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# The Colonial Protestant;

AND

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## THE SIGNS AND DUTIES OF THE TIMES.

BY AN ENGLISH MINISTER.

To the Editors of the *Colonial Protestant*.

GENTLEMEN,

Some years ago, I was requested to prepare an Address to a Religious Society, on a Jubilee occasion, the Society having been in existence fifty years. Perhaps a few extracts from that Address may be deemed in accordance with the objects for which the *Colonial Protestant* is published, and may be not unseasonable at the present juncture. If, after perusal, you think so, they are quite at your service.—Yours respectfully,

AN ENGLISH MINISTER.

April, 1848.

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THE *extensive diffusion of knowledge* is one of the most observable signs of the times. An inextinguishable thirst for information marks the present era. To the lower classes of the community the means of education have been most extensively furnished by public and private benevolence; and the opportunities thus afforded have been well improved. Meanwhile, a similar stimulus, though not perhaps equally powerful, has been felt by the middle and higher orders. In consequence, knowledge

is more equally distributed than at any former period of the world's history. It has ceased to be the portion of an insignificant minority, and is becoming the general property of the people. And there is no lack of good for the mind. Never has the art of printing been made so available to the general weal. Periodical publications, of which immense numbers are regularly issued—and larger works, multiplied beyond example, and embracing the entire range of things knowable—are provided for the public taste; and yet the demand increases with the supply. The direction which the human mind has lately taken in its thoughts and inquiries deserves also especial notice. While the few are still seen to linger in the enchanted scenes of classic ground, or to expend their time and energies in antiquarian research, the many have learned to prefer the useful to the curious. Men and things are better studied; the laws of nature are more minutely investigated; the powers and resources with which man is furnished by those laws have been largely developed. We have explored the inmost recesses of the creation, and brought

to light its long-concealed secrets ; even the very elements and first principles of things have become in a manner subservient to our will. It is a wondrous age of discovery and invention, and of the triumphs of mind over matter ; nor is this the least peculiar feature of the times—that there is scarcely an effort of ingenuity in combining and applying the ascertained powers and laws of nature that has not been brought to bear on general utility, by lessening labour or increasing enjoyment.

Surely this is a state of things in which we ought exceedingly to rejoice. The advancement of the human mind must ever be a subject of thankfulness and congratulation to all Christians. Religion has nothing to fear, but much to expect, from the progress of knowledge. That “ignorance is the mother of devotion,” may be the maxim of a corrupt system that hates the light ; but the Gospel needs no such concealment. It shrinks not from the most rigid scrutiny. The more thoroughly its evidences are examined, the brighter and more convincing do they appear. Its doctrines contain nothing contrary to sound reason ; while they exhibit truths which the meanest intellect can comprehend, and present discoveries that elude the grasp of the mightiest minds. Its precepts are undeniably adapted to promote the true happiness of mankind. In a word, Christianity is a system of light and purity. It courts publicity and close investigation. During the darkness of the middle ages, its progress was checked by the prevalence of ignorance and superstition, and its splendid beauties concealed ; but the revival of literature was speedily followed by the Reformation, and that important change was accomplished by men as renowned for learning as for piety. Let us therefore rejoice that we are living in the period predicted by the prophet Daniel, “Many

shall run to and fro, and knowledge shall be increased.” Let us confess that we are bound to promote, by all the means in our power, the diffusion of general education. And let it be our ambition to join in the march of inquiry and truth ; to “seek and intermeddle with all wisdom ;” and to embrace every opportunity of increasing our own knowledge and becoming familiar with the numerous walks of learning and science.

Still, we must rejoice with trembling ; for we have seen in too many instances with what facility our corrupt nature can turn a blessing into a curse, and how powerful are the proud and unbelieving tendencies of the human heart. With these views, it is unquestionably the duty of thinking Christians to enquire seriously in what manner knowledge may be sanctified to the noblest purposes, and rendered serviceable to the great cause of Christianity. It is very important and useful, for instance, to point out the connection between sacred and profane history ; to gather illustrations of Scripture from the writings of travellers in eastern countries ; to watch the progress of discovery and art, in order to adopt such improvements as may most facilitate the expeditious and universal diffusion of religious knowledge ; to show how all the departments of science abound with proofs of the amazing wisdom and goodness of God, and that every particle of matter is so skilfully adjusted to its place and fitted to its functions, that there is neither deficiency nor excess ; now to arrest admiration by the magnificent works of the Most High, and now by the more minute and delicate operations of His hand ; to trace the analogies between the natural and the spiritual world, showing that the same God “worketh all in all ;” to explain how He “hath magnified his Word above all His name,” and that the Gospel is ad-

mirably adapted to the condition of man, as guilty and depraved; in short, to prove that the works of God display His glory—that the inspiration and authority of Scripture must be acknowledged by all who understand the laws of evidence—that none are so prejudiced and credulous as the infidel—and that he is not worthy the name of a philosopher who refuses to admit the reasonableness of the “obedience of faith,” and the “excellency of the knowledge of Christ Jesus our Lord.”

Among the signs of the times may also be reckoned the *diversified operations of benevolence*. From the Reformation to the Revolution was a period of extraordinary excitement. Religion was then studied with unwonted ardour, and the errors and superstitions of the day were openly confronted with the disclosures of revelation. In that fierce struggle of opinions, none were suffered to be neutral or indifferent, but every man found it necessary to choose his party, and abide by his decision at all risks. The termination of the contest restored peace and outward prosperity, but was followed by an abatement of fervor. As if exhausted by its unusual efforts, the Church sank into a state of decrepitude and listlessness. Comparative inactivity in the cause of God was the result. Although the obligations of Christians to diffuse the blessings of the Gospel were not to any great extent denied, they were too generally neglected, or, at least, very partially recognized and acted upon. Individuals and churches were satisfied if they attended to the necessities of their immediate neighbourhoods; but the enlarged scale of benevolence adopted in more modern times, and the system of union and co-operation which has been so eminently blessed, were equally untried. But few public institutions existed, and even those were in the majority

of instances designed rather to relieve the temporal than the spiritual wants of men. Bible and tract societies were not then in being. No Sunday schools had been formed, nor any plans concerted for the universal education of the people. Missionary exertions were altogether unknown, save among the United Brethren, whose disinterested and self-denying labours cannot be too much admired, and in the cumbrous and somewhat indirect operations of the two chartered societies, “for promoting Christian Knowledge,” and “for propagating the Gospel in Foreign Parts.” With these exceptions, an ominous silence had long and extensively pervaded the Church. It was not the healthy stillness of repose: it was a lethargy of the soul—a wintry torpor—a languid and dying life.

But that silence was at length broken. The preaching of Whitefield and Wesley constituted a new era in the history of religion in this country. The movement it occasioned, though perhaps tinged with enthusiasm at first, ultimately produced the happiest effects. New life was infused into the dull and inert mass. Christianity received a quickening impulse, and was taught to feel and put forth its strength. Influenced by the vivifying energies of the Spirit of grace, and animated by the truths and promises of the Gospel, Christians could not long remain inactive. On every hand was the cry heard, “Lord, what wilt thou have me to do?” And those who purposed to do good soon learned to plan and to perform. Inquiry was set on foot; societies were established; and they have increased and multiplied with astonishing rapidity, and prospered in a manner far exceeding even the sanguine expectations of their projectors. What a change has been witnessed in the moral scenery of the world during

the last half-century! The alarm has been sounded—the slumbering host roused—and we see in all directions the bustle and activity of spiritual warfare. In this contest every individual may have his allotted station and his prescribed duty. The division of labour, so admirably conducive to the execution of great designs, has been wisely adopted by our public institutions. Each occupies some distinct department, so that their respective exertions do not interfere with each other, and the hopes of pious zeal need not be thwarted by the number or complexity of its objects. So various and comprehensive are the plans of benevolent enterprise, that all the conditions of human necessity are brought under their operation; for every want of man, spiritual and temporal, a suitable supply is provided; and every individual, of whatever grade in society, and whether his resources be ample or limited, may find an appropriate sphere of action. The Saviour is evidently manifesting his glory, by bringing all the varieties of mind into his service. And the churches, merging the jealousies of sect and party, though not the less regardful of the claims of conscience and truth, have gladly met in the common centre of union, and combined their energies in the promotion of the great cause, emulating the first believers, “who were of one heart and one soul.”

That this has been the effect of divine influence cannot, we think, be reasonably doubted. When the Most High is about to visit his people with a peculiar blessing, he ordinarily prepares them for it by exciting holy desire and endeavour. These have been already witnessed; and surely the blessing is begun to be bestowed. The desert is even now assuming the verdant hues of vegetation, and gives promise of fruit. Can it be questioned that these events clearly point

out the duty of Christians? Are we not taught, with greater emphasis than ever, that practical godliness consists in renouncing self and living to Christ, and that none should presume to bear the name of the Saviour unless they are prepared to act on the principle of entire consecration to him who “died for them, and rose again?” Can we be free from blood-guiltiness if we neglect to care for the souls of our fellow-men, or attempt to excuse ourselves from personal endeavours for their salvation? The plea of incapacity or want of opportunity can hardly in any case be admitted. Every Christian, however humble his lot, however contracted his means, however inferior his talents, may do something for the cause of God. The variety of our benevolent institutions affords ample range for every diversity of opinion, and for all the methods of usefulness. We have only to ascertain our talent and select an appropriate department of labour. “The field is the world;” and there is room enough for all who are willing to be employed, in whatever way they may choose to exert their energies. Christ expects much from his people: grace, gifts, influence, wealth, and every means of doing good which they possess, were bestowed by him for the general welfare. Let us hear his solemn admonition—“Occupy till I come.” And let us be careful that we do not satisfy ourselves with a deficient and unsubstantial zeal, nor think that the payment of some stated contributions to our religious societies, and the occupation of a few hours in promoting their objects, can suffice to meet the claims of gratitude, or prove our allegiance to the “King of Kings.” Every Christian ought to consider himself intrusted with the message of divine love, and bound to make it known. There must be a direct and well sustained attack on indifference and sin. We do not discharge our

obligation unless we are in the habit of placing the truth before our fellow-creatures, and directly appealing to their consciences; unless our children, our servants, our friends, relatives, and neighbours, are reminded by us of their perilous state as sinners against God, instructed in the way of salvation, and so plied with the warnings and invitations of the gospel as to be left entirely without excuse. These are the duties connected with the present aspect of the times, with regard to benevolent exertion.

*The triumphs of religious freedom* are to be ranked among the most favourable signs of the times. Persecution is now unknown, except in the form of those petty vexations, which penal statutes can hardly reach, and which happily betray the aggressor's weakness as well as his malice. The government of our country is conducted on the acknowledged principle that "all good subjects ought to possess equal rights." Religious opinions and practices are no longer regarded as qualifications for political office, and universal freedom is become the law of the empire.

Believing that our Saviour's kingdom is "not of this world," and that all coercive measures are utterly inconsistent with the principles and spirit of his gospel, we cannot but contemplate these events with joy and thankfulness. We are taught that "the weapons of our warfare are not carnal;" and we know that religion disdains the feeble and incongruous aid of worldly power. The trappings of courts do but conceal her beauty, and the array of the warrior only impedes her march. Too long has Christianity been prostituted to purposes of earthly policy, and used as an appendage to the state. Men have thought to do her honour by investing her with the insignia of empire, and giving her power, and wealth, and patronage. But experi-

ence has demonstrated the folly and mischievous tendency of such corruptions. They have furnished convenient inlets to ambition and hypocrisy; but they have rendered immense disservice to religion, by preventing mankind from discerning her true excellence, and supplying plausible pretexts for infidelity. It is impossible that such a state of things can long remain. In proportion as the word of God regains its authority, these abuses must fall, and in the brightness of the millennial day, to which we are fast approaching, they will vanish as darkness before the sun. Yet a little while, and we shall see Christianity enjoying the fair trial of her powers, disencumbered of useless ornaments, untrammelled with the burdensome armour of penal laws, and "travailing in the greatness of her strength," to the utter discomfiture of all opposers: like the powerful nation described by our immortal poet, "rousing herself as a strong man after sleep, and shaking her invincible locks—as an eagle muing her mighty youth, and kindling her undazzled eyes at the full mid-day beam; purging and unscaling her long-abused sight at the fountain itself of heavenly radiance; while the whole noise of timorous and flocking birds, with those also that love the twilight, flutter about, amazed at what she means." \*

Christians! it is ours to share in these bloodless triumphs, by opposing with all our might whatever is inconsistent with a pure and spiritual religion. Let us carefully investigate the inspired records of Christianity, whence only we can derive accurate views of the gospel, and of the divinely appointed means for its promulgation. Let us determine to institute a most rigid scrutiny into our systems and practices, and if we discover any thing restrictive, intolerant,

\* Milton.

worldly, or in any respect contrary to sound doctrine, let us drag it forth to the light, that it may be publicly denounced and disavowed. And let us rejoice in every event that tends to strip the gospel of the pompous adornings men have put upon it, and to reduce it to its original pureness and simplicity. The consummation of this great object may not take place till momentous changes have been experienced, affecting the whole frame of society. Yet may the Christian calmly wait for the result; when the nations are shaken, the church shall be purified and established; and then "the kingdoms of this world shall become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever."

Once more:—We place among the signs of the times *the existing hindrances to the progress of truth and the prosperity of religion.*

The *growth of popery* must be regarded as a great and alarming evil. It has been attributed to two causes. The first was the alleged oppression of its adherents; for by a kind of moral instinct we retain more firmly those opinions for which we are reviled and persecuted: that cause is now removed. The second is the disingenuousness of its advocates. They would fain persuade us that the absurd or obnoxious principles and the idolatrous practices of their community (we cannot call it a *church*) have either become obsolete, or are so modified as to be unobjectionable and harmless. Many have been seduced by their sophistry, and have learned to look at popery without abhorrence, or even with some degree of veneration, for its high antiquity and the gaudy magnificence of its ritual. It is necessary that we should be on our guard. Whatever may be our political speculations on this subject, we must not forget that the papal system is unchanged and unchangeable; that it is the great cor-

ruption of Christianity, described in the prophecies of the New Testament; that it neutralises or openly denies the atonement and intercession of the Saviour, pardon and salvation by free grace, justification by faith, and the sanctifying operations of the Holy Spirit; that under its influence those who ought to be "the Lord's freemen" become the vassals of a proud and domineering priesthood; that for spiritual worship it substitutes gross idolatry and senseless superstition; that it takes away the key of knowledge from the people; that it visits all other parties with its relentless curse, and dooms them to perdition; and that as the harlot of Babylon is herself destined to sure destruction, so all who are confederate with her shall be involved in her ruin, and "partake of her plagues." It is incumbent on us therefore, to inquire more carefully into the true grounds of protestantism,—to follow the enemy into all his strong holds and corners,—to expose before all the world the vile imposture that has been palmed on mankind in the name of Christianity,—to maintain an unsparing aggression on the errors and superstitions of Antichrist,—and at the same time to re-examine our own systems, of faith and discipline, lest we may have unconsciously deviated from the plain directions of Scripture, or in any respect countenanced tradition and will-worship, the main pillars of the papacy.

But we must confess that our fears are less excited by the growth of popery; than by *the rapid and extensive progress of infidel opinions.* It is a lamentable fact, and cannot be gainsayed, that Christendom abounds with unbelievers in divine revelation, and that they are found not only among the wealthy, the learned professions, and the educated classes, but also, and in very great numbers, among the lower orders. The periodical press is deeply imbued with

the poison, and thus the mischief is continually propagated and widely diffused. Now, if infidelity be justly characterised as a bad man's apology for sin, the state of that country must be perilous in the extreme, where the virtue of a large portion of the inhabitants is founded only on expediency, and those motives to good and checks to evil which the sanctions of Scripture supply are discarded. This form of opposition to religion has long been insidiously working its way, and very little has been done to counteract its movements. It is high time that Christians should be aroused to a sense of their danger. Inquiry ought to be instituted into the peculiarities of the unbelief of the present age, the apparent causes of its increase, and the best means of resistance. Every Christian should be well acquainted with the evidences of divine revelation, that he "may be able to give an answer to every one that asketh him a reason of the hope that is in him:" the young should be carefully instructed and disciplined, and invited to examine for themselves the foundations of our religion: the public advocates of Christianity ought frequently to discuss these subjects in their pulpits; and all the friends of Christ should be concerned to exhibit the best practical argument for the faith of the Gospel—a consistent and exemplary life.

#### The Overturning of the Nations.

What read we here? "I will overturn, overturn, overturn it, until He come whose right it is; and I will give it Him." I believe the text points to Christ. It has been doubted. Be it so. We can afford to part with it. Give it to Jeconiah; present it to Zerubbabel, if you will. We wait not for criticism. The Bible is before us—rich in promises, radiant with light, full of assurances,

teeming with prophecy, on this very point. These things—"wars and commotions—*must* come to pass," said Christ, before the glorious end come. They are the heralds, big with meaning, of the Coming One. They have to baptize the nations with a bitter baptism, before the second advent, without sin unto salvation, of Him to whom the kingdom, and the greatness of the dominion under the whole heaven, belongs. They are the signs of the times, before the mysterious morning of Jubilee bursts upon the wondering world. They are the rocking of the ocean, before we set foot on the land where there is no more sea. They are to us the admonitions of a turbulent earth, to seek a city which hath foundations—a kingdom which cannot be moved. They are the groanings and moanings of creation, waiting for the adoption which is to be declared when the seventh angel shall sound, and the "great voices in heaven" shall proclaim, "The kingdoms of this world are become the kingdoms of our Lord, and of His Christ, and He shall reign for ever and ever."

\* \* \* \* \*

You will observe, that in all this there is no apology offered for revolutions. In solemn truth, we have none to offer. We love them not. They fill us with anxiety. They excite apprehension. We prefer peace; but let it be the child of truth. We desire order; but let it be the offspring of justice. We covet repose; but let it be the quietude of health, and not the effect of national paralysis. Nay, we are persuaded that nations themselves have recourse to revolutions only by the force of dire necessity, and as the very last expedient for the vindication of insulted justice, and the salvation of crushed liberty. Whether they always vindicate the one and save the other, is not the question; these are their professed objects.



What I have said, therefore, was simply in explanation and illustration of some of those hidden laws which lie beneath the ken of the sciolist. I wish you to think of principles more than of men, and of the equity of the Divine government more than of states, amidst "the tumults of the people;" for you may rely upon it, that men are but the exponents of principles stronger than sceptres, and mightier than armies. The conflicts of nations are not between thrones and republics. Revolutions are the battle-cries of invisible combatants. They are the sounds which shake the nations, when right and wrong, truth and error, grapple for the mastery. The stake at issue—though man may be ignorant of the fact—is neither the symbol of royalty nor that of democracy, but the triumph or defeat of principles older than the world, and immortal as mind. Man acts in the great drama of humanity with all the freedom of an intelligent agent, but he is unconscious of the dignity of his mission, and of the part which he is playing in the history of glorious principles. "He may remove the diadem and take off the crown" from royalty, because powerful motives impel him; and he may "exalt him that is low, and abase him that is high," because the change appears to him an act of homage to justice; but, though he heard not the voice, and saw no vision, these actions may have been preceded by a "Thus saith the Lord."

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For a long period, the Gentile world was allowed to try the experiment of finding out God by its own wisdom. Literature, science, philosophy, threw their combined influence into the common stock. Experience was summoned. Tradition was laid under contribution. The power of the priesthood was invoked. Charms, omens, and signs were consulted. The flight of the bird was

watched. The voice of the oracle was besought. The stars of heaven were read. Reason laboured in the fires. But the great experiment failed.—The goal receded: the race was vain. Darkness covered the earth, and thick darkness the people. The veil that hung over all nations thickened. The mental gloom increased. The moral disorder gained power. The temples of religion became theatres of the grossest immorality. The shrines of the gods were the sources of weltering pollution. The distinction between right and wrong, virtue and vice, was scarcely known except as the theme of subtle controversy on the part of the philosophers. Isaiah and Jeremiah had predicted the result of the protracted experiment, and the apostles of the Gentiles announced it thus: "The world by wisdom knew not God."

A revolution was needed, and a great revolution took place. God shook all nations, and the desire of all nations came; but he came in unexpected form—in lowly guise, in veiled glory. Nevertheless the mean exterior prevented not him, whose "right it was" to revolutionize society, from "setting up a kingdom which shall never be destroyed." So far from it, his unimposing appearance was itself a declaration of hostility against the universal error of rendering homage to the symbols of material power. It was a protest against the wondering worship which mankind were offering at the shrine of hollow splendour. It was a revelation to men that the great doctrines with which he intended to "turn the world upside down" were not dependent on tinsel and glare—on cabinet or crown—on sceptre or army. From the visible to the unseen, from the gross to the spiritual, from the perishable to the permanent, he called the minds of the multitude. He withdrew attention from the sensible to fix it on the objects of faith. For

revenge he substituted forgiveness ; for war, peace ; for passion, self-control ; for hatred, love ; for pride, humility ; for worldliness, spirituality ; for false philosophy, divine wisdom ; for sacred places, renewed hearts ; for pompous priesthods, regenerated men ; for idolatry, the only living and true God ; and for innumerable sacrifices, his own most precious blood. He prepared weapons, but they were not carnal ; he enlisted soldiers, but their fight was to be that of faith ; he erected a standard, but it was the cross ; he unfurled a banner, but it was good-will to men ; he sent forth ambassadors, but it was to the court of human conscience ; he described the boundaries of his kingdom—it was to include both worlds ; he sat down on his throne—it is at the right hand of the Majesty in the heavens, from henceforth expecting till his enemies be made his footstool.  
—*Rev. W. Leask.*

#### Jephthah's Vow.

When we consider the remote antiquity of the Old Testament writings, the peculiar language in which they are written, the subjects of which they treat, and the manner in which they were preserved and transmitted from age to age,—the difficulties which we meet with are no more than what we might expect, and what we actually find to a much greater extent in books of less antiquity, and under circumstances more favorable. It would require the constant performance of miracles to prevent the appearance of intricate and discrepant passages in Scripture. Passages of this sort have accordingly engaged the attention of commentators and critics, who have succeeded in clearing up some, and in throwing partial light on others. The vow of Jephthah, recorded in Judges xi., has, among other portions of sacred history, been the subject of much consideration and

controversy. This is the passage:—  
“ And Jephthah vowed a vow unto the Lord, and said, if thou shalt without fail deliver the children of Ammon into my hands, then it shall be that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up as a burnt-offering.” The difficulty which presents itself here, is, whether Jephthah did offer up for a burnt-offering his daughter, who came out to meet him with music and dancing. Some persons say that the daughter was immolated, and others that she was only devoted to perpetual virginity. The latter have only circumstantial evidence in their favor, while the stronghold of the former has been the verbal construction of the vow. But a learned writer has greatly weakened, if not entirely demolished, this stronghold, by proposing another reading of the passage, so as to show that the daughter was not sacrificed. Instead of—“ I will offer it for a burnt-offering,”—והעליתיהו עולה—*he reads, “ I will offer unto him (i. e. Jehovah) a burnt-offering,”—והעליתיו לו עולה.* He grounds his reading on the rule, concerning the ellipsis of prepositions before the suffixes of verbs, found in Buxt. Thes. Gram. lib. ii. cap. 17, according to which the word והעליתיהו may be for לו והעליתיו, by an ellipsis of the preposition לו. Bishop Lowth speaks thus of this rendering:—“ A late happy application of this grammatical remark to the much disputed passage of Jephthah's vow has perfectly cleared up a difficulty, which for two thousand years had puzzled all the translators and expositors ; had given occasion to dissertations without number, and caused endless disputes among the learned, whether Jephthah sacrificed his daughter or not,—in which both parties have been equally ignorant of the meaning of the place, of the state of the fact, and of the very

terms of the vow; which now has been cleared up, beyond all doubt, by Dr. Randolph in his sermon on Jephthah's vow." It must, however, be confessed that this new reading ought not to be adopted without valid reasons, for the plain reading is that which is given in our authorized version. Such an alteration ought to be well founded, for if the rule were applied to other similar passages, (such as the king of Moab's immolating his son, 2 Kings, iii. 27.) it would create great mistakes. It is, therefore, intended in this paper to adduce reasons in favor of the new reading.

It is easy to adduce various instances of the ellipsis of prepositions, and especially the ל. Two, however, may now suffice, one of which is found in Job xv. 21, where, instead of the literal reading, "the destroyer shall come him"—בואנו: our version justly gives—"the destroyer shall come upon him;" and the other may be seen in Job xxxi. 37, where we properly have—"I would declare unto him the number of my steps," instead of—"I would declare him or it," which is the literal Hebrew. It is just to observe here that there is no particle in the original passage corresponding with our 'for': it is here simply "a burnt-offering." This fact, though not of much importance, is favourable to the new reading, for we might expect the particle to be employed if the common translation were correct, as it is actually used in other passages. Thus we find it in God's command to Abraham respecting his son Isaac—"and offer him there for a burnt-offering;" and in the history of Abraham's sacrificing the ram—and he offered him up for a burnt-offering in the stead of his son. It is true there are a few instances in which the particle is not used though understood, yet the great majority of similar expressions have it. The more direct arguments in support of the new rendering are these:—

I. The daughter is not distinctly stated to have suffered any thing except perpetual virginity. "And it came to pass at the end of two months that she returned unto her father, who did unto her according to the vow which he had vowed; and she knew no man." Here nothing is clearly affirmed, but that she died a virgin. The first part of the statement may convey different meanings according as different constructions are put on the vow itself, to which reference is made; but is it not natural and fair to consider the latter part as explanatory of the former, or as summing up its import? There is no intimation whatever made that the vow required the immolation of the woman. Jephthah does not intimate this; nor does his daughter, for she, on the contrary, appears to have considered virginity as the substance of the vow: "and she said unto her father—Let this thing be done for me: let me alone two months that I may go up and down upon the mountains and bewail my virginity, I and my fellows. And he said go; and he sent her away for two months, and she went with her companions, and bewailed her virginity on the mountains." That perpetual virginity might be equivalent to what is expressed in the words, *it shall be the Lord's*, few if any will deny. The words are evidently of a very general import, so that several things may be expressed by them. Consecration to Jehovah is the primary and essential sense, but the other meanings depend on the character of the person or thing concerning which it is affirmed; for one must be devoted in this and another in that way. The tithes, the sacrifices, the Levites and the Nazarites were all the Lord's, but they differed very much except in this, that they were separated from the common practices and usages of life for religious and sacred purposes. Thus Jephthah's daughter became the

Lord's by a separation from the common ways and usages of mankind. Some will perhaps doubt whether this doom is sufficient to account for all the grief which was expressed on the occasion. There is then one fact clearly and strongly stated, which is calculated to satisfy the mind on this point. She, it is said, was his only child; beside her he had neither son nor daughter. Jephthah plainly saw from this, that the performance of his vow would render his family extinct in Israel. This circumstance was deemed a great calamity by the Jews, who were affected by it in a peculiar manner, owing to the civil regulations of the law; and on account of this it was enjoined that, when a man died childless, his brother should marry his widow and raise up a seed for him. But the father in this case not only lamented the mere extinction of his family, but also that his name and glory could not be inherited. The same or similar considerations will account for the conduct of the daughter in bewailing her virginity upon the mountains. In the same manner we may also account for the custom that the daughters of Israel went yearly to lament or celebrate the daughter of Jephthah the Gileadite four days in the year. Their admiration and sympathy would naturally dictate such conduct.

II. The circumstances of Jephthah are opposed to the notion of immolation. He was a Judge in Israel. This implies that he had at least a considerable knowledge of the law of God. It is true that he had dwelt for some time a fugitive in the land of Tob, which was probably out of the Hebrew territory: but still this does not necessarily prove that he was unacquainted with the law or insensible of the obligations of the Jewish religion, like a benighted heathen. He might still have some means of instruction, or at all events he might have retained the instructions which

he had received at home. Indeed, his transactions with the men of Gilead show that he was a man of integrity and a worshipper of Jehovah. Now, the slightest knowledge of the law would in all probability include the ten commandments, which were enforced frequently and strongly on account of their containing the substance of morality. But one of these rules is—Thou shalt not kill. It may then be fairly inferred, that Jephthah knew that the killing of a human being would constitute murder; and it is, therefore, unjust, or at least uncharitable, to suppose that he intended to offer up a human victim.

III. Jephthah is numbered among the worthies in the 11th chapter of Hebrews—"And what shall I say more? for the time would fail me to tell of Gideon, and of Barak, and of Samson, and of Jephthah; of David also and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Here Jephthah is classed with David, Samuel, and the prophets, who were eminent for their piety towards God. This eulogium of him does in all likelihood refer to the actions with which the subject under consideration is connected; for there is nothing eminent besides related concerning him. Had he engaged in the war with the Ammonites under the solemn vow of offering a human being to Jehovah (as the advocates of the immolation say he did,) it would be difficult to conceive how he could be affirmed to have through faith subdued a kingdom? Some, it is true, will say that the expression "through faith" does not prove Jephthah to be a pious man, but simply a patriot who trusted in the God of his coun-

try for its deliverance: but the last verses of the chapter show that the faith intended is what is commonly styled saving; for the inspired writer adds—"and these all, having obtained a good report through faith, received not the promises, God having provided some better thing for us, that they without us should not be made perfect." It must be confessed that this is an exceedingly difficult passage, about the meaning of which there have been many conjectures. The most plausible and general interpretations, however, are these, that "the better thing" (*κρείττον τι*) refers to the Messiah, or that it refers to the happiness of heaven. Now, according to either conjecture, the worthies here recorded must be considered as obtaining salvation.

It is, however, objected that this inspired reference to Jephthah does not prove his innocence in this matter, because Samson and David, who were guilty of great offences, are also commended. This objection is certainly forcible; but it may be invalidated, if not destroyed, if we remember the difference which exists between the recorded character of Jephthah and those of Samson and David. The giant of Dan may be considered as having repented of his sins; for he seems in the close of his life to enjoy the regards of God: and the man after God's own heart is as notable for the depth of his repentance as for the heinousness of his offence. But no intimation of penitence can be found concerning Jephthah, though we might justly expect such an intimation if he had been guilty of the slaughter of his daughter. Besides, Samson and David performed glorious un sullied actions; but Jephthah did none unless this be one.

JUVENIS.

We are justified by faith; justifying faith produces obedience; but our righteousness is in Christ.—*Anon.*

### Biblical Geography.

#### I.

#### THE ENCAMPMENT OF THE ISRAELITES BEFORE SINAI.

Various opinions have been entertained respecting the position of the Israelites during the giving of the Law.

Some few years since it was the current opinion among scholars that no open place fit for an encampment existed among the mountains.—Winer's *Bibl. Realw.* ii. 550. This view, which arose from a very imperfect knowledge of the geography of Sinai was soon, however, necessarily abandoned. The difficulty is now not so much to discover a suitable camp-ground for the host of Israel, as to decide between conflicting claims.

The celebrated scholar Lepsius, from the proximity of the broad and fertile Wady Feiran, claims Mount Serbal as the Sinai of Scripture. Respecting this view, the geographer Ritter says:—"To this opinion I cannot assign the slightest probability, when I consider it in connexion with all the facts."

Ever since the publication of Dr. Robinson's *Researches*, until very recently, the plain er-Rahah, north of Horeb, has been almost universally regarded as the place of encampment. To this opinion, notwithstanding the somewhat flippant remarks of some American travellers, there are serious objections. A tradition of more than fifteen centuries has associated Gebel Mousa, and not the present Suksafeh overlooking the plain in question, with the giving of the Law. Furthermore, the Israelites, upon Dr. Robinson's theory, must have entered the plain er-Rahah from the north—thus in a measure retracing their steps. Again, the language in Exodus xix. 17; xx. 18; xxxiv. 3, &c., would seem to militate against this opinion—the plain being apparently too near Horeb. Finally, the seemingly strong argument in favour

of er-Rahah—that no other level place exists among the mountains—has of late been found untenable.

We have now to mention the recent claim of Wady Sebaiyeh as the camp-ground of the Israelites. On referring to Dr. Robinson's map of Mount Sinai, our readers will see that on the south of the Sinai cluster, fronting Gebel Mousa, nothing is represented but gravel hills; beyond these lies Wady Sebaiyeh, having a magnificent entrance to the very foot of Sinai, by the side of the isolated eminence Neja.

A late American traveller, who visited this region in 1844, thus describes the plain:—

“Wady Sheikh turns from its eastern course after leaving Wady Rahah, and runs north around Gebel Furcia, where it receives Sebaiyeh from the south, and with it forms one level and unbroken plain for about twelve miles to the north of the place where I was seated. Turning back now to the south, we traversed the plain towards the base of Sinai. The Wady grew gently narrower as we approached Neja, whose base projected far into the plain, and whose head shuts off the view of Sinai for a distance of about one-half the width of the plain at its base. As we passed its foot Sinai again appeared, and we measured the plain near the pathway which leads up towards Sinai on the northern border of Neja, and which appears to be the only entrance to the Holy Mountain. The measured width here was 430 feet. Passing on 345 paces, we arrived at the narrowest part of the plain, some few yards narrower than where we had measured it. This may be considered as the entrance-door to the plain which lies directly in front of Sinai, which now spreads out level, clean, and broad, going on to the south with varied width for about three miles, on gently ascending ground, when it passes between two sloping hills and enters

another Wady which descends beyond, from which it is most probable Sinai may yet be clearly seen.

On the east this plain of Sebaiyeh is bounded by mountains having long, sloping bases, and covered with wild thyme and other herbs, affording good tenting ground immediately fronting Sinai, which forms, as it were, a grand pyramidal pulpit to the magnificent amphitheatre below. The width of the plain immediately in front of Sinai is about 1600 feet, but further south the width is much increased; so that on an average the plain may be considered as being nearly one-third of a mile wide, and its length, in view of Mount Sinai, between five and six miles. The good tenting ground on the mountain sides mentioned above, would give much more space for the multitude on the great occasion for which they were assembled. This estimate does not include that part of the plain to the north, and Wady Er-Sheikh, from which the peak of Sinai is not visible; for this space would contain three or four times the number of people which Sebaiyeh would hold.”

The claims of Sebaiyeh have been favourably regarded by the celebrated geographer Ritter, of Berlin, who was last winter lecturing on the geography of Sinai. In a letter addressed to Dr. Robinson, August 3, 1847, he thus writes:—“He (namely Laborde in his recently published commentary) also presents some favourable points, which should not pass without acknowledgment. Among these I reckon, as respects the Sinai group, his now, for the first time, established plain of Wady Sebaiyeh, as the *southern base* of Sinai. . . . This plain, equal to er-Rahah in extent, which lies at the southern foot of Sinai, and was partly hidden from you when on the summit by gravel-hills, has been measured by Kraft and Strauss, and also by others. It seems

to me that it certainly furnishes an important point for the elucidation of the giving of the Law." F. B.

## II.

## THE JORDAN AND THE DEAD SEA.

We extract from the *Athenæum* the following reports of two papers, recently presented at meetings of the Geographical Society of London.

The first was communicated by Mr. Augustus Peterman—the subject, the fall of the Jordan, as compared with certain British rivers.

"Hitherto but little has been known of the actual state of the Jordan; for although it may have been crossed at various points, yet so dangerous has travelling upon its banks proved, in consequence of the attacks of the Arabs, that it may almost (until recently descended by Lieut. Molyneux) have been regarded, below Beisán, as a *flumen incognitum*. When, however, the relative levels of the Lake Tiberias and of the Dead Sea were ascertained, and the distance between the two considered, the Jordan being the communicating medium, and that in a distance not much exceeding 80 miles, the fall of that river averaged 16·4 feet per mile, it was regarded by some, and amongst them by Professor Robinson, that should the Jordan be devoid of cataracts, rapids, or falls—and none such had been met with by travellers who had crossed it in various places—either there must be some error in the measurements of the levels of Lake Tiberias and the Dead Sea, or there existed a remarkable phenomenon well deserving the attention of geographers. It was therefore the object of the author of this paper to demonstrate that a fall of 16·4 feet per mile might occur without rapid, cataract, or fall, and yet no phenomenon exist. One circumstance noticed by the author may be dwelt on for an instant:—in examining the results of DeBerton, Ru-

segger, and Von Wildenbruch, the depression of both the Dead Sea and the Lake of Tiberias increases in chronological order, and DeBerton's observations in 1838 give a greater depression than his first in 1837. The fall of a river influences in part the velocity or force of its current, but not to such an extent that the rate of fall could be taken as a scale for the rate of velocity. The Rhine, Danube, and Elbe are very rapid rivers, yet they only exhibit a fall of one or two and very seldom three feet per mile; while the "gentle Tweed," with an average fall of nearly eight feet, from the affluence of Biggar water to the sea, is freely navigated by small boats—a fall of only two feet in the Danube presenting the greatest obstacles to navigation. The geological structure of the country through which a river runs, may be regarded as the chief cause of sudden descents. The Severn and the Shannon are much alike in magnitude; the average descent of the former is 26·6 inches per mile, of the latter only 9 inches; and yet the Severn pursues its course without any rapids or falls, whilst the Shannon forms those magnificent falls of Doonas, equalling the most celebrated in Europe. The author, by a number of tables of the size and descent of various British rivers, and by deep and laborious hydrographical research, demonstrated that even should the descent of the Jordan be, as stated by Professor Robinson, 16·4 feet per mile, without either fall or cataract, yet there is nothing extraordinary in such circumstance, nor any great geographical problem to be solved; whereas on the other hand the actual amount of descent per mile is greatly diminished in consequence of the Jordan being not a straight but a very tortuous river,—and therefore its length from the Lake Tiberias to the Dead Sea much greater than has been generally supposed.

The second paper—"On the Jordan and the Dead Sea," was written by the late Lieut. Molyneux, of H. M. S. *Spartan*.

"On the 20th of August last, Lieut. Molyneux landed at Acre, taking with him three volunteer seamen and an interpreter; and having hired camels, horses, and attendants, he started early the following morning with the ship's dingey, *en route* to Tiberias. For the first two hours the road was excellent. On nearing the village of Abilin its character altered; the country became hilly, and some awkward passes were encountered. The village of Taran was reached the same night, after ten consecutive hours of travelling. On the following day the party arrived at Tiberias, where they encamped outside the walls of the town and near the edge of the Lake. Immense herds of camels were seen feeding in different directions. From the hills overlooking Tiberias the prospect was magnificent;—Djebel Sheikh, smothered in clouds, was distinctly seen to the left, bearing N.N.E.; in front were the blue waters of Tiberias, surrounded by fine ranges of hills; and to the left of Djebel Sheikh the white ruins of Safed.—On the 23rd they embarked on the Lake, which is described as being of greater size than is generally laid down;—from Tiberias to the eastern shore not less than 8 or 9, and from the entrance of the Jordan on the north to its exit at the south end, 18 miles: the latitude of the northern extremity of the lake is  $32^{\circ} 49' 9''$ , about  $3\frac{1}{2}$  miles to the south of the point usually marked. The Jordan is described as shallow, and crossed by numerous weirs, which greatly obstructed the passage of the boat. In many places it might have been crossed by stepping from stone to stone without wetting the shoes; its waters are muddy and full of fish; its course tortuous in the extreme, and some

waterfalls were found. Great reluctance was manifested by the natives towards the purposed descent of the river, and every possible obstacle thrown in the way. The Sheikhs demanded in some cases exorbitant sums for permission to pass through their provinces; and altercations, annoying and incessant, were generally terminated by a display of fire-arms, and the threat to shoot them unless they allowed the party to proceed.—On the 3rd of September Lieutenant Molyneux embarked on the Dead Sea. The breeze gradually freshened, till there was quite enough sea for the dingey; steering about south by west, large patches of white frothy foam were several times passed; and as the sea got up there was heard a most unusual noise, something like breakers a-head. At 2 A.M. on the 4th, considering they must be approaching the south end of the sea, they hauled to the wind and stood over towards the western mountains; and at daylight were about five miles from the peninsula. From Ras el Feshkah to the north, nearly down to the peninsula to the south, the mountains on the western side rise, almost like a perpendicular wall, to the height of 1,200 or 1,500 feet. The peninsula is connected with the main land by a low neck, so that at a distance it would be considered an island. Having arrived at what was thought to be the deepest water, soundings were obtained at 225 fathoms; the arming of the lead was clear, with some pieces of rock-salt attached to it. Two other casts of the lead were taken at different times; one gave 178, the second 183 fathoms, with bluish mud or clay. The water throughout the Dead Sea is of a dirty, sandy colour, resembling that of the Jordan; it is extremely destructive to every thing which comes in contact with it, particularly metals, and produces a very unpleasant, greasy feel when allowed to remain



on the skin; it has also a very obnoxious smell. At noon on the 5th they returned to the tent whence they had embarked, thoroughly done up and thankful for having escaped. *Every thing and body in the boat* was covered with a nasty slimy substance from the water; iron was corroded, and looked as if covered with coal tar. No fish or any living thing was found in the water of the Dead Sea. A broad strip of white foam running nearly north and south throughout the whole length of the sea was observed, not commencing where the Jordan empties itself, but some miles to the westward; it appeared to be constantly bubbling and in motion, and over this, on both nights, was a white line of cloud far above the surface. Having disembarked, the dingey was secured upon the backs of two camels, and the party proceeded to Jerusalem,—within the walls of which town entered the boat of a British ship-of-war.

#### Illustration of the Principles of Jesuitism.

A gentleman resident in Manchester writes to a friend:—"When travelling in the south of France, in the autumn of 1846, I had the company of a young gentleman for nearly two days. We had much pleasant conversation, in the course of which he observed, that he had spent several years in a Jesuit College in Switzerland. I was glad of the opportunity of learning something as to the mode and course of instruction pursued there. Among other matters, he informed me, that it was the custom for the students to write essays or theses on various subjects, to be read by the writer before the class, and a professor who presided. The paper was then the subject of discussion, and at the close the professor delivered his judgment. My companion then said, 'As you are an English-

man, it may be interesting to you to hear that one subject brought under discussion was the attempt of Guy Fawkes and his associates to destroy the King of England and his Parliament, did they right or wrong?' I asked what the decision was, when he replied, that the judgment delivered was, 'that it was an act not only not evil, but good, and that it merited heaven; there being no doubt they were convinced in their minds that they were attempting to do what it was *their duty to do.*' He told me that on another occasion the subject was the conduct of a 'good man' (a Jesuit missionary,) who found opportunity to poison a number of children whom he had baptized, so that by dying within the pale of the church, and before they could again commit sin, they might go to heaven; whereas, if they should arrive at years of maturity, they would probably relapse into idolatry, and so be lost. The same judgment was given as in the former case, and for the same reason. On like ground, my companion argued that the attempts to take away the life of Louis Philippe were praiseworthy and pious. The avowal of these sentiments led to an animated discussion, but I could produce no impression on his mind, either by appeals to Scripture, or to the fearful consequences to which such principles led. Their effect upon his mind was strikingly illustrated, for when speaking as named above, upon Louis Philippe, he warmed up, and said, 'My father and grandfather both died on the scaffold, and I would gladly do the same, for the killing of Louis Philippe, whenever I might think I could do the most good by the deed.' While on general topics, he was more than usually intelligent, on this subject his mind seemed to be inaccessible; at the same time, he defended his position with much acuteness. So much for the teaching of the Jesuits."

## REVIEWS.

## RELIGION IN FRANCE.

1. *Gallia Christiana*. Paris, 1656.
2. *History of the Crusades against the Albigenes in the thirteenth century*. From the French of J. C. L. SIMONDE DE SISMONDI. Svo. London, 1826, &c. &c.

(Continued.)

The early history of the Reformation in France has been written by D'Aubigné, in his peculiarly graphic style, and will always be read with deep interest, not so much for the magnitude of the transactions recorded, or their influence on the state of society, as for the delightful exemplifications of individual godliness and meek endurance. Protestantism was ever in a state of struggle or suffering: it did not for a long time become an element in the policy of the country, and when it did, it was oftener seen in the battle-field than in the halls of legislation. That battle-field was not its proper place; there is no concord between the sword and the gospel; the "religious wars" of which we read were most irreligious things, and we would fain banish them from our memory, if we could. It was a noble speech of Beza to the King of Navarre—"It belongs to the Church of God to suffer blows, not to strike them: but at the same time let it be your pleasure to remember that THE CHURCH IS AN ANVIL WHICH HAS WORN OUT MANY A HAMMER!" This truth has not always been duly considered. The Church—or what is called the Church—has sometimes been too ready to seize the hammer and smite for herself; but she has never gained by it. How could it be expected? The "Prince of Peace" will not conquer by worldly weapons, nor will he bless his servants when they use them. The history of the Church tells mournful tales on this subject.

We were speaking of France. Its soil has been soaked with the blood of martyrdom. Its annals are polluted with records of deeds of savage cruelty.

The demon appetite of persecution has been glutted with victims, and scenes of horror, which no pen could describe, no pencil pourtray, have been witnessed year after year, till the eye has become familiar with them, and the heart of the gentle has been made callous. Let us take a specimen.

In the night of October 18, 1534, certain satirical placards, exposing the absurdities of Romish superstitions, were affixed to the gates of the Royal Palace at Blois, and posted in the streets of Paris and other cities. Francis I. was persuaded that this betokened an extensive and powerful combination, which it was necessary to suppress.

"Four-and-twenty known Sacramentarians were accordingly arrested in Paris; and pains were taken to spread abroad an absurd rumour, (which, on account of that very absurdity, was doubtless more readily admitted by the gaping rabble,) that these miserable men had plotted to surprise the Catholic population during Mass, and to put men, women, and children, indiscriminately, to the sword. In order to increase the effect of a *coup d'état*, by which the King resolved to convince his own subjects, his Italian allies, and, above all, the Pontiff, whose confidence it was most important that he should secure, how great was his attachment to the true Faith, how rooted his abhorrence of Heresy, he hastened to the Capital in the depth of a severe winter. There, he arranged an expiatory Procession; in which himself, his Queen, the Princes of the blood, the Peers of France, the great Officers of the Crown, and the resident Ambassadors from Foreign Courts, personally assisted. An image of St. Genevieve, the patroness of the City, never exhibited unless in seasons of heaviest public calamity, was committed to the guardianship of the town butchers, who, from time immemorial, had asserted the privilege of that holy custody. Three days' prayer and fasting prepared them for their

sacred charge; and when they appeared abroad, their path was cleared by apparitors, but not without difficulty, from the eager throng which pressed upon their steps; for happy was he among the spectators who could touch the propitious Idol with the tip of his finger, with his cap, or even with his handkerchief. The costly shrine of Ste. Margaret, the precious reliquaries of the *Saincte Chapelle* and of the other Parisian Churches, were carried abroad by bearers who walked with naked feet, and wore no other clothing than long shirts. The Archbishop of Paris held the consecrated Host, the canopy over which was borne by three sons of Francis, and by the Duke de Vendôme. Next appeared the King himself, carrying a torch in his hand, and supported by the Cardinals of Bourhon and of Lorraine; to the latter of whom he delivered the torch, at every halt of the procession, while he clasped his hands, knelt humbly on the ground, and implored the mercy of Heaven upon his people.

At the conclusion of this solemn puppet-show Francis dined with the Archbishop; and after the banquet, addressed the assembly in a speech expressive of the acute anguish which he felt at the outrage offered to the King of Kings by perverse men, unworthy of the name of men, who had blasphemed the Supreme Being, and publicly outraged the most august of His mysteries, His true body, and true blood. While his words were interrupted by the frequent sobs and groans of his auditors, he urged them in continuation, to denounce, without pity, all whom they knew to be Heretics. 'Before God,' he exclaimed, kindling with devotion, 'if my right arm were gangrened I would cheerfully cut it off and cast it from me; and if my own sons were unhappy enough to be seduced by these detestable novelties, I myself would be the first to furnish proofs of their guilt.' On the moment, a Proclamation was drawn up, and issued, commanding all French subjects, on pain of being considered accomplices, to lay informations against every Heretic whom they could discover, his harbourers and concealers. The reward, on conviction of any of these criminals, was a fourth part of the property of the condemned; and finally, as the Press had been the great

engine of recent offence, its operations for the present were declared to be entirely suspended. Nor was this tyrannical Edict considered sufficient; the day of mummery was to conclude with a spectacle of unparalleled horror. Francis, the most chivalrous Knight and accomplished Prince of his days, (fertile as those days were in valour and in magnificence,) stopped at six different places of execution, in which an equal number of victims of fanaticism were tarrying his arrival, in all the bitterness of preparation for an agonizing death. As if the ordinary terrors of the stake were inadequate for the punishment now required, these Martyrs, bound to the extremity of long poles, were alternately lowered to, and withdrawn from the blazing pile, till the ropes by which they were fastened caught fire, snapped asunder, and plunged their already half-burned limbs into the devouring flame."—*Smedley*.

The taste for the horrible might be amply gratified, were we inclined to administer to it. We might tell of the massacre at Vassy,—of the butcheries of the savage Blaise de Montluc,—of the wholesale murders of St. Bartholomew's day, in 1572, which were so joyously celebrated at Rome, by Pope and Cardinals,—of the dragoonings under Louis XIV,—and of the deliberate assassinations of Protestants in the south of France, after the return of the Bourbons;—all tending to prove the unchangeable ferocity of the Papal system. But this is a needless task.

In one respect, as we have already hinted, we have no sympathy with French Protestants. We refer to the wars. The injury they inflicted on the cause of religion cannot be estimated, and has never been repaired. It is sufficient to advert to the melancholy diminution of numbers. In 1562, there were 2140 Churches: in 1598, there were but 760!

The disciplinary enactments of the Reformed Church in France were often of a very ridiculous nature. Grave Pastors met in synod, and after lengthened discussions passed laws regulating the times of marriage,—prescribing the mode of behaviour to be observed by husbands and wives towards each other, and that not always in delicate terms,—denouncing "bravery" of attire in the wives and daughters of Ministers,—and

prohibiting all encouragement to "Jugglers!" How ill understood is Christianity, in regard to its design and practical working, even by many whose views of doctrine are thoroughly clear and sound! Petty, meddling legislation, interfering with those minutiae of human conduct which require no law, and imposing restrictions unwarranted both by the letter and the spirit of the gospel, disgraces the pages of ecclesiastical history, and furnishes abundant encouragement to the cavils of unbelievers. Men need not wonder that in seeking to escape from such bondage the lovers of Christian freedom have sometimes fallen into the extreme of undue licence. Anarchy is the natural offspring of despotism.

The eighteenth century was a period of spiritual languour and dullness, in most parts of Europe. It was succeeded, in France, by the temporary subversion of Christianity, and that was afterwards followed by a legal re-establishment, in which Protestantism as well as Popery shared to some extent, all Ministers of religion receiving salaries from the national treasury. Evangelical piety made but little progress till within these few years. Encouraging advance has been recently witnessed—specially encouraging, because it has excited persecution, which is an infallible token of the fear felt by the enemy of truth. 'Tis was under these circumstances that the late revolution took place. Although it may be judged premature to offer any opinion respecting the probable results of that movement, we may be permitted to express the hopes which we entertain of a favorable issue. A worthy Minister, the Rev. Mr. Roussel, writes thus to the Editor of the *New York Evangelist* :—

"I cannot close without giving you a foreshadowing of the good which these events may bring to the cause of religion in France. Doubtless we must struggle against political pre-occupations, but these will cease in due time, and then there will be left to us complete liberty of speech and the press. The Romish clergy is morally dead. We shall at least have freedom of worship, and perhaps a separation of Church and State, an event which would be the ruin of Roman Catholicism, for the people are not disposed

to pay the priests. Meanwhile I think the new Government will manage the clergy, and without favoring it, will aid it to die slowly."

May the prediction be accomplished, and the evangelization of France secured! All Europe will have cause to thank God for it.

1. *Taxa S. Cancellariæ Romanæ, in lucem emissa, et notis illustrata*; à L. BANCK, *Narcopense, Gotho, Phil. et J. U. D. et Professore FRISIO*. Frankeræ, 1651. 18mo., pp. 410.

2. *Biblical Repository*, April, 1848. Article, "*The Tax-Book of the Roman Chancery*." New York.

Protestant writers have been accustomed to refer to the *Tax-Book* of the Roman Chancery, in order to prove the enormous delinquency of Rome. That is not difficult to be proved, on other grounds; but the *Tax-Book* was supposed to afford remarkable facility of proof.

Some authors, however, were not sufficiently careful in their statements. They went so far as to affirm that permission to commit crimes, as well as absolution for them, might be purchased at Rome. Roman Catholics met this with an indignant denial, and here and there a bold one was found who did not scruple to assert that the "*Tax-book*" was a forgery—an invention of the heretics. A person of this class has written the following words on a copy of the book now in our possession, "*Calumniator et mendax, ergo liber prohibitus; hæreticorum calumnia, mendaciumque vaferrimum, instinctu infernali confictum*."

The late Charles Butler, Esq., whose accuracy will not be generally doubted, says:—"The real state of the case is as follows:—There are some sins so enormous, that, in order to raise the greater horror of them, the absolution from them is reserved to the holy see. In these cases, the priest, to whom the penitent reveals them in confession, states them, without any mention of person, time, or place, to the Roman see; and the Roman see, when it thinks the circumstances of the case render it proper, grants a faculty to the priest to absolve the penitent from them. All this is at-

tended with expense. An office or tribunal is kept for the purpose, and, to defray the expenses attending these applications, a fee is required for the *document* in which the power of absolution is granted. Thus these sums of money are only fees of office; the lips of a Roman datary would water at the sight of the bill of an English proctor. When the absolute poverty of the party is stated, no fee is required.\*

The Rev. A. H. Guernsey, of New York, who has written the article on this subject in the *Biblical Repository*, has spent much time and labour in proving that a certain edition of the *Tax-Book* in his possession is genuine. Lawrence Banck's Edition—a copy of which is now before us—is equally genuine, because both are derived from the same source.

Mr. Guernsey says in the conclusion of his article, that the *Tax-Book* "in nowise grants permission for the Commission of the crimes specified, nor establishes a price to be paid for their pardon after commission; and that, therefore, as the charge of licensing these crimes rests, either mediately or immediately, upon this book, it is not sustained by any valid evidence; and that, whatever corrupt individual officials or dignitaries may have done, no such license can in fairness and honesty be laid to the charge of the Church of Rome."

We are sorry that Mr. Guernsey has closed in this manner. The perusal of his article leads only to this result—that the Church of Rome has been wrongly accused. He should have taken the opportunity, in our opinion, to show, that although Protestant writers may have occasionally overstepped the bounds of propriety and truth, the appalling iniquity of the Romish system is undeniable; that the sinner is not directed to the Saviour, but to the priest; that confession to a sinful man takes the place of "repentance toward God, and faith toward our Lord Jesus Christ;" and that the reference to Rome, in reserved cases, is a most ingeniously contrived expedient, intended to tighten the yoke on the neck of the slave, and to increase the strength of the witchcraft spell that binds the miserable victims of this most unholy delusion.

Mr. Guernsey states, that Pope Pius V., in his 83d Constitution, issued in 1569, abolished the fees in question. If he will read the 84th Constitution, published the very next day, he will find that although it was enacted that henceforth the officers of the Roman Chancery should be paid by salaries and not by personal fees, the documents required should be taxed, and out of the proceeds of the taxes the salaries were to be paid.\* That is, formerly the fees were paid to the *officers*, now they are paid to the *office*. Still they are paid. Mr. Butler, it will be observed, does not deny the present existence of the *Tax-book*. The priest who desires power to absolve a person in a reserved case, still applies to Rome and pays the fee, which, of course, with all other expenses, is charged to the penitent; and he, most probably, sets a higher value on the pardon because it has the direct sanction of the Apostolic see, and because he has paid dearly for it.

More than this. "Those that have interest with the Pope," says the author of 'Rome in the nineteenth century,' "may obtain an absolution in full from his Holiness for all the sins they ever have committed, or may choose to commit;" and it is added in a note, "I have seen one of these edifying documents, issued by the present Pope (in the year 1816) to a friend of mine. It was most unequivocally worded."—Vol. ii. p. 270.

The *Biblical Repository* contains an instructive and powerful article, by Dr. Tappan of New York, entitled "Romanism and Barbarism." It ought to be read by all half-hearted Protestants. We are glad to see the subject taken up so ably and so zealously.

*Numismatic Illustrations of the Narrative Portions of the New Testament.* By JOHN Y. AKERMAN, F. S. A. London, 1846.

Numismatics, or the knowledge of coins and their uses, is a valuable handmaid to the historian. Without the inscriptions on ancient coins and rocks and structures, we could have had no certain knowledge as to many important events of antiquity. The testimony of

\* Book of the Roman Catholic Church, p. 111.

\* *Magnum Bullarium Romanum.* Tom. ii. p. 281. Lugduni, 1632.

these inscriptions, as found in the Egyptian hieroglyphics, and at Behistun, in the arrow-headed letters, has of late served wonderfully to support the credibility of Scripture history. And the work before us aims at gathering similar corroborations from the coins of the first ages of our era: an interesting design, certainly, but we must confess the materials used are very scanty, and the results are unimportant. The work is a poor affair in our opinion. The writer needed more competency, as well as more materials, for producing a satisfactory book on his favourite subject.

There are but two disputed facts established that are worth mentioning: one is, that the governor of Cyprus, in the time of the apostle Paul, was styled *ἀνθύνατος, proconsul*, just the same as in Acts xiii. 7, where our version uses *deputy* by oversight. The other is, that Tarsus was a *free city*, (*ἐλευθερία*), which agrees perfectly with Acts xxi. 35 where she is styled “no mean city,” and with Acts xxii. 28, where Paul declares, “I was *free born*.”

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*Rationale of Crime, and its appropriate Treatment; being a Treatise on Criminal Jurisprudence considered in relation to cerebral organization.* By M. B. SAMPSON. From the second London Edition. With Notes and Illustrations, by E. W. FARNHAM, Master of Mount Pleasant State Prison. New York: APPLETON & Co. 12mo. pp. 177.

The “rationale of crime,” according to Mr. Sampson, is to be sought in the “malformation of the brain;” or, in other words, “the frame of mind which leads to criminal acts should be invariably attributed to a derangement of the mental organs, or to an inherent defect in their structure,” p. 18. It follows from this that depravity is a misfortune rather than a fault, that criminals should not be blamed, but pitied, and that judges and juries are more frequently wrong than right. The accused person ought to be placed in a lunatic asylum instead of a prison, and the physician should take the place of jailors and turnkeys.

It may be safely admitted that extensive reforms are required in our criminal jurisprudence; but we are not disposed to take Mr. Sampson for a guide. Cer-

tain old-fashioned notions (perhaps he would call them prejudices) stand in the way. We prefer the biblical theory of sin to the phrenological. Modern sciolists may dream about depressions and elevations of the skull, and do the work of the infidel, by confounding our ideas of good and evil; for our part, we acknowledge the authority of that book which says,—“The heart is deceitful above all things, and desperately wicked;” “Out of the heart proceed evil thoughts;”—and we do not believe in any remedy for moral evil save that which the Bible sets forth. If crime is the result of bodily organization, and may be prevented by suitable appliances, on phrenological principles—Christ has died in vain.

Both Mr. Sampson and the American lady who has edited his volume, believe in the non-existence of the devil, or rather that the devil is “the cerebral organ of the offending propensity.” Assuredly, this is a new theory of Satanic influence!

We cannot recommend this book. In dismissing it, we may take the opportunity of observing, that what is false in divinity, cannot be true in science. We know very well that the Bible was not intended to teach philosophy: but we are also fully assured, that if the deductions of this world’s philosophy are opposed to the moral lessons of the word of God, they flow not from true wisdom, but from “Science falsely so called.”

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*Experimental Researches on the Food of Animals, and the fattening of Cattle, with remarks on the Food of Man. Based on Experiments undertaken by order of the British Government.* By ROBERT DUNDAS THOMPSON, M. D., Lecturer on Practical Chemistry, University of Glasgow. From the last London edition. New York: APPLETON & Co.; pp. 172.

Our Agricultural friends may read this volume with advantage. They will find it both entertaining and instructive, and if they put in practice the advice furnished them, they may derive profit from it.

There are also some very useful hints respecting diet and medicine for the human body. We will give a few extracts.

"There can be little hesitation in affirming, that the use of purgatives is carried much too far in this country, especially mercurials, a class of the most dangerous poisons. The primary object of the introduction of food into the stomach and intestinal canal is to produce blood: in order that the latter may be of a healthy condition, it is requisite that the food should contain the ingredients necessary for the production of blood, and that these should be in a state of integrity and health. It is scarcely to be wondered at that the consumption of putrid food, such as high-flavored game, and large quantities of decayed cheese, should be incapable of producing healthy blood; or rather, that the blood produced from substances in such a state of putrefaction, should be liable to disease of the most deadly and dangerous nature."

"To stimulate the nervous system we employ exciting substances, such as alcohol and spices, &c., which increase the rapidity of absorption without a corresponding provision being made for the proper exhalation of the excess of food thus introduced into the system. The consequence must be the deposition of fat, a condition of the system which is ranked in the human system as a disease."

"An increase of labour should always be accompanied with an increase of food, both at sea and in prison; a short walk to one confined in a solitary cell calls for some augmentation of food."

"In order to retain the human constitution in a healthy condition, variety of food should be properly attended to."

Arrow-root "may be considered as flour deprived as much as possible of its nutritive matter. When we administer arrow-root to a child it is equivalent to washing all the nutritive matter out of bread, flour, or oatmeal, and supplying it with the starch; or it is the same thing approximately as if we gave it starch; and this is in fact what is done when children are fed upon what is sold in the shops under the title of farinaceous food—empirical preparations, of which no one can understand the preparation without analysis."

We would gladly extract some excellent observations on making hay, but we

have not room. This work is a very serviceable addition to the farmer's library.

*The Pictorial Tract Primer.* American Tract Society. 18vo. pp. 108.

Good for children—very good. An excellent first book. The following verse, given as a "golden maxim of Sir Matthew Hale," will suit men as well as children:—

"A Sabbath well spent,  
Brings a week of content,  
And strength for the toils of the morrow;  
But a Sabbath profaned,  
Whate'er be gained,  
Is a certain forerunner of sorrow."

*Cyclopædia of Moral and Religious Anecdotes. A Collection of several Thousand Facts, Incidents, Narratives, Examples, and Testimonies.* By the Rev. K. ARVINE, A.M., Pastor of the Providence Church, New York. With an Introduction, by the Rev. G. B. CHEEVER, D.D. New York: LEAVITT & TROW. Nos. 1, 2, 3; to be completed in eight Nos., at 25 cents each.

Dr. Cheever says:—

"Illustrations from Divine Providence, especially in Christian Biography, but also in history, in particular interpositions, and in marked steps through all men's lives, are a great help in fastening Divine truths."

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"Let good men take the art of illustration, and use it to God, for heaven, for the salvation of t. soul."

These remarks are just.

This publication will afford very seasonable and efficient aid to public speakers. Volumes of anecdotes abound; but an arranged collection was much wanted. Mr. Arvine has supplied the defect. He has adopted the alphabetical arrangement, and has prepared "copious topical and scriptural indexes," by which an apt illustration may be found for almost any subject. The usefulness of such a work cannot be disputed. As a Family Book, for constant reference, it will be invaluable.

## LITERARY INTELLIGENCE.

Mr. A. Layard is about to publish an account of his researches and discoveries in Ancient Assyria, together with a narrative of his residence in that country. The work will be in two volumes, and will contain numerous illustrations of Nineveh and its many remains of ancient sculpture.

The Rev. H. Soames, M. A., is preparing for the press a work entitled, "The Latin Church during the Anglo-Saxon Times."

Dr. Moore, author of "The power of the soul over the body," will shortly publish a new work, bearing this title, "Man and his Motives."

"Egypt's place in Universal History," by the Chevalier Bunsen, is announced as forthcoming.

The Ecclesiastical History Society are republishing Strype's Life of Archbishop Cramer. The first volume has already appeared. It is severely criticised by the Rev. S. R. Maitland, and apparently with good reason, the editor having performed his work very negligently. The original documents of the time, particularly Cramer's Register, have been very imperfectly consulted.

Bunyan's Pilgrim's Progress, by the Hanserd Knollys Society, has recently appeared. It is an exact reprint of the author's last corrected edition, with fac-similes of the original wood-cuts, and is edited with great care. An elaborate Introduction, by George Ofor, Esq. is replete with interesting matter concerning Bunyan and his immortal work. The next publication of the Society will be Roger Williams's "Bloody Tenent of Persecution."

Upwards of 700 valuable MSS. have been recently added to the collection in the British Museum.

Mr. Maunder is about to publish "The Treasury of Natural History," with 900 wood cuts.

*English Works lately published.*

Characteristic Sketches of English Society, Politics and Literature. Comprised in a series of Letters to the Countess of Ossory. By Horace Walpole, Earl of Orford, now first printed from the original MSS. Edited by the Right Hon. R. Vernon Smith, M. P. 2 vols. 8vo.

A Three Years' Cruise in the Mozambique Channel, for the suppression of the Slave Trade. By Lieut. Barnard, R.N.

The Life and Adventures of Oliver Goldsmith, a Biography, in four books. By John Forster, of the Inner Temple, Barrister, author of "Lives of Statesmen of the Commonwealth." 8vo., 21s.

Narrative of the French Revolution of 1848. By Walter S. Kelly. 6s.

The Three Days of February, 1848. By Percy B. St. John. 7s. 6d.

The Life of the Great Lord Clive. By the Rev. G. R. Gleig. 6s.

Memoirs of Sir Thomas Fowell Buxton, Bart., with selections from his Correspondence. By his son, Charles Buxton, Esq. 8vo. 16s.

Notes of a Tour in Switzerland, in the Summer of 1847. By the Hon. and Rev. B. W. Noel. Post 8vo., 10s. 6d.

Narrative of events in Borneo and Celebes, down to the occupation of Labuan. From the journals of James Brooke, Esq., Rajah of Sarawak and Governor of Labuan. By Captain Meroddy, R.N. 8vo. 2 vols.

A History of the Nonjurors, their Controversies and Writings. By the Rev. T. Lathbury, M.A. 8vo., 14s.

A new edition of the Works of John Howe. With a Life of the Author, by the Rev. J. P. Hewlett. 3 vols. 8vo., 27s.

The Church in Earnest. By the Rev. John Angell James. 4s.

Five years in Kaffirland, with Sketches of the late war in that country. By Mrs. Harriet Ward, wife of Captain Ward, 91st Regiment. 8vo. 2 vols. 21s.

Apocalyptic Sketches; or, Lectures on the Book of Revelation; delivered in the Great Room, Exeter Hall, by the Rev. John Cumming, D.D. 8vo. 9s.

The Crosby Hall Lectures on Education. 8vo. 2s. 6d.

Dr. Chalmers' Daily Scripture Readings. Vol. III. Embracing Psalms to Jeremiah. 8vo. 10s. 6d.

The Aristocracy of England: A History for the People. By John Hampden, Junr. 12mo. 5s.



## SCIENTIFIC INTELLIGENCE.

**NEW GALVANIC APPARATUS.**—The Rev. Dr. Callum, Professor of Physical Science in Maynooth College, has invented a new kind of Galvanic Battery, in which the pile consists of alternate plates of zinc and cast iron. In ordinary batteries, the use of platinum plate is a source of great expense—the ordinary price of platinum being about 32s. per ounce. In those in which copper is substituted for platinum, the great number of pairs of plates required renders a powerful battery equally expensive. A Wallaston Battery, to be as efficient as the one that has just been completed at the College of Maynooth, would require 10,000 pairs of copper and zinc plates, and thus it is estimated that the entire battery could not be constructed for less than £2000. A Grove Battery, as powerful as the Maynooth one, would require an expenditure of £800 for platinum alone, independently of other cost, while the Maynooth Battery has cost, in the present instance, only £40. A series of experiments were tried, from which it appears that this battery is three times as powerful as any other now in existence. A full-grown turkey was killed in half a second, on being touched by the wires; discs of iron, thick pieces of copper, and pieces of the hardest tempered steel, were ignited with the greatest ease.

In a paper on "the Chemistry of the Sea," read by Dr. Williams at a meeting of the Royal Institution, Dr. W. showed by means of an apparatus contrived for the purpose, the effect of pressure on fishes at definite depths beneath the surface of the sea. Having shewn that a gold fish, when the water in which it was placed, was subject to a pressure of four atmospheres, became paralysed; Dr. Williams stated the following conclusions deduced from his own experiments:—1st. That round fishes having an air bladder, cannot without injury be exposed to a pressure of more than three atmospheres; 2nd. That the use of the air bladder is not so much to regulate the specific gravity of the animal, as to resist the varying force of the fluid column; and thus to protect the viscera and abdominal blood vessels against excess of pressure; 3rd. (Though in this case the results are less striking,) flat fish exhibit a limited capacity only for sustaining pressure. From these observations, Dr. Williams inferred that the condition of pressure regulated the distribution of fishes in depth. Referring to the experimental researches of Professor E. Forbes,

he expressed his conviction that pressure would be found the most important element in the problem of submarine organic life. He observed that the lower animals evinced a tolerance of pressure peculiar to each species, and determining its zone of depth.

The Conway Tubular Bridge has been transported to and fixed in its permanent bed by a series of ingenious mechanical contrivances. On Tuesday, April 18, the first train passed through it, consisting of an engine and tender, and one carriage crowded with people, anxious to pass first through the iron tunnel. Although an accurate instrument, provided for the purpose, was used, not the slightest vibration or deflection could be perceived; the train passing and repassing several times, amid the cheers of the spectators assembled on the occasion. A train of ballast-waggons, of 106 tons weight, was afterwards run through; and though the wind blew a hurricane outside, no symptom of any motion could be registered within.

A paper, "on the Fossil Remains of Birds collected in various parts of New Zealand," by Dr. Mantell, was recently read at a meeting of the Geological Society, proving that New Zealand was anciently inhabited by a peculiar race of gigantic birds, of the ostrich family, but of far more colossal dimensions.

Mr. Lyell, the eminent geologist, is of opinion that the North of Europe is now in the process of upheaval, and the South undergoing a similar depression, leaving the Baltic Sea more shallow and the Mediterranean deeper.

**TEMPERATURE OF THE OCEAN.**—According to Captain Ross's experiments, the zone of mean temperature lies between the parallels of 54 degrees, and 60 degrees of south latitude, not only at the surface, but to as great a depth as the ocean has ever been penetrated. This mean temperature is met with both in the polar circles and in proceeding towards the Equator. In the higher latitudes above 10 degrees, the ocean in descending increases in temperature until it arrives at its mean point; while proceeding towards the Equator it decreases from the surface downward—this decrease, beyond the tropical circle, is about twenty-three fathoms for every degree of latitude, within the tropics it is 1 degree for every thirteen fathoms of depth, until 400 fathoms, after which it requires a descent of from 200 to 400 fathoms to effect a like change.

## RELIGIOUS INTELLIGENCE.

**Great Britain.**

The enthronization of the Archbishop of Canterbury took place in the Cathedral of that ancient city, on Friday, the 28th April. About 200 clergymen were present.

The installation of Dr. Hampden as Bishop of Hereford, took place on Thursday, April 27. Dean Merowether refused to be present, and handed in a protest, which Canon Musgrave, who presided, refused to read.

A condensed account of the Annual Meetings in London, will be given in our next number.

**PRIZE ESSAY ON THE SABBATH BY WORKING MEN.**—In December, 1847, a benevolent and pious gentleman proposed to give prizes of £25, £15, and £10, for the best, second best, and third best essays on the temporal advantages of the Sabbath to the labouring classes. The competitors were to be working men in the strict sense of the expression, the essays brief, and sent in on or before the 30th of March, 1848. The adjudicators, Mr. Robert Kettle, of Glasgow; Mr. Alexander Swan, of Folkestone; and Mr. D. F. Oakey, of London. Incredible as it may seem, the number of working men—men engaged in some kind of handicraft from morning till night—who have entered the lists on this occasion, is not smaller than NINE HUNDRED AND FIFTY. Those who have had the privilege of glancing at this immense mass of prize essays by working men, speak of them as characterised by much accuracy of style, great argumentative power, and a general concurrence of just thought. The adjudicators have publicly notified that supposing they were able to examine thirty essays per week, they have upwards of thirty weeks' labour in reading alone, so that it will be the end of October, or the beginning of November before they can publish their decisions.

**Ireland.**

On Lord's day evening, March 20, a Romish priest obtained possession of a bible belonging to an Irish Scripture Reader, and burnt it.

On Monday the same priest went among his friends in the town collecting materials for a more extensive burning of Bibles that evening. Tar barrels, tow steeped in tar, and tar in which the Bibles were saturated to make them easily ignite, being procured,

a huge fire was lit up at about seven o'clock, P. M.; twenty-two Bibles were thrown into the flames, surrounded by hundreds of rejoicing spectators, who with clubs threw the flaming Bibles into the air, and as they fell beat them back into the flames shouting, 'We will beat and burn the life out of them.'

Part of the town appeared illuminated as if in commemoration of some great national victory, and while the crowd clapped, cheered, and danced round the portentous fire, the venerable priest, at his brother's window, which was lit with seven or eight candles, sat with his decanter and glass drinking his response in 'merry glee.'

On the following day (Tuesday) some more Bibles being obtained, a fresh fire was struck up opposite the Market house, in which Mr. Maguire, one of the primitive Wesleyan Methodist Missionaries was preaching to a large and respectable congregation, who appeared unusually thankful for an opportunity of hearing the soul-reviving truths of that book which had been committed to the flames on the two previous evenings. Voices from the crowd were heard shouting 'We'll give them more light.' The preacher, after finishing his discourse and singing a verse of praise to God, called on the congregation to unite in prayer to a merciful God in behalf of those persons who were the enemies of the Word of Life. It was a truly solemn time.

When the congregation was retiring one man held up a flaming Bible, another was flung blazing into the air, and fell on an adjoining house; while in the crowd was seen a number of persons called respectable shopkeepers, kicking the Book of the Law of the Lord in and out of the flames. Fiendish yells of 'The Bibles are burnt—the Bibles are burnt!' rent the heavens. It was a scene calculated to penetrate the most obdurate heart. —*Achill Herald.*

**France.**

The Correspondent of *Evangelical Christianity* writes thus:—

"I should not be astonished if Popery should form a close alliance with the most decided men of the Republic. It will play the demagogue and the Jacobin, if any personal advantage is to be gained by it. A marvellous thing is this extreme facility with which the Church of Rome changes her lan-

guage, her principles, and her mode of action, according to time and place. She becomes *all things to all men*, but in a sense different from the way in which the Apostle Paul did. She is superstitious with credulous people, artistical with painters and poets, aristocratic with princes and nobles, and democratic with liberals. She assumes all masks, adopts all disguises, plays all parts; remaining like herself only in this; in seeking, in all things, that only which suits her own interests. Reckon, then, upon my having speedily to inform you that the priests and the Revolutionists proceed together, hand in hand, like the best friends in the world.

Having indicated the position of Romanism in France since the late events, I will also give you some details upon the situation of Protestantism. We have little to lose as Protestants, and perhaps much to gain by this Revolution. It is certain, that entire freedom of conscience and worship will be proclaimed by the new Constitution. The French ought to be ashamed of having so long followed the example of the radicals of the Canton de Vaud. They would reject with horror any proposition in favour of intolerance and persecution. Our country has suffered too much formerly from religious wars, to be tempted to re-commence them. We experience no uneasiness, therefore, upon this subject.

Henceforth, the Baptists, the Methodists, and other Dissenting sects, will be able to open chapels, without previous permission, and to celebrate their worship without molestation. Evangelical proselytism will be no longer subjected to iniquitous shackles. A Romish Bishop will no longer dare to denounce the preachers of the Gospel to the judicial authorities, and to call down upon their heads the rigours of the law. We must bless the Lord for the new paths which he thus opens to our activity.\*

### Italy.

The new Constitution of Rome contains the following clause—"The profession of the Catholic religion is indispensable as a qualification for the exercise of civil and political rights." The Italians will ere long require this to be altered.

\* The new Government has issued the following decree:—"The Provisional Government, convinced that of all liberties, liberty of conscience is the most precious and sacred, decrees, that citizens suffering imprisonment, in consequence of sentences pronounced upon them for acts relative to the free exercise of worship, shall be immediately set at liberty, unless they are detained for some other cause. All proceedings which have been commenced are quashed. Fines pronounced and not yet paid are hereby remitted. The Minister of Justice and the Minister of Finance are charged with the execution of the present decree."—Signed by the Members of the Provisional Government.

We quote the following from *La Réformation* :—

"The Papacy is being torn in two; that is to say, it is finishing the grand movement of the age. The tendency to separation between the temporal and the spiritual, is especially manifested in the institution which has hitherto been the supreme symbol of the union of these two elements. A Pope no longer Sovereign of an independent State, would no longer be a Pope; he would be a Bishop of Rome, the spiritual head of a sect;—that is all. Well, Pius IX. daily takes a new step towards the neutralization of the Pontificate. *He will be the last of the Popes.*

We remember with what energy, nay, with what threats, he protested against the proposal to dismiss the Jesuits: a single fortnight passed away, and the Jesuits had disappeared from Rome. On the 29th of March, Pius IX. apprised Father Roothan, General of the Order, that his resolution was taken. The very next day, the Deputies of the different circles of the city waited upon the Prefect of Police, to demand the expulsion of the Reverend Fathers, urging the maintenance of public order. The answer was, that the matter was already decided. The *Gazette of Rome*, of the 30th of March, explains the measure, striving to conceal its gravity. The Jesuits, it is said, determined to leave of their own accord, to avoid affording an excuse for disturbance. The Pope, it is added, testified his entire approbation of them, though at the same time pointing out the danger which resulted from their presence in the capital amid the growing agitation of the public mind. The general administration of the Order has been confided to Cardinal Vizzardelli. Their schools and property have been secured, and their maintenance insured. Those of them who were of the city returned to their families; the rest set out forthwith. The populace witnessed their departure without indulging themselves in any opprobrious manifestations. On the contrary, it excited some discontent, as at Naples, among the lower classes. It is affirmed, that the Reverend Fathers withdrew to Malta."

### Switzerland.

Extract of a letter from the Rev. M. Baup, dated Vaud, March 20 :—

"As to our hopes, with respect to religious liberty, we are about where we were last month. Fresh acts of intolerance have taken place; meetings have been again dissolved at Lausanne, and that somewhat violently; at Vevey, the prefect, though a friend to religious liberty, was obliged to desire a

number of Christians, who had met to celebrate worship, quietly to separate, in order to avoid unpleasant consequences. Pastor Raiss, who had returned to the scene of his ministry, whence he had been expelled in pursuance of the decree f November 24, has been again ordered back to his parish, without any judicial proceedings having taken place. Pastors Monnerat of Payerne, and Descombaz, have also received orders to quit their posts; but, as they resolved to wait till they should be conducted thence by gendarms, I believe that the order has not been enforced. This would seem to be little calculated to raise our hopes, and to afford ground for thinking that the cause of religious liberty does not make the progress which we could desire. But, upon the other hand, MM. Jordan, and Secretan of Lutry, against whom proceedings were commenced for having officiated at a funeral service, have been acquitted by the decision of the district tribunal; and an individual who went into the house of a demissionary minister, where he imagined a meeting was being held, has been condemned, as having unlawfully entered a private dwelling. It is probable, also, that the principle of religious liberty will be inscribed in our new Federal Compact; at least, the commission which has been charged with the preparation of it, proposes the free exercise of religion as regards the Roman Catholic Church and the Evangelical Reformed Church throughout the cantons. May we not hope, also, that the principles of religious liberty, which have been proclaimed in France, will thus recommend themselves to our rulers? Will not the shout of joy with which the Vaudois valleys of Piedmont have rung, find an echo upon our hills and in our valleys? It will take place when the Lord, in his adorable wisdom, shall think fit to grant it us; for we learn to reckon upon Him and upon Him only.

Some of our churches are still deprived of their pastors; hitherto they do not appear to have suffered by it. United amongst themselves, they are able to meet regularly for worship without fear of annoyance; for the hostility of the populace is directed especially against the pastors. Since their departure, the places of worship have not been molested."

#### Sardinia.

By Article I. of the new constitution, it is declared as follows:—

"The Catholic, Apostolic, and Roman religion is the sole religion of the State. All other modes of worship now existing are tolerated according to law."

Article XXVIII. provides that the press shall be free; but a law upon the subject represses abuses. Bibles, Catechisms, liturgical books, and prayer-books cannot be printed without authority first obtained from the bishop.

Charles Albert thus expresses himself respecting his Protestant subjects:—

"It is granted to the Protestants to participate in every advantage compatible with the general maxims of our legislation. As to the Vaudois of the Valleys, they are admitted to the enjoyment of the civil and political rights of our subjects, to frequent the schools in connexion with the university, and others not in such connexion, and to take academical degrees. No alteration takes place in the exercise of their worship, or in the schools which depend thereon."

The Vaudois received the privilege granted them with becoming demonstrations of gladness, both civic and religious. The 19th of February was observed in all their churches as a day of rejoicing and thanksgiving before the Lord, when solemn services were performed; and many hearts, as we doubt not, were lifted up in devout and lively gratitude to Him who had broken their heavy yoke. As an illustration of their civic joy, we translate the following extract from a letter which appeared in a Paris journal:—

"March 3, 1848.

"I was present, a few days since, at Turin, at a magnificent *fete*, celebrated in honour of the constitution freely granted by the King of Sardinia to his subjects generally, and of the emancipation of the Protestants in particular, arranged by the Marquis d'Azello, a great friend of the Vaudois. There were, I believe, 100,000 persons assembled in the military grounds; every parish had its banner. The Marquis had the Vaudois placed beside the municipal body; they numbered from five to six hundred. The King continued on horseback for several hours, until the procession had filed off before his palace. It was one of the most imposing spectacles that I have ever beheld. The joy was immense. Shouts of '*Vive le Roi!*' '*Vive l'émancipation des Vaudois!*' '*Vive la liberté religieuse!*' were loudly raised. In the evening the city was brilliantly illuminated."

To the preceding we have to add, that in consequence of very significant popular demonstrations, the Jesuits have been expelled from the kingdom. The people drove them out of Cagliari by force; and in Genoa, they attacked and pillaged the convent of St. Ambrose.

**Bavaria.**

The king has suppressed the Order of the Redemptorists, as "unsuited to Bavaria." A pension for life is offered to any father who will emigrate to the United States.

**Posen.**

In a letter to the Rev. Ridley H. Herschell, Pastor Czarski gives an account of a recent journey performed by him in Posen:—

"On the 22nd of February I arrived at the village of Tuchorze, near Wollstein; and, immediately on my arrival, a large assemblage of people flocked to my lodging, to hear the Word of God and the Gospel of the crucified Redeemer. You can imagine with what lively emotion my heart was filled when I saw such a numerous audience assembled around me; among whom were grey-haired men, above seventy, and children under ten years of age, listening with the most fixed attention to the word of salvation. Here I had again an opportunity of seeing, that the Roman Catholics know scarcely any thing of Christ, or of the salvation wrought out for mankind by his incarnation; that they know little of the true God, who is almighty love, but hear only in their 'orches of the idols of Rome, and of those 'doctrines of devils' whereby their spiritual eyes are darkened, and their hearts hardened. I have again had my former experience confirmed, that the Romish Church, under Christian terms and Christian names, sets forth pure heathenism, and that in nothing whatever is its form Christian.

During a whole week, I preached and expounded the Scriptures, every morning and every afternoon, in German and Polish alternately. When the surrounding villages and towns were aware of this, people streamed in from all sides, some of them coming several miles distance, to hear the Divine Word. All these assured me, with tears, that of this blessed Gospel they never before knew any thing; that they had been betrayed and deceived by their priests, 'who served not God but their own belly,' who were not servants of God, but servants of a perverted man in Rome, who calls himself the vicergerent of God. Therefore many hundreds of them have separated from Rome and its perverted doctrines, and have formed themselves into a Christian congregation."

**Greenland.**

Our readers will peruse with much interest the subjoined communications from two Missionaries of the United Brethren to correspondents in Germany.

"Again," writes the missionary of New Herrenhut, Brother Kogel, "has another ship's year sped swiftly away, and proved in many respects one rich in blessing, although not altogether devoid of incidents of a distressing and discouraging nature. How cheering and refreshing is at all times to us the delightful ship season! But this year it is unusually so. The cordial interest evinced for us in the far isolated North; the sympathy expressed in our joys and sorrows, but especially for the work of the Lord committed to our stewardship, by almost all our beloved sister Churches throughout Europe, and likewise by many other friends and well wishers not of our communion; and shown not only by kind gifts to us, but by effectual fervent prayer to God on our behalf; have deeply humbled us, under a sense of our own unworthiness, at the same time that our hearts have been drawn forth in praise and thankfulness to God for all that is past, and in joyful hope for all that is to come. The encouraging letter from the United Elders' Conference to our congregation, is being translated, and will be read in full assembly at the jubilee festival. May it make the desired impression on all hearts! For the new organ, as well as for the beautifully-printed jubilee hymns, we return you most grateful thanks, in the name of our Greenlanders. The arrival of the organ from the ship caused great rejoicings, and, as soon as we can possibly find as much leisure time, it shall be set up. May the benign Saviour make himself known to us while the jubilee hymns resound to His praise, and touch our hearts and lips with His own Spirit, so that they may truly send forth a sacrifice of thanksgiving well-pleasing to His ear! We never experienced so blessed a year in external circumstances as this last. The Saviour blessed the work of our hands, and gave us a plenteous return for our labour. Our Greenlanders were likewise blessed in both winter and summer occupations, by land and by sea, and have had every reason thankfully to devote their lives to Him whose Providence has so richly cared for them! But alas! many have abused those good gifts, and some even of our communicants have suffered themselves to be seduced into acts of fraud and embezzlement, which have wrung our hearts. We besought the Lord to give efficacy to our expostulations and affectionate reproofs. Nor can we doubt that our cry was heard, for many have confessed their backslidings with evident contrition and many tears, assuring us of their having sought and found mercy with their Saviour, and of their determination to cling closer to Him in future, that He may preserve them from going astray. So that we ourselves are comforted concern-

ing the fate of some, by seeing their deepened conviction of the depravity, weakness, and instability of their own natures, when unsustained by the preserving grace of God."

A letter from the missionary at Lichtenfels, addressed to a German correspondent, and dated the 18th of June, 1847, commences thus:—

"Your welcome letter of the 5th March reached me on the 26th May, by the *Marianne*, which was this year the first ship which entered a Greenland haven. You tell me that you might, at the date of your letter, have driven out in a sledge, and yet here our goats were, in the first week of March, already on the pastures! This will astonish you; but last winter was the mildest I have yet seen in Greenland. Even at Christmas we had no snow, but on the contrary, young grass! So that, for once at least,—who knows if ever before?—nature donned her summer attire to welcome her Creator's birth-day festival! In temporals, therefore, our Esquimaux have been this year most highly favoured. Nor can we, on the whole, complain as to spirituals, since the mild weather facilitated meetings for religious instruction, and they were not only much better attended than for many years back, but we have reason to believe, blessed to many hearts. Among the elder members of our congregation, too, fewer occasions for exercising discipline occurred than was customary in past years. But, on the other hand, we have had much to lament over in the younger portion of our flock. Nay, the very absence of snow, while it favoured school attendance in some respects, actually hindered it in another, for the children, particularly the girls, could not bring themselves to sacrifice the blackberries, which grew so large and fine last summer (and which even in winter, when able to peep through the snow, have a rich sweet juice), for the sake of storing up dry black letters and words in their memories! And yet, notwithstanding all this, I had the satisfaction, on closing school just before Easter, to find two-thirds of the female scholars fit for advancement into the reading-class, a result which I never could accomplish before. In October last, Brother Tietzen visited the families residing northward from this station, and I those to the southward, and we were everywhere welcomed with joy. Still, alas! we have too frequent cause to mourn over the unbridled license of the Esquimaux of both sexes, belonging to such far-dwelling families, and of which we perceive melancholy traces when the parents come up to the mission-station, on communion and festival days. May the pitying Saviour have mercy on those far-straying sheep of His fold!"

### Rarotonga.

"The kind providence of our heavenly Father has been most signally manifested in an abundant and almost miraculous supply of the pumpkin plant. The seed had been introduced to the island some four months before the gale; and in three weeks after, the whole land was covered with the fruit. We were much gratified to find that the minds of the people were deeply affected with gratitude to God for this timely and abundant supply. We have reason to believe," he adds, "that the solemn dispensation has been greatly sanctified to all at this station. The church has been aroused to inquiry and prayer. There is a manifest anxiety to improve the awful event. Numbers are continually coming to our house to talk about the things of God, so that we have been obliged to set apart two days a week for church members only, who visit us. I have also selected a class of candidates, (twenty in number,) who are giving evidence of their conversion; and we have the names of fifty others, male and female, who have lately been brought under concern for the welfare of their souls. Many of these have been constant attendants on the means of grace for years past; but as one poor man expressed himself, 'His heart till now had been hard as a stone.' We trust these tokens for good may be lasting, and bring forth fruit unto eternal life."—*London Missionary Society's Report.*

### Tranquebar.

The Danish Missions in Tranquebar have been transferred to the Dresden Missionary Society.

"The Danish mission possessed, in the city of Tranquebar, a congregation of 1,000 native Christians, called the Jerusalem Congregation, while another, of about 550 communicants, exists in the neighbouring village of Poreiar. In Velipaleiam, (which almost joins Tranquebar,) and where many Christians reside, there is a chapel, as also in Sandirapadi, a village lying southward from Tranquebar; besides which, small Christian churches exist in Peria-Manikapongil, Simeon-Paritscheri, and Mettu-Paritscheri, the two latter being inhabited almost entirely by professing Christians. Christian Hindus are, indeed, to be found scattered in greater or less numbers all over the Tranquebar territory, but more especially in Sattankudi, Pudukaleiam, Orhugamangalam, Ischilladi, and Cadtscheri.

The schools, supported by the Danish mission, during the last years, have been fourteen in number, comprising (in 1845) 572 children. The Missionary company

consisted, in 1846, of five catechists, fourteen schoolmasters, two schoolmistresses, and eight subordinate officials, as organists, sacristans, &c., whose united salaries amounted to about 2,076 rupees; to which must be added, six superannuated pensioners on the mission-fund, at an annual expense of 240 rupees. In aid of this already existing burden, and the salaries of the European missionaries, the Dresden Society receives from the Danish, (besides the use of all the buildings, fields, and garden-grounds belonging to the mission,) an annual payment of 720 Reichs Bank thalers,\* (or about £84 sterling,) being the interest at 4 per cent. of three legacies, amounting in all to 18,015 thalers, made by persons deceased, specially in favour of the Tranquebar Mission. The management of the capital however remains, as heretofore, in the hands of the Copenhagen Missionary College.

The Saxon branch of the Tranquebar Mission, before its present acquisition of the Danish establishment, employed eight missionaries, four of whom have but recently arrived at Tranquebar; these are now zealously engaged in fitting themselves for their future spheres of labour, and meantime giving what aid they can to the elder missionaries."

#### India.

Last year's Report of the London Missionary Society, says:—"The commencement of the past year has been characterised by a novel mode of opposition on the part of the infidel party in Calcutta. Having, during the course of the preceding year, endeavoured in vain to check the onward progress of the gospel, by the publication of blasphemous tracts and the erection of anti-Christian schools, the enemies of truth bethought themselves, about ten months ago, of making a similar attempt in the way of public preaching; and, with that design, selected the very localities and hours when the missionaries were in the habit of addressing the people, so that it frequently happened that, after the latter had succeeded in assembling a good congregation, these champions of infidelity, who had been watching their movements, appeared on the spot, and, taking their station as near to the missionary as possible, did everything in their power, by invective, low abuse, and appeals to the worst feelings of their countrymen, to turn them away from their faith, and to prejudice their minds against the message of salvation. With thankfulness to God, your Committee have now to record that this hostile attempt has signally failed. Though the congregations were at first occasionally disturbed, the

evil was not of long duration. The majority of the natives soon felt disgusted at the scurrilous language used against Christianity and the missionaries, and refused to lend a further ear to the preachers of infidelity. The consequence was that these men gradually abated in their endeavours, and, finally, gave up their opposition as a fruitless undertaking."

#### Ceylon.

About two years ago, one of the Colonial papers described a visit of some Siamese priests to Ceylon, sent by the king of Siam to search for books and relics of Buddhism. Upon their return, they took with them a letter from a descendant of an ancient royal family in Ceylon. It represents Buddhism as in a state of great and rapid decline, in consequence of the government and other schools there established; the extensive study of the English language by the young men of the island; and the inducements held out to them to engage in government employment. It expresses the opinion that Buddhism must soon become extinct in Ceylon, unless the king of Siam, in his great devotion to that faith, will interpose his aid, and grant the pecuniary means for the education in that faith of a number of their most promising young men; but they hope that in this way Buddhism may yet for one hundred years be preserved from extinction in Ceylon.

#### Koordistan.

The Mission among the Nestorians continues to prosper. The missionaries are printing the Pilgrim's Progress for the use of the converts, and expect much benefit to result from it.

In a letter dated January 26, last, Mr. Perkins gives some curious and interesting information respecting the movements of the Romanists.

"It is some time since we have alluded to the subject of Popery in our missionary field. We are thankful to be able to inform you that this system has, for several of the past years, seemed to make but little progress among the Nestorians. Since the Patriarch came to Oroomiah, last summer, some who had been proselyted, have returned to the Nestorian fold. A circumstance attending the return of one of these proselytes I may mention; as it is likely to exert, and is exerting, an important influence in enlightening the Nestorians on the subject of Popery, and guarding them against the efforts of its wily propagators.

The individual in question was a priest, who, in company with two or three other

\* A Reichs Bank thaler is about 2s. 4d. sterling.

native papal priests, had written a book, entitled 'Theology,' dictated to them from the Latin canons of the Romish church by their Jesuit guide, who is a Frenchman. The Jesuit assembled these native priests several hours in a day, for some months, in a private apartment, and there dictated to them from the Latin page a translation into the Nestorian language, which each priest copied separately, word for word, from the lips of the Jesuit, and thus prepared for himself a manual for his future use. No other person was allowed access to this clerical conclave, while they were thus engaged.

When the priest in question returned to the Nestorian church, he brought with him his Romish book of canons, which, though dignified with the title of 'Theology,' is found to be made up, to a great extent, of the abominations of the 'Confessional,' and particularly the 'Dispensations' extended to the 'holy confessors' in their licentious indulgences in confessing females. The frightfully revolting character of these disclosures in this well authenticated book, translated thus directly from the Latin canons of the Romish Church, has produced a powerful sensation among the Nestorians, and set the tide of their feelings more strongly than ever against a church which, according to her own showing, thus demonstrates herself to be the "mother of harlots."

It is not merely the secret iniquities of Popery, as thus brought to light, that are strongly turning the feelings of the Nestorians against Romanism; but also the revolting character of much of the public instructions of its advocates. A specimen of this public teaching was related to me the other day by a Nestorian priest, who is a worthy man, and a zealous advocate of the truth. Happening to be in a village containing a number of papal families and a church, and a French Jesuit being in the church at the time, inculcating his system, the Nestorian priest joined the assembly to gratify his curiosity. The Jesuit's theme was the efficacious intercession of Mary, which he pronounced to be all-powerful, and earnestly exhorted his hearers to avail themselves of it, by addressing their prayers directly to this virgin 'mother of God.' And to establish his doctrine, he made the following declaration:—"When our Lord Jesus Christ was crucified, he fell down from his cross, and lay groaning and wallowing in the mud and filth created by his own blood and that of his fellow-sufferers. His mother standing near, the Saviour directed an imploring cry to her for help, on which she compassionated his case, and removed him to dry ground. If, therefore," continued the Jesuit, "our Lord himself besought the virgin to help him, is there

not even greater reason for men to pray to her for succor and salvation?"

The feelings of this Nestorian priest, and of a few other Nestorians who were present, were strongly roused by a fabrication so blasphemous; and some of the native papists raised an indignant murmur against it. Even the unenlightened portions of the people have far too much truth in their minds, to allow them readily to receive such revolting representations of Christianity, though urged to do so by a polished Frenchman."

### United States.

#### ANNIVERSARY MEETINGS.

AMERICAN AND FOREIGN ANTI-SLAVERY SOCIETY.—May 9. Arthur Tappan, Esq., in the chair. Speakers—H. B. Stanton, Esq., and Hon. J. P. Hale. Among the resolutions were the following:—

"Resolved, That we rejoice in the overthrow of a tyrannical censorship of the press in Paris, in the establishment of a free government in France, in the decree for the immediate abolition of slavery in all the French colonies and dependencies, and in the maintenance of a free press in Washington.

Resolved, That we sympathise alike with nations and individuals who cast off the shackles of oppression and resolve to be free; and hold in detestation tyrannical power whether exercised at the head of a nation or of a plantation—that we welcome to these free States fugitives from political or personal slavery from every State and clime under heaven—that we consider it a privilege and a duty to shield them from assault, arrest and annoyance, so far as it can be legally done, and to aid them in securing an asylum for themselves and their families, with the enjoyment of civil and religious freedom.

Resolved, That we contemplate with delight the progress of emancipation in the colonies of Sweden, Denmark and France, in Lahore, Peru and New Granada, and earnestly hope that the last spot on earth where slavery exists will not be the republic that was first to proclaim the equality of man, and his inalienable title to life, liberty and the pursuit of happiness.

Resolved, That we renew our pledge to the friends of emancipation, and to slave-traders and slave-holders throughout the world, that we will not desist from opposition to slavery until the accursed system is overthrown, the Constitution in its letter and spirit obeyed, and liberty proclaimed 'throughout the land and to all the inhabitants thereof.'"

PRESBYTERIAN BOARD OF FOREIGN MISSIONS.—May 9. Rev. Dr. Snodgrass in



the chair. Receipts, \$108,536 38; expenditure, \$109,183 66.

"*Missionaries sent out.*—Five ministers, two teachers, and five females—three of whom are the wives of missionaries, and two are teachers.

"*Summary.*—Missions, sixteen,—in six fields of labour, viz., American Indians, Western Africa, North India, Siam, China, Papal Europe, and the Jews; stations, 22; ordained ministers, 46; licentiate preacher, 1; physicians, 2; teachers, printers, &c., 10; making, with their wives, 101 persons, exclusive of native labourers not ordained; schools at most of the stations; churches in most of the missions;—the statistics of European missions not included."

AMERICAN TRACT SOCIETY.—May 9. W. B. D. Crosby, Esquire, in the Chair. Receipts, \$237,296 04; expenditure, \$237,155 95. Results of the year.—New publications 63, of which 19 are volumes, making the whole number 1313, of which 231 are volumes, sanctioned for publication abroad, 2303, in about 100 languages and dialects. Circulated 693,303 volumes, 6,987,262 publications, 211,730,285 pages; in 23 years, 4,068,928 volumes, 96,949,992 publications: 2,035,001,325 pages. Christian Almanac, 128,000; American Messenger, upward of 100,000 monthly. Gratuitous distribution, in 2172 distinct grants for foreign missionaries, the army and navy, seamen's chaplains, shipping, lakes, rivers, canals, home and domestic missionaries, Sabbath schools, &c., including tracts drawn by life-members, 40,948,459 pages, value 27,000 dollars.

FOREIGN EVANGELICAL SOCIETY.—May 10. Rev. Dr. Dewitt, in the Chair. Receipts of the year, \$19,438. The following appropriations have been made:—For Europe, \$11,346; for Canada, \$1,535; for Spanish America, \$1,326; for St. Domingo, \$300; expenses, salaries and rent, \$4,576; balance on hand, \$498. An abstract of the annual report was read by Rev. Dr. Baird.

This a very important Society, and is doing a great work, especially in France.

AMERICAN HOME MISSIONARY SOCIETY.—May 10. Honble. H. F. Butler, in the Chair. Abstract of the Report:—

"The number of ministers of the Gospel in the service of the Society, the past year, was 1,006, in 27 different states and territories. The number of congregations supplied, in whole or in part, was 1,447.

The aggregate of labor performed is equal to 773 years. The pupils in Sabbath schools and Bible classes, number 77,000; subscribers to the temperance pledge, 99,000.

There have been added to the churches 5,020 persons: by profession, 2,530; by

letter, 2,490. More evident tokens of the presence of the Holy Spirit with the missionary churches have been enjoyed than for five years previous. Ninety-six congregations have been favored with revivals, some of them of great interest and power, and characterized by deep solemnity and stillness. In each, from 8 to 60, and in one case 90 hopeful subjects of converting grace, have been reported. The number of supposed conversions, as far as reported, has been 2,521. In several instances, the good work is still in progress.

Resources.—Balance, April 1, 1847, \$280 79. The receipts of 12 months following, \$140,197 10—making the resources of the year, \$140,497 89. Liabilities of the Society for the year, \$148,768 30. Payments, \$139,233 34."

AMERICAN BOARD OF COMMISSIONERS FOR FOREIGN MISSIONS, May 12.—Honorable Mr. Frelinghusen in the Chair. Receipts, \$260,000; Expenditure, \$301,000. The meeting was addressed with the happiest effect by the Rev. J. L. Wilson, of the West African Mission; the Rev. Mr. Calhoun, of the Syrian Mission, and other gentlemen.

### Miscellaneous.

INCREASE OF CATHOLICS.—It is computed that one hundred thousand Catholics arrived at New York, from the 1st of May, 1847, to January, 1848. At least one hundred thousand more have arrived at all the other ports in the United States within the same time. "Thus," says the *Catholic Pilot*, "adding two hundred thousand to our ranks, in the short space of eight months."

BEWARE.—A distinguished poet of New England, once a member of an evangelical Church, educated his only daughter at a Papal Seminary. She has recently joined the Roman Catholic Church.—*Christian Advocate and Journal*.

### Recent Deaths.

January 5, in his 73d year, the Reverend Benjamin Brook, for thirty years pastor of the Independent Church at Tutbury, and Author of the "Lives of the Puritans,"—"Memoirs of Cartwright," and other historical works connected with that period.

March 5, the Reverend John Arundel, formerly Home Secretary of the London Missionary Society, aged 69.

Dr. Russell, Bishop of Glasgow and Galloway, Author of "The Connexion of Sacred and Profane History," and other works.

At Venice, Adrian Balbi, the celebrated geographer.

Sir Samuel Meyrick, Author of a Work on Ancient Armour.