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THE GREAT MYSTERY OF GODLINESS.

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

THE Apostle Paul, in writing to Timothy,* after affording him certain instructions in relation to his course at Ephesus, thus concludes:—"These things write I unto thee, hoping to come unto thee shortly: but if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God." Having said thus much, his mind, as guided by the Spirit of Inspiration, according to its own bent, and after a manner which often appears in his writings, turned instantly to that "glorious Gospel of Christ," of which he was never ashamed; and he proceeded to write further:—"The pillar and ground of the truth; and, without controversy, great is the mystery of godliness." Truly it is a glorious paragraph, of which these words are the initiative and description, full of meaning, and as sublime as it is beautiful. It may be that these are the clauses of an early Christian creed;—a good confession of evangelic history and truth;—short, compact, yet containing the faith once delivered to the saints;—simple, yet comprehensive in its avow-

als;—which infancy was taught to lisp,—which age revered,—which was held up to the world,—and which was avowed with unbleached courage at the cross or the stake!

Or, and not altogether inconsistently with this view, its parallelisms and measured periods may mark it out as an early Christian hymn;—one of those which the first believers were wont to raise to Christ as God;—a canticle which gladdened their hearts—soothed their troubles—and raised their hopes;—a precious avowal of their faith and their confidence;—often sung in their prisons, when they would not accept of deliverance by the denial of the Lord that bought them.

"God:—

Manifest in the flesh;
Justified in the Spirit;
Seen of angels;
Preached among the Gentiles;
Believed on in the world;
Received up into glory."

Whether a creed or hymn, or a brief confession in verse, to be sung by ancient piety, it is a most worthy stanza! Let it be our song in the house of our pilgrimage. May our dying lips echo its notes of joy and triumph!

* 1 Tim. iii. 15, 16.

It will be seen that we have departed from the punctuation in our Bibles, and have connected the clause—"the pillar and ground of the truth," not with "the church of the living God," but with "the great mystery of godliness." This is done for the following reasons:—

1st. THE CONSTRUCTION.—The figure—"pillar and ground"—comes too late, if the "house of God" be meant. It was complete when *house* was enunciated; afterwards, to go to its foundation or its support, would be to weaken and depress the image.

Again: interpreters have all found a difficulty in that construction, which connects this with the preceding clause. It is absolutely needful to supply two words, either "which is," or "who is." Some have adopted the latter course, and have referred the figure to Timothy himself,—according to an analogy supplied in the Epistle to the Galatians, in which certain of the Apostles are described as seeming to be pillars of the church which was in Jerusalem. Others have adopted the former course, and have read it—"the house of God, *which is* the church of the living God—*which is* the pillar and ground of the truth." But if a full stop be placed after "the living God," and a new sentence be commenced, no supplement is required—the text, as it stands, is perfect: this is always one argument in favor of a criticism, that it requires no addition to the text, or excision from it.

Still further: the conjunction "and" is copulative and not illative. It ill agrees with that abruptness which is required for the verse, if quite independent. If we are to suppose the succeeding sentiments utterly unforewarned, not only is the "and" redundant, but it injures the force of the passage. According to the rendering we have chosen, it retains its proper use, coupling the two parts of the sentence—"The pillar and ground of the

truth; and, incontrovertibly, great is the mystery of godliness." It is, of course, understood by all, that the arrangement of the sacred writings into sentences, verses, and chapters, has no claim to inspiration. That was the work of uninspired and fallible men, in which they have occasionally made mistakes.

2. THE ANALOGY OF FAITH.—The theological argument is as complete as is the literary. The analogy of corresponding truth in the word of God demands the alteration; for in what just sense is the church the pillar and ground of the truth? This gloss has been the root of a large portion of ecclesiastical error. Rome has laid hold of it, and named herself "the pillar and ground of the truth." And some of the assuming daughters of that mother have not been far behind her in the measure of their pretensions. It is true, we might, with all safety, deny the right of either mother or daughter to assume the designation or immunities of "*the church*," retaining the punctuation of the received text. This would be done by the denial that any of them possessed the attributes of an universal church. And this course is adopted by many who connect the figure with the previously mentioned church of God. But if, as in our judgment, the church be not referred to at all, the entire theory of ecclesiastical assumption, so far as it rests on this passage, is overturned.

Now, looking at the question as one of theology, it may be inquired, first, *what substratum is left for the church when she is made to upbear the truth?* On what does *she herself rest?* Is it not for the church to *receive* rather than to *sustain* the strength and purity of these holy verities? *Surely they ask no prop on earth.* And if they did, what could sustain their weight? They come from heaven; they breathe its spirit; they are invested with its glory; they are

clothed with its majesty ; they are surrounded by its eternal might ! Chrysostom says, "The church is not the pillar and ground of the truth, but the truth is the pillar and ground of the church." This expositor of the fourth century did not mistake the current statements of holy writ on this subject, as some of his successors have done. Thus, our blessed Lord having heard Simon Peter utter the striking declaration, "Thou art the Christ, the Son of the living God," which was the avowal of the cardinal truth of the Christian system, immediately responded, "Thou art Peter, (referring to his name, which signifies 'rock,') and on this stone or rock, being the truth which thou hast just avowed, I will build my church," &c. Of similar import is the declaration, Ephesians ii. 19—21, Those who are the household of God, "are built upon the foundation of the Apostles and prophets ; Jesus Christ himself being the chief corner stone." In writing to the Corinthians, 1 Cor. iii. 11, the Apostle uses analogous language, "Other foundation can no man lay than that is laid, which is Christ Jesus." Confirmation is afforded by the use of the same figure, in the 2 Tim. ii. 19. Some had erred concerning the truth, and had overthrown the faith of their fellows ; but this fact did not shake the truth itself. "The foundation of God standeth sure, having this seal—(on the one side)—the Lord knoweth them that are his ; and, (on the other side,) let every one that nameth this name of Christ, depart from iniquity." Indeed, one feels the force of this view of the subject, when the question is asked, "what would become of the church, if this foundation was destroyed?" Let the supposition be made, impossible as it is, that Jesus Christ should be proved only human and not "God manifest in the flesh," and that the system of truth based upon this cardinal fact were overthrown ; would

not the whole house of God built upon this foundation, crumble into ruin ? Verily, "If the foundations be destroyed, what can the righteous do?" But "*The Lord is in his holy temple !*"

It may be asked, secondly, "What church hath an aptitude thus to prop up the truth ? A *witness* for the truth is one thing ; its "pillar and ground" would be another and a very different thing. Now, let us ask, in what "house of God, which is the church of the living God," was Timothy at this present ? Where was he instructed thus and thus to behave himself ? The reply is—the church at Ephesus. Did it, then, upbear the truth ? Had not the faithful and true Witness much against it ? Was not the candlestick actually removed out of its place ? Has not that light been extinguished for many generations ? But it is contended "that the church is put for that which is universal ; that there is an œcumenic, corporate, visible church on earth, quite distinct from, though made up of individual churches ; and that this is the house of God here alluded to." Now, we have simply to ask for proof—where is there such a church ? what is it ? how does it manifest itself ? where is it described in scripture ? The term, church, has but two meanings there :—the local assembly of the saints—the visible gathering of the one company, such as that at Ephesus ; and the whole family of God in heaven and on earth. If we employ it not of the church of both worlds, — the invisible company of the redeemed,—then is there no alternative but to speak of distinct churches. But where shall we seek for "*this pillar and ground of the truth,*"—its living oracles and infallible dictates ? Where has the church in heaven and on earth spoken or recorded its sentiments ? We have exegesis, the analogy of faith, syntax, and no little authority on the side of the rendering

before us, and to these we yield; the announcement being, "*the pillar and ground of the truth; and, incontrovertibly, great is the mystery of godliness.*" This statement declares the nature and fundamental purpose of the Christian system, and the subsequent clauses draw it out into its respective components, thereby illustrating the bearing and influence of all.

I. A GREAT AND HOLY MYSTERY.—As the term is often employed in the Scriptures, "*Mystery*" may be only a secret, and comprise nothing difficult in itself. When unveiled, it may be the plainest thing. The calling of the Gentiles was such a concealment. The Apostle writes of it as the "mystery which was kept secret since the world began;" "which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the gospel." Thus, although the matter had been secret, yet, when revealed, it was quite plain; not being in itself difficult of apprehension. At the same time, there might be even in these things a perpetuated mystery. The meaning of the *fact* was simple when divulged, but the *wisdom* and *grace* of the arrangement were inscrutably profound; for a mystery, though enunciated, may be left unexplained in its reasons and unshorn of its glories. In its dimensions and in its depths it may remain immeasurable; hence, when the Apostle writes to the Romans, "I would not, brethren, that you should be ignorant of this mystery, lest ye should be wise in your own conceits; that blindness in part is happened to Israel, until the fulness of the Gentiles be come in," he states a fact which, as such, has thus become sufficiently plain; but a profound abyss of grace and wisdom unsearch-

able, remains behind that fact! of which who can give us the admeasurement? So when the same apostle announces to the Corinthians, that in preaching to them "Jesus Christ and him crucified" they speak "the wisdom of God in a mystery," there were points in their message not less necessarily obscure because they were spoken. The facts to be believed were indeed plain, but they had depths of meaning which nothing short of the line of eternity could fathom. The spiritual union between Christ and the Church is denominated a great mystery, for the same reason. The things, when spoken, are in themselves clear; but, like the great mountains, their summit is lost in the clouds of heaven, or, like the deep sea, no line can reach their abyss. "The undefinable shrouds them. The orb is darkened on our sense by its blaze." And in whatever involves the Divine nature, we must be prepared for the infinite: it would not be of God without this: and the infinite is necessarily mystery. "The mystery of God, and of the Father, and of Christ." Redemption displays all the same wondrous perfection. It is "the wisdom of God in a mystery,"—"the power of God,"—"hid in God." "It was his conception; it was his will; it lay enshrined in his searchless bosom; it cannot be understood." "Great, and most confessedly, is the mystery of Godliness. God was manifested in the flesh."

To the objector that mystery is incompatible with the purport of a Revelation, we commend the following striking and truthful remarks of a Master in Israel:—

"Mystery! When shall we have done with mystery? Last century, when there was a flippant theology afloat, which set the tongue in motion often before the head was employed to think, it was the fashion to say, 'Where mystery begins, religion ends.' Instead of that, I think it

will be found, that when you perceive a man who has most of religion in him, there you are sure to find a spirit, the chords of which are most in unison with wonder and mystery. If we could suppose that the spirit and the mind of man were equal to that of an infinitely wise being, then the case would be different; but I have no right to suppose that I am capable of taking in the wide range of his purposes—of looking through the length and mystery of his ways! I can no more pretend to scan the depth of his ways than to understand the existence of his being—the existence of his nature—that never, never had a beginning! Was—and was—and was—and ever was! Oh marvellous thought! *Cherubim* and *Seraphim*—what do we know about them? What can we know? Nothing! Will you ever know it? Never! Mystery is the first, last element of creed in the condition of all-created intellect. It never can be otherwise. Oh, with a reverence deeper than one can express or feel, one would almost say even God cannot make it otherwise! It must be so; and if his nature be that, will not his ways be marvellous? If a gulf of this kind, which no creature can make the slightest approach to passing, is for ever between created and Creator, will not there be marvels in his doings that will confound us, not merely on earth, but I had almost said in heaven? Yes, heaven will be a place of more mystery than earth! Many a place now dark will have become light, but every light we may possess will only serve to throw out more deepening gleams upon the darkness of the mystery of the Unknown. And the only mystery will be, that we shall be in contact with more mystery, but with an intellect built up in knowledge, still more with a heart built up in filial, devout affection, so that it will not be then as it is now, a difficult thing to

bow at that line which separates the attainments of man, and the line which divides, and will for ever divide, between the secret being that belongs to God, and the disclosed being which belongs to the creatures of God.*

To our minds the lack of mystery in a revelation concerning God, his nature, his government, his grace, would be fatal to its pretensions. It would then be barren of proof. No thinking spirit could believe it came from God. The impress of the Eternal would not be upon it. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? As high as heaven; what canst thou do? Deeper than hell; what canst thou know? The measure thereof is longer than the earth, and broader than the sea." Far, then, from being unreasonable to suppose mystery as a characteristic and presumption of a revelation, the denial of it would be rather the *unreasonable course*. "It is a mystery that there is a God: it is an absurdity that there is no God. It is a mystery that this creation had a beginning: it is an absurdity that it never did begin. It is a mystery that God was manifest in the flesh: it is an absurdity that the arrangements, the promises, the types, the predictions, the aspirations of four thousand years terminated (as the Socinians would have us believe) in the feeble consummation of a mere human child's birth, and a mere mortal man's death."

There are force and beauty given to the statement before us, if we suppose the term borrowed from a pagan institution, by which the worship of the gods of heathenism was attended and promoted for many centuries. The Eleusinian Mysteries, lesser and greater, threw around Paganism a measure of solemnity and sublimity.

* Dr. Vaughan, Pres. Independent College, Lancashire.

Without debating the point, what was revealed to the initiated, we have only to note that they passed through temples vast and of solemn architecture; that they were now agitated with dismal sounds and frightful spectral illusions, and now charmed with scenes of Elysian bliss; and that everything was done to excite the imagination and to subdue the soul to the influence, whatever it may have been, of that which it was sought to enthrone. The effect was doubtless diverse on various persons, according to temperament and previous convictions, *but on all it could hardly fail to be marked.* We may suppose, that because of *this fact* the term was borrowed. Just as the strenuous toil of the Christian's life was aptly set forth by the Olympic wrestler and racer; so would Christianity arrest attention to its wondrous sublimity and power, by a term the most potent to suggest these elements of glory. The one, however, was an instrument of tyranny and mischief. Its course was only evil, and that continually. Those mysteries were things of darkness. Still that name everywhere was known. To every human mind it suggested ideas of grandeur and of might. It awakened emotions of dread and suspense. Another mystery was therefore proclaimed: a mystery environed with true glory, and veiled in the wisdom and love of the Infinite.

But having thus drawn attention, *the pure religion of Jesus at once raises the most marked and enduring contrasts to all that had passed under the name of Mysteries.* This and that were not to be so much as named together. The ancient mysteries were only affectations of the wonderful; but the mystery of godliness was really transcendent. Those sacred deceptions could produce upon the mind nothing but disappointment; but who was ever disappointed as he

received the knowledge and love of Christ? Vexatious delays tasked the patience of the man who would be initiated into these mysteries; this speaks with the voice of authority and love,—“To-day, if ye will hear his voice, harden not your hearts.” Under solemn oaths of secrecy were they revealed, and woe to the wretch who should whisper the things committed to him. The mystery of godliness not only asks no concealment, but it commands proclamation “to all nations, for the obedience of faith.” They only knew a favored few—the mass of mankind were forbidden to approach. But in the Christian mystery, if there be any partiality, it is towards the poor: “to the poor the gospel is preached.” They were pitifully mean amid all their pretensions to greatness: this is the very glory of the Infinite.

The length of this paper will admit no more than a brief statement of the fact.

II. THAT THIS MYSTERY SERVES AN IMPORTANT END IN RELATION TO THE TRUTH.—“The Truth” is Christianity; the definite article making it specific. But so is Godliness, or the “mystery of Godliness,” Christianity. How then shall we distinguish? It is replied, each represents a peculiar view of it. The subject is too large, and has too many attributes, for any one statement of it. So the *one* in this place presents the *holiness* of the system, and of its tendency and effect. *The other* declares its *certainty, veracity* and *force*. The truth is Christianity, under the idea of a stable, certain, immoveable system.

Now the reference is to the buildings in which the mysteries were unfolded—being vast temples, occupying commanding eminences—having strength and ornament, and adaptation to impress the imagination of the beholder. Some such noble temple is reared before the mind of the inspired writer, not an illusion,

but real, and he adverts to its pillar and to its ground.

The pillar of an edifice is its most prominent object, and first catches the eye. It is most beautiful, and adorns the pile into which it is built. When proportionate and graceful, we all feel its power to impress. It seems the image of stability, of grace, and of harmony, binding together base and dome. Now it is this great mystery of Godliness which gives to Christianity its perfection of beauty, its character of harmony, its range of combination. This first catches the eye, and is the glory of the edifice that "God was manifest in the flesh."

The ground is the foundation, that on which the building stands. Its utility is unseen, but is every moment proved. Pillar and ornament and grace are nothing without it. And it is the Mystery of Godliness which bears up the superstructure of Christianity: it is the impregnable support on which all its compactness, bearing and weight depend. "Other foundation can no man lay than that is laid, which is Jesus Christ." Yes! the religion of Jesus is the truth. "To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth." The gospel, therefore, is "the truth as it is in Jesus." It is ever in strict conformity to the divine will and purpose. It is ever in harmony with our highest reason, though often far above its utmost flight. Everything that can belong to *the* truth, doth it fully possess. "This is the truth, which is in us, and shall abide in us for ever," being the production of the Spirit of truth.

And is not the Mystery of the Incarnation truly the pillar and ground of the Gospel? See its importance to the whole scheme of redeeming mercy! The Apostles perceived it, and declared by the Holy Ghost, "Every spirit that confesseth that

Jesus Christ is come in the flesh, is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God." What other hold have the doctrines of salvation? Without this, there is no atonement, no acceptance for the guilty, no regeneration for the depraved, no access to the throne for the necessitous. Without this, the pall of darkness and of death is drawn over the scene, and human hopes are blotted out for ever. Christian morality hangs on it, too; for, without it, there would be sanity in epicurean exclamation, "Let us eat and drink, for to-morrow we die!"

Men and brethren, this Mystery of Godliness—unquestionably great—is unfolded to us, in order—

That we may exercise our mental faculties on that which will enlarge and elevate them;—

That we may become individually initiated and partakers of the benefit;—

That we may increasingly admire and adore the greatness and glory of the grace it displays;—

That we may make known its ineffable preciousness far and near.

SKETCH OF THE DONATISTS.

BY THE REV. R. A. FYFE, PERTH, C. W.

The mighty impulse given to Christianity during the life-time of the Apostles, bore it onward for a century and a half without permitting it to mingle, to any great extent, with the turbid streams which flowed onward with it. As a deep, rapid river often flows a great distance without mingling with the waters of its tributary streams, so it was with the early Church. And, to continue the figure, as rapids or falls mingle all the waters of the river together, so violent commotions and persecutions mingled impure and unholy principles with the revealed law of God. Even in the days of Paul, the mystery of iniquity was at work; and, by its seductive

influences, it slowly but surely led the Church from the right path. Rites and ceremonies were enforced by some, even in the life-time of Paul. Anything that is mechanical in religion is so simple, so easily obeyed—it requires no self-sacrifice, no renunciation of sin—that a very general observance of mere rites need occasion no astonishment, especially as the devotee expects salvation therefrom. Such rites and ceremonies were highly esteemed at a very early period. Moreover, strange heathenish systems of philosophy exerted great influence on the minds of men in those early times. These systems fostered a fondness for mysteries, for mere external rites, and for power, among the religious teachers of the time. The pastors or bishops of city churches being settled over large and wealthy bodies, would be able to assist the small churches in the towns and villages around. These pastors would generally be men of talent and experience, (as such were required in important places); and hence they were respected, and their advice was frequently sought by the smaller bodies around them. These larger churches could often protect, by their influence or means, the smaller ones from many annoyances and trials during the reign of paganism and persecution. From all these causes, it would be natural and just that the smaller churches and their pastors should treat with respect and affection those who in many instances were the means, under God, of establishing them; who favoured them, protected them, aided them, and gave them counsel in their difficulties. But very soon these city pastors or bishops began to claim all this respect and affection as their right, from their official standing! Thus they proceeded from step to step, till, in the year 248, we hear Cyprian of Carthage asserting, that God made the bishops; that they were vicegerents of Christ, and res-

ponsible to none but God! Of the period at which we have arrived, Dr. Mosheim says:—"In process of time, the bishops found means to abridge the rights of the presbyters, the deacons, and the people. Such is the course of the world. They who are honoured with the respect and entrusted with the affairs of society, agreeably to the natural love which every man has for pre-eminence, seek for greater distinction, and the people favour the desire. . . In ecclesiastical matters the people were still consulted in some form, either by the bishop in person or by deputies; but they had no vote, either individually or collectively. When any measure of importance was to be carried, the bishops first secured the interest of the presbyters in their favour; and when by various means they had accomplished this, it only remained for the people to yield a respectful acquiescence. Some occasionally dissented, but the measure was generally carried agreeably to the will of the bishop."

This state of things fostered the evil which resulted in the Donatist schism.

No truth can be more clearly established from Scripture, than that the church of Christ should consist of Christian persons, and of them only. Most of the epistles are addressed to "believers," who are called "Saints," "the sanctified ones," "the holy," "the peculiar people," who are exhorted to be separate from the world. The church is "the temple of the living God," which must not be defiled. Whenever this fundamental principle of church discipline is overlooked, Christianity cannot flourish, and vast numbers of church members must be fatally deceived. They are received into the church and treated as Christians, when they have neither part nor lot in the matter. They put on the form of religion, in utter ignorance of its power. It is true, the

most strict churches often receive members who turn out to be deceivers. But there is a wide difference between this case and that to which we allude. In the one case we fail through ignorance in a well meant effort to apply the Scripture rule:—in the other, we throw away the rule altogether; and then the church becomes the broad road to ruin, instead of the narrow one to eternal life. The necessity of confining the fellowship of the church to consistent Christian people was, through the causes to which we have alluded, almost entirely overlooked at a very early period. This fondness for rites, for mysteries; this hankering after popularity and power on the part of some leading ministers, led to a great laxity of discipline about the commencement of the third century. Mr. Robinson (no rigid disciplinarian) remarks:—"In seasons of prosperity, many persons rushed into the church for base purposes. In times of adversity or persecution they denied the faith, and reverted again into idolatry. When the squall was over, away they came again to the church with all their vices, to deprave others by their examples. The bishops, fond of proselytes, encouraged all this, and transferred the attention of Christians from the old confederacy for virtue, to vain shows at Easter, and other Jewish ceremonies, adulterated too with Paganism."

Alluding to this same period, Neander notices "the decay of church discipline:" and Gieseler speaks of "Christians having begun to confound religious faith with forms of confession," and says, "The discipline of the church, especially in Africa, was in danger of being entirely overthrown." Lardner assures us, "Many maintained that the church was lost by communicating with unworthy persons." "Eusebius," says Schlegel, "speaking of a period a little later,

describes the prosperity of Christians, and their consequent security and vices." Mosheim in many places points at the rapidly increasing laxity of the Christian church in the third century.

This increasing worldliness and wider departure from the laws of Christ, did not pass altogether unnoticed or unrebuked. About the close of the second century, Tertullian, notwithstanding his many errors, spoke loudly of this growing evil. The venerable Privatus followed him, pleading earnestly for the purity of the church of God. Novatian, whose labours were followed by more important consequences than those of his predecessors, inasmuch as, Mr. Jones assures us, "a succession of his followers, distinguished under a variety of names, continued till the Reformation," lifted up his warning voice about 250. Dr. Waddington says of Novatian,—“He considered the church as a society where virtue and innocence reigned universally, and refused any longer to acknowledge as members of it those who had degenerated into unrighteousness. This endeavour to revive the spotless moral purity of the primitive faith, was found inconsistent with the corruptions even of that early age: it was regarded with suspicion by the leading prelates, as a vain and visionary scheme; and those rigid principles which had characterised and sanctified the church in the first century, were abandoned to the profession of schismatics in the third.”

“Whether we approve of their (the Novatians) strict discipline or not,” says Mr. Robinson, “as virtue was their object, they challenge respect; and he must be a weak man indeed who is frightened out of it, because Cyprian says they are the children of the devil.” The fact that their enemies universally designated them by the name of Puritan, will not diminish our respect for them.

We have noticed the movement of the Novatians in this sketch, because they evidently sowed the seed which so abundantly sprang up about sixty years after in Africa. Many of the African Christians, probably from the writings and labours of the Novatians, imbibed the same views of church discipline.

Let us now proceed more directly to sketch the Donatist schism. The *occasion*, not the causes of this schism, occurred in 311, when Mensurius, the bishop of Carthage, died. One party proposed Cæcilian as his successor, while another opposed this proposal, and brought forward a rival candidate. Those who opposed the election were called Donatists, because Donatus, Bishop of Casæ Nigræ, was a leading man among them. The first notice of the Donatists in history, speaks of them as a powerful party. Cæcilian was elected; and his partisans, conscious that they would be opposed, never notified the Numidian bishops to come to the consecration of the new bishop, as was the usual custom. This indicated a difference of opinion prior to the election. Else, why should the party of Cæcilian have omitted to invite the Numidian bishops, as was the custom? It is probable that the friends of the bishop elect knew the stern sentiments of their Numidian brethren, and for that reason feared to meet them; and therefore hastily consecrated Cæcilian by themselves. Their conduct in that affair was the occasion of ninety African bishops, with their presbyters and people, leaving the so-called Catholic Church at once: and in a few years their number amounted to over three hundred bishops!

During the Dioclesian persecution all Christians were obliged to give up their sacred books, to be burned by the officers of the persecuting Emperor. Many of them did so. This was deemed a heinous crime by the Christians, and many churches re-

fused to receive those traitors to the word of God to their fellowship again,—at least till they had given long and satisfactory proofs of their repentance. Among these stern disciplinarians, were the Numidian bishops. The Catholic Church, on the other hand, was more lenient, as we have already intimated. This was one chief ground of dispute between the two parties. It seems farther, that, during the rage of the Dioclesian persecution, many in the church at Carthage yielded so far to the wishes of the persecutors, as to treat unkindly their more courageous brethren, who went to prison or to death rather than temporize. Among the temporizers Cæcilian, before he was made bishop, stood very prominent. He was charged with neglecting the prisoners, and refusing them food and other necessaries to alleviate their sufferings. This was another grievous complaint against the nominally Catholic Church.

It is deeply to be lamented that our accounts of the Donatists are so very meagre. Our church histories are histories of churchianity, and not of Christianity. As soon as any one differed from the dominant party, he was dismissed as a heretic or schismatic; and history seldom treats the views of such as if they could be of interest to coming ages. We have often, therefore, to rake up the true saints of God from under the piles of anathemas which each careless historian has chosen to throw upon them. Had the history of Christianity been given us, rather than the history of the Church, we should now have a fair opportunity of judging who were the people of God, and who were not. The chief sources of our information in regard to the Donatists, are the writings of Optatus, Bishop of Milevi, and Augustine, Bishop of Hippo—the two most deadly enemies the Donatists ever had! Optatus was an African bishop, who wrote about the

year 368; and so intensely hostile was he to the Donatists, that, in urging on the persecution raised against them, he exclaims, "Shall the vengeance of God be cheated of its victims?" Could such a man write the history of the Donatists? Who would credit Archbishop Sharpe's account of the doctrines and practices of those whom he burned? Augustine wrote about fifty years later, and was the chief instigator of the Emperor Honorius to destroy, banish, and make outlaws of the Donatists throughout the African provinces. Could he be trusted with giving a fair and candid account of those whom he thus treated? No sane man would put much reliance upon Archbishop Laud's account of the Puritans. Optatus and Augustine were the first professing Christians who introduced and publicly advocated the monstrous doctrine of persecution for conscience sake.

The division between the Donatists and Catholic party, spread over the whole of Africa in a very short time. Both parties appealed to the Emperor Constantine. He delegated their cause to the bishops of Gaul, or France; but the majority of those who met at Rome in 313, at the Emperor's call, were Italian bishops: and "Rome now for the first time saw her Bishop seated at the head of a council to try a Christian cause." Donatus and Cæcilian were present, each with ten bishops. The decision of the council, as might have been expected, was against the Donatists—the minority. In the following year Constantine committed another point of the controversy to his African Proconsul, Ælian. He also sided with the majority. Against the decision of the Council of Rome and that of Ælian, the Donatists protested, on which account, at the close of the year 314 Constantine appointed a much larger council, to meet at Arles, where

the contending parties were summoned to appear. Here again the Donatists were worsted. They then appealed to the Emperor himself: and he also decided with the majority. How else could a politic Emperor decide?

About this time a circumstance occurred, which changed the whole course of the Donatists. Another Donatus, one of much superior abilities—of more elevated and persevering character—one every way calculated to be a leader—appeared on the field. His bitterest enemies allow him to have been a most exemplary man. From his commanding abilities and great services, he has been called Donatus the Great. He saw clearly that the course his brethren had taken, in appealing to the civil power in a purely religious question, was wrong, and would always be unfavourable to the weaker party. He therefore urged his brethren to reject all interference from the secular authorities in purely spiritual matters. The motto of the Donatists from henceforward became, "What has the Emperor to do with the Church?"—a very bold and noble motto, considering the strong tendencies of the age in the opposite direction. How different would have been the religious state of the world, had Christians in every age adopted the motto of the despised Donatists! We have another of their sayings, which may shed some light upon the spirit and character of these African Christians:—"What have Christians to do with kings, or what have bishops to do at court?" From the time that Donatus the Great became their leader, they became emphatically a Free church—calling for a more rigid church discipline—representing the interference of the civil power in matters spiritual—and maintaining the sole authority of Christ over his own people. Is it not something, that when the majo-

riety of professing Christians were overlooking these important truths, God should raise up a large body of people who, with all their imperfections, staked their property and their lives in vindicating them? Is not this a proof that God watches his truth, and will not leave himself without a witness?

But it could not be expected that the Donatists would be quietly allowed to go on with the publication of doctrines so contrary to the spirit of the age. Constantine, finding his authority as a spiritual director contemned, ordered that their temples should be taken from them, that the leading bishops should be banished, and some of them put to death. Then commenced a state of things in Africa which had never been known before. This was the first *Christian* persecution. The world, alas! has seen many since, more extended and even more severe than this; but few that can interest the lover of truth more. The Donatists were the first Christians who were banished or put to death through the blind intolerance of their brethren. They suffered for their adherence to principles which are now almost universally adopted by evangelical Christendom. On the one hand, we see reverend prelates urging the civil power to take up the work of persecution; on the other, we find a large array of ministers and people braving the armed interference of the government with a courage as dauntless as was their firmness in entirely rejecting its authority in church matters. "This first development of the principles of Christian sectarianism," says Milman, "was as stern, as inflexible, and as persevering as in later times. The Donatists fearlessly drew their narrow pale around their persecuted sect, and asserted themselves to be the only elect people of Christ." The above remarks of one by no means lenient to this sect, for-

cibly remind us of scenes which so frequently occurred in later times beneath the shadows of the Pyrenees, or in the wild glens of Scotland, where men so often jeopardized their lives for the truth, and "Led on the march of death, serenely brave."

It cannot be denied that the Donatists, during the exasperated state of feeling which persecution always engenders, did many wrong things. It is very easy for us, sitting under our own vine and fig-tree, to pass judgment upon the conduct of men who lived in very different times; in forgetfulness of the inspired declaration, that "oppression may make a wise man mad." That the Donatists imbibed some of the same spirit as their persecutors, is admitted. But to look for the contrary would be, in other words, to expect the Donatists to be fourteen hundred years in advance of the great mass of professed Christians. The Puritans, whose memory we revere, were long in divesting themselves of the dregs of that spirit which had driven them to exile or death.

It was during the fearful commotions excited by the Constantinian persecution in Africa, that a class of persons arose, whose follies and crimes have brought great odium upon the Donatists. This class were called Circumcellions, or vagrants. They were composed of the lowest or most ignorant classes, who led a kind of vagrant life. They took the side of the Donatists, and opposed the government by force. Gibbon thus describes them:—"The African provinces were infested by their peculiar enemies, the savage fanatics, who, under the name of Circumcellions, formed the strength and scandal of the Donatist party. The severe execution of the laws of Constantine had excited the spirit of discontent and resistance; the strenuous efforts of his son Constans to restore the unity

of the church, exasperated the sentiments of mutual hatred which had first occasioned the separation; and the methods of force and corruption employed by the two Imperial Commissioners, Paul and Macarius, furnished the schismatics with a specious contrast between the maxims of the Apostles, and the conduct of their pretended successors. The peasants who inhabited the villages of Numidia and Mauritania were a ferocious race, who had been imperfectly reduced under the authority of the Romish laws, who were imperfectly converted to the Christian faith, but who were actuated by a blind and furious enthusiasm in the cause of their Donatist teachers. They indignantly supported the exile of their bishops, the demolition of their churches, and the interruption of their secret assemblies. The violence of the officers of justice, who were usually sustained by a military guard, was sometimes repelled with equal violence; and the blood of some popular ecclesiastics, which had been shed in the quarrel, inflamed the rude followers with an eager desire of revenging the death of these holy martyrs. By their own cruelty and rashness, the ministers of persecution sometimes provoked their fate; and the guilt of an accidental tumult precipitated the criminals into despair and rebellion. Driven from their native villages, the Donatist peasants, or Circumcellions, assembled in formidable gangs on the edge of the Getulian Desert, and readily exchanged the habits of labour for a life of idleness and rapine, which was consecrated by the name of religion, and faintly condemned by the doctors of the sect. The leaders of the Circumcellions assumed the title of Captain of the Saints. Their principal weapon, as they were indifferently provided with swords and spears, was a huge and weighty club, which they termed an Israelite; and the well

known sound of "praise be to God," which they used as their cry of war, diffused consternation over the unarmed provinces of Africa." No really honest historian can confound them with the Donatists, properly so-called. Mosheim says, "This mad throng, which disregarded death and every evil, nay, faced death when there was occasion with the greatest alacrity, brought extreme odium upon the Donatists." How easily a dexterous enemy could accumulate a host of charges against the Donatists for being in any way connected with such fierce fanatics!

In 321, Constantine repealed the laws against the Donatists, and allowed the African people to join either of the contending parties. The effect of this was soon manifest in the increased prosperity of the hitherto persecuted sect. In 330, one of their councils numbered two hundred and seventy bishops. They continued to flourish and increase rapidly till 348, when another and more severe persecution was commenced against them by Constans, in his efforts at uniting the whole church. His two lieutenants, Paul and Macarius, vanquished the Circumcellions at the battle of Bagnia, and they afterwards commanded the Donatists to be reconciled to the Catholic Church. A few obeyed the imperious mandate, but the majority fled or were banished, among whom was Donatus the Great. Optatus, in giving the proceedings of his own party, says, "They did many severe things. Many Donatist bishops, with their clergy, were driven into exile; some were put to death; and those who remained in the country, were seized and long confined in prison." From the peculiar current of history in favor of the dominant party, we have few notices of those termed heretics or schismatics, excepting when they are persecuted. Of the internal history of these parties, therefore, little can be learned.

On the accession of Julian, called the apostate, to the throne in 362, the Donatists were re-called from banishment, and in a short time after their return, they drew the greater part of Africa into their communion. Gratian, in 377, enacted some laws against them, but their numbers were now so great, that the laws could not be strictly enforced. During their period of adversity, the fierce temper of the Circumcellions was not at all improved; and hence, when they had the power, they sometimes enacted scenes which Christianity views with horror

About the close of the fourth century, the Donatists attained the highest point of their prosperity. They then numbered over four hundred bishops. They soon commenced to retrograde, till, in the sixth century, they disappear, under the name of Donatists, from the page of history altogether.

Two causes mainly contributed to their decline. The first must be sought in their internal divisions. One fourth part of their members adhered to Maximinus, one of their bishops, who was anxious to be appointed primate over all the churches. Here was a mournful display of grasping ambition, and a true token that the spirit of Christianity had to a great extent left them. Divisions in any body of people, large or small, must ever prove fatal to its prosperity, if not to its existence. God has ever branded the mark of his disapprobation upon divisions among Christians. The Donatists, during the schism above alluded to, instead of reserving their strength to defend themselves against the common enemy, exhausted it in quarrels with each other. These divisions gave their enemies a great advantage over them, inasmuch as they could play off one party against the other. Evil, indeed, are the consequences of neglecting the spirit and

design of the gospel, to contend for forms, or to seek personal aggrandizement. The other cause of their decline, was the burning zeal and transcendent abilities of Augustine. He debated with them, he wrote against them, he preached against them, he prayed against them. And when he found that, though some came over to his views, the great majority remained firm to their principles, he urged the Emperor Honorius to commence an exterminating persecution of them. Unhappily the Emperor eagerly adopted his suggestion, and in 435 he commenced the fell work of destruction. So that in a short time, says Gibbon, "three hundred bishops and many thousands of the inferior clergy, were torn from their churches, banished to the islands, and proscribed by the laws if they presumed to conceal themselves in Africa. Their numerous congregations, both in the cities and country, were deprived of the rights of the citizens, and of the exercise of religious worship. A regular scale of fines, from ten to two hundred pounds of silver, was curiously ascertained, according to the destruction of rank and fortune, to punish the crime of assisting at a schismatic conventicle."—After an obstinate offender had been thus punished five times, his farther punishment was left to the discretion of the imperial court!! By this means the power of the Donatists was entirely broken. Their most influential men were banished, and those who remained were reduced to beggary if they did not conform to the Catholic church.

In a short time after this persecution, the soil where the Donatists had preached, and prayed, and shed their blood, was overrun by the Arianism of Genseric and his followers, and at a somewhat later day, by the pestilential doctrines of the False Prophet. Now, alas! a moral darkness that can

be felt broods over Algiers and Morocco, the field where many thousands of preachers once held up the glories of the cross for the admiration of Afric's sons. How wonderful and mysterious are the ways of God! Lands that once basked in the light of the gospel, are now shrouded in midnight gloom, and others, then sitting in the regions and shadow of death, have been visited by the lost light of Africa. Let us not be high-minded, but fear.

The banished Donatists carried their sentiments with them, and we soon find the same general principles widely disseminated, under different names.

In summing up what has been said of the Donatists, we must bear in mind the fact, that we chiefly depend upon their enemies for our information respecting them, yet these enemies never charged them with being unsound in doctrine. They accused them of being over-rigid in the reception of members, especially in the reception of those who had lapsed into idolatry in the times of persecution. It is true, the Donatists pushed their views too far on this point, as on several others, and exasperated the so-called Catholic church, by treating the members thereof in every respect as if they were not members of a church of Christ at all. The Donatists re-baptized all who joined them from the Catholic church—they washed and purified all the church edifices which fell into their hands. This was carrying their views to an absurd length. But the other charges brought against them by the dominant party are in reality commendatory, instead of derogatory to the persecuted sect. That they at least designed to establish a pure communion—that they refused firmly to acknowledge the authority of the State in spiritual matters—that they abjured slavery, and liberated all the slaves

within their jurisdiction: that they firmly persisted in these things, in spite of the anathemas of the established church, and of the confiscations, banishment and death, inflicted on them by the civil powers, must challenge the sympathy and admiration of all lovers of truth. They deeply revered the word of God, as is shown by their hostility to those who had betrayed it in the time of persecution. And they maintained that God alone is head of his own church. We can admire them for adhering to such important truths, without pledging ourselves for the correctness of all their acts and views. Alas! what body of Christians can claim perfection? "In many things we offend all." We lament that the zeal of the Donatists was often so intemperate—that they retained so many of the superstitious notions which characterized that period—that their spirit was so frequently harsh and intolerant—and that, rendered desperate by oppression, they so often, indirectly at least, sanctioned cruel acts. The only reply that can be made is, that their vices were those of the age in which they lived, whilst their excellencies were peculiarly their own. They were witnesses for great truths, which have become dear to the people of God, though lost sight of by the church for many ages after the last Donatist sealed his testimony with his blood on the borders of the Getulian Desert.

Better Times.

They are coming, Better times are coming. We do not refer to worldly matters, such as agriculture, manufactures, trade, and commerce; though we believe, with regard to all these, that great improvements are yet to be made, and that good times will follow the establishment of the principle of universal brotherhood. Our reference is to things spiritual.

There is a precious promise in Isaiah xxv. 8—"And the rebuke of his people shall he take away from off all the earth." We consider this promise as applicable to the true church of God, founded at Jerusalem, and afterwards extended to all nations.

"Rebuke" is disgrace—reproach. The servants of the Lord have endured it from the beginning. But it was "no strange thing that happened unto them." The Saviour had foretold that "all manner of evil" should be spoken against them, and it came to pass. Jews and Gentiles agreed in treating them as "the filth of the earth and the offscouring of all things." In the early ages, the greatest opprobrium was attached to the profession of Christianity, and its friends were subjected to accusations of the vilest kind.

Then followed wealth and power—relaxed morality—and extensive will-worship. Spiritually-minded men protested. They pleaded for the "old paths," but their pleas were urged in vain. They claimed the right of choosing and acting for themselves, and withdrew from fellowship with corruption. For this they were called schismatics and heretics, and the worst epithets by which contempt and scorn have been indicated, were employed by their opponents in order to expose them to public indignation. Jerome set the example in his writings against Vigilantius, which abound in filthy invective, unfit to be repeated: inferior men sheltered themselves under the authority of his name, and for a thousand years and more the advocates of scriptural godliness met with perpetual rebuke from an ungrateful world and a paganized church. Nor must it be forgotten, that the superstitious follies of the middle ages were identified with Christianity. Men were told that what they saw and heard was religion: it was all the religion they

knew, and they could not help despising it, as unworthy of God, and unfit for man. They were right in the inference, but wrong in the application. What they despised was not Christianity; the reproach was therefore essentially unjust.

To a considerable extent, the reproach has been removed. Nevertheless, much still remains. There is a very general assumption of the Christian name by men who believe not the truth; and that is a reproach. There is much reliance on power, and law, and high patronage; and that is a reproach. There is intolerance—the requirement of uniformity—the denunciation of all who do not come up to some human standard; and that is a reproach. There is disunion—the spirit of the sect, dividing those who agree in the essentials of the gospel: and that is a reproach.—There is apathy—a state of feeling sadly disproportioned to the claims of divine love and the attractions of immortality; and that is a reproach. There is unfruitfulness—and languid energy—and, consequently, very limited success; all this is a reproach. The sons of Zion may often exclaim, "We have not wrought deliverance in the earth."

God has promised to take away the rebuke. He will keep his word. We do not know in what manner it will be done—whether in a gradual or a sudden way—whether by extraordinary events, or in the ordinary course of procedure. Probably it will be accomplished by acting on the Church—by a mighty and general outpouring of the Spirit, producing a glorious revival of godliness. Then will men turn from tradition to truth, from the form of piety to its power;—the Church will be purified, and restored to its original constitution and order;—a holy influence will be exerted, both by individuals and communities;—all who love the same Saviour will love one another, and give

practical proof of it;—and the result will be, that religion will become honourable, and good men will be respected and revered—deservedly so. The rebuke will be taken off.

We have said that there has been already a partial fulfilment. It took place at the Reformation; and since then, in the advancement of religion within the last hundred years.—Whatever reason we have to lament existing deficiencies and evils, we think it may be proved that Christianity has now a higher place in the esteem of mankind, in the countries called Christian, than it ever had, and that, in other lands, it is gaining ground in all directions.

It may be objected, that on the Continent of Europe there is an immense amount of neology, infidelity, and even atheism, and that, consequently, ruinous influences must be at work. This is true; but it is also true, that the recent changes in that part of the world have operated, and are operating, most beneficially for Christianity. Italy asks for the Bible: Austria admits the Colporteur, the Missionary, and the Tract Distributor: the servants of God may now range at will in countries that were once closed against the truth, and speak freely on religion, without fear; and the friends of evangelical piety, aroused and encouraged, are bestirring themselves with vigorous zeal for the enlightenment of their countrymen and the revival of the good work.

We say, then, that better times are coming. Not in Europe only, but in many parts of the heathen world, are the messengers of the truth hailed with hearty welcome, and the increase of their number urgently demanded. Men are beginning to see and confess that Bible godliness carries blessings in its train. It spreads knowledge—creates literature—promotes civilization—crowns life with bliss—soothes

sorrow—prepares for death—and educates for eternity.

These convictions are strengthened by the avowals of the learned and scientific. The time was when they looked coolly on Christianity, and many of them opposed it. A change has come over them. Some of the best publications of the day have been prepared for the purpose of illustrating the harmony between true science and true religion. The explorers into antiquity find confirmations of the Bible at every step.

Is it not delightful, too, to observe the steady progress of just views respecting religion? Has there been a period like the present, since the Saviour ascended to glory, for the prevalence of sound thought on this subject? Do not those who think at all upon it admit that true godliness is a heart-affair—that every proceeding connected with it must be voluntary—that the Bible appeals to individual man—and that freedom of thought and action is all men's birthright?

Those who think alike on these points—and their number is daily increasing—are entering into holy combinations, and acting together for the good of their race. Christ's prayer for the union of his people is receiving its answer.

Zion is to be exalted. And God will do it. HE will "take away the rebuke." Armies and fleets are not wanted—nor streaming banners—nor courtly splendour—nor hoarded wealth. "Not by might, nor by power; but by my Spirit, saith the Lord of Hosts."

Better times! Let us rejoice in the prospect. Take but one view of it. When the "rebuke" is taken away, Christianity will be seen in its own light, and just as it is. That will be a blessed change. Now—we spend much time in studying things in regard to which we differ. Then—the servants of the Lord will live for the truth—searching into it and

manifesting it. The shining glory of the gospel will not be obscured by dark disputes or gloomy follies. "In thy light shall we see light."

Better times! Let us prepare for the enjoyment. How? By diligent, impartial study of the Bible—not taking truths on trust, but examining for ourselves—not with a design to justify the *customs* of our churches, but to ascertain the *rule* of the Lord;—by observance of the peculiar wants of the age, that Christian effort may be appropriately diversified;—by readiness to engage in all philanthropic and holy enterprises, whatever may

be their demands upon us;—by resolute abandonment of the causes of reproach, and return to the principles and habits of primitive Christianity;—by strong faith, patient waiting, and fervent prayer.

Let Christians *be* Christians—*act* as Christians—spend and be spent for Christ's sake—believe—love—and labour—with "one heart and one soul." Then, better times will soon come. Are they not just at hand? The day is dawning:—"Arise, shine; Thy light is come, and the glory of the Lord is risen upon thee."

REVIEWS.

The History of England, from the Accession of James II. By THOMAS BABINGTON MACAULAY. New York: HARPER & BROTHERS. Montreal: R. W. LAY, St. François Xavier Street. Two volumes octavo: pp. 619, 617.

(Second Notice.)

The second volume of this History has reached us since our former notice, and we avail ourselves of the opportunity to place before our readers the results of our examination of its pages. It is peculiarly desirable to do so, as the volume contains the entire history of the struggle between James II. and his people. Popery and Protestantism then strove for the mastery. For a time, the issue seemed doubtful. On the side of Popery was power—and wealth—and patronage—and court favour. Apostacy was the road to honour;—a convert to Rome made his fortune by an easy process. Protestantism, on the other hand, was under a cloud. Those who determined to make their way in the world were tempted to dissemble or abjure. Zeal for evangelical truth was an effectual bar to all promotion. Could the good cause triumph over such opposition?

Yes,—it *did* triumph. It was in an evil hour, for himself, that James set his

face against Protestantism. Had he been contented with his personal freedom, he might have lived in peace, and died King of England. No one desired to abridge his liberty, or interfere with his conscientious scruples. He might have heard mass every day, and confessed oftener, if he had so pleased. It mattered not to the nation what theological views he entertained, or what superstitions he practised, so that he observed the laws, and governed the realm in equity. That was the contract between them. He was to rule in righteousness; and they promised to obey him, as long as he fulfilled the conditions of the bond. But when he broke his word—assumed a power which belonged to no English King—trampled the laws under foot—and sought to introduce Popery, by treacherous and arbitrary measures—the nation rose indignant, asserted its rights, brought in a deliverer, and placed him on the forsaken throne. It was a solemn warning to sovereigns—a glorious triumph for freedom—a lesson for all future ages.

The *principles* of Popery are contained in the decrees of the Council of Trent. The conduct of James II. exhibited those principles reduced to *practice*. A person who wishes to understand the

practical working of Romanism may effectually secure his object by studying the history of that obstinate monarch's reign; and he cannot do better than consult Mr. Macaulay's pages, in which he will find a full and impartial account of a series of transactions, nefarious in the highest degree, and most seriously implicating the character of the King. If the movement by which his policy was overturned had been unsuccessful, it would have been called a rebellion: it is now known as a great—a happy—a glorious revolution.

James was a traitor to the Constitution. He deliberately overstepped the boundaries of the law, and set up the prerogative in opposition to it. He was called to rule over a people professing Protestantism, and he endeavoured to supplant Protestantism by Popery, in the use of means of the most offensive and oppressive character. He was justly checked in his career, and compelled to end his days in exile.

He repeatedly violated the provisions of the Test Act, which had been enacted as a safeguard to Protestantism, and was acquiesced in even by the Dissenters, who were willing to suffer temporary disability rather than allow the doors of office to be open to Papists—a measure which was then regarded as fraught with peril to the country. James set the Act at defiance. The army was mostly officered by Roman Catholics, and the best places under Government were in like manner illegally conferred on persons of that persuasion.

He assumed the right to exercise a dispensing power, which assumption virtually nullified all law, and substituted a despotism in its stead. Honest judges refused to acknowledge that right:—he turned them out of office, and put pliant tools of his own in their places. High-minded noblemen withstood his tyranny: he removed them from his Cabinet and his Court, and drove them into privacy. Lord Halifax, the Earl of Rochester, the Earl of Clarendon, the Duke of Somerset, and very many more, were disgraced because they would not aid and abet the monarch in breaking the laws.

He chose a Jesuit, Father Petre, for his confessor, and made him a member of the Privy Council, in opposition to the well-known views and wishes of the

people, and in open violation of an Act of Parliament.

He defrauded the French Protestant refugees of the national bounty, by the imposition of a test. The sum of £40,000 had been collected for their relief: but he gave directions that none should receive aid, unless they communed with the Church of England—a church to which he did not himself belong. Thus he dispensed with a test, to give office to Papists, and imposed one, to prevent relief being given to starving Protestants.

He re-established the Court of High Commission, and placed at its head the infamous Jeffreys.

He deprived the Corporations of their rights and privileges—took away their Charters—remodelled their Councils—reduced the number of their freemen—and left them little more than the shadow of liberty—all for the purpose of securing compliance with his arbitrary and illegal designs.

He treated the elective franchise as a thing of nought. When the nation demanded a free Parliament, he pretended to comply with the demand, but immediately proceeded to take measures for the appointment of such Sheriffs and Returning Officers as would forward his Papistical policy. His conduct in this affair was one of the most flagrant manifestations of unblushing tyranny recorded in English annals.

He thrust Papists into the Protestant Universities of the kingdom. University College, Oxford, became a Roman Catholic Seminary. Christ Church was governed by a Roman Catholic dean. The President of Magdalene College, regularly elected by the Fellows, was unjustly expelled, to make room for a Romish bishop, under whom twelve Romanists quickly obtained Fellowships, as many Protestants being driven out.

He issued a Declaration of General Indulgence, based on the assumed dispensing power, and ordered it to be read in all the churches. When seven bishops petitioned against it, he prosecuted them for a libel, imprisoned them in the Tower, and brought them to trial in the Court of King's Bench. Mr. Macaulay thus narrates the close of that remarkable proceeding:

“It was dark before the jury retired to consider of their verdict. The night was a night of intense anxiety. Some letters are extant which were despatched during that period of suspense, and which have therefore an interest of a peculiar kind. ‘It is very late,’ wrote the papal nuncio, ‘and the decision is not yet known. The judges and the culprits have gone to their own homes. The jury remain together. To-morrow we shall learn the event of this great struggle.’

The solicitor for the bishops sat up all night with a body of servants, on the stairs leading to the room where the jury was consulting. It was absolutely necessary to watch the officers who watched the doors, for those officers were supposed to be in the interest of the crown, and might, if not carefully observed, have furnished a courtly juryman with food, which would have enabled him to starve out the other eleven. Strict guard was therefore kept. Not even a candle to light a pipe was permitted to enter. Some basins of water for washing were suffered to pass at about four in the morning. The jurymen, raving with thirst, soon lapped up the whole. Great numbers of people walked the neighbouring streets till dawn. Every hour a messenger came from Whitehall to know what was passing. Voices, high in altercation, were repeatedly heard within the room, but nothing certain was known.

At first nine were for acquitting, and three for convicting. Two of the minority soon gave way; but Arnold was obstinate.—Thomas Austin, a country gentleman of great estate, who had paid close attention to the evidence and speeches, and had taken full notes, wished to argue the question. Arnold declined. He was not used, he doggedly said, to reasoning and debating. His conscience was not satisfied; and he should not acquit the bishops. ‘If you come to that,’ said Austin, ‘look at me. I am the largest and the strongest of the twelve; and before I find such a petition as this a libel, here will I stay till I am no bigger than a tobacco pipe.’ It was six in the morning before Arnold yielded. It was soon known that the jury was agreed, but what the verdict would be was still a secret.

At ten the Court again met. The crowd was greater than ever. The jury appeared

in their box, and there was a breathless stillness.

Sir Samuel Astrey spoke. ‘Do you find the defendants, or any of them, guilty of the misdemeanour whereof they are impeached, or not guilty?’ Sir Roger Langley answered, ‘Not guilty.’ As the words passed his lips, Halifax sprang up and waved his hat. At that signal, benches and galleries raised a shout. For a moment ten thousand persons, who crowded the great hall, replied with a still louder shout, which made the old oaken roof crack; and in another moment the innumerable throng without set up a third huzza, which was heard at Temple Bar. The boats which covered the Thames gave an answering cheer. A peal of gunpowder was heard on the water, and another, and another; and so, in a few moments, the glad tidings went flying past the Savoy and the Friars to London Bridge, and to the forest of masts below. As the news spread, streets and squares, market-places and coffee-houses, broke forth into acclamations. Yet were the acclamations less strange than the weeping; for the feelings of men had been wound up to such a point, that at length the stern English nature, so little used to outward signs of emotion, gave way, and thousands sobbed aloud for very joy. Meanwhile, from the outskirts of the multitude, horsemen were spurring off to bear along all the great roads intelligence of the victory of our Church and nation. Yet not even that astounding explosion could awe the bitter and intrepid spirit of the solicitor. Striving to make himself heard above the din, he called on the judges to commit those who had violated, by clamor, the dignity of a court of justice. One of the rejoicing populace was seized; but the tribunal felt that it would be absurd to punish a single individual for an offence common to hundreds of thousands, and dismissed him with a gentle reprimand.

It was vain to think of passing at that moment to any other business. Indeed, the roar of the multitude was such that, for half an hour, scarcely a word could be heard in court. Williams got to his coach amid a tempest of hisses and curses. Cartwright, whose curiosity was ungovernable, had been guilty of the folly and indecency of coming to Westminster in order to hear the decision.

He was recognized by his sacerdotal garb and by his corpulent figure, and was hooted through the hall. 'Take care,' said one, 'of the wolf in sheep's clothing.' 'Make room,' cried another, 'for the man with the pope in his belly.'

The acquitted prelates took refuge from the crowd, which implored their blessing, in the nearest chapel where divine service was performing. Many churches were open on that morning throughout the capital, and many pious persons repaired thither. The bells of all the parishes of the city and liberties were ringing. The jury, meanwhile, could scarcely make their way out of the hall. They were forced to shake hands with hundreds. 'God bless you,' cried the people; 'God prosper your families; you have done like honest, good-natured gentlemen. You have saved us all to-day.' As the noblemen who had appeared to support the good cause drove off, they flung from their carriage windows handfuls of money, and bade the crowd drink to the health of the bishops and the jury.

The attorney went with the tidings to Sunderland, who happened to be conversing with the nuncio. 'Never,' said Powis, 'within man's memory, have there been such shouts and such tears of joy as to-day.' The king had that morning visited the camp on Hounslow Heath. Sunderland instantly sent a courier thither with the news. James was in Lord Feversham's tent when the express arrived. He was greatly disturbed, and exclaimed in French, 'So much the worse for them.' He soon set out for London. While he was present, respect prevented the soldiers from giving loose to their feelings; but he had scarcely quitted the camp when he heard a great shouting behind him. He was surprised, and asked what that uproar meant. 'Nothing,' was the answer; 'the soldiers are glad that the bishops are acquitted.' 'Do you call that nothing?' said James. And then he repeated, 'So much the worse for them.'—P. 353—357.

The facts we have adduced will suffice to convince our readers that the removal of James II. from the throne which he so unworthily occupied was a just and

necessary act. His tyranny was unbearable. The nation endured him with exemplary patience, till it became evident that nothing less than the establishment of Popery and despotism would satisfy him. It was then high time to call him to account. He shrunk from the trial, and his place was filled by another.

This second volume of Mr. Macaulay's History is an admirable picture of Popery in action. It shows what that system is capable of;—how it blinds the understanding—hardens the heart—blunts the moral sensibilities—and makes man mean, wicked, and devilish. Now that Puseyism is paving the way for Popery, such a work as this is peculiarly seasonable. Many will read it, who would not look at a theological treatise. It cannot fail to instruct and convince.

In our former notice we complained of Mr. Macaulay for presenting Popery in a too favourable light. That remark referred to the first volume. We rejoice that in the portion of the work now before us he has fully redeemed his character as a sound Protestant. All anti-Popish communities owe him their thanks.

We quote with great satisfaction the concluding paragraphs:—

"The highest eulogy which can be pronounced on the Revolution of 1688 is this, that it was our last Revolution. Several generations have now passed away since any wise and patriotic Englishman has meditated resistance to the established government. In all honest and reflecting minds there is a conviction, daily strengthened by experience, that the means of effecting every improvement which the Constitution requires may be found within the Constitution itself.

Now, if ever, we ought to be able to appreciate the whole importance of the stand which was made by our forefathers against the house of Stuart. All around us the world is convulsed by the agonies of great nations. Governments which lately seemed likely to stand during ages have been on a sudden

shaken and overthrown. The proudest capitals of Western Europe have streamed with civil blood. All evil passions, the thirst of gain and the thirst of vengeance, the antipathy of class to class, the antipathy of race to race, have broken loose from the control of divine and human laws. Fear and anxiety have clouded the faces and depressed the hearts of millions. Trade has been suspended and industry paralyzed. The rich have become poor, and the poor have become poorer. Doctrines hostile to all sciences, to all arts, to all industry, to all domestic charities—doctrines which, if carried into effect, would in thirty years undo all that thirty centuries have done for mankind, and would make the fairest provinces of France and Germany as savage as Congo or Patagonia, have been avowed from the tribune and defended by the sword. Europe has been threatened with subjugation by barbarians, compared with whom the barbarians who marched under Attila and Alboin were enlightened and humane. The truest friends of the people have with deep sorrow owned that interests more precious than any political privileges were in jeopardy, and that it might be necessary to sacrifice even liberty in order to save civilization. Meanwhile, in our island the regular course of government has never been for a day interrupted. The few bad men who longed for license and plunder have not had the courage to confront for one moment the strength of a loyal nation, rallied in firm array round a parental throne. And, if it be asked what has made us to differ from others, the answer is, that we never lost what others are wildly and blindly seeking to regain. It is because we had a preserving Revolution in the seventeenth century that we have not had a destroying Revolution in the nineteenth. It is because we had freedom in the midst of servitude that we have order in the midst of anarchy. For the authority of law, for the security of property, for the peace of our streets, for the happiness of our homes, our gratitude is due, under Him who raises and pulls down nations at his pleasure, to the Long Parliament, to the Convention, and to William of Orange.—P. 615—617.

All persons who can spare four dollars should buy these volumes. They are books that will live.

The Natural History of the Human Species ; its Typical Forms, Primæval Distribution, Filiations, and Migrations. Illustrated by Thirty-four Coloured Plates, with Portrait and Vignette. By Lieutenant Colonel CHARLES HAMILTON SMITH. Edinburgh. Royal 18mo., pp. 464.

This work is rather recondite than elementary, and is so sparing of words, that few persons will derive much advantage from the perusal, unless they have previously studied the subject, and become well acquainted with its general details. To those who are already versed in the natural history of man, the volume will be highly interesting, both for the facts it contains, many of them very curious and extraordinary, and for its reasonings, which, if not always conclusive, are certainly distinguished by ingenuity.

The first part of the work is occupied by a disquisition on the changes which our earth has undergone since the commencement of the present geological period. Col. Smith shows very clearly that the Northern shores of the great continents have been gradually upheaved, while on the Southern coasts there has been a corresponding depression. Singular changes have also taken place in the interior, in lakes and seas, and in the course of rivers. These events have probably affected the distribution of animals, and contributed to the extinction of some species, of which there are still traditional notices. That they have also affected the human race, occasioning migrations, and perhaps leading to the gradual obliteration of certain tribes from the pages of history, may be held as not destitute of probability.

The author describes at length the three "typical stocks" of mankind, designated respectively the "woolly-haired tropical type," the "hyperborean, beardless, or Mongolic type," and the "bearded, intermediate, or Caucasian type." He furnishes much information respecting their various migratory movements, speculates largely on their probable early history, and propounds conclusions respecting which different opinions will be held, in proportion to the tendency of men to doubt or credulity. It is evident that he does not regard the commonly received belief of the unity

of the human species as resting on sure grounds, and on that point we must record our dissent from his views. Nevertheless, his arguments are entitled to very respectful attention, and at any rate it will be confessed that he has grouped together a large number of facts, which those who differ from him can arrange for themselves, and employ in support of the theory to which they give adhesion. For the entertainment of our readers we will select a few of the facts stated, without reference to the conclusions in support of which they are adduced.

"The Island of Heligoland, on the German Coast, has suffered much from the inroads of the sea. So late as the ninth century of our era, it was still forty times the present era; in 1300, twelve times the surface; but woods, rivulets, pagan temples, monasteries, parishes, and castles, have been swallowed up, and the portion still above water gradually crumbles away."

A great submersion, in the South-east of Holland, was felt at the Biesbosch, near Gertruydenberg, in 1421, when the waters of the Mense and the Waal, suddenly overwhelming seventy-two villages, 100,000 human beings were lost; but the subsoil must have sunk at the same time, since the whole region has remained beneath the surface, and is now overgrown with huge reeds.

"In hot regions, where a powerful vegetation supplies the means, some of the most brutal tribes, such as the Vedas of Ceylon, Cookies, and Goands of Chittagong, east of the Bramaputra, reside in trees, with little more contrivance, or the use of reason, than is evinced by Chimpanzees, the great apes of Africa. The Pouliahs of Malabar are no better, for they also form a kind of nest, in trees, beyond the reach of elephants and tigers, never associating with other nations, and not even permitted by the Hindoos to approach within one hundred yards."

Hebraisms and Semitic words, in proper names, &c., are abundant, from the mouth of the Nile to the Cape of Good Hope.

There were savages in the British Islands who used flint knives and a kind of earthen pottery, and dwelt in caves. They are supposed to have been contem-

poraneous with hyænas and lost species of animals, because their bones are found in the same deposits.

"That the volume of brain is in relation to the intellectual faculties, is clearly proved by Dr. Morton's researches, who, having filled, for this purpose, the cerebral chamber of skulls belonging to numerous specimens of the Caucasian, Mongolian, Malay, American, and Ethiopian (Negro) stock, with seeds of white pepper, found the first the most capacious, and the Ethiopian the smallest."

The strongest North American Indians are asserted to fail against the power of wrist of Europeans; that is, when each side place the right elbow to elbow, and cross the fingers through each other's hand, striving to bend the opposing wrist back. This fact was established by the 60th Regiment in Canada.

"Even in Europe," says Colonel Smith, "the difference of size in heads of the educated and uneducated classes, among civilized nations, is no secret to hatters."

The Colonel affirms that "the typical woolly-haired races have never invented a reasoned theological system; discovered an alphabet; framed a grammatical language; nor made the least step in science or art." Query?

Among the proofs, that in many parts of the world more highly civilized races preceded the present savage tribes, is the existence of "the rectangular stone walls of old Leetakoo, (Leetakoon, in the Caffre dialect, denoting the old stone buildings,) the ruins of which still remain, in a country where the Amazula, Batelapin, or Caffre population, never have built a house but of reeds and clay." The author adds, in another place, that there are "monuments of man's presence in many islands, from the Ladrões, in the Chinese Seas, and Tinian, to Java, the Marquesas, Easter, and Pitcairn Islands, monuments, not the work of the present existing nations, but raised at so remote a period, that all memory of the facts connected with them is departed even from mythical tales; yet they are constructed upon principles positively akin to Caucasian reasoning and Caucasian skill."

The plates are admirably executed. They should be carefully studied by

those who desire to understand the subject.

The Life of the Rev. J. Milnor, D. D. By the Rev. Dr. STONE. American Tract Society. 8vo.

A very valuable and instructive biography. As a portraiture of religious character, it is full of interest. As a truthful record of events in an eminently useful life, it conveys lessons of wisdom and piety, and furnishes examples of benevolent zeal which all public men, to say the least, would do well to follow. The rapid sale of the volume is an encouraging indication of healthy religious feeling.

We make one extract, containing Dr. Milnor's own account of his rejection of Universalism:—

“I acknowledge to you, that I was once a subject of like temptations with yourself; and that, for a time, I pacified my conscience by avoiding an absolute rejection of revelation, and substituting an unintelligent acquiescence in that miserable scheme of universal salvation, which I am happy to find you have been enabled more promptly to reject. So many rational, as well as scriptural arguments, however, continually arose against those which seemed to support that specious plan, that I was determined to satisfy myself by abandoning all conjectures on the subject, and betaking myself exclusively to the plain declarations of Scripture. But before I took this step, I began to question whether I was a real believer in the Volume of Inspiration. It occurred to me that I could not so continually find fault with the providential arrangements of God, and with the declarations of his word, if I were certainly convinced of the truth of this sacred book. I therefore concluded to examine the evidences of its pretensions. I did so. My rational understanding was convinced. I had no more doubt of the genuineness and authenticity of the Scriptures than of my own existence; nor have I now. Still, I was staggered at some of its parts; and as I now dared not reject them, I was disposed to put my own interpretation on their import. My views erred principally in the reception of unevangelical notions of the doctrines of the New Testament. These led me to an undue ap-

preciation of human effort, and to a mischievous conceit of the merit of works. I was disposed neither to sink myself, nor to exalt the Saviour. But, thanks be to God, this state of things was not to last. I became concerned for a deeper acquaintance with the fundamental doctrines of the Gospel. I read my Bible more—more too in the spirit of a learner. I ventured to pray. By the light of God's word, and, as I trust, by the help of his Spirit, I discerned the character of man. I saw my own character in its proper colours. I perceived, on the ground of an authority to which my understanding unhesitatingly assented, that I was a sinner—by the sentence of the Law, a condemned sinner—and had no hope of mercy but through a Saviour. I was convinced that such a being as I was, never could be admitted to the presence of a holy God, but through the atonement and mediation of the Redeemer; that a change, also, in my heart and affections was indispensable; and that God's Spirit alone could bestow the needed blessing. As I firmly believed my eternal salvation depended on an experience of ‘a death unto sin, and a new birth unto righteousness,’ I sought it in deep repentance and in vigorous exercises of faith in Christ, in earnest supplication, and in the prayerful study of sacred writ, and, when emboldened to do so, in the ordinances of religion. I hope I was careful to take no merit to myself for any of these exercises, but to give the glory of my salvation wholly to my God and Saviour.”

Theophany, or the Manifestation of God in Christ. By ROBERT TURNBULL. Hartford: BROCKETT, FULLER & Co. New York: L. COLBY, 122 Nassau St. 12mo. pp. 239.

Mr. Turnbull is already advantageously known as an author, and this volume will enhance his fame. It is divided into two parts. In the first, the incidents of the Saviour's life are sketched. The second contains brief essays on the following topics:—

The Sinlessness or Moral Perfection of Christ; the Divinity of Christ; the Incarnation as a Mystery; Theories of the Incarnation; the Atonement; and the Relations of the Godhead to the Sufferings of Christ.

On this occasion we avail ourselves of the judgment of an esteemed contemporary, who writes thus:—

"We have read the work with a large measure of satisfaction. Of the works which have proceeded from Mr. Turnbull's pen, this strikes us as far the best. Its style is both earnest and graceful, though occasionally marks of haste may be discerned. Its aim is a noble one, and all parts of the work are seen to bear upon its accomplishment. With the literature of his theme, Mr. Turnbull shows himself to be familiar. Every form and phase of opinion comes under review, or, at least, indicates itself as having been revolved in the author's mind. Without being controversial in tone, the work manfully defends the faith once delivered to the saints; without alluding specifically to recent developments of a strange orthodoxy, it exhibits a perfect adaptation to the latitude in which it was written. Best of all, it is a practical work, on which the heart may feed. We are personally indebted to the author for the spiritual refreshment which we have found in reading it; we have seldom read a volume which has more exalted the person and the work of Christ as manifested in the salvation of men. We commend it alike to the theologian and the private Christian, as a work in which instruction and edification may be found, as one which a Christian can hardly read without an augmentation of his spiritual strength and comfort."—*New York Recorder*.

Sermons delivered in the Chapel of Brown University on many of the Moral and Religious Topics of the Day. By FRANCIS WAYLAND, D. D. BOSTON: GOULD, KENDALL & LINCOLN.

President Wayland requires not our commendation. All his works praise him. The subjects discussed in these Sermons are—

Theoretical Atheism; Practical Atheism; The Moral Character of Man; Love to God; The Fall of Man; Justification by Works Impossible; Preparation for the Advent of the Messiah; Justification by Faith; A Day in the Life of Jesus of Nazareth; The Fall of Peter; the Church of Christ; The Unity of the Church; The Duty of Obedience to

the Civil Magistrates; The recent Revolutions in Europe.

We advise young ministers, especially, to buy this book. A dollar cannot be better expended.

Principles of Zoology: touching the Structure, Development, Distribution, and Natural Arrangement of the Races of Animals, Living and Extinct. With numerous Illustrations. For the use of Schools and Colleges. Part I. Comparative Physiology. By LOUIS AGASSIZ, and AUGUSTUS A. GOULD. BOSTON: GOULD, KENDALL & LINCOLN. 12mo., pp. 216.

Title-pages are often deceptive. Sometimes they say too much, and sometimes too little. The one before us says just enough. It is a true description of the book. The volume answers to the title, and fulfils its promises. We do not wish to say less, and we cannot say more. The Publishers, we doubt not, will supply many "Schools and Colleges" with this excellent Manual.

The Night of Toil; or, a Familiar Account of the Labours of the First Missionaries in the South Sea Islands. By the Author of the "Peep of Day." Abridged. American Tract Society. 8vo. pp. 236.

It was truly a "night of toil"—dreary, dark, and discouraging—a heavy trial of faith and patience—a dispensation full of mystery—an obscure vision, without an interpreter. But the servants of God did not faint. It was the Saviour's cause, and they felt assured that he would not forsake it. They rested on promises "exceeding great and precious." They laboured on, notwithstanding difficulties and opposition, till at length the clouds dispersed, and a glorious day burst upon them. Now—in whole islands evangelized—Christian churches formed—schools established—the Scriptures translated and printed—the arts and comforts of civilization introduced—and thousands of souls converted—they see the reward of the "night of toil."

This book has long been a favourite in England. It is a very suitable and excellent addition to the American Tract Society's list, and will be read with great pleasure. It is beautifully printed.

LITERARY INTELLIGENCE.

Recently published.

The Life and Times of John Calvin, the Great Reformer. Translated from the German of Dr. Paul Henry, by Henry Stebbing, D.D., F.R.S. 2 vols. 8vo. 24s.

The Nature and Office of the State. By Andrew Coventry Dick. 8vo. 7s. 6d.

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

Essays on History, Philosophy, and Theology. Selected from Contributions to the "British Quarterly Review." By Robert Vaughan, D.D. 2 vols. foolscap 8vo. 9s.

Sermons by the late Thomas Chalmers, D.D., LL.D.; illustrative of different stages in his Ministry, 1793-1847. Forming Volume VI. of his Posthumous Works. 8vo. 10s. 6d.

This volume differs from all previous collections of Discourses by Dr. Chalmers, not merely in being posthumous, but as comprising Sermons written at all stages of his Ministry, the selection and order of insertion being regulated with a view to the exhibition of the progressive development of Christian Truth in the mind of the author. The volume contains thirty-three Sermons now for the first time published, and embraces, amongst other interesting compositions, a Presbyterian exercise written before he had completed his eighteenth year; Farewell Discourses at Cavers, Kilmany, and Glasgow; Address to Dr. Duff; Opening Sermon at St. John's Free Church, Glasgow; Sermon to the Young, and a variety of Discourses preached on Fast-day and Communion occasions.

Athanasia; or, Four Books on Immortality. To which is appended, "Who will live for ever?" an examination of Luke xx. 36; with Rejoinders to the Rev. E. White, and the Rev. W. Morris. By John Howard Hinton, M.A. 12mo. 6s.

The Philosophy of Religion. By J. D. Morell, A.M., author of "An Historical and Critical Review of the Speculative Philosophy of Europe in the Nineteenth Century."

The Harmony of History with Prophecy: an Exposition of the Apocalypse. By Josiah Conder, author of the "Literary History of the New Testament."

Grace and Truth. By the Rev. Octavius Winslow. 12mo. 5s.

The Apostolical Acts and Epistles, from the Peschito. By Dr. J. W. Etheridge. Foolscap 8vo. 7s. 6d.

Highlands and Islands of the Adriatic, including Croatia and the Southern Provinces of Austria. By A. A. Paton, Esq. 2 vols. 8vo. 32s.

Year-Book of Facts in Science and Art for 1849; exhibiting the most important discoveries and improvements of the past year, in all branches of Science and the Arts. By John Timbs. Foolscap 8vo. 5s.

Travels in the United States; or, the Western World, with a Chapter on California. By Alexander M'Kay. 3 vols. post 8vo. 31s. 6d.

Democracy in France. By M. Guizot. 8vo. 3s. 6d.

What I saw in California. By Edwin Bryant. 5s.

The Life of Faith. By Thomas C. Upham, D.D. New York.

Manual of Morals for Common Schools. Andover and New York.

The Complete Works of John M. Mason, D.D. 3 vols. 8vo. New York.

The Smithsonian Contributions to Knowledge, vol. 2.

Account of the Dead Sea Expedition, under the charge of Lieutenants Lynch and Dale. 2 vols. 8vo. New York.

Biblia Hebraica, nunc denuo recognita et emendata ab Isaaco Leeser, V. D. M., Synagogæ Mickoe Israel, Phila. et Joseph Jaquett, V. D. M., Presbyter Prot. Epis. Eccl. U. S. Novi Eboraci. 8vo. An exact reprint of Hahn's Edition.

A Dictionary of the German and English Languages. By G. J. Adler, M. A., Professor of German in the New York University. 8vo. : New York.

Hours of Christian Devotion, by A. Tholuck. Translated by Rev. William Hall. 8vo. : New York.

Essays on subjects connected with the Reformation in England. By the Rev. S. R. Maitland, D.D., F.R.S.

Theophany; or, the Manifestations of God in the Life, Character, and Mission of Jesus Christ. By the Rev. Robert Turnbull.

Professor Stuart is about to publish a Commentary on the Book of Daniel.

Hudson's Bay; or, Every Day Life Scenes in the Wilds of North America. By Robert M. Ballantyne. Crown 8vo. 9s.

The Principles of Population, and their Connexion with Human Happiness. By Archibald Alison, Esq., F.R.S. 2 vols. 8^{vo}. 30s.

In the Press.

A Life of Scheiermacher, by Dr. Jonas, of Berlin.

A New Testament Lexicon, by Dr. Winer.

The concluding parts of De Wette's Manual, embracing the Epistles of James, Peter, Jude, and the Apocalypse.

The Concluding Number of Gesenius's Hebrew Thesaurus, by Rödiger.

The second volume of Dr. Davidson's Introduction to the New Testament.

The conclusion of Becker's Manual of Roman Antiquities.

Supplementary Numbers to Winer's Bible Dictionary.

M. Guizot has a work in the press on Democracy in France.

SCIENTIFIC INTELLIGENCE.

Coal has been recently discovered in the neighbourhood of the Straits of Magellan, samples of which have been transmitted to the Admiralty, and are now under scientific examination.

Gun cotton dissolved in ether has for some time been very successfully employed as an application to incised wounds. When washed over the surface, the ether rapidly evaporating leaves behind a film which is impervious to air; and thus the wound, protected from atmospheric influences, heals by the first intention. But now we find this curious compound employed successfully in the cure of tooth-ache. The cavity of the tooth being cleaned out, a little asbestos, saturated with collodion, as it is called—to which a little morphia is added—is placed in it. All soon becomes solid; and thus an excellent stopping and a powerful anodyne are applied at the same time.—*Athenaeum*.

INTERESTING FACT IN ANIMAL CHEMISTRY.—In some pathological conditions there has been observed, at points where bones and muscles meet, an accumulation of free lactic and phosphoric acids, which has never been perceived at those points in the normal state. The solution and removal of the phosphate of lime, and therefore the disappearance of the bones, is a consequence of this state. It is not improbable that the cause, or one of the causes, of this separation of acid from the substance of the muscle is this—that the vessels, which contain the fluid of the muscles, have undergone a change, whereby they lose the property of retaining within them the acid fluid they contain.—The constant occurrence of chloride of sodium and phosphate of soda in the blood, and that of phosphate of potash and chloride of potassium in the juice of flesh, justifies the assumption that both facts are altogether indispensable for the processes carried on in the blood and in the fluid of the muscles. Proceeding on this assumption, the necessity for adding common

salt to the food of many animals is easily explained, as well as the share which that salt takes in the formation of blood, and in the respiratory process.—*Liebig's Researches on the Chemistry of Food*.

SEWING MACHINE.—Morey & Johnson have invented a sewing machine, which is now successfully employed in the different factories of Lowell, and will sew from 2 to 4 yards in a minute, according to the size of the stitch, whether fine or coarse. It is also used by many of the factories of Boston, and many other places in Connecticut. At New London there is one machine which sews 30 pair of pants a day, or does about half the entire sewing required to make them complete. The machine of Messrs. Morey & Johnson will sew 40 bags per hour, and contracts have been made for making them by this machine at 1½ cents per piece. The sewing too is decidedly stronger and more uniform than that which is done by hand, and it will perform in the same space of time about ten times the amount of work which can be done in the usual way. The expense too of making this machine is quite moderate, and agencies have already been sold to the Eastern and our own States. An agent, Mr. E. P. Whitmore, who has been appointed for the purpose, for the Southern and Western States, is about visiting the South, to dispose of them in those sections of our country.—*Farmer and Mechanic*.

QUICKSILVER IN CALIFORNIA.—The *American Mining Journal* gives the following account of one of the quicksilver mines discovered in California, and which is the property of Mr. Forbes, the British Consul at Tepsic:—"Mr. Forbes," it is stated, "is the owner of, perhaps, the richest quicksilver mine in the world, situated about thirteen miles from this place (Rancho de la Purissima Conception, California). The mine has been worked but a few months, but the ore is extremely rich and very abundant. The bed

of ore is forty-two feet thick, and of extent unknown. The only apparatus at present used for extracting the metal consists of three or four old potash kettles, very imperfect; yet, with these, over a thousand pounds, or 2,000 dollars' worth are obtained weekly. With suitable apparatus it could clear easily half a million of dollars a year. Several other mines of quicksilver have been found in the neighbourhood, of more or less promise; but none of them, apparently, so rich as this. They are mostly, with the exception of that of Mr. Forbes, in the hands of Americans. Mr. Forbes owns a tract, pertaining to his mine, of fourteen square miles."

TAKING A HINT.—Captain, now Sir Samuel Brown, R. N., who was the first to form an iron suspension bridge, says that he took, one dewy morning, the first idea of such a bridge, from observing the construction of a spider's bridge thrown across a garden wall.

At Messrs. Horne's, in Whitechapel, London, there is an engine working under the combined influence of steam and chloroform,—a combination which the best engineering authorities state to possess many great advantages.

A RAINY YEAR.—Last year seems to have been an unusually pluvius one. In the *Gardeners' Chronicle* the monthly registers (kept at Witham) of 1847 and 1848 are placed side by side. Their total shows, that

in the former year 17.60 inches fell, while in the latter there was a descent of 30 inches of rain. The October of the past year was the wettest, 4.85 inches of rain having fallen. In the corresponding month of the previous year it amounted to no more than 1.56.

Scientific Books recently Published.

A Sketch of the Origin and Progress of Steam Navigation, from Authentic Documents. By Bennet Woodcroft, Professor of Machinery in University College, London.

A Hand-Book of Physiology. By W. S. Kirkes, M.D.

Sir Isaac Newton's Principia. Translated into English by Andrew Motto.

A Manual of Chemistry. By George Fownes, F.R.S., Professor of Practical Chemistry in the University of London.

Chemistry of the Four Seasons. By Thomas Griffiths, Professor of Chemistry in the Medical College of St. Bartholomew's Hospital.

Principles of Physics and Meteorology. By J. Muller, Professor of Physics at the University of Freiburg. Philadelphia.

Transactions of the American Philosophical Society, Philadelphia. Vol. X. Elements of Meteorology. By John Brocklesby, A.M., Professor of Mathematics and Natural Philosophy in Trinity College, Hartford.

Ancient Sea Margins, as Memorials of Changes in the Relative Level of Sea and Land. By Robert Chambers, Esq., F.R.S.E.

RELIGIOUS INTELLIGENCE.

Italy.

ROME, January 8.—Yesterday, the address to the Roman people, threatening excommunication to all persons who should take any part in the election of persons for the Constituent Assembly, and interdicting all, of whatever rank or condition, from assisting in such elections, was placarded throughout the capital. Large assemblies immediately collected, paraded the Corso, took from the batters' windows all the cardinals' hats, and, having carried them in procession through the city, singing funeral hymns, they proceeded to the bridge of Sibus, where they threw them into the Tiber. In the faubourgs of Monti and Transivere, loud *charivaris* were provoked by the address. The people hooted the cures of Santa Maria Maggiore and Santa Maria Transivere, who had caused the encyclic to be posted, until midnight the streets resounded with the cries and

choruses of the people, who made it the occasion of a great fete.

People of all classes are represented as being exasperated against the Pope, on account of his threat of excommunication; and the lower orders, who ask why the Pope, who did not excommunicate the Croats, who were guilty of all kinds of horrible excesses, should excommunicate his own children, indulge in shouts of "Long live the-excommunicate!"

France.

M. Trivier, formerly a priest at Dijon, and now a minister of the Gospel at Mansle, (in the department of the Charente,) presented himself before the mayor of that place, in order to enter into the marriage contract. The mayor refused to act, alleging that the tribunals forbade the marriage of priests. The

procureur of the Republic, also, opposed the application. Thus, subsequent to the revolution of February, the authorities persisted in their former line of conduct. But M. Lavallée, a municipal councillor, who is also a representative of the people, was not to be stopped by these worthless considerations. Being persuaded that the law is not opposed to the marriage of ex-priests, he drew up the necessary legal document, and M. Trivier is now lawfully married.

Some persons supposed that M. Lavallée would be summoned before a court of law upon a charge of having abused his trust as a legal functionary. But you may rely upon it that the Minister of Justice and the Government will carefully abstain from commencing a prosecution. M. Lavallée will continue to sit in the National Assembly, without being attacked or censured. It would indeed be excessively odious and ridiculous to maintain, under our republican *régime*, a system of jurisprudence which dates from the worst days of intolerance. The new constitution has proclaimed the perfect equality of all denominations, and it is high time that religious liberty should be something more than an empty word.

Our efforts at proselytism among the Romanists have been more or less obstructed by political pre-occupations. The sound of the Gospel is heard with difficulty amidst the exciting clamour of factions. However, a number of recent facts prove that Christian truth is making its way through the storm. I have in my hands the last report of the Committee of the *Evangelical Church of Lyons*. It shows, undoubtedly, that our brethren have experienced great embarrassment—especially of a pecuniary nature—owing to our political and commercial crisis; but it tells us, on the other hand, that evangelization continues to progress in that great and sacerdotal city, which is in some sort the Rome of France. The writer of the report mentions several remarkable instances of conversion. A *carbonaro* (or member of a very violent secret society) having entered the chapel of Lyons, was so struck with what he heard, that he applied himself to the assiduous study of the Bible, and soon afterwards he was thoroughly converted to God. Some of his old companions, having learned from his own mouth of this wonderful change, began also to frequent the chapel. The schools and the Protestant infirmary are proceeding satisfactorily. Many of the working men of Lyons, who were intoxicated with fantastic hopes by the revolution of February, are now opening their eyes to the vanity of their Utopian theories. They are suffering considerably from the suspension of business, and are more disposed than formerly

to receive the consolations of the faith. Our brethren of Lyons set us a good example. The greater the malady endured by our country, the more earnestly should we present to her the great and efficacious remedy of the Gospel.—*Evangelical Christendom*.

Belgium.

The Rev. Edward Panchaud, of Brussels, gives the following account of the opening of a new place of worship at Gollesseu, near Charleroi:—

“ M. Pastor Jaccard, having hired another building for the use of the congregation, held the opening service on Tuesday, Nov. 1st. He had the goodness to invite me, as well as several other ministers, to this interesting ceremony. Some sixty brethren, members of the neighbouring churches, and M. Pastor Poissat, availed themselves of this invitation. I arrived on the morning of the appointed day; the weather was cold and damp. I had no idea, that even before the hour fixed for the service, I should scarcely be able to enter the door, on account of the crowd assembled in the chapel; and that the persons who were standing in the adjoining passages would require to be informed, that I should be obliged, in order to address them, to take up my station at the foot of the pulpit. Nearly twenty minutes elapsed, when, in a building intended to contain 300 persons, nearly 400 were accommodated.

The service having been commenced by the singing of a hymn, the reading of Psalm ciii., and a dedicatory prayer by M. Pastor Jaccard, I was requested to preach. This I did upon these words of the prophet, ‘ My house shall be called a house of prayer for all people.’ (Isaiah, lvi. 7.) The discourse was listened to, not with that curiosity which has about it something vague and superficial, such as I have so often observed in assemblies composed of Roman Catholics, called together for the first time to hear the preaching of the gospel, but with a serious attention and reflective silence, which may be termed *intelligent*. In fact, the crowd that pressed around the pulpit was composed, for the most part, of men who, during the last few years, had attended evangelical instruction, and who, in spite of persecution and opprobrium, had chosen the *way of truth*, with a full consciousness of what they were about.

A second service took place in the evening, and presented the same features of interest, though the congregation was smaller, in consequence of the departure of friends living at a distance, who were obliged to return home.

I recollect that, but six years ago, I traversed this same country, and was unable to find a single person with whom I could unite in religious exercises; and that the first-fruits of the harvest, which is now being reaped, consisted of two or three persons who became attentive to the reading of God's word. The purchase of New Testaments from Bible colporteurs was the first sign of interest exhibited by these persons, who, after having obtained possession of the sacred volume, were desirous of hearing it explained. Thus the path was prepared for the messengers of the word.

One fact, which proves the sincere attachment to the truth of the people who attend evangelical preaching, is the eagerness which they have shown to send their children to the school opened with the design of leading them to a knowledge of the Saviour. Though the dwellings are scattered over a wide extent of territory, and the children have a long way to walk to school, over very bad roads, there is a daily attendance of from 120 to 130.—*Ib.*

Germany.

Mr. Wichern made some fearful disclosures respecting the atheism of German artizans, at the Wittenburg Conference.

"Those who are unacquainted with the German artizan population can scarcely form a conception of the height of their sophistic attainments. The dogmas of the most overstrained radical philosophy, and the subtleties of Hegel's theology, are 'familiar in their mouths as household words.' Neither does practice with them lag behind theory. They have been accustomed to look the probable danger connected with the revolution they contemplate steadily in the face; and, as they fear God as little as they regard man, and, generally speaking, do not believe in a future state at all, while all scout the bare idea of retribution, personal exposure is rather coveted than feared by the ambitious of the party.

Switzerland has been the German journeyman's most effective preparatory school. There the most ultra-atheism was unblushingly preached as the surest and easiest introduction of communism, and sorry I am to be obliged to name as foremost in this atheistic propaganda, my own townsman, Wm. Marr, the same who has recently received the largest number of votes, as the future representative of Hamburg's population! And in making this choice his townsmen evince their own creed, for Marr makes no secret of either his sentiments or designs. After serving his apprenticeship to atheism in Switzerland,

where, by his own account, he was instrumental in leading many hundreds of his compatriots to apostatize from God, he was in 1845, in common with other prominent members of communistic clubs, forced to leave that country, and 'along with hundreds of enlightened Germans, avowed enemies to God returned to his native land.'

Here, then, you see the true origin, agents and objects of those revolutionary attempts which have recently been made in almost every district of Germany! The Swiss demagogue, Druey, rid himself of William Marr (who was too unscrupulous even for Druey) by telling him the leadership of German propaganda was his proper calling. Acting on this suggestion, Marr associated himself successively with Huiker, Struve, and Robert Blum, and at length, in pursuance of his mission, reached Hamburg, (which is still his head-quarters,) introducing, with a most diabolical diligence, atheistic and communistic ideas into all the artizan clubs which lay in his route. The constant aim of all these men is the promotion and spread of infidelity, from a conviction that Christian faith and lawful subordination always go hand in hand. As a bait to the simple, therefore, rank republicanism, with all its senseless tirade about perfect equality, fraternity, and community of goods, &c., is pompously extolled, and an Eldorado of idleness and sensual enjoyment held up to the view of the hungry, because politics-struck mechanic."

"I maintain," says the brazen-faced republican, "that the belief in a personal Deity is the chief ground and originating bane of our present worm-eaten social system, and that, so long as mankind clings, with the slenderest fibre, to the idea of a heaven, there is no hope of true happiness on earth." "Christianity," he says again, "and the existing order of things which is built upon it, are the real cancerous sores of human society." "Man, by himself, Man is the religion of the coming age; GOD STANDS IN NEED OF MAN (as his worshipper) BUT MAN HAS NO NEED OF GOD."

"The political creed of the propaganda is unequivocally announced in the favourite toast which figures at all convivial meetings of the democratic party, viz., 'Democracy with all its consequences. The infidel character of their views is avowed in the initiatory admission ceremonial of all democratic clubs; viz., a distinctly pronounced negative to the question, 'Dost thou believe in a God?' Whosoever hesitates to take this test is inadmissible to the higher honours of the illumi-

* This statement is daringly made in Marr's book, "Das junge Deutschland." (Young Germany.)

nati. He is not, however, allowed to escape, but is handed over to some *trainer*, skilled in the art of allaying scruples of conscience.

But, even in respect of those who believe themselves *initiated*, there exists a higher and secret committee, called *Le Comité Directeur*, which, despite all the highflown talk of 'equality, fraternity, and community of interests,' with which they gull their victims, exercises the most tyrannic sway over the democratic league. By them small clubs are arranged, under the name of 'families,' whose members, known to each other by private signs, form a chain of unsuspected communication, and a proselyting agency of fearful power and almost infinite extent. The young and ignorant, but, above all, the ardent and imaginative, are the chief objects of attack; and in pursuing their ends they openly profess the Jesuit maxim, that all means are lawful. 'Be all things to all men,' says William Marr, with a blasphemous misapplication of the Apostle's words: 'Associate with men of all parties, and the most opposite sentiments, it will go hard but you will gain over some to your views.'—*Ib.*

Norway.

TROMSO.—Accounts from Tromso mention a recently-excited religious movement among the Laplanders, as furnishing conversation in all circles. Swedish missionaries are named as having been the instruments of producing this awakening, which is described as having spread from the Swedish frontier far into the interior of Lapland, and to have already worked wondrous changes. Not only has more than one Laplander been roused to become a preacher of righteousness and salvation, by the Cross of Christ, to his supine and vice-sunk countrymen, but the reality of the divine work is evidenced by the fruits of a moral reformation,—the proverbially drunken Laplanders becoming sober and temperate wherever this gospel zeal has spread.—*Ib.*

South Africa.

The French Missions have been eminently successful. There are 14 stations among the Bechuanas, and 18 missionaries. The number of communicants is about 1000, and from 5000 to 6000 attend public worship.

The schools are attended by adults as well as children, the number of scholars now amounting to 3000. The desire for reading and instruction is spreading throughout the country, so that the mission press cannot overtake the urgent wants awakened by evangelical preaching. The natives who have embraced Christianity are beginning to build

clean and comfortable houses, in place of their smoky and unwholesome huts. Instead of dirty and loathsome skins of animals, with which they were formerly clothed, they wear a jacket and drawers.

The women, who have learned to sew in the mission schools, make clothing for themselves and their daughters. Many chiefs, and sons of chiefs, have already been baptized, and the king of the Bassontas, a powerful and influential prince, convinced of the truth of Christianity, and the excellence of European civilization, encourages his subjects to embrace the gospel.

Among the Bassontas, polygamy and circumcision are gradually disappearing; cruel rites are abolished; aggressive expeditions becoming more and more rare, and peace begins to reign amongst nations whose chief practice was but lately war and bloodshed. Finally, agriculture is progressing, and there is reason to hope that at a future, and not far distant time, the nation of the Bechuanas will take rank among Christian people.—*Ib.*

Miscellanea.

ROMAN CATHOLIC PROVINCIAL SYNOD.

—There has been a grand ecclesiastical pageant at Tuam. On Tuesday, January 10, the provincial synod of prelates, and the dignitaries of the archbishopric, walked in procession from the archiepiscopal palace to the cathedral, where mass was solemnized. The following glowing account of the ceremony is from the *Freeman's Journal*:—"At half-past ten the procession issued from the gates of his Grace's residence in the following order:—the students of St. Jarlath's College, clad in soutans and white surplices; the Rev. professors of St. Jarlath's, in soutans and surplices; a large body of the clergy of the province, followed by the dignitaries in their sacerdotal robes. The Dean and Chapter of the Archdiocese; the Very Rev. Dr. Durkan, D.D., Dean of Anchorry, bearing the cross, supported on either side by acolytes with lighted tapers, and preceded by the thurifer, or incense-bearer, carrying the censer. Lastly came the prelates, six in number, in the order of precedence prescribed by the rubric, the junior bishop holding the first place, and his Grace the Archbishop being last; each bishop was attended by his chaplain and train-bearer. His Grace and the other prelates were mitred, and robed in full pontificals. As the procession descended the steps of the archiepiscopal residence, and proceeded through the dense mass of the people along the laurelled path strewn for it, the scene was, in the highest degree, magnificent, and imposing, in its solemn grandeur—the voices of the prelates and clergy raised in the glorious chaunt of

the litany of the saints—the blaze of the jewelled mitres and copes of cloth of gold, worn by the venerated shepherds of the church, the clouds of fragrant incense through which gleamed the golden cross borne on high, in front the long stream of white-robed clergy, all moving through the dense masses of the people, whilst on all the bright morning shone with a brightness like that of a young spring day—all formed a scene that seemed to fill every heart in that dense multitude with feelings too deep for words. As the procession passed the outward gates another scene, scarcely less imposing, presented itself. The cathedral, in all the magnificent symmetry of its proportions, and the true ecclesiastical tone of its gothic turrets and arched windows, presented its glorious front to the morning sun, reflected by the thousand apices of its gothic tracery, while through the widely opened valves of its front entrance was seen within the high altar, with its blazoned window of many hues, its golden candelabra blazing with red light, its gorgeous antependium and glittering tabernacle, shining afar through the long vista of white-robed priests and attendants, whilst on either hand arose noble buildings devoted to religion; the College of St. Jarlath's, and the Convents of the Sisters of Mercy and the Sisters of Charity. The vast crowd having assembled within the church, high mass was chaunted. The imposing scene was presented to the faithful present of the preparatory invocation by the prelates and dignitaries about to meet in synod, of the blessing of the Most High on their intended deliberations." This reads like a page out of the ecclesiastical history of the Middle Ages.

ROYAL PALACE, BERLIN.—The cupola of the Royal Palace was commenced in 1845,

and has been very recently completed. Above the large copper-covered dome (which terminates in a circular glazed window) rises an open lantern, formed by eight seraphim, who support a richly gilt crown, surmounted by a golden cross, and the effect is at once noble and magnificent. But the peculiar characteristic of the erection is to be found in the broad band, which, in strict consonance with the old Moorish style adopted throughout, circles the cupola, just below the spring of its arch, bearing on a bright blue ground, the following inscription, in raised gold letters, twelve inches in height:—

“Est ist in keinem andern heil, ist auch kein anderer name den menschen gegeben denn in dem namen Jesu, zur ehre gottes des vaters, dass in dem namen Jesu sich beugen sollen, aller derer kniee, die im himmel und auf erden und unter der erde sind.”

(German translation of the two texts, Acts iv., second clause of 12th verse; and Philip-
pians xi. 10.)

To add force to this royal confession it was made at the time of the king's deepest earthly trial; for it so happened that the cupola was being finished during the last fearful outburst of revolutionary fury in his capital, and while the atheistic incendiaries and their deluded followers were shouting and yelling, in fierce hatred of all subordination, divine or human, in the street below, the workmen were aloft, inscribing, amid the pure serenity of heaven's breath, that Scripture truth, which if cordially rested in, (as we firmly believe it is) assures to the royal confessor that “crown immortal and full of glory,” and which neither men nor devils can wrest from him.—*Evangelical Christendom.*

EDITORIAL POSTSCRIPT.

This is our last number. We have worked hard to please the Christian public of these Provinces, and were for some time cheered by the prospect of success, but we now find that we have failed to secure that amount of support which is necessary to justify a continuance of the publication. Some of our readers think the *Colonial Protestant* too learned; others, probably, think it not learned enough; and some wish for such pretty tales as occupy the pages of certain periodicals; it is hard to please all parties.

Those Subscribers who have paid for the present year, and are subscribers to the *Montreal Register*, will have the amount carried to their credit. Those who have paid, and are not subscribers to the *Register*, will receive that paper for six months, or have their money returned to them, at their option.

To our brethren who have aided by contributions to our pages, and to those kind friends who have exerted themselves to promote the circulation of the *Colonial Protestant*, we beg to tender our sincere thanks.

Montreal, March 1, 1849.

EDITORS.