained to grant a permission now no longer to be refused, and the unworthy priest was caught by the *gendarmerie* in the bed-chamber of Cardinal Lambruschini, where he had found shelter, like an eaglet, under the wings of the father-bird, and was committed to prison. Is not the protection afforded to vice a confession that vice is no stranger there?

I say nothing of the Roman Prelacy, a body half lay, half ecclesiastical, upon whom ambition imposes an apparent celibate, and to whom Rome principally owes the corruption of which it is the miserable theatre.

As for the regular clergy, there is not a town in Italy which has not its scandalous chronicle of the doings of curates, canons, aye, and bishops too, unless broken down with decrepitude of age. A friend of mine attended, in her last moments, on an old lady of high rank, who had become delirious. Whenever the priest came near her to confess her, and administer the last rites prescribed by the Church of Rome to dying persons, she became furious. In these paroxysms of madness, she poured forth the foulest abuse and bitterest complaints against the bishop of the city. She said that she had got him the bishopric, and that, in recompense for her favours, when she was a young woman, she had governed the diocese, presented benefices, chosen parish priests and canons, but that, now she was grown old, the scene had shifted. She accused all the priests of the same conduct as his lordship, and repeated the vulgar saying, "*Dal capo viene la tigna.*" It might be thought that, being deranged, this woman's accusations were of no weight; but what gave value to her testimony was the fact, that her words were but the echo of public opinion, and that

\* These words were scarcely written when a happy change took place. The Cardinals will probably be excluded henceforth from the civil government of Rome.

she was commonly known as the bishop's friend.

A horrible fact occurred some time ago in Tuscany, which demonstrates how little credit should be given even to the fairest show of morality in the clergy. In the neighbourhood of Figline, a girl of twelve or thirteen years disappeared, and no one knew what had become of her. The narrowest search was made, but in vain. One evening a thief had hidden himself in the confessional of the parish church, with the intention of committing a theft. Towards midnight, just as he was about to step out of his hiding-place, he saw two priests carrying the dead body of a girl, and, having opened a vault, (it is well known that the dead are generally buried in the churches in Italy,) threw it in, and took the utmost care to conceal every appearance that might discover that the vault had been opened. This done, they went away. The thief, seeing the whole proceeding, was struck by its mysteriousness, and especially when the disappearance of the girl occurred to him. He suspected the crime which had been committed, and laying aside the idea of the premeditated theft, anxiously waited for the morning, determined that he would reveal the fact to the magistrate. When morning came, and the church-doors were opened, he hastened to declare himself guilty of the wicked intention to commit sacrilege, and related the whole affair. The magistrate was unwilling to give credit to his statement when he heard the parish priest and curate mentioned as authors of the deed of darkness, for they bore an excellent character, and were almost reputed saints. However, he went to the church, had the vault opened, and found the body of the girl, who was immediately recognised as the one who had been lost. It was then proved that she had been assassinated by the two seducers, that their sin

might not be discovered, as she was in a state of pregnancy.

The danger of being discovered renders cases of seduction rare, both with the secular and regular clergy, and is a cause of the great wretchedness of Italia, and of all Romish countries, through the corruption of nuptial fidelity. See, then, what value should be set on appearances of sanctity in those who are interested so deeply in obtaining the reputation of being saints for the very sake of gratifying their licentious passions.

The priest Abbo, in Rome, was regarded as a holy man, and thought worthy of the friendship of the best families, but he was a sack of wickedness. Oh, if the whitewash which covers those sepulchres could be taken off, and their interior discovered, they would be found full of rottenness!

The English Roman Catholic priests make a great show of chastity which blinds the credulous; but it is easy to seem chaste in England, where railways afford such facility to going with the money earned by masses, and hiding their frailty amidst the confusion of populous cities. But in Ireland, where Popery prevails, as in Italy, the Irish clergy, in many respects, resemble the Italian. What Irish priest has not in his house a cousin or a niece? And who in Ireland knows not the common saying, "Baptize the priest's child first?"—*L'Eco di Savonarola.*

#### The Two Worst Evils.

Italy has two evils, either of which would be enough to break down the most vigorous nation—if a vigorous nation would not have broken both, ages ago. These two are the nobles and the priesthood—both ruinously numberless, both contemptibly idle, and both interested in resisting every useful change, which might shake their supremacy. Every period of Ita-



lian convulsion has left a class of men calling themselves nobles, and perpetuating the titles to their sons. The Gothic, the Norman, the papal, the "nouveaux riches," every man who buys an estate—in fact, nearly every man who desires a title—all swell the lists of the nobility to an intolerable size. Of course, a noble can never do anything—his dignity stands in his way. The ecclesiastics, though a busier race, are still more exhausting. The kingdom of Naples alone has eighty-five prelates, with nearly one hundred thousand prelates and persons of religious orders, the monks forming about a fourth of the whole! In this number the priesthood of Sicily is not included, which has to its own share no less than three archbishops and eleven bishops. Even the barren island of Sardinia has 117 convents! Can any rational mind wonder at the profligacy, the idleness, and the dependence of the Italian Peninsula, with such examples before it? The Pope daily has between 2000 and 3000 monks loitering through the streets of Rome. Besides these, he has on his ecclesiastical staff, twenty cardinals, four archbishops, ninety-eight bishops, and a clergy amounting to nearly five per cent. of his population. With these two mill-stones round her neck, Italy must remain at the bottom. She may be shaken and tossed by the political surges which roll above her head, but she never can be buoyant. She must cast both away before she can rise. Italy priest-ridden and noble-ridden, and prince-ridden, must be content with her fate. Her only chance is in the shock, which will break away her encumbrances.—*Blackwood's Magazine*.

#### Idleness.

Nine-tenths of the miseries and vices of mankind proceed from idleness; with men of quick minds, to

whom it is especially pernicious, this habit is commonly the fruit of many disappointments and schemes oft baffled: and men fail in their schemes, not so much from want of strength, as from the ill-direction of it. The weakest living creature, by concentrating his powers on a single object, can accomplish something; the strongest, by dispersing his over many, may fail to accomplish anything. The drop, by continued falling, bores its passage through the hardest rock: the hasty torrent rushes over it with hideous uproar, and leaves no trace behind.—*Thomas Carlyle*.

#### Remarkable Coincidences.

We remember to have read that "they who watch God's providences shall never want a providence to watch." This is true, and we love to believe that the same hand which guides the individual believer in all his ways, is conducting all the affairs of Zion and causing all things to work together for the glory of the kingdom which can never be removed. Our God knows how to make the wrath of man to serve the church, and is almighty to restrain the residue. Gibbon who in his "Decline and Fall of the Roman Empire," has left an imperishable memorial of his enmity to the gospel, resided many years in Switzerland, where with the profits of his work, he purchased a fine estate. His property has descended to a gentleman who, out of his income, expends a large sum in the promulgation of that gospel which Gibbon endeavoured industriously to undermine. Voltaire boasted that, single handed, he would overthrow the system which it required the hands of twelve apostles to build up. The very printing press which he employed at Ferney, for publishing his blasphemies, is used in Geneva in printing the word of God!

## REVIEWS.

*The Missionary Enterprise: a Collection of Discourses on Christian Missions.* By American Authors. Edited by BARON STOW, Pastor of Baldwin Place Church, Boston. 1846.

These discourses on the noblest theme were delivered on various occasions, and at dates from 1823 to 1845; one, by the late Rev. Dr. Mason, having been preached in London in 1802. With the exception of two, they have been all published separately, but the idea is a good one which has thus collected them into a neat volume, where they are not only preserved, but are made to produce a combined and more powerful impression. The Christian reader cannot rise from the perusal of such an array of truth on this great subject, and of motives pressed upon him with all the force of sanctified genius, without a deeper conviction of his personal responsibility.

The essential catholicity of all truly Christian Missions is happily shown in such a collection as that before us. Mr. Stow appropriately remarks in his brief preface, "One fact, it is confidently believed, will fix the admiration of every candid reader; and that is, the extraordinary *harmony* of both spirit and sentiment which appears throughout the volume. Each performer executes his own chosen part in the chorus, thus avoiding the monotony of *unison*, and yet the nicest ear will seldom detect a discordant note." The value of the testimony afforded by this fact is increased by the consideration, that the writers penned their respective works without any reference to such harmony. Each man uttered the truth he believed with all earnestness of soul, that others might be induced to believe and act.

The titles of the several discourses will convey an idea of the contents of the volume, better than any formal review would present. The far-famed and often read discourses of Wayland on "The Moral Dignity of the Missionary Enterprise," and of Beecher on the "Re-

sources of the Adversary, and Means of their Destruction," have a worthy place assigned them. We have also by the late Dr. Griffin, "Arguments for Missions;"—by Dr. Anderson, "The Theory of Missions to the Heathen;"—by Mr. Kirk, "Jesus the Great Missionary;"—by Dr. Williams, "Christ, a Home Missionary;"—by Mr. Stow, "Efficiency of Primitive Missions;"—by Dr. Miller, "The Earth filled with the Glory of God;"—by Dr. Williams, "Increase of Faith necessary to the success of Christian Missions;"—by Dr. Fuller, "The Cross;"—by Dr. Beman, "The Gospel adapted to the Wants of the World;"—by Mr. Ide, "The Moral Elevation of the Church essential to Missionary success;"—by Dr. Stone, "The Bearings of Modern Commerce on the progress of Modern Missions;"—by the late Dr. Mason, "Messiah's Throne;"—and by Mr. Stow, the Editor, "Missionary Power." These names belong to the Congregational, Baptist, Episcopalian, and Presbyterian sections of the Holy Catholic Church, while their respective themes, being parts of one great and glorious subject, represent the true work of that Church.

Our readers will be glad of a few brief extracts, taken almost at random from the discourses respectively of a living and of a deceased writer. Illustrating "The Theory of Missions to the Heathen," Dr. Anderson insists that the vocation of the missionary who is sent to the heathen, is not the same with that of the settled pastor,—inasmuch as he is emphatically an itinerant evangelist; yet, on this very account, his object and work are pre-eminently spiritual. His embassy and message are as really from the other world, as if he were an angel from heaven.

"He preaches the cross of Christ. The apostle Paul declares that this was his grand theme. And it is remarkable how experience is bringing modern missionaries to the same result. Their grand agent is oral in-

struction; their grand theme is the cross. And now, perhaps, not less than in the days of the apostles, the Holy Spirit appears to restrict his *converting* influences among the heathen chiefly to this species of agency, and to this grand theme. Excepting in the schools, the usefulness of books is chiefly with those whose hearts have been in some measure moved and roused by the preached word. It appears to be the will of the great Redeemer, who came in person to begin the work, that his salvation shall every where be proclaimed in person by his ambassadors, and that his message of grace shall have all the impressiveness of look, and voice, and manner, which they are able to give it. After the manner of their illustrious predecessor, they must teach publicly, and from house to house, and warn every one night and day with tears. The necessity of this, in order to reconcile rebellious men to God, has not been diminished by the multiplication of books through the press. Well-authenticated cases of *conversion* among pagans, by means of books alone,—not excepting even the Scriptures,—are exceedingly rare. By the Divine appointment, there must also be the living preacher; and his preaching must not be 'with the wisdom of words, lest the cross of Christ should be made of none effect.'

The enterprise of Christian Missions has one sole object, the reconciling of rebellious men in heathen lands to God.

"And what is true of the individual missionary, is of course equally true of the Missionary Society, which directs his labours, and is the medium of his support. The Society sends forth men to be evangelists, rather than permanent pastors; and when pastors are required by the progress and success of the work, it seeks them among native converts on the ground. And herein it differs from the appropriate usages of the Home Missionary Society, which, operating on feeble churches within Christian communities, or in districts that are soon to be covered with a Christian civilization of some sort, sends forth its preachers, all to become settled pastors as soon as possible. The foreign missionary work is, in fact, a vast *evangelism*; with conquest, in order to extend the bounds of the Redeemer's kingdom,

for its object; having as little to do with the relations of this life, and the things of the world and sense, and as few relations to the kingdoms of this world, as is consistent with the successful prosecution of its one grand object—the restoring, in the immortal soul of man, of that blessed attraction to the Centre of the Spiritual Universe which was lost at the fall."

With what burning eloquence does the late Dr. Griffin discourse of the consecration of wealth to Christ in the following extract, the length of which will be forgiven:—

"My sixth argument is, that all the wealth of the world was given to Christ as a recompense for redeeming our souls: and shall the ingratitude of man withhold from him his hire? It will not always be thus. The time will come when '*Holiness to the Lord*' shall be written on all the possessions of men, —on the very 'bells of the horses;' and when 'the pots in the Lord's house,' (those used for culinary purposes in the families of the priests,) shall, in point of holiness, be 'like the bowls before the altar,' which received the blood of the victims until it was sprinkled; and when 'every pot in Jerusalem and in Judah shall be holiness unto the Lord of Hosts.' The common vessels used to dress our food, instead of being regarded as instruments of luxury or display, like our Bibles and psalm-books shall be all for God. Men will write *Holiness to the Lord* on every dollar and on every foot of ground. They will no longer labour to hoard but to do good.

That will be such a generation as has not yet appeared. A few scattered individuals have approached towards this character, but the mass of mankind in every age have held their property as their own, and not as a sacred deposit. 'With multitudes the thought of giving to God never entered their minds. Go to them for their proportion to support the Gospel at home, and they will turn you away, or deal out a paltry pittance that makes you ashamed. Go to them in behalf of the heathen, and they have nothing to spare. Though their poorer neighbours are giving by handfuls, they have nothing to spare. They are so in debt for new lands and tenements, that they cannot give a cent

to save a world from death. It is not more evident that Lucifer himself has a separate interest from Christ, than that these men have. Wrapped up in themselves, they mean that the universe shall take care of itself. It is not for them to go abroad to inquire how it fares with other nations; their business is at home. In their own little sordid selves they lie buried, and not a meaner object is to be seen in the universe of God.

There is another class, including by far the greater part of the better sort, who are willing to give to Christ something like one or two per cent. of their income, but hold the rest with an unyielding grasp. It will be otherwise in that coming day. I do not say what they will give, for God has not fixed the limit for obvious reasons. In the first place, the wants of men in different countries and ages call for different degrees of charity. In the second place, had God prescribed the exact amount, the contribution would have been no more an index of the heart than the payment of any other tax. As by this part of human conduct he specially intended to draw forth the dispositions of men, he left the proportion to be fixed by themselves, after giving them some general intimations of his will. The only intimations of the kind were contained in the Hebrew law; and even there he left much to the spontaneous motion of the heart. Enough however was fixed to serve as a general guide to the conscience. In the first place, they were to devote the first fruits of their fields and of their flocks: in the second place, they were to give to the Levites a tenth of all the products of both: in the third place, they were to consume another tenth in charity feasts with the Levites and the poor: in the fourth place, they were to offer many expensive sacrifices, some fixed by law and others voluntary. These four items cannot be reckoned at less than three tenths of their income. In the fifth place, the many contributions demanded for the poor (some fixed by law and others voluntary), together with all that was required for hospitality, are moderately estimated at another tenth. Indeed under the pressure of all these laws, a conscientious and liberal Hebrew would hardly get through the year without parting with one half of his income. This page God

wrote and hung out of heaven and retired, leaving men to follow their own judgment and inclination to the end of the world. In the day when *Holiness to the Lord* shall be written on all the possessions of men, this page will be read and better understood. Then a law which has slept through so many selfish ages will be revived again, and holy men will feel it a privilege to give something like four-tenths or one half of their income to God. And then they will look back on the contracted ages gone by, with much the same surprise as that with which we review the slave trade or the superstitions of the tenth century."

We conclude by extracting the magnificent peroration of Dr. Griffin's seven arguments:—

"My soul is enlarged and stands erect as I look down the declivity of years and see the changes which these young Davids, under God, will make in all the earth. Countless millions are shortly to awake from the sleep and darkness of a hundred ages to hail the day that will never go down. I see the darkness rolling upon itself and passing away from a thousand lands. I see a cloudless day following and laying itself over all the earth. I see the nations coming up from the neighbourhood of the brutes to the dignity of the sons of God,—from the sty in which they had wallowed, to the purity of the divine image. I see the meekness of the Gospel assuaging their ferocious passions, melting down a million contending units into one, silencing the clangor of arms, and swelling into life a thousand budding charities which had died under the long winter. I hear the voice of their joy. It swells from the valleys and echoes from the hills. I already hear on the eastern breeze the songs of newborn nations. I already catch from the western gale the praise of a thousand islands. I ascend the Alps and see the darkness retiring from the papal world. I ascend the Andes and see South America and all the islands of the Pacific one altar. I ascend the mountains of Thibet, and hear from the plains of China and from every jungle and pagoda of Hindostan the praises of the living God. I see all Asia bowing before him who eighteen centuries ago hung in the midst of them on Calvary. I traverse oceans and

hear from every floating Bethel the songs of the redeemed.

'The dwellers in the vales and on the rocks  
Shout to each other; and the mountain tops,  
From distant mountains, catch the flying joy;  
Till, nation after nation taught the strain,  
Earth rolls the rapturous hosanna round.'

Come that blessed day. Let my eyes once  
behold the sight, and then give this worthless  
body to the worms."

*Classical Studies: Essays on Ancient Literature and Art, with the Biography and Correspondence of Eminent Philologists.* By BARNAS SEARS, President of Newton Theological Institution; H. B. EDWARDS, Professor in Andover Theological Seminary; C. C. FELTON, Professor in Harvard University. Boston: GOULD, KENDALL & LINCOLN. pp. 413.

Is the study of the Greek and Roman classics a necessary part of education? The question has been frequently asked; in a few instances it has been decided in the negative, but it is undeniable that by far the greater part of those who have studied the classics (and such only seem capable of judging) have contended vehemently for the affirmative. It must be confessed that it appears, at first sight, most unreasonable to suppose, that men, who lived and wrote 2,000 years ago, and whose language has long ceased to be spoken, are yet to be held up as models to us in this nineteenth century; with whom, through the progress of Science and Discovery, many things are as familiar as the clothes we wear, which would have been set down by these hoary headed sages amongst the miraculous or the incredible. Nevertheless, it is a fact: their writings display more of the beauties of language, and give us a better idea of the power which may be wielded by language, either when written or spoken, than any other with which we are acquainted. And persons whose pursuits in life render it necessary for them to make much use of language, in either of these respects, will find no studies so well calculated to expand their minds, to correct and refine their taste, and give them an ability to express themselves with elegance and precision, as the study of those pure and chaste models which the Greek and Roman masters have left to us.

The volume, which stands at the head of this article, advocates the study of the ancient classics, and we predict that it is destined to promote it to no inconsiderable degree throughout the United States, and, let us hope, Canada also. It is the joint production of three learned professors. It contains an excellent introduction, in which the question of classical studies is ably handled. This is followed by a treatise on Schools of German Philology, in which we have sketches of the history of the leaders of that School, and are made acquainted with the points in which the masters differ from one another, which have led to similar differences amongst their disciples. Then follows a translation of a discourse on the study of Greek Literature, by Tegnér; another discourse, on the study of Classical Antiquity, by Frederic Jacobs; and another, by the same author, on the Plastic Art of the Greeks. Next we have long extracts from Philological Correspondence; then a Review of the School of Philology in Holland, in which we have again some interesting biographical notices; the whole succeeded by translations of three discourses, one by F. Jacobs on the Greek dialects; another, by the same author, on the moral education of the Greeks; and another by F. Hand, on the History of the Latin Language. These pieces are all excellent, especially those that are the original productions of the learned editors. The discourses of the German professors are models of classic elegance, and display such a complete knowledge of their subjects, as, perhaps, leaves them without a rival. But they are too indiscriminate and enthusiastic worshippers of whatever is Greek, and they pass too gently over the grossness of Greek morality. When F. Jacobs, for example, gives an account of their statues, and laments their ruthless destruction, why does he not tell us that these statues stimulated the licentiousness of the people, and kept up the desire for effeminate and luxurious pleasures amongst them, till they perished through national corruption and imbecility; and when the Romans transported these statues to the cities of Italy, they produced the same deplorable effects there? The view which the authors give us of the Schools of Philology in Germany and Holland is excellent,

(why not add the English School, of which the American is a branch?) The biographical notices of such great men as Heyne, Winckelmann, Wolff, Hemsterhuys, Ruhnken, &c., are full of interest: the detail of their struggles with almost insuperable difficulties; of their patient, indomitable perseverance; and their ultimate glorious triumph, is fitted to exert a happy influence on the ardent mind of the young student. We thank the authors for introducing us to those great masters of language, and making us acquainted with the means by which they rose; and we hail their book as a valuable contribution to Polite Literature in the New World.

The superiority of the ancient Greeks has, within the last 50 years, been commented upon *usque ad nauseam*: it may be proper to observe, therefore, that it has its limits. While they are superior to the moderns in many respects, they are inferior in others; and these, by far the most important. In poetry, oratory, and perhaps in history; in statuary, painting, and architecture—in short, in all that is included in the ideal and the beautiful, the Greeks immeasurably surpass all others; and it has been considered sufficient praise for the productions of genius of modern times, that they will bear a comparison with corresponding productions of Grecian art: but in every other respect they have been left far behind by their successors; in religion, morals, government, agriculture, the various branches of the physical sciences, their application to the pursuits of human life, and their subserviency to the ease and comfort of man. In these, and many other respects, the Greeks are no longer models; they are children in comparison with the men of the present day.

We confess, it would have given us pleasure, if this had been brought forward more faithfully in this volume. If the venerable Frederic Jacobs, in those admirable discourses on the Literature, the Plastic Art, and the Moral Education of the Greeks, had not forgotten to stigmatise their Paganism;—if while commending their poets and orators to the student, and holding up their dazzling excellencies to his admiration, he had also exposed the wickedness of their mythology, and put him on his guard

against their loose morality,—his eloquent orations would have possessed an additional claim to praise. But the *virtue* of the Greeks is too generally commended, and their mythology eulogised. Thus it is affirmed, page 351, "The Grecian States were founded directly on religion and virtue." On the preceding page, the following astounding affirmation is made, "what the peculiarity of its faith accomplishes for the Christian world,—I mean the power to set the seal of merit on humble services—was accomplished by the ancients by the religious idea of country." What would the Bible Christian, who has been taught to look upon the nation of Israel as *the chosen people*, feel, if he should hear a gray-headed professor affirming that the 'gods chose the Greeks from the mass of nations, to hold them up as their special favorites to future ages.' We decidedly object to such sentiments as these. If they argue a deep acquaintance with the stores of Greek Literature, they seem to betray but a slight acquaintance with the Inspired Oracles.

With this single exception we commend this book to students, and to those who are responsible for the training of them. It is better fitted than any other volume we know of to beget a love for classical attainments in the minds of the youth, and stimulate them in the pursuit of them. We would recommend parents, when sending their sons to college, to put a copy of this volume into their hands, that, by reading the history of the great scholars of Germany, they may be roused to a noble emulation of them.

---

*The Variations of Popery.* By the Rev. SAMUEL EDGAR, D.D., of Ireland: with an Appendix, by the Rev. J. N. M'LEOD, D.D., New York. *First American Edition, revised, corrected, and enlarged by the Author.* Rev. CHARLES SPARRY, Editor.

The boasted unity of the Romish church is a mere fable. There is no such thing. Fathers and Councils contradict each other, and the decisions of one age have been often reversed by the next. Even in assigning the reasons for their distinctive practices, and in defending their peculiar doctrines, writers

of acknowledged reputation and authority take very different ground, and one man will lay great stress on an argument which another entirely repudiates. Then, there are the dissensions of the monastic orders. The Franciscans maintain the Immaculate Conception of the Virgin: the Dominicans stoutly deny it;—the latter incline to Calvinistic views of doctrine; the Jesuits are Armenians. Party is ranged against party, and uninterested observers cannot fail to form the conclusion that pre-eminence and power are valued much more than truth. In short, Bossuet thought he had achieved a great victory when he published his *Histoire des Variations*, but his was a vain boast: to the “Variations of Protestantism,” we can add the “Variations of Popery.”

Dr. Edgar's work has been many years before the public, and is highly esteemed. It is a convincing and complete exposure of Papal diversity. Mr. Sparry's edition deserves universal patronage. It is well executed, and it is to be furnished (it is issuing in parts) at the astonishingly low price of one dollar.

We give an extract, as a specimen of the style and manner of the writer:—

“Paul's words to the Corinthians have also been pressed into the service, for the support of Purgatory. The Apostle of Tarsus taught the Christians of Corinth that the professor, building ‘wood, hay, or stubble,’ on the foundation, though his ‘work shall be burnt, shall be saved, yet so as by fire.’ This fire, say Bellarmin, Ward, Challenor, the Council of Sens, the Latins in the Council of Florence, and many other advocates of Romanism, awaits the perpetrator of trifling transgressions in the middle state.

The difficulty of this passage might have caused some hesitation in making it the basis of any system. Its difficulty has been acknowledged, in emphatic language, by Augustin, Beda, Bellarmin, Alexander, and Estius. Bellarmin represents it as one of the obscurest, and, at the same time, one of the usefulest passages in all Revelation. Its obscurity, in Bellarmin's opinion, contributed to its utility, as it enabled the Jesuit, with a little management, to explain it as he pleased. But Alexander, with more sense, candour, and honesty, has, on account of its want of

perspicuity, rejected it as a demonstration of Purgatory.

Its obscurity, says Estius, has occasioned many and various expositions. Bellarmin, Alexander, and Calmet have collected a copious specimen of the jarring interpretations of Saints, Expositors, and Divines, on this part of the Inspired Volume, and their collections afford no very flattering view of the unity of Romanism.

The principal significations which have been attached to the Apostolic expression, are three. Gregory, Augustin, Bernard, and Beda account the fire a metaphor for tribulation, temptation, or trial in this life. The Roman Pontiff and Saints, as well as the English Monk, refer the expression to the pains endured, not after, but before death; and so exclude posthumous expiation. Similar to this is Cajetan's explanation, who makes it signify severe judgments.

Origin, Ambrosius, Lactantius, Basil, Jerome, and Augustin, according to Estius, reckon the language literal, and refer it to the general conflagration, on the day of the last judgment; though Purgatory, at that period, will, according to Bellarmin, be evacuated and left empty. This ancient interpretation has been followed by Lombard, Aquinas, Haimo, Alcuin, and Estius. This party make saint and sinner pass through the fiery ordeal, which will try the work of every one, whether he build gold or silver on the foundation, or wood, hay, and stubble. But the intermediate place of purgation, in the theology of Romanism, contains only the middling class, who are guilty of a frailty.

Chrysostom and Theodoret interpret Paul's diction, to signify the unquenchable fire of hell, and these two Grecian commentators have been followed, say Bellarmin, Calmet, and Alexander, by Theophylact, Sedulius, and Anselm. This was the opinion of the whole Grecian communion. The Greeks, accordingly, in the Council of Florence, represented the fire mentioned by the Apostle, not as Purgatorian, but eternal. Alexander and Erasmus also declare against the Popish exposition of Paul's language; and display the singular unanimity of Romish theologians, commentators, and saints. Gregory, Augustin, Bernard, and Beda appear, on this

topic, against Origin, Ambrosius, Hillary, Lactantius, Jerome, Lombard, Aquinas, Haimo, Alcuin, and Estius; and all these against Chrysostom, Theodoret, Theophylact, Sedulius, and Anselm. Saint encounters saint, and commentator attacks commentator: and all these, formed in a deep phalanx, explode from Paul's words the modern fabrication of Purgatory.

The searching fire, mentioned by the Apostle, is not purgatorian, but probatory. Its effect is not to purify but to try. The trial is not of persons, but of works. The persons, in this ordeal, shall be saved; while the works, if wood, hay, or stubble, shall be consumed. The Popish Purgatory, on the contrary, is not for probation, but expiation, and tries, not the action, but the agent, not the work, but the worker.

The scriptural language, in this case, is metaphorical. The foundation and the superstructure, consisting of gold, silver, and precious stones, or of wood, hay, and stubble, as well as the scrutinizing flame, all these are not literal, but figurative. The phrase, 'so as,' it is plain, denotes a comparison. The salvation, which is accomplished so as by fire, is one which, as critics have shown from similar language in sacred and profane authors, is effected with difficulty. Amos, the Hebrew prophet, represents the Jewish nation, who were rescued from imminent danger, 'as a fire-brand, plucked out of the burning.' Zachariah, another Jewish seer, in the same spirit and in similar style, characterizes a person, who was delivered from impending destruction, as a brand, snatched 'out of the fire.' Diction of a similar kind, Calmet, Wetstein, and other critics have shown, has been used by Livy, Cicero, and Cyprian, for denoting great severity, hazard, and difficulty. Paul, in like manner, designed to tell us, that he who should blend vain, curious, and useless speculations with the truths of the gospel; but should rest, nevertheless, in the main, on the only basis, would, in the end, be saved: but with the difficulty of a person who should escape with the possession of his life, but with the loss of his property, from an overwhelming conflagration: or, according to Estius, like the merchant, who should gain the shore with

the destruction of his goods, but the preservation of his life, from the tempest of the sea."

PUBLICATIONS OF THE AMERICAN TRACT SOCIETY:—

*Books for the Young.* Vol. 1.

Sixteen small books bound in one volume. Each book has a well executed Frontispiece. The narratives are excellently adapted to the youthful mind.

*The Colporteur and Roman Catholic.*

*The Colporteur and Aged Man.*

*The Colporteur and Farmer.*

The dialogue-form is adopted in these publications. The Colporteur converses with the Roman Catholic on the Bible and Popery; with the Aged Man on the New Birth; and with the Farmer on Temperance:—in each case, reasoning and exhorting, in a truly Christian spirit, and with much force.

*North British Review*, May, 1848. New York: LEONARD, SCOTT & Co.

A very interesting number. It contains:—1. The French Revolution of 1848:—evidently written by an eyewitness. 2. Tennyson's Poems—The Princess. 3. Two Summers in Norway:—a very entertaining article. 4. Sabbath Observance:—an earnest argument on a subject which requires to be treated with great prudence. 5. Mrs. Scarnville's Physical Geography:—an elaborate disquisition, highly interesting and instructive. 6. Forster's Life of Goldsmith:—rather dry, and yet amusing. 7. Recent French Social Philosophy—Organisation of Labour:—containing valuable information respecting the Communists. 8. Life and Labours of Mrs. Fry. 9. The Budget of 1848—Financial Reform:—a gloomy discussion of a subject which is just now involved in obscurity. It is a truth-telling article—and that makes it gloomy.

We have great pleasure in recommending our readers to patronise this undertaking. The *North British Review* is conducted with great skill, and its general religious principles can be depended on. That is saying much in these days.



## LITERARY INTELLIGENCE.

Very few works are published in London during the summer season. This will account for the scantiness of our bibliographical notices in the present number.

Professor H. H. Wilson, of the University of Oxford, has just published the second edition of his Grammar of the Sanskrit Language.

The first volume of a new and complete Edition of the Works of Archbishop Usher has been recently issued.

Dr. Smith's valuable Dictionary of Greek and Roman Antiquities has reached a second edition.

Murray's Hand-book for Travellers in Egypt, being a new Edition of Sir Gardner Wilkinson's "Modern Egypt and Thebes," contains the fullest information respecting that country, brought down to the present time.

Dr. Wardlaw, of Glasgow, has published a new work, entitled, "Congregational Independency, in contradistinction from Episcopacy and Presbyterianism, the Church Policy of the New Testament."

Life in Russia; or, the Discipline of Despotism. By Edward P. Thompson, Esq., Author of "The Note-Book of a Naturalist," 12s.

History of the Royal Society, compiled from Original Authentic Documents. By C. R. Weld, Barrister-at-Law, Assistant Secretary and Librarian to the Royal Society, 30s.

Among works lately published in the United States, we notice the following:—

Festal Chimes and Sabbath Musings, or, the Circle of the Christian year, translated from the German of Tholuck, by Edward Weyor.

The Life of Jesus Christ, in its Historical Connection and Historical Development, by Augustus Neander; translated from the fourth German Edition, by Professors M'Chintock and Blumenthal, of Dickenson College, Pennsylvania.

Biographical Notices of some of the most distinguished Jewish Rabbies, and translations of portions of their Commentaries and other Works, by Samuel H. Turner, D.D.

The Pulpit Orators of France and Switzerland, by Rev. Robert Turnbull, Author of the "Genius of Scotland." This is said

to be "an interesting work, furnishing valuable information that will commend it to the attention of the general reader, as well as to the minister and student. It contains biographical sketches of twelve eminent preachers and writers, with specimens of their eloquence, selected from their works. This bright constellation of genius comprises Bossuet, Flechier, Bourdaloue, Fenelon, Massillon, Saurin, Vinet, Monod, A. Grandpierre, Lacordaire, Merle D'Au'igne, and Gausson."

Dr. Schaff, of Mercersburg, Pennsylvania, has commenced the publication of a monthly theological and ecclesiastical journal, in the German language. It is entitled, *Der Deutsche Kirchenfreund*, and is "ambitious to mediate, in some degree, between the German and English forms of thought, particularly in the important sphere of religion." The price is one dollar per annum, payable in advance.

*Continental Works.*

De Wette's *Exegetical Manual*, i.e. a brief synoptical interpretation of the whole New Testament, is nearly completed.

Plato's *Parmenides*, by Stallbaum, with *Prolegomena*, &c., has lately appeared, and has received high approbation.

Becker's *Manual of Roman Antiquities* will be continued by Professor Marquardt of Dantzig.

The second volume of the Works of Tacitus, under the care of L. Doderlein, containing the *History*, *Germania*, *Agricola*, and the *Dialogue De Oratoribus*, has been published.

The seventh volume of the *Exegetical Manual* to the Old Testament contains the *Proverbs of Solomon* by Professor Berthean of Göttingen, and *Ecclesiastes* by Professor Hitzig of Zurich. The eighth volume, also by Hitzig, contains *Ezekiel*.

Maurer's *Commentary* is continued by A. Heiligstedt, a young Leipzig scholar. The first part of the fourth volume contains the *Book of Job*.

Henstenberg's *Commentary on the Psalms* is completed. It is extended to five volumes, containing 2165 pages.

*Loiterings in Europe*. By John W. Corsen, M.D. 12mo. New York: Harper and Brothers.

## SCIENTIFIC INTELLIGENCE.

**SPOTS ON THE SUN'S DISK.**—To those who are in possession of a telescope of only moderate power these are objects of interest. The sun's face is at this time covered with a considerable number of them. They appear to be arranged in clusters. The largest cluster of these maculae are on his northern limb, and form an irregular oval, the darkest and largest spot being to the right, and the whole being surrounded by a fainter shadow, or penumbra. Of course the eye of the observer must be protected by a darkened glass attached to the eye-glass of his telescope.

**IMPROVEMENTS IN LIGHTHOUSES.**—Our attention has been directed to a model of an improved method for distinguishing lighthouses from each other which has been invented by Mr. George Wells, a gentleman for many years connected with the Admiralty department of Somerset-house. The invention is one of those which, from its very simplicity, makes us wonder how it is we have never seen it applied to practice before; but, from this simplicity, it is eminently calculated to fulfil the object it has in view, that of preventing the possibility of sailors mistaking one light for another—a fruitful source of shipwreck. Mr. Wells' invention consists in the addition below the ordinary light of a chamber, surrounded by ground glass, on which is painted (so as to be visible either by day or night) the first letter of the name of the light house. To our mind the great superiority of this above all other distinctive marks consists in the fact, that the initial letter appeals immediately to the memory, while, with coloured or revolving lights, some time must necessarily be lost in thinking what lighthouses certain signals are connected with; and this delay, though perhaps but a few seconds, may be, in too many instances, fatal. We wish Mr. Wells every success in his humane endeavours, and trust the adoption of his invention may be the means of saving many a valuable life. In connexion with the model, we noticed also a new mode for lighting, consisting of an improved means of ventilation, coupled with a new reflector of very great power—this part of the invention being by an eminent engineer of the present day. The model was exhibited at the *conversazione* of the President of the Institution of Civil Engineers, where it excited considerable interest. We understand

Mr. Wells has also exhibited it before the Board, who, it is said, are now considering the subject.—*London Patriot*.

The first volume of an important work on Geology has been published by the French Geological Society. It is entitled, "Histoire des Progresses de la Géologie de 1634 à 1845; par le Vicomte d'Archiac." There will be three volumes more.

A new planet was discovered by Mr. Graham, at Markree, Ireland, April 25, last. It appeared like a star of the tenth magnitude, and is supposed to belong to the group between Mars and Jupiter.

**GEOLOGICAL DISCOVERY.**—Not far from the right bank of the Nicolaïfskaia, in the government of Tobolsk, in Siberia, a rich mine of stones has been discovered in the midst of the establishment for the washing of auriferous sands. These stones present a perfect resemblance to diamonds, except that they are a trifle less heavy and less hard, although harder than granite. Specimens of the stones have been deposited in the Imperial Museum of Natural History at St. Petersburg, and Russian mineralogists propose to call them *diamantoides*.—*Galignani's Messenger*.

From the observations of Admiral D'Urville it would appear that the waters of the Mediterranean do not follow the rate of descent of the Atlantic and Pacific Oceans. He estimated the mean temperature of that sea below 200 fathoms, at 6.5 degrees, and this from the fact of having obtained that temperature at the depth of 1,000 fathoms. If this be so, it leads to an interesting inquiry, whether this may not be in consequence of the vast internal fires that are known to prevail in the countries that surround it.—*Scientific American*.

About twenty little carvings in ivory, which were discovered lying on some of the bassi-relievi brought from Nineveh by Mr. Layard, have been added to the national treasures in the British Museum. They are on a small scale—about 4 inches by 2½; the greater part of them resembling more strictly Egyptian types than Assyrian. They are well carved, in low relief.

Iron Mines of great richness have been discovered in Algeria, some of which have been partially worked by the Romans.

## RELIGIOUS INTELLIGENCE.

**Great Britain.**

The second Annual Conference of the British Organization of the Evangelical Alliance, was held at Bristol, June 13, and three following days. It was numerously attended by brethren from various parts of the kingdom, and of different denominations. The following is an abstract of the account of business transacted:—

The following resolution was adopted by the Conference:—"Should a member cease to hold the doctrinal basis, or to manifest the Christian character, spirit, and deportment, upon the profession of which he was admitted, consistency requires that he should withdraw from the Organization. And, should his want of consistency become an offence to other members, they should invariably bear in mind the law of love, and seek a private explanation with him."

The report of the section on Popery being presented, it was referred to the Committee of the Scottish Division, to take further measures to carry forward the investigation into that subject; and the report of the section on the state of religion in countries in which the French and Italian languages are spoken, was referred to the Council for further consideration.

The Rev. Edward Bickersteth read an address, which he had prepared at the request of the Council, to be issued from the Conference to "Evangelical missionaries labouring both among Jews and Gentiles, expressive of the interest felt in their great work by the members of the Organization."—On Friday morning the Rev. Thomas Stratten read another address—to "Christians in Great Britain and Ireland, on the maintenance of evangelical principles, and the cultivation of holy and brotherly affection, and a spirit of earnest and believing prayer for the unity and prosperity of the whole church, with especial reference to the present circumstances of the church and the world."—The thanks of the Conference were presented to the brethren by whom these papers had been prepared, and the addresses were referred to the Council for publication, with any modifications which might be agreed upon.

The Council were instructed to consider the propriety of issuing an occasional or periodical paper, furnishing accounts of the working of the Organization, and of the Alliance generally. They were also instructed to define the privileges to which subscribers to the funds should be entitled,

in regard to the publications of the Organization.

As the result of the consultations of the section on the religious aspects of countries in which the French and Italian languages are spoken, the Conference resolved that brethren resident in certain parts of the United Kingdom should be requested to form small committees, for the purpose of watching the progress of events bearing on the state of Evangelical religion in those countries, and in Germany and Hungary, with the view of communicating such information to the Council as might be published, for the purpose of exciting attention to that important subject.

A resolution was adopted, expressing the sympathy of the Conference with all who are suffering persecution for the cause of Christ's truth—assuring them of an interest in the prayers of the brethren:—and a further resolution, having reference to the increasing numbers in the Legislative Council of the Canton de Vaud, by whom the cause of Christian liberty was sustained in a recent debate; instructing the Council to prepare an address, embodying these sentiments, to the members of the Alliance in that country.

The Conference recommended to all the committees of the Organization to hold quarterly, or more frequent *social* meetings, for fraternal intercourse and united devotion.

The month of June having been found inconvenient for the meetings of the Conference, it was determined in future years to convene them as nearly as possible to the 1st of October, the anniversary of the first Liverpool Conference.

The reports of the sections on Lord's-day desecration, on infidelity, and on the religious state of foreigners resident in the United Kingdom, having been presented, it was resolved, "That they be remitted to the Council, with the view of bringing those subjects under the consideration of the Conference in October."

The public meeting held at the close of the Conference was so thronged, that it was necessary to hold a second meeting in another room. Both meetings were distinguished by a delightful manifestation of Christian feeling.

**Ireland.**

**CONVERTS FROM POPERY.**—At the close of last month four persons publicly renounced the errors of Popery in St. Thomas's Church, Dublin, in the presence of a large congrega-

tion. One of the converts, Mr. Francis Glynn, had been intended for the Roman Catholic Priesthood.

On Sunday, 11th instant, another respectable individual, of unexceptionable character, read his recantation, publicly, in Finner Church, and afterwards received the Sacrament of the Lord's Supper. So much was he stricken with the spiritual and devotional character of our Liturgy, and the marked contrast between it and that of "the apostacy," which he had just renounced, that he was heard to say, as he returned from the Lord's house, "Blessed be God that I am free! I would not for the wealth of a world be again united to that soul destroying system." This is the sixth individual who, within a short period, has renounced the errors of "Babylon the Great, the Mother of Harlots and abominations of the Earth," in obedience to the Divine command, "Come out of her my people that ye be not partakers of her plagues."

On the same day the congregation of Castlewella Church was highly gratified to see a member of the Romish Church, the wife of a respectable tradesman, come forward and make a public recantation of the errors of Popery before the Rev. Arthur Thomas, who, on presenting her with a Bible and Prayer-book, delivered a suitable address. Her infant son was received into the Church by public baptism at the same time; after which a very appropriate sermon was preached by the Rev. Mr. Thomas. It must be gratifying to all true lovers of Protestantism to know that this is the third individual who has, within the last seven or eight months, publicly renounced Popery in the Church of Castlewella.—*Achill Herald, June.*

### France.

#### THE PARIS ANNIVERSARIES.

The political excitement of the year interfered considerably with the attendance at the meetings, and the general mercantile depression has had a very injurious effect on the funds of the Societies.

**RELIGIOUS TRACT SOCIETY.**—Tracts circulated, 600,000. Receipts, 28,662 francs; expenditure, 27,247.

"What was especially remarkable in the speech of the secretary, was the exposition of his views upon what religious tracts ought to be. He thought that our old tracts, in general, *preach* too much and *speak* too little. They are a sort of didactic essay, the language of which is conventional, the style monotonous, and which does not sufficiently meet the wants of the present age. Tracts, according to M. de Pressensé, ought to be narrations rather than dissertations, and adapted

to diversities of epochs, circumstances, and men. We should never lose sight, in these popular compositions, of the connexion which exists between social life and the religious life—between the cause of humanity and the cause of God—between natural elements and the Divine element. If we are reluctant to do justice to that which is praiseworthy in the tendencies of our age, men of the world turn from us, and refuse to read our publications.

The committee have endeavoured, since the revolution of July, to realise these views by distributing tracts such as "*The Friend of the People*," "*The Working Man*," "*A Stay at the Village*," "*Liberty, Equality, Fraternity*," &c. Some of the questions which are now agitating society have been opened up in these productions; and there is reason to hope that indifferentists, attracted by the title or by the ground of the subject, will by degrees be led to study more seriously the doctrines of the Christian religion."

**EVANGELICAL SOCIETY OF FRANCE.**—Receipts, 191,000 francs; expenditure, 214,000. The number of agents reduced from ninety-two to sixty; the Normal School for the training of schoolmistresses closed; several missionary stations left to their own resources. Extensive openings for usefulness are presented in many directions, but the want of funds prevents enlarged operations.

**SOCIETY OF EVANGELICAL MISSIONS TO THE HEATHEN.**—Receipts, 99,551 francs; expenditure, 135,340. The house devoted to the training of young men as missionaries has been closed, and several missionaries, who are ready to go to Africa, are detained at home for want of funds to send them out.

**FRENCH AND FOREIGN BIBLE SOCIETY.**—Copies of the Scriptures distributed during the last year, 23,244. Receipts, 59,069 francs; expenditure, 62,699.

**SOCIETY FOR THE ENCOURAGEMENT OF PRIMARY INSTRUCTION IN FRANCE.**—Fourteen schools opened during the year, and seventy-six assisted. Receipts, 56,315 francs; expenditure, 58,276. Twenty-four pupils in the Normal Schools.

**DEACONESSES' INSTITUTION.**—This interesting institution was founded and is carried on by Pastor *Vermail*: the objects which it embraces are various and complicated. There is a *Refuge* for females of bad character, who are desirous of changing their course of life; a *Retenue* (retreat) for young girls whose character is undisciplined, and who require to be subjected to a rigid *surveillance*; a *Disciplinaire* (School of Discipline) for children who manifest vicious inclinations; a *Maison de Santé* (Hospital) for invalids; a *Creche* (receptacle for infants) for children

in arms; an *Ouvroir* (female workshop) for young workwomen, &c. You see that the Deaconesses' Institution contains almost all kinds of benevolent establishments. It is impossible to enter here into a detail of these multifarious operations. It may suffice to say, that Christian piety has produced good results here as elsewhere. Abandoned females have been led to display feelings of repentance and faith; depraved children have been reclaimed; young girls who had been badly brought up, have been induced to enter upon a better course; invalids have been cured; and souls comforted. Admirable power of the Gospel, which has remedies for all human infirmities, and which effectually relieves all our sorrows!

M. Vermeil read the report upon the special work of the Deaconesses. These pious women may be called the *Protestant Sisters of Charity*; only they make no perpetual vows, and do not take the imprudent step of engaging to live all their lives in a state of celibacy. The Deaconesses devote themselves to the service of hospitals, schools, &c. Similar institutions have been founded in Germany, Switzerland, and even in Russia. M. Vermeil announced that the Christians of England were seriously contemplating the formation of an establishment of Deaconesses. The annual receipt of the house at Paris have been upwards of 50,000 francs.

**PROTESTANT CENTRAL SOCIETY.**—This Society employs evangelists and schoolmasters, and supports a Preparatory Seminary of Theology in Paris, where young men commence their studies for the ministry.

**PROTESTANT BIBLE SOCIETY.**—During the year, 2,205 Bibles, and 4,445 New Testaments, have been circulated. Receipts, 33,000 francs.

The Rev. W. Arthur, Wesleyan Missionary, made the following observations, at the meeting of their Missionary Society, on the state of France:—

“Why, the facilities given to us now, place us altogether in a new position. Hitherto, Methodism in France was a thing with a name, without a proper meaning. We never could go to work. We never could form a Circuit; and Methodism without a Circuit is not a powerful agent. Now, in France, hitherto, it was impossible to enter a town unawares, or to get on until you had paved the way, and, after long anxiety, got an authorization to preach in some little room or other; so that our acting energetically on the mass of the people was impossible. But now, the opportunity is opening upon us, and the sphere of usefulness will be immense. In the neighbourhood of the most recent station which we have occupied in France, our Missionary had the greatest dif-

ficulty possible, six months ago, to obtain leave to open his chapel. Since the Revolution occurred, twelve individuals in that town have publicly renounced Roman Catholicism; and two villages in the neighbourhood have invited him to enter them, to preach the Gospel; and he is in negotiation with several other neighbouring towns, with every prospect of forming a Circuit, and working it as Circuits used to be worked in the former days of our evangelization at home; and I believe that the sphere of labour now opening up, will present a new aspect of our affairs in France, and perhaps force our Committee to deliberations and measures of a character they were not prepared to anticipate.”

### Switzerland.

Persecution is renewed. The Rev. C. Baup is banished to a remote village, and other cases have occurred. The intelligence is contained in a letter from Mr. Baup:—

“ESCHALLENS, May 15, 1848.

Dear and Honoured Brethren,—That which we anticipated has come to pass. The Council of State of the Canton de Vaud has determined to strike a decisive blow; for, seeing the authority which it claims by its decree of March 28, it must bear all the responsibility of the attacks which have been recently made amongst us upon religious liberty. Here are the facts. I leave them without comment to the judgment of your readers. M. Marguerat, formerly pastor at Morrens, now residing at Lausanne, was engaged in quiet conversation with his family and two or three friends, when a police inspector entered, pretending that there was a religious meeting. In vain did M. Marguerat protest to the authorities that the report was false; the Council of State ordered him to be sent back to his parish, and though, upon inquiry, it has been proved that the facts are as stated by M. Marguerat, he is still left in the place to which he is removed. Summoned before a police-court for having conducted a religious meeting upon the frontier of Friburg (see *Evan. Chris.* p. 164), M. Pastor Clement has also received orders to quit his flock, and we are informed that he has just been sentenced to pay a fine of fifty francs. M. Pastor Monnerat, who had been expelled from Payerne, in virtue of the decree of November 24, had, as I stated to you, returned thither, when he had reason to believe that this decree was no longer in force. Since the publication of the decree of March 28, he had acted with great caution; and, confining himself to receiving visits from his parishioners at his own house, situated a short distance from the town, he had not returned thither till the 29th of

April. On that day, having to visit one of his parents, who lay sick at Avenches, he rose early in the morning, and passed as quickly as possible through Payerne. But he was observed. Orders were immediately given to the gens d'armes to pursue him, and, upon his apprehension, to lead him to Vevey. He was not allowed to return home and take leave of his wife and children; and the same evening he was conducted, like a vagabond, under the escort of a gendarm, to the place of his destination.

Moved with compassion, a young man offered him a seat in his vehicle, part of the road, and thus spared him somewhat of the fatigue of the journey; otherwise this worthy servant of God, who is more than fifty-four years of age, would have had to travel on foot ten leagues (more than thirty miles) that day. M. L. Pilet, pastor at Ormont-Dessus, has also been removed to his parish; and they have done my dear brother Scholl and myself the honor to place us also upon the list of exiles, which now reckons eleven names.

On Easter Sunday, about thirty persons came to join in my family worship, and to partake with me of the Lord's Supper. Rarely have we experienced so lively and delightful a sense of the Lord's presence, and the entire service proceeded in the most perfect tranquillity. I had just pronounced the benediction over this little assembly, when the prefect of the district of Vevey entered, accompanied by the inspector of police, and ordered us to separate. There was no crowd before the house; we had only remarked, before commencing our worship, four or five persons who narrowly observed those who entered. The Wednesday following, I received notice that the Council of State had ordered me to be removed from Vevey, and assigned me Echallens as a place of residence. Here, then, I am rudely torn from my family, my peaceful engagements, and the flock of which I have the spiritual superintendence; and this without any regular legal proceedings. I am banished from my native town as a man dangerous to the public peace, without the possibility of forming an idea when I shall be able to return thither.

M. Scholl has received orders to depart for Rossinière, which is a mountain village; but he has also been compelled to appear before the police tribunal of Lausanne, with Madame Vinet, at whose house the meeting complained of took place. They were sentenced on the 6th inst. To the widow of the eloquent advocate of religious liberty, and to one of his most intimate friends, was to belong the honour of appearing first in such a cause. They were assisted in their defence by two of our best counsel. But their presence as culprits spoke louder than

all the arguments which it was possible to present in their favour. The audience were deeply affected when Madame Vinet's counsel said, that the meeting which was the subject of accusation had been dissolved in her apartment upon the anniversary of the day on which M. Vinet, then an invalid, had quitted it for Clarens; that she had received the summons to appear in court upon the anniversary of the death of her husband; and that the day on which the sentence was pronounced was that of the funeral of that distinguished man. The counsel for M. Scholl showed that the Emperor of Russia might justify his persecution of the Roman Catholics of Poland, by the same arguments as the Vaudois Council of State employs against the Free Church. He declared, that in England not a judge would be found to enforce such a decree, and gave the judges to understand that the only honourable course, in a case of this kind, was for them to tender their resignation. Before the discussion closed, M. Scholl took an opportunity of speaking, and all who heard him agree in the opinion that his speech was calm and dignified, and that it produced a deep impression. He showed that, as a pastor of the Free Church, he could not act otherwise than as he had done; that it was not only his right to meet his parishioners to celebrate Divine worship according to his conscience, but that it was his duty; that, above all human laws, there was the supreme law of God, to which his judges as well as himself were under an obligation to submit. Notwithstanding these serious considerations, a legal majority of the judges sentenced Madame Vinet and M. Scholl to a fine of fifty francs each, and to costs *en solido*.

A few more such trials and sentences as these, and we may hope that the cause of religious liberty will be definitively gained among us."

#### Prussian Poland.

Letter from Rev. A. Post to Rev. E. Herschell:—

"POSEN, June 3, 1848.

Rev. Friend and Brother in Christ,—I did not return home till yesterday, blessed be the Lord, in the enjoyment of good health, where I found your letters. You can easily imagine my surprise and joy, dear sir, when I was struck with the sight of a bill for £18 in your letter. I was almost without a farthing, and already compelled to contract some debts, and now I was at once removed out of all cares and difficulties. The old proverb: 'When the anxiety is most pressing, then is the Lord most near to us,' was again confirmed in my own experience; and both I and my wife, who was moved to tears, were

drawn on our knees to offer our thanks to the Giver of all good gifts, even to our God, whose mighty arm we have repeatedly had occasion to witness.

It will be a matter of more interest to you to know both the reason why, and the means by which, the Poles were inflamed to such cruelties; the whole insurrection arose by the contrivance of the nobles and the clergy, and that at a time when the Prussian Government promised to the Duchy of Posen a national re-organization. At that time Prussia, and the whole of Germany, were in a state of anarchy. Now, the insurgents seized this occasion to render the whole Duchy at one blow independent, and to establish a free Poland. The nobles and the clergy did all in their power to make the poorer classes arm. The former tried to gain them by promises of entire freedom from tribute, and by granting them territories; but this was of no avail, for the most wretched and worthless only were gathered round their standard, and these also in a very small number; but the wealthy peasants withdrew from them. Then the clergy began to interfere, and the archbishop at their head, with all their array of fanaticism. All manner of machinations and lies were used in order to fan this fire into a flame. They resorted to pastoral letters, and every kind of treacherous effort; in the pulpits, in confessionals, and everywhere, they most busily sought to disseminate and imbue this feeling. Czerski and Ronge were again made the scape-goats. The contents of all sermons before and after Easter were to this effect: 'The holy faith is in danger; the Government and the Germans seek to make you Evangelical or Rongish; here and there they have slain your pastors, and violated and burned your sanctuaries; they will teach you to pray in German, so that God and his holy mother, and the glorious saints, shall not understand you. Up! protect with your wealth and blood, the only saving faith. The holy father has promised entire absolution for the sins of all those who partake in this holy war, and pray the *Paternoster* and the *Ave-Maria*, one *Credo*, and three *requiems* for dead souls. The most meritorious work with God is the annihilating of all heretics and infidels from the Polish earth; and to him who partakes and co-operates in this work, God shall surely prepare a glorious, an eternal, and an ineffable reward,' &c.

And these and similar sermons the Romanists were not ashamed to preach even in the streets and in the markets, of which sermons there are some copies in existence. And he who could not be moved by these speeches to take up arms, was at Easter denied the absolution and the host (according

to the judicial confession of many captives). It happened, therefore, about Easter, that the insurgents became very numerous, as if they were shooting forth from the earth like mushrooms. In most of the villages, the male population were as if dead altogether. There were not more to be seen than women, (and these also often with axes over the Germans or Jews), children and dogs. The pastors were generally the leaders of this holy (!) crowd of God's soldiers. They wore the rods, spurs on their boots, a sword on their thigh, and a cross on the breast. Even they were the men who excited the frantic mob on the German and Jewish population, to execute these cruel and inhuman deeds. Yea, even they themselves were the men who cleft many a head of an unhappy victim. However strange this may read, and cruel it may seem, it is, nevertheless, a fact which has been authenticated by many witnesses. The churches were generally a store, where arms have been consecrated and laid behind the altars. Many a bloody head of a poor heretic was carried in triumph out of church! In short, the whole population of Poland were for many weeks like madmen, intoxicated with the spirit of fanaticism and brandy, which the noblemen gave them in abundance.

Our communities, which have been most exposed to danger in these frightful scenes, are now, after the horrible storm is past, and the danger removed, full of the brightest hopes. They will be a harbour of salvation to many souls, who, when driven by dread and despair, shall flee from Popery. Moreover, our congregations now enjoy greater liberty than they ever enjoyed before. The chains of tyranny, God be thanked! have now been abolished, and civil liberty must of necessity be the antecedent of ecclesiastical liberty. Yea, it even seems as if the latter shall be granted here more than even in your country, for it is expected that the connexion of church and state will be entirely abolished. I am now labouring in my congregation with renewed strength and invigorated cheer, and the connexion with the neighbouring congregations, which has been interrupted, is now restored.

I intend to go, in a few weeks, to my brother Czerski, to commune with him about church affairs. The building of our house of worship had to be given up, it was impossible to proceed with it under present circumstances; however, the service of an Evangelical Church has been offered to us, which we shall accept with thanks. My letter has become longer than I intended. I must conclude. Accept again, dear friend, my hearty thanks for your liberal kindness, and please to inform also Mr. M'Leod, of

my kind regards and gratitude. The Lord grant you his abundant blessing for your goodness towards me, and hereby towards my congregation.

In Christian and brotherly love, yours,  
A. POST."

### Russia.

Account of the "Molokaners, or Milk-eaters." Extract of a letter from the Rev. Mr. Roth:—

The Milk-eaters separated themselves from the Greek Communion, avowedly on account of the invocation of saints, the various masses, the worship of pictures and relics, the prescribed use of the sign of the cross, and similar superstitious observances, insisted on by the Greek Church. In short they took conscientious exception against every part of the public worship of that Church, excepting the sermon, which however, (more especially in the country parishes), is almost always omitted as superfluous. After enduring in their birth-place, which was situated in the interior of Russia, unspeakable hardships and oppressions, and seeing, year after year, many of their leaders exiled to Siberia, as obstinate heretics, it was matter of thankfulness to them when the Russian government came to the determination, some eight or nine years since, to banish the whole of this pestilent sect to the Schamachian district in the province of Grusia.

This punitive measure was no doubt meant for their hurt, but God turned it to good, and as, like Israel of old, the more they were oppressed the more they multiplied and grew, the Russian government may well have felt surprise at the amount of immigration to which this sentence of banishment gave rise; for there now exists in that wild region, from sixty to eighty villages containing many thousand families. The *norm* of their faith is simply the Scriptures of the Old and New Testament, their hymns are the Psalms of David, and the Bible knowledge possessed by both men and women among them may be justly termed extraordinary. Their public worship commences with the singing of a psalm; then follows an extempore prayer by one of their elders, who afterwards reads and expounds a chapter of the Bible, much in the manner, it would seem, of our Wirtemberg scripture readers.

\* \* \* The children of both sexes are, generally speaking, instructed by their parents, although, where a person fitted for the task can be found in a village, a regular school is maintained. But, however accomplished, the result is a most happy one, since not one child above twelve years of age can be found among this people who does

not possess a competent knowledge of reading and writing, as well as a rich store of Scripture passages committed to memory. In respect of morals, they are so exemplary, that few denominations of German Christians may bear comparison with them. When, for example, a dispute arises between two Molokaners (which is said to be a very rare occurrence), they feel bound in conscience to so literal a fulfilment of the apostolic admonition, "let not the sun go down upon your wrath," that they make a rule of seeking out each other and shaking hands before sunset. A liar or a drunkard is unknown among them; indeed, the majority of them drink no species of fermented liquor (although the use of such is not absolutely forbidden), and hence the appellation of Milk-eaters, by which they are now generally known. Whether this name was at first assumed by themselves, or given in derision by others, I am unable to determine.

### India.

The Romanists have long had a mission at Bangalore. The only effects of it which came under my notice were these: one day when entering the pettah, near the fort, I observed a rude erection, something like the booths built by mountebanks in fairs, and on asking what it meant, was told that it was the Christians, who were getting up a play, in connexion with some of their religious feasts. From the hints I received as to the subject, it appeared to be, the holy family, or the Saviour's history. The Romish priests have carried into India the profane habit obtaining in Popish countries, of making the holiest themes of Scripture subjects for the drama, and the Hindus learn to judge of the purity and the dignity of our religion, from barbarous theatricals. One morning in approaching the same gate, I overtook an old man, and began my conversation with him in a way which was very much my custom, by asking, 'Who is your god?' He said *Nanagay Antownay dayvaru*, 'Antownay is my god.' I observed that, of all the gods with whose names I was familiar, I had never heard of that one before, and repeated my question. He simply replied, 'Antownay is my god.' Puzzled, but resolved to learn who this new god was, I said, 'What caste are you of?' 'I am of the Roman caste,' said the man; and in a moment I saw that the strange name was Anthony, that Portuguese saint being a favourite among his fellow countrymen in India. Still it seemed impossible that the man could mean what he had said; and I asked, 'Do you say that he is your god?' 'Yes,' replied this *Christian, Antownay dayvaru*, 'Anthony is God.' I asked, where he was,



what made of, and what size. He said he was in the chapel, made of clay, about as high as his breast, and painted white, yellow, black, and red. 'But,' I asked, 'have you no other god?' 'No.' 'What no other god but Anthony?' His dogged reply was, 'They talk about Maryama;' but Anthony is the god.' This is a melancholy, a horrifying fact, and will completely remove the surprise that any may have felt that Protestant missionaries in New-Zealand and elsewhere should have raised the question as to whether they ought to re-baptize those who, having been Romanists, seek admission to their communion. Is a man baptized, by the water and the words, when he does not know whereunto he was baptized, does not so much as know, 'whether there be any Holy Ghost?' Is baptism, administered to a man who has no kind of Christian faith, and no knowledge to found that faith upon a sacrament or a profanation?—*Arthur's Mission to the Mysore.*

### Madagascar.

The only son of the queen, and her successor to the throne, who has just attained to manhood, in defiance of the laws which pronounce slavery and death upon the Christian, assembles with them for worship in their places of retreat, and when their lives and liberties are threatened, he employs all means in his power to warn them of impending danger and effect their rescue.

He has been more than once reported to the queen by her chief officer as a Christian; but the love of a mother has prevailed over the spirit of the Pagan persecutor, and the life of the prince has been spared. The characteristic attachment of the Malagash to their offspring and near kindred has been strikingly overruled for the preservation of this noble youth. "Madam," said the prime minister, when recently addressing the queen, "your son is a Christian; he prays with the Christians, and encourages them in this new doctrine. We are lost, if your majesty does not stop the prince in this strange way." "But he is my son," replied the queen, "my only—my beloved son! Let him do what he pleases; if he wish to become a Christian, let him! he is my beloved son."

But, in a manner still more striking, the heart of the very man who was thus the accuser of the prince, was subsequently overcome by the power of affection. Being informed of a meeting of Christians in the capital, he sent his nephew, (of whose con-

version to Christianity he was ignorant,) to take down the names of all those who were thus, contrary to law, met together for religious worship. The nephew, without making any objection, went to the Christian brethren, and told them the object of his visit, begging them instantly to break up and go home, lest his uncle should do them harm. When the young man came back, the uncle inquired, "And where is the list?" "There is none." "Why have you disobeyed my orders? Young man, your head must fall; for you show that you also are a Christian." "Yes," he replied, "I am a Christian, and, if you will, you may put me to death, for I must pray." At these words the feelings of the severe and cruel enemy gave way to those of kindness and compassion, and he exclaimed, "O, no, you shall not die!" and the affair dropped, and the Christians were delivered.—*London Missionary Society's Report.*

### Syria.

Under date of February 6, Mr. Thomson writes from Deirût, that a young man of considerable promise had been admitted to the church the previous communion, and that others were applying for the same privilege, some of whom ought to be received. The Sabbath congregations are represented as being more encouraging than they ever were before. A favourable change has taken place at Hasbeiya. "Our friends there have all returned," says Mr. Thomson, "and the Emir, after carrying matters with a high hand against them, has been obliged to send them explicit word that they may meet together and worship as Protestants, and had publicly forbidden all parties to interfere with them. One of their number has come over to take back his family, and seems quite confident that they will be able to maintain their ground. This is a great victory. To the Lord be all the praise."

### Recent Deaths.

July 4, at Paris, C. W., Rev. Newton Bosworth, F. R. A. S., late Pastor of the Baptist church in that place.

Rev. James Matthews, D.D., Professor of Theology in the Theological Seminary of New Albany.

Rev. Dr. Emery, President of Dickinson College, Carlisle, Penn.

Professor Caldwell, of the same College.

Rev. Dr. Payne, President of the Western College, Exeter, England.

\* This is the very name of the heathen goddess of disease.