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THE
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AND

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EDITED BY

Rev. W. TAYLOR, A.M., and Rev. J. M. CRAMP, D.D.,

Assisted by Ministers of various Denominations.

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ROMANISM, A STRONGHOLD OF THE ADVERSARY.

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

IN the primitive and rude state of a nation, there is, comparatively, little need for any other defences against aggression than those of simple construction and rough exterior. Its system of government is suited to its infantile exigencies, being strictly elementary in its nature and feeble in its control. Little skill of the engineer is called forth in the construction of its fortresses; nor is any Solon required to unfold for its instruction principles of government, or to frame laws for its guidance. He who would do great things must seek other fields for the exercise of his powers. But when the primitive and rude have at length been displaced by the elaborate and refined; when the interests of a nation have become extensively ramified within its own limits, and entangled in a labyrinth of conflicting interests with the affairs of neighbouring nations; in short, when a country waxeth old, and great, and powerful, other than rude fortresses are required; military skill, of the highest order, has full scope for its exercise; and in its government, the largest measures of mental power and of knowledge will not lack a sphere of exertion.

We may be allowed this illustration in estimating the relative strength of the Adversary's strongholds in our world, and in observing the comparative merits of those systems of evil which he has organized for the government and ruin of mankind. Scripture represents him as the Prince of Darkness, having a kingdom and subjects opposed to the dominion of Jesus Christ. Every child of God is under unalterable obligations to seek the subversion of the Usurper's throne. The army of the faithful is organized to wage perpetually this moral warfare against all the power of the enemy; their Captain leads them on, and however long and varied the conflict, he has assured them of victory. The enemy, however, is untiring, and he is skilful. Without wasting his resources, he is usually found prepared with admirable contrivances to meet the onset of his opponents; and to secure, in fitting garrison, the multitude of his adherents. In earlier times, and in places where the light of revelation was only partially bestowed, much skill was not needed to "keep his house and his goods in peace." Infidelity on the one hand, and Paganism on the other, were

sufficient for his purpose. The proud, self-confident, and daring, he introduced to the one fortress; the trembling and the superstitious found refuge in the other. These systems were essentially rough: they exhibited wickedness enough, wretchedness and heartlessness enough,—but it was all coarse and unseemly. Little of the enginery of the Evil One was required in their construction: skill had no sphere, and taste was abused. Such contrivances suit a barbarian state of mankind,—they are the Goth and Vandal dominion of the Adversary:—in them he has limited sphere for his genius, and they afford but meagre development of his powers. True, they are sufficient to serve a present purpose,—they have sufficed to keep millions in bondage,—they have therefore their place and use in his kingdom,—but they do not show what he *can* do.

At length, in the fulness of time, HE came who is “the Light of the World.” He fulfilled his mission of love, and ascended to the mediatorial throne. He established a new and more perfect form of his kingdom, and commissioned his messengers to proclaim to the nations salvation through his name. Great was the commotion; marvellous and glorious was the success. The enemy must bestir himself. Coarse defences, clumsy contrivances, feeble systems, will not do now; they suit not the occasion: they would only betray the cause he would establish. What then is his resource? He employs human depravity to corrupt the true religion; ever-changing circumstances he employs to forward his design; and after some centuries of skilful effort, Romanism is built up as by far his strongest hold. It is verily a master-piece of ingenuity—in all its parts there is displayed the unrivalled workmanship of this invisible, but subtle power; so that inspired description appropriately declares,

“whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness.” A learned and eloquent clergyman in France, who entered the sacred office, sceptical on many points, and among others, on the existence of a devil; was led by circumstances to a careful study of Popery as a system, the result of which was a strong conviction, that a mind of wickedness, mightier far than ever occupied a tenement of clay, had been engaged in its construction; and in short, that unless he was prepared to suppose a stupendous effect without an adequate cause, he must receive as a fact the existence of Satan, and regard him as the author and builder of this wondrous fortress.

The introduction of an utterly false religion would have been an unskilful artifice on the part of the Adversary—his design required the corruption of the true. Accordingly he left in the system enough of truth to bait the hook with which he would take captive the souls of men. The Roman Catholic religion contains all the leading articles of the Christian faith. It retains, in its system of doctrines, fundamental truth. That it mystifies many of the truths of revelation,—that by giving prominence to certain gross errors, it buries the Christian doctrine under the heap which it thus raises,—and that mischievous and fatal mistakes are so interwoven with its ceremonies and its teaching, as really to hide from the enquiring eye the way of life, are facts painfully evident,—yet it has not wholly forsworn saving truth. It receives the doctrine of the Divine Unity. It recognizes the Eternal Word as very God—equal with the Father, and as the Son of God made flesh and dying to atone for sin. It adores the Holy Ghost as a Divine Person, the author of spiritual life. But it mystifies and beclouds its testimony on these great

facts, by its blasphemous introduction into the very midst of them of its "Queen of Heaven"—the worship of the Virgin,—and by its homage done to intermediate mediators. It receives the Holy Scriptures as divinely inspired, but it mars the witness which it gives, and the doctrine of their supremacy and sufficiency by its theory of traditions, and its doctrine of church authority. It holds the forgiveness of sins through the blood of Christ; but it would sully the glory and sovereignty of grace by its merits of saints, and its church fund of superogatory virtue. It maintains the resurrection of the dead, and believes in the world to come; but it grievously perverts and enshrouds these verities by its monstrous theory of purgatory. It is true that some of its Jansenist Doctors have held comparatively clear ideas on the subject of original and actual sin, and on the freeness and glorious sovereignty of grace—they have denounced human merit as a ground of justification, and have made a near approach to evangelical verities,—but these have been only exceptions to its current teaching—the oasis in the desert.

The enemy has been sometimes foiled in his own strong-hold. The Lord has had a people, members of the spiritual Israel, within the bosom of this corrupt and apostate communion. Wherever his own saving truth remains, however beclouded and mystified, he will crown it with honour, and make it the instrument of awakening, enlightening, and saving souls. The names of Fenelon, Pascal, and some others, remind us of this encouraging fact. At the same time, it may not be concealed that these men did great mischief by abiding in a communion, concerning which the divine mandate is, "Come out of her, my people." For while the very terms of that command indicate that some of the Lord's people

are within her enclosure, they also imperatively require them to withdraw themselves. Douglas of Cavers happily says, concerning the men whose names have been mentioned:

"A voluntary and unscriptural humility, with a blind submission to the dictates of him who had seated himself in the temple of God as if he were God, may naturally lead us to pity them, but by no means to excuse them; their example has done much harm, and been only the more pernicious from their eminence and their virtues. It is difficult to calculate how much assistance their well-merited reputation has given them to prop the falling cause of Popery, and to lengthen out the continuance of the delusion—the most lasting and the most dangerous that has ever led mankind astray from the truth."

It is a melancholy reflection, that more than 120 millions of our race are under this strong delusion, that they believe this lie; that is, they are nominal adherents of the system, and either receive its dogmas, or dwell under its shadow in a state of scepticism. As it is received by the masses, all the grosser features of its superstition become prominent, so as totally to hide from them the path of life. Trained only amid its teaching, they have no ideas whatever of an evangelical or scriptural type: darkness envelopes them, and therein they grope their way. At the same time the system admirably suits the tastes of our degenerate nature, presenting at every turn some specious lure.

The design of these observations is not to afford a full view of Romanism—that would require a volume—but rather to produce the impression, that is not a trifle to be laughed at—a mere absurdity to be scorned. There are many among Protestants who only notice its grosser outside superstitions, and who look merely at the contradiction involved in some of its more palpable errors, and they are wont to conceive of the whole system as unworthy of notice. Now it may not be thus lightly dealt with. It is no clumsy contrivance, but the masterpiece of the enemy. It is quite wil-

ling to tolerate secret scepticism as to its fasts and festivals, its relics and legends, if a man will keep rigidly within its pale, and cleave to the system. And there are many, very many, minds who are either unwilling to trouble themselves to think out and examine a system of truth; or who are so infirm of purpose, and have so little decision and self-reliance, that they dare not form a definite judgment, or stand upon a distinct conclusion. To all these, and their name is Legion, Romanism offers the allurements of an infallible authority. She undertakes to give them *the truth*, to settle their account with heaven, and to save them eternally. This attraction is great to many minds. To the imaginative and romantic she presents her ancient name, her marvellous legends, her pomp and splendour of ceremonial, and not a few of them yield to her magic spell. Linking herself with the governments of the earth, which often give to her their power and glory, and pushing her votaries into chief places of honour and influence, she offers golden baits to the avaricious, and the chaplet of honour to the ambitious. In short, no wise man will despise Romanism: it is a strong-hold of the adversary.

A further inference is justified. The adherents of Romanism ought not to be despised, quarrelled with, or oppressed. They are the victims of no despicable system. We wonder not that they are deceived. As our brethren of mankind, they have a claim on our love; and, as deceived ones, they rightfully demand our kind interposition for their illumination. Let not antipathy to a *system* be made a cloak of hatred of its adherents and victims: but rather, repudiating all intolerance, bidding away from the sphere of evangelicism all bigotry, let truth have free course and prevail.

This strong-hold shall be cast down. Its days are numbered. Its destruction is at hand. Great glory will that

catastrophe bring to the Monarch of Zion. The higher its walls—the more complete and well-appointed its defences—the more skilfully contrived its vast and ramified machinery—the greater will be the honour of its capture and demolition. The honour is too great for man. The chaplet of victory shall be placed upon Messiah's brow. This system is “that wicked whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming.”

—

Memoir of M. Jean Frederic
Oberlin,

PASTOR OF THE BAN DE LA ROCHE.

The number of actively philanthropic individuals is but small, perhaps much smaller than most imagine. Many whose influence and property are advantageously employed for the benefit of their fellow-men, are unable to give their personal attentions. They may be ready to lend pecuniary aid, but excuse themselves from actual labour. The *onus* of benevolence lies upon the few. The consequence of this is, that there is a greater demand upon the zeal of the active than they are at all times prepared to meet; and, not unfrequently, the backwardness of those of whom better things had been hoped, and the overwhelming pressure of objects, somewhat tend to dishearten. In such circumstances, whatever facts or considerations may be useful to encourage the well-disposed, to animate the depressed, and to quicken declining energies, should be carefully sought after, and judiciously employed. And perhaps nothing can be more suitably adduced as a stimulus to action, than the examples of persons distinguished by the variety and extent of their philanthropy; and especially of those who, having had to encounter difficulty and opposition, have not suffered any obstacles to

subdue their ardour, and check their progress. We are happy in presenting to the notice of our readers some account of one whose life realized the truth of these observations.—M. Jean Frederic Oberlin, the Pastor of the Ban de la Roche, was a man who will ever be ranked among the benefactors of his race.

The Ban de la Roche, in the department of the Vosges, is a mountainous district in the N.E. extremity of France, on the borders of Germany, and about 220 miles E. of Paris. It consists of two parishes, Rothau and Waldbach: Rothau is placed at the height of 1360 feet above the level of the sea, and Waldbach at about 1800.

A hundred years ago, this country was uncultivated, and scarcely accessible. Four-score families gained a scanty subsistence from its precarious produce, but lived in a state of deplorable wretchedness, being destitute of all the comforts, and provided with but few of the necessaries, of life. Now, the population consists of upwards of three thousand, who procure their livelihood by the labours of agriculture and manufacture, and appear to be in every respect a contented and happy people. This great change is to be chiefly ascribed to the philanthropic exertions of M. Oberlin, who was pastor of Waldbach more than half a century.

Oberlin's predecessor, M. Stouber, began the work of reformation.—Rightly judging that a good education is the basis of all social improvement, he directed his attention in the first instance to the state of the schools. He found them miserably conducted: the masters themselves could neither read correctly nor write legibly; and the time of the pupils was wasted by an entire want of method. M. Stouber instructed the masters, and at his own expense brought a teacher from the neighbouring country to introduce proper modes of tuition. Notwithstanding the prejudices of an ignorant

people, who were averse to all innovation, much good resulted from these measures: the parents saw that the progress of their children was much more rapid than it had before been, and by degrees learned to appreciate the advantages they now enjoyed.

M. Oberlin was descended from a learned family at Strasburg, in the university of which town he received his education. Having determined to devote his talents to the cause of religion, he became pastor of Waldbach in 1767. Here, secluded from society, and almost out of the reach of his connexions, a fine opportunity presented itself of prosecuting his literary researches to an extent which in a more public situation would have been impracticable. The temptation was powerful and fascinating,—a cultivated mind must have felt its force. But Oberlin was swayed by nobler motives. As soon as he perceived the situation of his parish, and the great room for improvement, his resolution was formed. The good of his flock became the paramount object of his regard; to them his best energies were devoted; for their welfare he laboured with unwearied solicitude; and he lived to see his exertions crowned with success.

When this estimable man entered on his pastoral functions, there was not one school-house in all the five villages of his parish. A miserable hut, with one little room, was the only accommodation afforded. This difficulty was soon removed. Partly at his own expense, and partly by the assistance of some benevolent friends at Strasburg, M. Oberlin procured the erection of a suitable building in one of the villages. In the course of a few years the example was imitated, and there is not now a village without a school-house. Having engaged competent masters for these schools, M. Oberlin was anxious that the children should be in some degree prepared for the instruction they

would now receive. For this purpose he hired governesses in each village, and placed under their care the younger children. Here they were taught to spin, to knit, and to sew. The conductresses were furnished with engravings of sacred and natural history, of which the worthy pastor himself gave the explanation, to be communicated to their juvenile pupils. In summer, they gathered plants, and learned their names, properties, and uses; in winter, they painted little maps of the Ban de la Roche, France, Europe, &c. Thus trained, the children entered the public schools, where the masters taught them reading, writing, arithmetic, geography, and sacred and profane history. A weekly meeting of all the schools was established at Waldbach, when M. Oberlin inspected and examined them, communicated to them useful knowledge, and distributed prizes of valuable books, furnished by the generosity of his friends at Strasburg. Other improvements followed. A public library was formed; an electrical machine and mathematical instruments were procured; a collection of indigenous plants was arranged; and care was taken that the botanical knowledge already acquired by the children should be extended and put into practice. When they walked in the fields, they were instructed to mark such plants as were useful for food, and to destroy such as were poisonous. This knowledge proved so beneficial, that "during the disastrous months of 1817, when the harvest failed, and potatoes were extremely scarce, the accurate acquaintance of the people with the vegetable productions of their canton, contributed to prevent the most distressing diseases."

M. Oberlin was also successful in materially improving the *agriculture* of the Ban de la Roche. The first object of his care was the repair and widening of the roads,—a most use-

ful undertaking in a country where the torrents, pouring down from the summits of the mountains, frequently cause considerable landslips, to the great loss of the cultivator. In furthering this important business, the pastor laboured with his own hands, selecting for himself and his domestic servant the most difficult and dangerous spots. Animated by his example, the whole parish set about the work; walls were raised to prevent the sliding of the earth; the torrents were stopped or diverted, and intercourse permanently established between the five villages. When this was accomplished, they proceeded to open a communication with the great road to Strasburg. In effecting this, rocks were to be blasted, a wall built, a bridge erected over the river Brusche, and funds for the whole were to be procured. Nothing was impracticable; every difficulty yielded to the enthusiasm of the villagers. They laboured with an energy that braved danger and despised fatigue. Implements were wanting, their pastor procured them; expenses accumulated, he interested his *bourgeois* and his distant friends, and funds were provided; and in two years, in spite of every obstacle, the work was completed.

When the poor labourers broke any of their tools, they were often at a great loss, through want of money, to purchase new ones. M. Oberlin opened a warehouse, where he sold every article of this kind at prime cost, and gave the purchasers credit till their payments came round. He selected lads of suitable talents, clothed and apprenticed them in neighbouring towns, and thus succeeded, in a few years, in introducing into the country wheelwrights, masons, smiths, joiners, and glaziers, of which trades there were no persons before in the neighbourhood.

In 1767, there was no fruit in Waldbach but wild apples. M.

Oberlin was anxious to induce his parishioners to plant trees of various kinds. The method he adopted on this occasion was singularly ingenious. Aware of the reluctance of the country people to be instructed by citizens, he silently took advantage of their curiosity. Two fields belonged to his parsonage, which were crossed by a public foot-path. "Here he worked with his servant, dug trenches, planted young trees, and placed around them the earths which he thought most likely to promote their growth: he then obtained slips of apples, pears, cherries, plums, and nuts, made a large nursery ground, and waited with patience the period when his parishioners observing the success of his experiments, would come and request him to assist them in rearing trees for themselves. His expectations were not disappointed; the taste for planting was diffused, and the art of grafting, which he taught the people, was generally practised."

Various other advantages resulted from the labours of this extraordinary man. The improvement of the breed of cattle; the successful introduction of the artificial grasses, sainfoin, and clover; the great increase in the growth of potatoes, which form the principal subsistence of the Rochois; the employment of the young, during the winter months, in manufacturing useful articles from straw, knitting, dyeing, spinning cotton, and weaving; the culture of flax; the establishment of an agricultural society, of a dispensary for the sick, of a loan fund for the necessitous, and for the liquidation of debts;—the happy termination of a lawsuit between the *seigneurs* and the peasantry, which had been prolonged for more than eighty years, and which had impoverished the parties by enormous expense, and diffused a spirit of litigation and intrigue—all bear testimony to the zeal and disinterestedness

of M. Oberlin, and the invaluable benefits which the inhabitants of the Ban de la Roche have derived from his counsels and his exertions.

The numerous and diversified engagements of this excellent man were not suffered to infringe on the claims of personal religion, or the sacred obligations of pastoral duty. In instructing his flock he ever felt the highest pleasure; and to visit the sick, and console the dying, he would encounter any hardships, climb the steepest mountains, plunge into pathless snows. Nor were the private exercises of devotion neglected: a portion of his time was regularly employed in reading and meditation; and in prayer whole hours were not unfrequently spent. Doubtless his mind was thus prepared and strengthened for the arduous duty in which he was incessantly engaged, and supplied with "grace sufficient" for his necessities.

(To be continued.)

The Protestant Reformation.

The Reformation in the sixteenth century may be contemplated in several points of view, presenting in each interesting subjects for reflection.

It was the victory of *freedom*. Popery had enslaved mankind. Inculcating abject submission to the priesthood, it mattered little whether the forms of civil liberty were retained or not. If the rulers governed arbitrarily—the priests governed the rulers. If the people had obtained their rights, and exercised just control over the administration of affairs, the freedom was delusive,—for the priests governed the people. The minds of men were under bondage. They were to think only in a prescribed way. To overstep the limits assigned them, (and they were very narrow,) was a mortal sin. Awe-struck and dazzled by the proud assumptions of their spiritual masters, they did not

presume to inquire into the validity of their claims, but bowed in humble submission. The Reformation broke the spell. Set free, the human mind was soon vigorously employed. Searching inquiries were instituted. The reasons and grounds of things were explored. Abuses were brought to light, usurpations exposed and condemned, and rights recovered. The struggle was hard, for the spirit of Popery remained after its visible rule was abjured; but when the tide had once fairly set in, its course could not be checked. One advantage after another was secured. Temporary reactions were followed by more resolute and effective assaults on Tyranny. Constitutional government, even in Roman Catholic countries, is the result of the principles enunciated by the Reformers.

The Reformation was the victory of *knowledge*. Writers on this subject have not been always sufficiently careful. It has been represented that the revival of learning was the *effect* of the Reformation. That is not the true state of the case. It was one of the most efficient *causes*. There had been a gradual awakening from the slumber of the dark ages for full two centuries before Luther commenced his career. Yet, before his time, learning, though revived and greatly extended, was confined to select classes. It was the peculiar glory of the Reformation, that it opened the door of knowledge to all—to the mechanic as well as to the merchant—to the peasant as well as to the prince. Books and tracts, on subjects of the highest importance to man, and composed in a style adapted to the taste and comprehension of the mass, free from the stiffness and harsh jargon of the scholastic writers, found their way even to the cottages of the poor, and were read every where with avidity. The votaries of Rome trembled for the consequences. "We must put down printing," they said,

"or printing will put us down!" It was too late. The printing-press was a precious boon, and it would not be lightly surrendered. Many attempts were made to prevent the results of its operations. It was gagged—muffled—vexed with absurd restrictions—and restrained by licences and prohibitory Indices. But all was in vain. When religious instruction became the property of the public by means of the press, all other knowledge followed in its train, and henceforth education embraced the whole circle of society. There was no longer a privileged class. The right of all to know all that was to be known, as far as they had the means of learning it, became a Protestant axiom. The enlightened state of the world at the present time is mainly attributable to the influence of Protestantism. Popery itself has been compelled, though unwillingly, to adopt an apparently liberal policy, and to come forward as the friend of knowledge. Educated Roman Catholics little imagine to how great an extent they are indebted to the Reformation.

The Reformation was the victory of *truth*. At an early period the doctrine of justification by faith was misapprehended. It was confounded with sanctification, and thus holiness, instead of being regarded as the *effect* of pardon, came to be considered as its *cause*. Even the great Augustine fell into this error. Milner says—"The precise and accurate nature of the doctrine seems not to have been understood by this holy man. He perpetually understands St. Paul's term, to JUSTIFY, of INHERENT RIGHTEOUSNESS, as if it meant SANCTIFICATION." We cannot wonder that in succeeding ages the darkness became more dense. As ceremonies were multiplied, and observance of them was regarded as meritorious, the atonement of Christ sunk in value. It was no longer the sole reliance of

the sinner. A kind of partnership was supposed to exist between him and the Saviour, whose merits, when superadded to his own, and not otherwise, secured his acceptance before God. The good works of a Christian were also represented as actually deserving eternal life.

This unscriptural and dangerous notion of human merit had long prevailed, but it was reserved for the Council of Trent to constitute it by a solemn decree the doctrine of the Church of Rome. That it is utterly subversive of the grace of the gospel must be obvious to the most cursory observer. This was clearly seen by the Reformers. Their mightiest efforts were directed against the doctrine of merit, as the giant error of the age—the parent and nurse of all the rest. They were assured that if they could restore to the Church the true doctrine of salvation by grace, through the atoning sacrifice of Christ, apprehended and received by faith, salutary reforms must follow, including the renunciation of the entire system of will-worship. Encouraging success attended them wherever their efforts were freely exerted. Interested motives, we know, induced the ruling powers to retain a large portion of the hierarchical splendour and pompous ceremonies by which men had been awed and beguiled, and so to neutralise, to some extent, the effects of the truth. Yet it is a delightful fact, that many thousands were rescued from bondage, and brought into the liberty of the gospel. They learned, as Zuingle taught the listening multitudes in the monastery of Einsidlen, that “Jesus Christ alone saves, and that he saves everywhere.” Forsaking the foolish and unprofitable services by which they had formerly hoped to acquire the favour of God, they illustrated their faith by works of righteousness, benevolence, and zeal. The good cause has continued to advance. Justification by

faith will not again be driven from the earth. Its fruits are discovered in the developments of Christian character, and the results of missionary enterprise.

The Reformation was the victory of *piety*. The remarks that might have been made under this head have been in part anticipated: but little, therefore, remains to be said. Romanism, it may be observed, is unfavourable to godliness. The creature is interposed between the Most High and his worshippers: they are taught dependence upon the priest on earth, upon the saints in heaven. They may not draw nigh to God, and commune with him in the spirit of adoption, as children with their father. There is no spirit of adoption in the Popish system. The elements of free, generous, ardent piety, are wholly wanting.

The recovery of the truth was followed by the restoration of spiritual-mindedness. Faith wrought by love. Believers rejoiced in being a “holy priesthood,” and in having the privilege of direct access to the mercy-seat. Manly piety was the result. The Reformers were not merely learned men, and profound theologians; they were men of God, and “dwelt in the secret place of the Most High.” Faith in Christ gave peace and produced purity.—Throughout Europe, wherever the gospel was preached, was to be seen the noble spectacle of new-born souls, “desiring the sincere milk of the word,” and growing up to be young men and fathers in Christ. The great change accomplished in the sixteenth century was something more than a reformation of abuses—a redress of grievances—a disentangling of truth from error. It was a glorious revival of true religion; the substitution of pure worship for idolatry,—of freedom for bondage,—of dignified spirituality for dry and lifeless forms,—of active holiness and benevolence

for penances, pilgrimages, and burdensome exactions.

The doctrines of the Reformation, and their influence in the formation of Christian character, will be considered in a future number. C.

Difficulties of Ireland.

Our difficulties are very many, and none of the least of them is the hold which Popery has on the native Irish heart. It is the religion of a father and grandfather, and of a fond mother, who taught the infant lip to lisp its prayers in the native Irish tongue; and how can it be forsaken? Must wife, and sister, and child, be all left for the religion of the heretic stranger?

Let a convert Romish boy himself tell what ties a convert bursts when he deserts the religion of his father:

"Oh, pity (says he) the state of a poor Irish youth. Whose heart has been touched with a love of the truth;

By father and mother renounced and forgot,
Should he dare to be that which the priest bids him not.

The eyes will look cold that smiled on him before:
And the hearts that once loved him will love him no more,

Should he open the Book that to sinners was given,
And try to make out the right way to heaven."

Independent of prejudice, of superstition, of early associations, of all the lessons and recollections of childhood, think of the mental courage required to set at defiance the opinion of a whole Romish neighbourhood, to brave the fury of priest and people, and be everywhere the unsheltered, unpitied object of abuse and ridicule, and contempt and violence.

"I would go up to my neck in the sea to serve the gentleman," said a poor Romanist, who had given evidence respecting a priest cursing from the altar: "I would do anything short of my life; but it would be better for me to be dead a thousand times than have my name brought in question about this business. Five hundred could tell you the same story; but what could a man do standing alone? For God's sake," he cried, "don't expose me!"

Who does not know that the relations of every Romish convert consider him a disgrace to his family and his name? "Was it for this," cried a convert's mother, "that I reared him, that early and late I laboured; and, when all the world slept, I waked, and thought no hardship hard if out of it I could bring decent bread for him, my darling and my pride, and the pride of his poor father, that left him because he could not bear to see him want? O happy father! whose head lies low in a land far away beyond the sea! and woe to the mother left behind, that lives to see this bitter, bitter day!"

In the native Irish graveyard, the latest buried coffin is put under the others; and need we be surprised that the poor, superstitious Romanist should fear, lest the heavy, damning weight of heretic bones should, at the resurrection, weigh the others down?

At the burial of a convert, his sister hastily gathered, in her apron, their parents' bones, and buried them in another part of the churchyard, lest they should be polluted by the cursed remains of an impenitent heretic.

It is indeed a heavy day to a Romish family when one of its members becomes a convert to Protestantism, and heavier by far when that convert dies in the faith of "the stranger."

At the funeral of a convert, who had died of hardship endured in shipwreck, his sisters created great disturbance, by their desperate efforts to have him buried as a Romanist; and some idea may be formed of the excitement raised among the Romish crowd, when one sister sang, to the wild Irish cry—

"Oh, would that thy grave were made under the billow,
And would that the wild shark himself were thy pillow,
Than thus on the bed in thy senses to lie,
And our Church and her priesthood so boldly defy."

And the second sister, taking up the plaintive wail, sang—

"O Donagh, Donagh! can it be,
And hast thou left us so,
The gem, the flower of all thy race,
With heretics to go?"

We lay thee in thy father's grave,
Beneath thy mother's head;
No parson o'er thee e'er shall pray,
No Bible e'er be read."

We can have, however, no proper idea of the hold which Popery has on the Irish heart, unless we understand how entirely it is enslaved by superstition. What folly can a poor, superstitious papist not be made, by his priest, to believe? Some believe that the seals along the shore are animated by the spirits of their ancestors; some that when a man offers to become a convert, all the Roman Catholic blood is drained out of him, and Protestant blood poured in; and some, that the priest can punish the disobedient, by changing them into goats, hares, or asses.

When a pious lady was mourning to the people of Great Blasquet Island, over their deplorable ignorance of religion, as they had no idea of responsibility or sin, except in sheep-stealing, they all cried out—"We'll send for a woman that will answer you; she knows how to make her soul, and has it in fine order; she wears a scapular, belongs to the Carmelite order, and has more prayers than are on her beads." This was their Christianity under the teaching of a Romanist priest; and yet, when the woman came, ragged and filthy, and care-worn, with deep furrows ploughed upon her brow, and a face of melancholy, telling how deeply, under a hopeless system, the iron of despair had entered into her soul, she clasped her hands in anguish, and exclaimed, "God help me, I can't be saved!"

They must be drowned in superstition who encourage, as Irish Romanists do, the assumption of miraculous power by their priests, and so tamely submit to their iron yoke. How very largely must a Romish priest draw on the superstition of his

poor victim, when he demands a fee for saying mass to banish vermin, or for reading, and cutting the sign of the cross, to cure a vicious mule! Some priests are trafficking to an enormous amount in the gullibility of their people, by blessing salt for hire, as a cure for the disease of the potato.

The horsewhip of the Irish priest, with which he flogs his flock, is as notorious as the American cowhide. The style of address in which the Irish priest is in the habit of badgering his people from the altar, shows how fully conscious he is of his own exorbitant power, and their prostrate slavery. Why should he doubt a power or a degradation which he has so often tried in the destruction of Bibles, and the withdrawal of children from school; and when, for example, half a dozen crews are paying him, at the same time, for saying mass over their boats; or, when, for five or six pounds, he bargains with the people along a shore, to bring an abundance of herrings or mackarel into their bay?

Oh, what might not our unhappy country be, if the power of its priesthood were employed for good, as, alas! it is for ill! A man-servant, in a highly respectable family, being apparently near death, sent for the priest, who refused to administer the "last rites" till he would bind himself by an oath, in the name of the Father, Son, and Holy Ghost, that he would never listen to the Bible again. The man refused, and the priest left him. *

On this a fellow-servant rushed in despair into the sick man's room, and placed so vividly before him the horrors of damnation if he died without the rites of his church, that he took the awful oath. Unexpectedly, he recovered, and he still lives, with the vow to resist all scriptural instruction bound upon his soul. When asked, Did he not know that the Bible,

against which he had sworn, is the word of God? he replied, that he knew it well; but he knew, too, that he could expect no better than the burial of a dog, if he died without the blessing of a priest.

The fiercest and most terrible display of the priest's tyrannic power, he makes, when, from the altar, with bell, book, and candle-light, he thunders forth his fiendish curse. I give a single example, taken from the evidence of a witness, which was written down with the intention of submitting it to a committee of the House of Lords. The unhappy subject of the curse was not a convert, though afterwards driven, by harsh treatment, from the Church of Rome. Her only offence was, persisting, contrary to the command of the priest, in sending her children to school.

"The priest," says the witness, "put on a black dress; the clerk quenched all the candles but one, and that one the priest put out, saying, 'So the light of heaven is quenched upon her soul.' He then shut the book, and said, 'The gates of heaven are shut against her.'"

Her neighbours immediately withdrew all intercourse from her; shopkeepers refused to sell her even a bit of bread; all her children but one were included in the curse; her husband forsook her; and had she not been taken into the house of a kind Protestant, she must have perished, when on the eve of giving birth to a child, which the priest had also cursed, for he cursed the fruit of her womb.

Need we be surprised, therefore, to find it stated, in the account of the late remarkable trial at the Tralee Assizes, that the whole of the dreadful persecutions to which converts from Popery are subjected, are attributable to the preaching of the Roman Catholic priests from their altars?—*Dr. Edgar.*

Illustrations of Scripture.

NO. I.

Isaiah xxviii. 16. Ephes. ii. 20. 1 Pet. ii. 6.

The force of the imagery employed in these passages has not until lately been made apparent. It is to the researches of modern travellers that we owe the information necessary for their illustration. From these researches, it appears that the Jews attached great importance to the size and quality of their corner-stones.

It is well known that much of the architecture of the Temple area in Jerusalem is of extreme antiquity, being doubtless part of the Temple of Solomon. It is of the corner-stones of these venerable remains we wish to speak. "The stones," says Dr. Robinson, "in the lower part of the wall of the area at the S.W. corner, are of immense size," vol. i. p. 351. "All is new until towards the N.E. corner of the area, where the ancient stones again appear; one of them measuring 24 feet in length by 3 feet in height, and 6 feet in breadth," p. 423. "At the S.W. corner huge blocks become again conspicuous. The corner-stones on the West side, now next above the surface of the ground, measures 30 feet 10 inches in length, by 6½ feet broad," p. 423.

Mr. Tipping, whose recent professional researches into the topography of Jerusalem are highly valued, uses the following language on this subject. Speaking of the wall near St. Stephen's gate, he says:—"The chief corner-stones are 20 feet long." Describing another side of the wall, he goes on to tell us—"At the corner we find again the ancient bevelled masonry—equal to the colossal corner-stones at the other, and already described angles." In view of these facts, and on the very spot, no wonder Mr. Tipping says:—"I would direct attention especially to the fact, that the Jews seem to have bestowed more pains upon the corners

than upon any other part; they exhibit greater care of finish, and a better choice of materials; and the 'chief corner-stones' are of surpassing magnitude." These corner-stones are well represented in the following plates of Traill's Josephus:—Haram Wall, south-east corner; Wall near Saint Stephen's Gate; and Haram Wall, south front, east corner.

How appropriate, beautiful, and full of meaning does the imagery employed in the above-mentioned passages become, from a knowledge of these circumstances!

May you and I, reader, build on the "Chief corner-stone," "in whom all the building, fitly framed together, groweth unto an holy temple in the Lord." Then, indeed, we "shall not be confounded."

Biblical Geography.

Interesting information on the subject of Biblical Geography has, within the last few months, been made public. We proceed to give a few items of intelligence, which may be supposed to possess most interest.

Lieutenant Spratt and Professor Forbes, in their late work on Lycia, &c., thus describes the site of Myra, a city once visited by the Apostle Paul, Acts xxvii. 5:—

"On emerging from the gorge, (the wild and magnificent gorge of Dembra,) we came in sight of a large group of elegant rock-tombs, facing the North, near the termination of the mountain on the right bank of the river; and soon after, of the sea and the plain of Myra, situated at the base of the hills."

Speaking of the tombs, the same travellers observe:—

"The whole presents the most unique and picturesque assemblage of rock-tombs in Lycia, and they have been considered, as a group, superior to any in Petra, by a traveller who had seen both localities. From these rock-tombs we literally stepped into the theatre, which is overlooked and joined by some of them—a strange and unnatural union, the play-house married to the grave—the play-goers resting against the house of

death, whilst gazing on the most vivid of the recreations of life."

Mr. Rowland has, not long since, discovered the site of Gerar (Gen. xx. 1; xxvi. 1, 27.) His words are—

"We heard of it at Gaza, under the name of Joorf el-Gerar, (the Rush or Rapid of Gerar,) which we found to lie three hours S.S.E. of Gaza, within Wady Gaza, a deep and broad channel coming down from the S.E., and receiving, a little higher up than this spot, Wady es-Sheriah, from the E.N.E. Near Joorf el-Gerar are the traces of an ancient city, called Khirbet el-Gerar (the ruins of Gerar)."

Dr. Wilson, in his recently published "Lands of the Bible," considers the Israelites to have passed the Red Sea at the mouth of the Wady Tarwarik, one day's journey South of Suez. The sea is there, according to the recently published survey of the East India Company, only six and a half geographical miles broad. With this opinion, although opposed by Niebuhr, Robinson, Tischendorf, and others, we entirely concur.

Dr. Wilson, justly in our view, considers Jebel Mousa to have been the actual scene of the patriarch's interview with God.

The same author makes known an interesting discovery of his respecting the encampment of the Israelites by the Red Sea, mentioned Numbers xxxiii. 10. He describes this station as being an extensive plain close by the sea, now called Wady ei-Markheh, or the "Valley of Ease." "No person," says he, "but a writer well acquainted with the geography of these parts would have brought the Israelites again to the Red Sea by a line of march so devious, but so necessary, on account of the mountains and wadies, as that we have this day pursued."

Tischendorf, in his late Travels, thus describes Goshen:—

"The first four days of our journey, our course lay through animated and fruitful dis-

tricts, for we were traversing the land of Goshen, that jewel of Egypt. We passed by noble forests of date palms; one in particular astonished me, for it was entirely surrounded with sand. This proves how thoroughly, in this fertile land of Egypt, even apparently desert tracts of sand are capable of cultivation wherever water is to be procured. Among the field fruits, I observed large plantations of gourds and water melons."

Within the last few months the American Missionaries in Syria have furnished some new information on this interesting study. Mr. Thomson has discovered Riblah (2 Kings xxiii. 33) and Ain (Numb. xxxiv. 11). His colleague, Dr. De Forest, has found the site of Shepham (Numb. xxxiv. 11).

The Headship of Christ.

The headship of Christ over the nations, and the headship of Christ over his church, or spiritual kingdom,—as they are different *in kind*, are different *in duration*. The one is *temporary*; the other is *eternal*. I am not aware of any satisfactory principle on which to reconcile the two statements—"Then cometh the end, when he shall deliver up the kingdom to God, even the Father,"—and "He shall reign over the house of Jacob for ever, and of his kingdom there shall be no end,"—but that which is found in the distinction between these two headships, or reigns,—his headship and reign *over the church*, and his headship and reign *over the world* in subserviency to the interests of the church, and to the final accomplishment of the ends of his mediation. The latter has, and must have, *an end*. It is a reign delegated to him as Mediator, for special purposes. When these purposes shall all have been accomplished;—when, in successive generations, the multitude of his redeemed shall have been gathered to himself;—when the thousand years of the triumph of his cause on earth shall have come to a close;—when "the

last enemy" shall have been "destroyed," and there shall be no more foes to conquer and put under his feet;—when, by the judgment of the great day, the final destinies of all mankind shall have been settled, and the gulph of final separation shall have been fixed between the righteous and the wicked:—when the very theatre of this reign shall have been burned up,—the all-glorious designs of God's justice and mercy toward this apostate province of his universal empire having, by the wisdom and power and grace of Immanuel, been consummated;—he shall resign this sceptre into the hands from which he received it. In such circumstances, his resignation of it will be his triumph. The acceptance of it from him by the Father will be the public testimony, to angels and to men, not of the government represented by it having proved a failure, and of God being dissatisfied with his administration,—but rather of his having swayed it with more than untarnished honor,—with the acquisition, to himself and to the Godhead, of new and imperishable glory, the subject of universal and perpetual celebration. But while his headship over the nations and over the world shall terminate, when the nations and the world shall themselves cease to be,—there is a headship which remains. It is his reign over his redeemed people,—his spiritual Israel,—the true "seed of Abraham,"—the true "House of Jacob." *This* is the reign that is to be "for ever,"—this the "kingdom" of which there is to be "no end." Were it otherwise, he would be resigning his sceptre, at the very time when he was only completing the number of his subjects. There would be a proportion of them,—the last subdued,—over whom he could hardly be said to reign at all. Over this "holy nation," then, he shall reign, in the strictest sense, "*to eternity*." His throne in heaven,—his

mediatorial throne,—occupied by him as God in our nature,—is a throne which he can never vacate. All the redeemed above will, with grateful delight, regard that throne as the centre of their holy and happy union,—the union of the entire community of the faithful;—whose allegiance will be as unweariedly and delightedly permanent as the sceptre of love that is swayed over them in “the better country, even the heavenly,” will be graciously held for perpetuity. THERE, then,—and OVER THEM,—he shall reign “without end”—“FOR EVER”—“EVEN FOR EVER AND EVER!”—May hearers and speaker be found among his blessed subjects! Amen and amen!—*Dr. Wardlaw.*

The Banner and the Censorship.

Pope Pius IX. has established a Council of State, consisting of twenty-four persons, summoned from the principal towns in his dominions. The opening of the Council took place on the 15th of November last. It was a joyous day at Rome. A splendid procession was formed, to conduct the deputies to St. Peter's, to hear mass, and then to the Vatican, where their meetings are to be held. Among other demonstrations, huge banners were hung across the streets, bearing legends, expressive of the expectations of the people.

“These banners and their legends,” says the *Athenæum*, “were perhaps the most remarkable thing connected with the day. They were selected, prepared, and hung up without any reference to, or communication with, the authorities whatsoever;—of itself a fact sufficiently remarkable in a city accustomed, time out of mind, to be governed as Rome has been. A circumstance curiously indicative of inconsistency on the part of the government, as it would seem to our notions, occurred with regard to these inscriptions. On the following morning appeared a printed sheet, sold about the streets, containing the collection of them,—from which one, and one line of another, had been erased by the Censorship. And yet the flags bearing the

obnoxious words were permitted to continue hanging before the eyes of the citizens all the following day,—while the hiatus, marked with points in the paper, which was in everybody's hand, of course served to direct attention especially to the inscriptions thus stigmatized. The first two lines of that which the Censorship altogether erased from the printed sheet were—

‘*Difformità di culto
Non importi civile servitu!*’

(‘Let not difference of religion involve civil inequality’); and the remainder was only an expansion of the same sentiment. It is one, it must be confessed, which few of this generation could have dared to hope to see publicly expressed in Rome.”

But as soon as it was publicly expressed, it was denounced. Let not that be forgotten. Religious equality is denounced at Rome. The people, it is true, are in advance of the priests, and that greatly encourages us to hope that the regeneration of Italy is not far distant. Yet, we repeat it, let it not be forgotten, that the priests at Rome denounce religious freedom, and that Pope Pius IX, enlightened as he appears to be, is at the head of them. The Censorship is *his*. Rome and intolerance are inseparably united.

Connexion between the Old and New Testaments.

My only remark on this passage (Gen. ii. 18—25) is on the quotation made from one part of it in the New Testament; and on the immense inter-communion of strength and security which the two great departments of scripture give to each other—the Old Testament by its prophecies mightily confirming the divinity and inspiration of the New; and the New by its manifold quotations, extending to almost every separate book, conferring on the earlier record the whole benefit of its own appropriate and distinct evidences. The number of independent witnesses, though contemporaneous and living together in the same place, forms a strong security

against aught like a deceitful collusion or conspiracy amongst them. How much stronger when the witnesses are separated from each other by whole centuries, and lie scattered along the line of many generations. Could an imposture have thus descended, as it were, by bequest from one age to another? And what can we infer from the sustained consistency of a progression so stately and regular as that which runs through Scripture history, but that one great presiding Spirit, even the Spirit of Him who knows the end from the beginning, actuated the whole of it?—*Chalmers' Posthumous Works.*

Dependence on God.

The most clear and satisfying view I can attain of my relationship to God, is that of my dependence—its entireness—its intimacy, and the consequent subordination of the creature to the Creator. I never have such a feeling of closeness to Him, as when I reflect that I altogether hold of his will, and that as clay in the hands of the potter, so have I been made and moulded by Him whose hands did fashion me at the first, and whose right hand continues to uphold me. Many attempts have I made to obtain more adequate notions than I possess of the Deity: but there is none in which I better succeed, than when I am at an intense recognition of the subject and filial relation in which I stand to Him when simply regarded as my Maker. It is not on the strength of any remote or recondite contemplations that I expect to grow in fruitful acquaintance with Him—but by the stepping-stone of such thoughts as might be apprehended by babes—but still which neither babes nor philosophers will apprehend to any practical effect, till the Spirit brings them home. O give me more and more to feel, that all I have and all I am is from Thee, and so as that each gift and each faculty may be

consecrated to Thee back again.—*Chalmers' Sabbath Exercises.*

The Black Book.

A curious fact is said to have occurred some time since in the parish of ———, illustrating the tenacity with which they will sometimes cling to the Irish Scriptures when they are learning to read. At that time the Irish Testaments were bound in black cloth. Some young men of the parish, being denounced by their priest for reading "the black book," were induced to promise him that they would read it no more. As yet they had learned little of scriptural morality, but had imbibed a strong desire to read Irish. Consulting, therefore, how they could evade the priest's injunction, and yet perform their promise, they covered all their books with vermilion paint, and continued to read as before, in the persuasion that their priest could no longer charge them with reading the *black book*, since every copy was now become *red*.—*Noel's Tour in Ireland, p. 101.*

Burying the Bible.

A Protestant lady gave a Bible to a poor man, a Roman Catholic. He dug a hole in his garden, and buried it there, conveying it to the spot with a pair of tongs, that he might not defile his hands with it. Dr. Doyle, who related this anecdote, highly commended the man. "Should I happen to meet him," he said, "I shall reward him for his zeal."—*Page's Ireland, p. 9.*

My principal method of defeating heresy, is, by establishing truth.—One proposes to fill a bushel with *tares*; now if I can fill it first with *wheat*, I shall defy his attempts.—*John Newton.*

REVIEWS.

A Harmony of the Four Gospels in English, according to the Common Version. Newly arranged, with Explanatory Notes. By EDWARD ROBINSON, D.D., LL.D.—CROCKER & BREWSTER, Boston. WILEY & PUTNAM, London. W. M. H. COLT, 30, M'Gill Street, Montreal.

Since the time of Tatian, the Syrian, (A.D. 170,) the uses and advantages of a Harmony of the Gospels have been generally acknowledged. The Evangelists, under the guidance of inspiration, wrote each with a specific object in view, and for different classes of readers. They therefore varied in the standing point they respectively occupied. Matthew, in his order of events, is guided by the principle of association. The other Gospel writers are more chronological in their arrangement. The first Evangelist dwells at length on the parables and public discourses of our Lord, and neglects minor circumstances in order to give a summary narrative of facts to prove to Jews that Jesus was the Messiah foretold in the Old Testament. The second, intent upon making a vivid and glowing narrative for Gentiles, has more minuteness and chronological order to his history. The third, a man of learning and observation, employs himself in collecting various accounts, and gives in his Gospel the result of his researches, as obtained from oral and documentary sources. The fourth evidently regards his work as supplementary to the others—being especially designed to state what they, in perfect accordance with their respective plans, had omitted. "The second work," says the celebrated Hug, "is, in fact, a *critique* on the first, the third on the second, and the fourth on all the preceding." Furthermore, Matthew, Mark, and Luke place the scene of our Lord's labours in Galilee, dwelling almost entirely upon them; while John is chiefly occupied with what took place in Jerusalem.

This diversity, it may be remarked in passing, is not without its use. As Tischendorf says:—

"The Gospel statements, many-sided though their interpretation may be, have preserved for us the authenticity of Christ's public appearance. The door must be left open to opposition, if faith is to remain perfect faith. And the various modes of comprehension of St. Matthew, St. John, St. Paul, and St. James, correspond admirably with the variety of human mind."

In view of these considerations, it follows that—

"In order to obtain a full and consecutive account of all the facts of our Lord's life and ministry, the four Gospel-narratives must be so brought together, as to present as nearly as possible the true chronological order; and when the same transaction is described by more than one writer, the different accounts must be placed side by side, so as to fill out and supply each other. Such an arrangement affords the only full and perfect survey of all the testimony relating to any and every portion of our Lord's history. In this way alone can be brought out and distinctly presented the mutual connection and dependency of the various parts, and the gradual development and completion of the great plan of redemption, so far as it was manifested in the life and ministry, the death and resurrection, of our Lord Jesus Christ. Yet without such a summary, our knowledge on all these great topics can only be fragmentary and partial."—Pref. iv.

Such, then, are the uses of a Harmony. What is the character of the one before us?

Professor Robinson in 1834 published an edition of Newcome's Harmony, revised and newly arranged, together with the notes of that critic. A new and independent Greek Harmony from the same scholar was issued in 1845. Last year the work under review appeared, differing but little as to the sections, general arrangements, and notes, from the preceding, the only alteration, with a few

improvements, being such as to render it more adapted to the English reader.

This department of Biblical Criticism, we happen to know from the best sources, is one to which Dr. Robinson attaches great importance in the discharge of his official duties, and for which he ever shews himself well prepared. In his own classes, the difficulties which the Harmonist has to meet, the arrangement he is to follow, and the deductions he ought to make, receive that thorough investigation for which Dr. Robinson is so justly celebrated. Often are his students delighted with the vividness with which he treats the Gospel narratives, and the admirable judgment and skill with which he reconciles their apparent contradictions. The honored modern geographer of Palestine on these occasions uses his stores of information, his oriental impressions, his knowledge of Hebrew antiquities and history, and his skill in the languages of Judea and Greece, "to make the Evangelists their own interpreters; to show how wonderfully they are supplemental to each other in minute as well as important particulars; and in this way to bring out fully and clearly the fundamental characteristic of their testimony—UNITY IN DIVERSITY."

The work before us is evidently the result of Dr. Robinson's matured investigations. It contains the essence of his harmonistic instructions in his classroom. It is the production of one who is in love with his work. Eminently conservative in its character, it is also rich in modern scholarship; brief in its notes, it yet leaves but little to be desired. It manifests throughout sound, multifarious learning, consecrated to religion, and submissive to the voice of truth.

Having used Dr. Robinson's earlier Harmonies from the time of their publication, and having generally been willing to bow to his decision, and always to admire his learning, we can heartily and from experience recommend the English Harmony to our readers. No Christian who can procure it, ought to be without it. It will, with meditation and prayer, do him more real service than the bulky, sermonizing commentaries generally in use. Real difficulties he will find explained in it, and simple, touching nar-

ratives left to make their own impression. We are thoroughly persuaded that the thoughtful study of this book would infuse a more noble, truth-loving, and intelligent spirit into the churches of Christ, than any other work designed to illustrate the Word of God.

"My hope is," says the author in his preface, "that this little work may be found useful to those who love and seek the truth, in their closets, in families, in Sabbath-Schools and Bible-Classes." We heartily hope so, too.

An English edition of this excellent work has recently been published by the Religious Tract Society, enriched with many additional notes. To this edition we shall direct attention when it is received at the Depository in this city.

The Works of Flavius Josephus; an entirely new Translation. By the Rev. ROBERT TRAILL, D.D., M.R.S.A., &c. *With Notes and Explanatory Essays* by ISAAC TAYLOR of Ongar. *With numerous Steel Engravings.* VIRTUE, London and New York.

The writings of Josephus have always been considered as possessing great value. In the testimony which they give to the fulfilment of our Lord's prophecies, the confirmation which they offer to the canons and facts of Scripture, and the information respecting manners, customs, geography, &c., which they supply, they are unrivalled.

The interest of these writings is, moreover, enhanced by the clearness and graphic liveliness of the Jewish historian's style, which fully justifies the title of the Greek Livy, applied to him by Jerome. This excellency of the historian has, however, until lately been studiously concealed in the dull, dry, inaccurate version of Whiston. To the mere reader of this widely-spread English translation, the expressions we have used with reference to the style of Josephus will appear to partake of irony.

Under these circumstances, we cannot but hail the appearance of Dr. Traill's work. This scholar has the merit, and it is no trifling one, of restoring to the historian of the Jews the ease and vivacity of style of which he has been too long unjustly deprived.

The very numerous engravings which accompany and illustrate the letter-press, are favourably distinguished from most of the pictorial illustrations of Palestine by their truth-like reality. They have received the high commendation of Dr. Robinsen and other Oriental travellers. Mr. Tipping, the artist who furnished them, spent ten months in Palestine for the sole purpose of obtaining them. To these engravings we have had occasion to refer on another page.

The Essays and Notes are from the pen of a well-known and powerful writer. In their compilation he enjoys the assistance of his relative, Mr. Tipping, whose communications are of peculiar value. Very fortunately, the last-mentioned gentleman was enabled to make several visits to the vaults beneath the Harem. Of these vaults he has given several engravings. His researches there have revealed the interesting fact, that the architecture of these substructions is distinguished by no less than *three* different epochs—the Hadrianic, Herodian, and ancient Hebrew.

"This," says Mr. Tipping writing to Mr. Taylor, with reference to the last of these æras, "you will admit to be the crowning discovery, inasmuch as it furnishes incontestible evidence of a third epoch in the structure, and of a far ulterior antiquity. Is there room possibly for more than one conclusion as to the original, or most ancient masonry—considering under what circumstances of national decay the second Temple was built? Do not these vaults and passages, as to their interior structure, belong to the age of Solomon?"

In one of the Essays Mr. Taylor has the following important remarks:—

"Temples, and theatres, and gymnasia, and some of them on the largest scale, and in a style of the greatest magnificence, hem in, as we might say, the narrow home of Judaism; nor indeed were even those restricted precincts respected by the half-pagan Herod. Judea itself—the Holy City itself—were not exempted from these intrusions of heathenism; and the extent to which the national feeling—just and deep—the religious patriotism of the Jewish people was outraged by this monarch, would scarcely be credited,

were not the fact palpably attested by many existing monuments. Yet this is a fact that should never be lost sight of, when the national temper and behaviour during that convulsive period are brought into question."

Respecting the incidental statements afforded by ancient writers to the populousness of Palestine, Mr. Taylor says:

"Josephus, in places too numerous to cite, speaks of very high numbers, drawn up in battle-array, or congregated in popular assemblages, or as perishing in civil feuds or insurrections; and yet as if not missed from their places in the nation's muster-roll numbers, to which no modern country could furnish a parallel, unless it be where a vast commerce, and its attendant manufactures, have drawn men together by millions; and have made them dependent upon distant supplies of food."

These extracts will sufficiently show the character of this excellent and interesting work. To the biblical student it is invaluable.

Posthumous Works of the Rev. Thomas Chalmers, D.D., LL.D. Edited by the Rev. W. HANNA, LL.D. Vol. I. *Daily Scripture Readings.* Vol. I. HARPER & BROTHERS, New York. W. M. H. COLT, M'Gill Street, Montreal.

This deeply interesting volume contains "Sabbath Exercises," and "Daily Scripture Readings" in Genesis, Exodus, Leviticus, Numbers, Deuteronomy and Joshua. The former are eminently spiritual—strikingly solemn. He who "walked in all the colossal proportions of his loftier and more radiant manhood among his fellow-men," is in these papers seen "bowed in simple, sincere, profound humility" before God. It is truly refreshing to the spirit of the Christian, when weary with the struggles of this life, to peruse writings so full of unction as these.

The "Daily Scripture Readings," although less personal and devotional than the Exercises, have their peculiar charm. "The extreme freshness and vividness," says Dr. Hanna, "with which each graphic narrative of patriarchal and prophetic times is here presented, as seen reflected in that life-like

image made by it upon an eye of the most exquisite susceptibility." These "Readings" are not critical or expository. They are not intended as the vehicles of learned research. They are designed to "take off from the sacred page as quick, as fresh, as vivid, and as complete an impression" as possible, and eminently successful are they. A few short extracts will prove the truth of this statement.

Speaking of Isaac, Dr. Chalmers says:

"The passage between Isaac and Abimelech represents our patriarch in the amiable light of a kind, placable, hospitable, and truly good man. The mixture of the pacific with the prosperous in Isaac renders him a peculiarly pleasing object of contemplation. His chief pleasures and chief pains were those of domestic life. . . The sympathy of Rebecca in their common grief stamps a yet more domestic character on the mind of Isaac, and its emotions."

On Genesis xxiii. 1—12, is the following passage:—

"I have long been impressed with the dignified politeness of the patriarch, as laid before us in this passage—with the discourses he made to the people of the land, and the repetition of which, as given in verse twelfth, falls on my ear with the cadence and effect of high poetry. There is nothing in the etiquette of Courts and Parliaments, or in any of our forms of highest breeding, which so powerfully expresses the respect of man for his fellows."

Respecting the early civilization of mankind, we find the following remarks:

"Progress in these days (Gen. xxiii. 13—20) was from an original civilization down to barbarism—the civilization being coeval with the first and earliest revelations, or with Adam himself. A thorough attention to these early chapters of Genesis confirms our belief in this tenet—supported as it is by this very strong negative argument, that a nation was never known to emerge simultaneously and unaided from the savage state—the civilization thereof having always, as far as is known, originated in, or been aided by a movement or influence from without."

Cordially do we recommend this admirable work.

The Middle Kingdom; a survey of the Geography, Government, Education, Social Life, Arts, Religion, &c. of the Chinese Empire and its inhabitants, with a new Map of the Empire, and Illustrations. By S. W. WILLIAMS, Author of "Easy Lessons in Chinese," "English and Chinese Vocabulary," &c.; in two volumes. New York and London. WILEY & PUTNAM, 1848.

A Narrative of an Exploratory visit to each of the Consular Cities of China, and to the Islands of Hong Kong and Chusan, in behalf of the Church Missionary Society, in the years 1844, 1845, and 1846. By the Rev. GEORGE SMITH, M.A., of Magdalen Hall, Oxford, and late Missionary in China. W. H. COLT, M^gill Street, Montreal.

China has of late excited the deep interest of all classes of the community. For this there are many reasons. This empire, although its annals lose themselves in the dim obscurity of the fabulous ages, is the only one of the kingdoms of antiquity which has a *modern* history. Babylon and Egypt, Greece and Imperial Rome live but in the past; China embraces the past, the present, and the future. Time which has laid other kingdoms low in the dust, has preserved her untouched, doubtless for a high and holy destiny.

But this is not all, the aspect which China now presents is extremely peculiar.

"Its civilization," a modern author has well observed, "has been developed under its own institutions; its government has been modelled without knowledge or reference to that of any other kingdom; its literature has borrowed nothing from the genius or research of the scholars of other lands; its language is unique in its symbols, its structure, and its antiquity; and its people are remarkable for their industry, peacefulness, numbers, and peculiar habits."

The study of such a people, but recently made attainable to ordinary readers, cannot but be deeply interesting and instructive. Civilization is here seen as far advanced, probably, as it could be without the slightest influence of Christianity. And yet how puerile—how dwarfish is it—in everything truly noble. Chenevix was right in saying that "Christianity is the summary of all civilization; it contains every argument

which could be urged in its support, and every precept which explains its nature."

Furthermore, the unique spectacle of a state of society never broken in upon by the "overflowing conquest of a superior race," or deranged by emigration, is here presented.

It is not, however, merely as a subject for contemplative study, that China is indebted for its peculiar interest at the present day. Recent events have drawn attention to it. Its three hundred and sixty-three millions of inhabitants offer peculiar advantages to commercial enterprise, and constitute all-powerful claims on the sympathy, prayers and efforts of the Christian. How intensely interesting will it be to mark the progress of Christianity amongst so mighty a mass of human beings! How vast the influence which the renovation of China will exert! Of all the spectacles which this world has in reserve, none will be more absorbing and sublime than the conversion of the land of Sinim.

The first of the works at the head of these remarks is written under peculiarly favourable circumstances. The author has resided at Canton and Macao for twelve years, "in daily and familiar contact with the people, speaking their language, and studying their books." He went to China as a Printer, under the patronage of the American Board of Foreign Missions, and has, since his return to the United States, been lecturing on the Chinese, in various cities of the Union. These are rare advantages, and well have they been used. A vast mass of deeply interesting information has been collected by Mr. Williams, from personal observation and native sources. We shall present our readers with some of the results of this gentleman's assiduity and research.

He divides China into the mountainous and hilly country and the Great Plain. This Plain, the great geographical feature of China, extends 700 miles in length, and contains 210,000 square miles, supporting a population, according to the census of 1812, of 177 millions of human beings, nearly two-thirds of the whole population of Europe.

The population of this mighty Empire, Mr. Williams gives at 362,467,183 by the last census; in 1812, its revenue, from official documents, at \$200,958,694.

As might be supposed, our author pays much attention to the literature of China. The number of persons in the empire who can read seems less than has been imagined. In some districts half the men can read, in others not more than a sixth. Great value is attached to literary degrees. In Canton, in 1832, there were 6000 candidates for them. By the by, Giessen does not seem to be the only place where such literary honours are marketable. In 1830, the *Chinese Gazettes* proved that an inferior officer had in the course of a few years sold 20,419 forged diplomas.

Of the sounds in the Chinese language, there are in the Court dialect 533, in the Canton dialect 646, and in that of Amoy 840. A singular proof of the fixedness of this language is afforded by the fact, that a Chinese Lexicon published A. D. 150, is still of good authority.

Books, it appears, are "hawked about the streets, circulating libraries are carried from house to house upon movable stands, and bookseller's shops are frequent in large towns." The number of volumes in Chinese is immense. The History of the three States is in 21 vols., Kaugh's Dictionary in 21, the Pei Wan Yun Fu, a Thesaurus in 130, the Tai Tien in 22,877 chapters, and nearly as many volumes.

On the production of the country, and the manners and customs of its inhabitants, Mr. Williams supplies much information. He says that the difference between green and black tea is this:—

"Green tea is cured more rapidly over the fire than the black, and not dried in baskets afterwards; but throwing the leaf in red hot pans, and subsequently exposing it to the sun and drying it over a covered fire, makes it black."

The progress and effects of the opium trade are discussed at length. It appears that this traffic has fearfully increased. Between 1834-39 it had risen from 3,000 to 30,000 chests annually. Within the last fifty years "fully a hundred millions of dollars have 'oozed' out of China for this article alone, and its productive capital decreased fully twice that sum."

Two millions five hundred thousand of the inhabitants of the empire are victims to its use. The contraband trade in this drug is estimated at 40,000 chests, at a sale price of \$20,000,000.

But we must conclude this summary. The work before us has deeply interested us. Its esteemed author has our best thanks for the varied and authentic information he has conveyed. We have merely to add, that the book is printed in Wiley & Putnam's best style; and is embellished with an accurate and entirely new map and with numerous wood-cuts. It is altogether an honour to the American press.

A few words on Mr. Smith's book, and we have done.

The object of this gentleman's visit to China was rather to explore the ground and prepare the way for other missionaries of the Church of England, than to engage himself in direct missionary labour. His remarks are consequently more varied than they would have been, had they been confined to a mere narrative of religious proceedings.

We are much pleased with the liberal spirit which appears throughout the work. The labours of other Protestant bodies are readily admitted, and the kindness of their missionaries is gratefully acknowledged.

Of all the consular cities of China, Shanghai and Ningpo appear to Mr. Smith to present the greatest advantages to the missionary. Amoy seems to him far from eligible. Hong Kong has but little to recommend it. Next to Shanghai and Ningpo, Foo-chow, with its population of 600,000, is a very favourable station.

Mr. Smith speaks very highly of "medical missionary efforts, when kept in their subordinate place, as mere subsidiary means in preparing the way for Christian evangelists."

Of the influence of idolatry, he thus writes:—

"The principal gong-beater patiently bore the interruption caused by my remonstrance, while his whole manner showed, amid this outward display of offerings, how feeble was the real hold of idolatry on his mind. On many such occasions, the entire absence of any indication of anger at having their prejudices shocked by a solitary foreigner, could

not but leave the general impression that it is the force of custom, rather than a sense of the supernatural, which renders the practice of idolatry popular among the Chinese."

On the opium traffic, Mr. Smith writes strongly and indignantly. Of the thousand opium houses in Amoy, he visited several for the purpose of enquiring into the effect of the smoking of this drug. Painfully humiliating are the details which he gives. The Chinese authorities, it appears, connive at the trade, which is actively carried on by British and American merchants. Sincerely do we hope, with our author, that the Legislators of Britain will look to this evil, and exhibit to the people and rulers of China the noble spectacle of a Christian government, superior to the arts of oppression, and actuated by a philanthropic regard to the best interests of mankind.

Such is China. She presents the noblest field for Christian activity and prayer, which the world supplies. Nor is the hope of final success wanting.

"Behold these shall come from far :
And lo, these from the North and from the
West ;
And these from the land of Sinim."

Walks about the City and Environs of Jerusalem. By W. H. BARTLETT. New Edition. VIRTUE, London and New York. LAY, Montreal.

Since former editions of this interesting work have been long before the public, it is unnecessary for us to commence its eulogy. Its reputation is established.

As, however, the edition before us differs in some respects from its predecessors, it may be proper to mention these additions to the previous attractions of the work. Many admirably executed steel engravings of the most celebrated localities in the Holy City and its Suburbs have been introduced. "The size of the book has been increased, the quality of the paper improved, and an ornamental border placed round each page." In the Appendix will also be found useful directions for the journey to Jerusalem.

The first number of this elegant work lies before us. It is enriched with two engravings, and a vignette. The engravings—"The Mount of Olives and

Jerusalem from the North East," and "Sarepta and the Coast of Sidon," are gems of art. Never, we will venture to say, has so elegant and complete a picture of Jerusalem been published. It is just the book for the drawing-room.

Universalism not of God: an Examination of the System of Universalism; its Doctrines, Arguments, and Fruits, with the Experience of the Author during a Ministry of twelve years. By MATTHEW HALE SMITH. American Tract Society.

Mr. Smith writes plainly, fearlessly, and pointedly. His book is rather an *exposure* than an *examination*; and an awful exposure it is, showing that Universalism is a most perilous "snare of the devil." The book is well adapted for usefulness: we hope it will be widely circulated.

The Life of Bunyan, Author of the Pilgrim's Progress; compiled from his own writings, and from other authentic sources. By IRAH CHASE, D.D., pp. 166; 18mo. New York: L. COLBY & Co.

This condensed account of the wonderful Dreamer, will be very acceptable to all who are acquainted with his great work—and who are not? It has been translated into almost all the languages of Europe, and into several of those of Asia. No religious book has been so widely circulated; no book has been so extensively useful; nor is there any reason to believe that the time will come when the Pilgrim's Progress will cease to be a favourite. The curiosity which is naturally felt, to be acquainted with the author of such a work, ought to be gratified. Dr. Chase has wisely allowed Bunyan to tell his own tale; no one could tell it better. The remarks interspersed by Dr. C. serve both to link together the parts of the narrative, and to enable the reader to form a correct judgment of the extraordinary experience of the subject of the memoir. They are necessary and useful.

We must confess, however, that the work would have pleased us better if it had been larger. There are many interesting particulars respecting Bunyan, which ought to be embodied in every account of his life. Dr. Chase will be

persuaded, we hope, to increase the size of the book in subsequent editions.

1. *The Peep of Day; or, a Series of the earliest Religious Instruct & the Infant Mind is capable of receiving: with Verses illustrative of the subjects.* 18mo. pp. 228. American Tract Society.
2. *Line upon Line, or, a Second Series, &c.* 18mo. pp. 258. American Tract Society.
3. *Precept upon Precept; or, a Third Series, &c.* 18mo. pp. 256. American Tract Society.

Commendation on these works is needless, as they have already obtained a well-deserved reputation, both in Great Britain and America. They are admirably adapted to the object for which they were written, and the American Tract Society has done well in republishing them. We advise every Christian mother to make use of them in daily instruction.

The *getting up* of these volumes is excellent. They are well printed, with new type, on good paper, and the binding cannot be improved. In these respects the publications issued by the American Tract Society will advantageously compare with those of any publishing house in the United States. This is good policy, and it will prove profitable, in all respects.

Illustrated Editions of the Poets.—Southey's Poetical Works—Tasso's Jerusalem Delivered, by Wiffen—Dante's Vision, by Carey—Butler's Hudibras. With many Plates. New York: Appleton & Co.

We did not receive these beautiful volumes till it was too late to prepare a review of them for the present number. They are fine specimens of typography, and are splendidly illustrated. We shall devote some space to them in our next.

Appleton's Library Manual; containing a Catalogue Raisonné of upwards of twelve thousand of the most important works in every department of knowledge, in all modern languages. 8vo. pp. 434. New York: APPLETON & Co.

This is exactly what it professes to be. It is carefully compiled, and cannot but be extremely useful to ministers and literary gentlemen.

LITERARY INTELLIGENCE.

The indefatigable missionary, Gutzlaff, has recently completed a voluminous history of China. He has also published at Hong Kong a Universal Geography, in Chinese, with sixty maps, and has commenced a complete dictionary of the Chinese language.

Some valuable inedited letters of Queen Elizabeth to James VI. of Scotland, have lately been placed at the disposal of the Camden Society for publication.

The letters of Columbus, relative to the discovery of the New World, are in the press. They will form one of the volumes of the Hakluyt Society's publications.

The celebrated geographer, Dr. Ritter, of Berlin, intends spending the winter in visiting Sinai and Palestine.

Mr. J. Richardson is about to publish "Travels in the Great Desert of Sahara, in 1845 and 1846."

The Central Committee of the Archæological Institute are taking measures for the publication of a series of manuals illustrative of British antiquities. The early British, Roman-British, and Anglo-Saxon periods will form distinct portions of the plan. Under each the tumuli, camps, roads, weapons, costumes, &c., of the period, will be illustrated and classed.

List of English Works.

Chalmers' (Dr.) Daily Scripture Readings, vol. 1,—10s. 6d.

Life and Correspondence of Admiral Sir Sidney Smith, by J. Barrow, Esq., 2 vols.,—28s.

A Narrative of an Exploring Visit to each of the Consular Cities of China, by Rev. G. Smith,—14s.

Greece: Pictorial, Descriptive, and Historical. By Dr. Wodsworth, new edition,—21s.

Serra: D'Agincourt's History of Art, 3 vols., royal folio, 328 plates, £5 5s.

Sidney Hall's General Atlas, parts 1 and 2,—6s. each.

Ranke's History of Prussia, translated by Sir Alexander and Lady Duff Gordon, vols. 1 and 2.

Journal of a Residence at the Cape of Good Hope. By C. J. F. Bunbury, Foreign Secretary of the Geological Society.

The Cities and Cemeteries of Etruria. By George Dennis. 2 vols.

Italy: Past and Present. By L. Mariotti. 2 vols.,—21s.

Memoirs of Sir T. Fowell Buxton. 2 vols. Lectures on the History of Ancient Commerce,—7s. 6d.

History of Auricular Confession. By Count C. P. De Lastryrie. Translated by C. Cocks. 2 vols.

History of the Ancient Britons. By Dr. Giles. 2 vols.,—30s.

The Natural History of the Dodo, Solitaire, and other extinct Birds of the Islands of Rodrigues, Mauritius, and Bourbon. By H. G. Strickland and A. G. Melville. Royal 4to.—21s.

History of Barbadoes. By Sir R. H. Schomburgh. Royal 8vo.—31s. 6d.

Germany, England, and Scotland; or, Recollections of a Swiss Minister. By J. H. Merle D'Aubigné, D.D.

The Coins of England: Chronologically arranged.—18s.

The Last Compositions of Mendelssohn.—5s.

Australia Felix. By W. Westgarth.—10s. 6d.

A Map of British and Roman Yorkshire. By Charles Newton, of the Department of Antiquities, British Museum.—7s. 6d.

Continental Publications.

A Life of Melancthon. By K. F. Laderhose.

The Travels of Joseph Russeger, in Europe, Asia, and Africa, in the years 1835-1841; undertaken with special reference to Natural History, with numerous maps, plans, drawings, &c.

Clavis Talmudica auct. Rabbi Nissim ben Jacob Carrovanensi, Seculo XI. florento auct. et script. claris.—8s.

Josephi Flavii, Opera, Græce et Latine, Recog. G. Dindorfus. 2 vols.—38s.

C. W. Spreker's History of the Reformation. Leipzig, 1847. 1st volume.

Guericke's Manual of Christian Antiquities. Leipzig, 1847.

Scriptores Rerum Germanicarum, in usum Scholarum ex Monumentis Germania Historicis recudit fecit G. H. Pertz—Adami Gesta Hammaburgensis Ecclesia Pontificum ex recent. Lappenbergii. 8vo.—3s. 6d. Chronicon Novaliciense ex recens. Bethmanni.—2s. Nothing is more indicative of the state of scholarship in Germany than the recent publication of school editions of some of the Fathers, and of middle age literature like the above.

SCIENTIFIC INTELLIGENCE.

The hourly observations of the barometer at the Meteorological and Magnetical Observatory at St. Helena, have proved, beyond a doubt, that the moon has no less an influence on the atmosphere than on the ocean. It appears, that "in each day the barometer at St. Helena stands, on an average, four thousandths of an inch higher at the two periods when the moon is on the meridian, above or below the pole, than when she is six hours distant from the meridian on either side."

The following extract on the reproduction of forests, by the Secretary of the Board of Agriculture of Nova Scotia, will be read, we doubt not, with much interest:—

"If an acre or two be cut down in the midst of a forest, and then neglected, it will soon be occupied by a growth similar to that which was cut down; but when all the timber, or tracts of great size, is killed by fire, except certain parts of swamps, a very different growth springs up; at first a great number of herbs and shrubs, which did not grow on the land when covered by living wood. The turfy coal, filled with the decaying fibres of the roots of trees and plants of the forest, now all killed by the fire, become a kind of hot-bed, and seeds which had lain dormant for centuries, spring up and flourish in the mellow soil. On the most barren portions, the blueberry appears almost everywhere; great fields of raspberries, and fire-wood or French willow, spring up along the edges of the beech and hemlock land, and abundance of red-berried elder and wild red-cherry appear soon after; but, in a few years, the raspberries and most of the herbage disappear, and are followed by a growth of fir, white and yellow birch, and poplar. When a succession of fires has occurred, small shrubs occupy the barren, the kalmia, or sheep-poison being the most abundant; and in the course of ten or twelve years form so much turf, that a thicket of small elder begins to grow, under the shelter of which fir, spruce, larch, and white birch spring up. When the ground is thoroughly shaded by a thicket twenty feet high, the species which originally occupied the ground begins to prevail, and suffocate the wood which sheltered it; and, within sixty years, the land will generally be covered with a young growth of the same kind that it produced of old."

Mr. Hunt comes to the conclusion, that seed will not germinate under the influence of light separated from the chemical principle with which it is associated in the sunbeam. This chemical principle he finds, is more active during the spring than at any other time. In summer this power diminishes and light increases, while in autumn both are subdued. Thus, then, the conditions of light of the seasons vary to suit the necessities of vegetable life.

At the late meeting of the American Association of Geologists, Mr. Teschemacher read a paper on the remains of vegetation in the *body* of the coal, apart from that of its accompanying shales. Since then his investigations have been pursued with increasing success. Specimens of coal examined by himself and Professor Agassiz were found to consist of "nothing but a mass of perforated vessels," evidently of vegetable texture. Nay more, by means of a very powerful microscope, these gentlemen have discovered fossil seeds in coal.

Of the Sirocco-dust which fell at Genoa, May 16, 1846, Professor Ehrenberg has obtained, by microscopic analysis, forty-three animalculæ.

Sir George Simpson, in September, 1846, on his route to the Red River, noticed a fall of small insects, which continued till the ground was covered with them. The shower extended from twenty-five to thirty miles. The insect has been recognized as an aquatic one, well known in Europe.

Professor Simpson, of Edinburgh, has recently discovered an agent in producing entire insensibility, more rapid and pleasant than the ether. A few drops on a handkerchief, applied to the nostrils, produces the desired effect in a few seconds.

Government intend sending out three expeditions in search of Sir John Franklin. "One," says the *Athenæum*, "will be despatched in the course of a few days to Behring's Straits; the second will sail early in the ensuing spring to Baffin's Bay, and will be under the command of Sir James

Ross; and the third will consist of an overland expedition, to be placed under the direction of Sir John Richardson."

M. Jules Verreaux, who has been travelling for five years in Tasmania and Australia, has returned to Paris with more than 115,000 specimens of natural history—many of them hitherto unknown.

Major Rawlinson has lately obtained some very fine inscriptions in the arrow-headed character of ancient Persia, by means of which he has corrected many errors and obtained much fresh information.

In a paper on the Ocean, read by Captain Wilkes, U. S. N., before the American Association of Geologists and Naturalists in September last, some interesting facts are found. We present the following:—

The greatest depth to which the Ocean has been penetrated is 4,600 fathoms, or 27,600 feet. No bottom was then obtained. This was in lat. 15° S., and 23° W. long.

From experiments already made, "sufficient facts have been developed, to prove that the irregularities of the level of the Ocean's bed, are much more remarkable than those of the land."

A remarkable temperature is observable in the Mediterranean. While the mean temperature of the Ocean is about 39° 5, that of the before-mentioned sea is, according to Admiral D'Urville, 55°.

The existence of marine currents at the depth of from 500 to 600 feet, has been recently proved by many experiments.

It appears that the following is the estimated length of Electric Telegraph lines in North America:—

Lines completed.....	3,289 miles.
Second wires completed..	511 do
Lines in progress	2,512 do
Lines contemplated.....	2,000 do
Second wires in progress	2,678 do
	11,000 do

RELIGIOUS INTELLIGENCE.

Great Britain.

On the death of the Archbishop of York, Dr. Musgrave, Bishop of Hereford, was appointed to succeed him, and Dr. Hampden, Regius Professor of Divinity at Oxford, to succeed Dr. Musgrave. Against the latter appointment strong remonstrances were presented, both by some of the Bishops and by a number of the Clergy and laity, in different parts of the kingdom. The opposition, however, was fruitless; Dr. Hampden was elected, and is now Bishop of Hereford.

Tractarianism, we regret to state, continues to spread, and as it spreads, one after another is perverted to Rome. The *Times* newspaper is under this influence.

We rejoice to observe the prosperity of the Evangelical Alliance. The British organization is now complete. There are six Divisions, viz. the Southern, South Western, Midland, Northern, North Western, and Scottish. The meetings have been hitherto eminently characterised by a spirit of devotion and love. Inquiries are going on respecting Infidelity, Sabbath Desecration, and Popery; and the services of the periodical press will be employed in reference to those subjects.

At a late meeting of the Executive Council, the following Resolutions were passed:—

"That this Council hail with grateful satisfaction the progress which the principles of the Alliance are making on the Continent of Europe; they congratulate the Brethren speaking the French language on the formation of the French Section in connection with the Evangelical Alliance in April last, and on the subsequent establishment of the Swiss and Belgian Divisions of that Section. Remembering the influence which that race and language has ever exercised on the civil and secular interests of the world, this Council express their devout and fraternal desire, that it may be destined to accomplish a similar result for the kingdom and glory of the blessed Saviour, and that the English and French portions of the one Christian family may be ever found zealously co-operating for the highest and noblest objects, and especially for the union of all who love the Lord Jesus-Christ in sincerity and truth.

"That this Council are not discouraged by the comparatively slow progress of the Organization of the Alliance among the brethren in Germany. They are aware that the German mind has always been charac-

terized by thoughtfulness in committing itself to principles, and firmness in retaining them when adopted. They cannot, however, but congratulate the German members of the Alliance on the extent to which the Alliance has been discussed at numerous meetings, and in several publications, and they cherish the hope that the feeling so extensively diffused may be speedily embodied in a German Organization connected with the Alliance.

"That the Council enjoin on the Committee to maintain an active correspondence with French and German brethren, and authorize them to adopt such measures as may appear desirable to bind more closely the connexion by which the members of the Alliance in various lands are united. They especially instruct the Committee to consider the practicability of a visitation of the Continental churches in the interests of the Alliance, and also to report to the next meeting whether there are any objects for which a European Conference might be held, without committing the different Organizations to any conclusions which may not be subsequently adopted by themselves."

A great movement is now in progress in Scotland on the Sabbath question. The *Edinburgh Witness* says—

"Our readers will rejoice with us in the prospect of the immediate formation of an alliance on a large scale, for the protection of the rest of the Lord's day, especially against the desecrations of that day by means of Railway Trains and the Post-Office. We understand that it is intended not only to embrace ultimately all the energy and sound principle of Britain in this great confederation, but that no effort or expense will be spared to render its operations thoroughly efficient. The extension of Railways is rousing the whole kingdom on the subject; and as the enemies of the Sabbath are numerous and combined, it is right that the friends of truth should meet them by union and energy on a similar scale. We trust that all the towns in Scotland will be prepared to move immediately after the great meeting in Edinburgh, and that every village and hamlet will have its "Sabbath Association" in connection with the great central "Alliance." We shall look also with anxiety for a similar movement of the friends of the Sabbath in England."

Amidst the bloodshed and turmoil that disgrace Ireland, the principles of the Evangelical Alliance are making way. A series of Monthly Lectures is in course of delivery in Dublin, on the following subjects:—

1. Basis of the Evangelical Alliance. 2. Influence of Union on the spiritual prosperity of the Church. 3. Influence of Union

on the progress of the Gospel. 4. Forbearance necessary to Christian Union. 5. Schism adverse to Christian Union. 6. Necessities of the times peculiarly demand Christian Union. 7. Increase of personal holiness necessary to Christian Union. 8. Union and glory of the Church in the latter days."

France.

The Jesuits and other ultra-Romanists are very active in France. They have lately endeavoured to gain influence by a renewal of "lying wonders." The following facts are reported on the best authority. We copy them from *Evangelical Christendom*:—

"The city of Lyons was troubled, a few weeks ago, by singular rumours, which are not yet fully explained. A report spread, all on a sudden, that unaccountable scenes had taken place in a boarding-school of young girls, kept by nuns. These young girls stated, that *the devil had appeared to them in the convent*, that he came at night, and menaced them; that he had put a rope round their necks to strangle them; that he had inflicted on them different wounds, &c. &c. And they showed their hands pierced with nails, the marks of ropes on their necks, and other signs, which proved that these appearances of Satan were not vain dreams of their imagination.

You may easily judge how much these statements have excited the population of Lyons. We do not live in the fifteenth century when pretended appearances of the evil spirit were generally regarded as true. In our days, the credulity of the nations does not go so far. The parents and friends of these young girls immediately supposed that there was some scheme of deception beneath these manifestations of Satan, and perhaps a design to commit the most indecent outrages. The public voice immediately attributed it to priests, so much are they decried and hated! 'Yes,' said the inhabitants of Lyons, 'it is the priests who have thought of making the devil appear in order to frighten these young girls, to fanaticize them, and who know? perhaps to dishonour them! They alone are capable of these infernal stratagems!' And the incensed multitude ran up and down the public streets crying: *Down with the priests! Down with the Jesuits! Down with the convents!*

The civil and the military authorities were obliged to interfere. If the fury of the populace had not been checked, they would have demolished the house in which these mysterious appearances had taken place. The magistrates have ordered the establishment to be closed and an investigation to be commenced. The lady superior and other nuns have been

thrown into prison; a Popish ecclesiastic is also involved in this dark affair. The journals of Lyons have remarked, that since the police have kept watch the devil has ceased to make his appearance!

We shall see whether the legal tribunals will tear aside the veil which covers this strange occurrence. Generally, when members of the clerical body are indicted for some scandalous offence, they have sufficient influence to secure the silence of the magistracy. They set to work their agents, their protectors, their friends at court, and thus stifle revelations which threaten to compromise them. But at Lyons the population is so exasperated, that it will be difficult to employ this method. If the authors, of these odious attempts are not duly punished, serious disturbances may arise."

"I do not recollect whether or not I have told you on another occasion, of a miracle which took place not long since among the mountains of Dauphny. The circumstances were these. Two little shepherds were watching their flocks in a lonely spot, when all on a sudden they beheld a strange lady, with beaming countenance, splendid apparel, and majestic mien. This lady approached the two shepherds with a gracious smile, and gave them a very long discourse upon the duty of going to mass and confession, of fasting on a Friday, of reciting litanies, and of obeying in all things the authority of the curé. There was nothing extraordinary in that, say you. But listen to the sequel. This lady, who thus passed her time in conversing with the shepherds was not a mere mortal; it was the Virgin Mary, who had deigned to descend to earth. The Virgin Mary, say you again; but where is the proof of it? These little shepherds, poor children of ten or twelve years of age, may they not have mistaken a lady unknown to them, who may have happened to traverse these mountains, for the Virgin? Has the Virgin distinctive features by which she may be immediately distinguished from all other persons of her sex? Beware what you say: see how the miracle has been proved. The Virgin Mary left the print of her foot upon a stone. It is evident that an ordinary lady, in walking, would not make a deep and permanent impression upon a rock: it is, therefore, a supernatural being, it is the holy Virgin and she only, who can have imprinted the mark of her foot upon this mountain of Dauphny.

Perhaps your incredulity is not yet satisfied. You reply, that it is very difficult to prove that a few lines, more or less indistinct upon a piece of rock, indicate the footstep of a woman. You add, that there are in nature

singular resemblances. But I need hardly say, that I do not undertake to answer all your objections. The miracle is certified by the priests; it has been duly registered in the columns of the Ultramontane journals, and all the Popish seminaries echo with the cry, that a great and supernatural event has happened in connexion with the Romish Church.

"Now, in the month of September, in the present year, sixty thousand pilgrims (aye, sixty thousand!) have been to Salette (the name of the place where the Virgin appeared to the little shepherds) to celebrate the anniversary of this memorable event. The procession was headed by priests. Mass was celebrated, and the sacrament administered. All these pilgrims sung hymns in honor of Mary. Moreover, as there is a spring near the stone on which the Virgin left her footprint, these good people rushed in crowds to drink a few drops of this wonderful water. They believed that it was an infallible panacea for all the maladies of soul and body! The curés under these circumstances, reaped a rich harvest; and everybody went home perfectly content—the pilgrims with the spring water, and the priests with—the money!"

It is gratifying to know that in many parts of France a vigorous spirit of inquiry is at work. The Agents employed by the Evangelical Societies have met with very encouraging success. Great numbers crowd to hear the Gospel, and many have been truly converted to God. Opposition has been excited in various quarters, particularly against the efforts of some Baptist preachers, whom the authorities refuse to recognise as having any claim to the protection of the charter: nevertheless, the word of the Lord prevails. The state of affairs is exceedingly hopeful.

In the National Protestant Church a great many pastors are vacant, while the number of candidates for the ministry is diminishing.

An Institution has been recently established at Paris, for the training of Evangelists, It is called the *Practical Seminary of Evangelization*:—

"The pupils will be taught *dogmatic theology, ecclesiastical history, natural history in relation to religion, &c. &c.* They will especially study the Holy Scriptures, and will prepare to become good laborers in the Lord's harvest. At the same time that they acquire this knowledge in *theory*, they will exercise it in *practice*, by visiting the population in one of the most interesting quarters of the capital."

Switzerland.

The Winter Session of the Theological Seminary at Geneva commenced on the 4th of October last, when Dr. Merle D'Aubigné delivered an Address on *Christian equipoise, or the necessity of balancing in the Church the Protestant power and the Catholic power.* There are forty-one students: two of them are from Canada.

Persecution rages in the Canton de Vaud. The Committee of the Southern Division of the British Organization of the Evangelical Alliance have forwarded the following Address to their

“Brethren the Pastors and Members of Evangelical Protestant Churches in the Canton de Vaud, whose Religious Liberties are infringed by the decree of November 24, 1847.

DEAR BRETHREN,—We have read with deep concern the decree of the Council of State of your canton, dated November 24th, by which it is enacted, that “All religious meetings without the pale of the National Church, and not authorized by the law, are from that day, and until further orders, prohibited in the canton,” and enjoining on the authorities to enforce the prohibition by severe penalties. We cannot withhold the prompt expression of our sincere sympathy with all “the saints and faithful brethren in Christ Jesus,” who are placed in circumstances of trial by this edict.

The Evangelical Alliance, at its formation, adopted the resolution of opening and maintaining correspondence “with Christian brethren in different parts of the world, especially with those who may be engaged, amidst peculiar difficulties and opposition, in the cause of the Gospel, in order to afford them all suitable encouragement and sympathy, and to diffuse an interest in their welfare.” In conformity with this resolution, while disclaiming all intention to interfere with political measures, we embrace the first opportunity afforded us since the publication of that decree, to record our astonishment and profound regret that a Government, professing to be based on a just recognition of human rights, should show themselves so unmindful of those which are the most sacred of all—the rights of conscience—as to persecute the lovers of truth, and peace, and charity, the obedient followers of Him who was “meek and lowly in heart.”

In this sentiment we feel persuaded that, not only all the members of the Evangelical Alliance, but all Christians, in this and other lands, who, in common with them, solemnly avow “the right and duty of private judgment in the interpretation of the Holy Scriptures,” will unanimously concur, while all enlightened men will deprecate the tyranny

which aims to crush the freedom of soul with which it is the birthright of every human being to worship God.

We hasten to assure you of our fellowship with you in these tribulations which have come upon you. We have learned to “bear one another’s burthens,” so “fulfilling the law of Christ.” If one member of his body suffer, all the members suffer. And we are convinced that British Christians, whether connected with Established or non-Established Churches, will not fail to remember you in their prayers, that God, of his mercy, may speedily send you deliverance from such unrighteous proceedings, that it may please Him to forgive your enemies and persecutors, and to turn their hearts; and that, during the time of your affliction, He may give you wisdom to “walk circumspectly,” that He may so sustain your faith that you may continue “in patience to possess your souls,” and with all boldness and perseverance still bear testimony to “the truth as it is in Jesus.” (1 Peter iii. 14, 17). Consider what the apostle hath said. “If ye suffer for righteousness’ sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear; having a good conscience, that whereas they speak evil of you as evil doers, they may be ashamed that falsely accuse your good conversation in Christ. For it is better, if the will of God be so, that ye suffer for well doing than for evil doing.”

May our God and Father appear for your defence and relief, so that all these things may “fall out rather unto the furtherance of the Gospel.”

We commend you, as did the Apostle commend his suffering brethren, to “the God of all grace, who hath called us unto his eternal glory by Christ Jesus,” assured that, though ye may “suffer awhile,” He will “make you perfect, establish, strengthen, settle you. To Him be glory and dominion for ever and ever. Amen.”

We remain, beloved brethren, on behalf of the Committee, yours, with affectionate sympathy,

(Signed,) C. E. EARDLEY, *Chairman.*
W. BEVAN, *Secretary.*

7, Adam-street, Adelphi, Strand, London,
December 8, 1847.”

Belgium.

A public meeting in connexion with the Evangelical Alliance was held at Brussels, September 24 last. A Belgic Division of the Alliance has been formed.

Italy.

Great numbers of the thinking men of Italy are sceptics. The people generally are grossly ignorant and superstitious. But the Italian mind is awakening. Many long to know the truth. Some have found it. Our readers will peruse with great interest the statement, derived from the report of the proceedings of the Committee of the Southern Division of the British Evangelical Alliance, November 2, last:—

“The Rev. Dr. Achilli, having been introduced to the Committee, announced the arrival at Malta of his dear friend and brother, THE VERY REVEREND DR. LUIGI DE SANTIS, a Roman, Incumbent of the Church of the *Magdalen*, in the Campo Marzo, at Rome, holding also the office of “*Qualificatore*” in the Inquisition; *Fellow of the Theological College della Sapienza*; associate of many of the Academies in Italy, and esteemed one of the first of Italian preachers. ‘He was a pupil of mine in theology fourteen years ago (said Dr. A.), and one of the most distinguished, and I always deemed him a man of great talent, and of a most upright spirit. No one knows him better than I do. I have always loved him tenderly, and found him a man fitted for great things. At one time I looked on him as a pillar of the Romish system, a future bishop and cardinal; but since then I have been led to expect to see in him a preacher of the gospel of Jesus Christ, an apostle of the truth, a future reformer of religion in Italy; nor have I been disappointed in my hopes. A year and a half ago I questioned him concerning his views of doctrine, and he opened his heart to me in the confidence of friendship, in one of the most precious letters I ever read. His head and his heart were already enlightened—he felt the force of the truth as it is in Jesus—and already abhorred and detested the doctrines of Rome. I had spoken to him of our Italian church, built on the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone, and his reply was:—‘Here I am, I am ready with you to follow the Lord wheresoever he calls me; I am a member of this your church, a minister of the holy gospel for the conversion of our brethren in Italy. My spirit is willing to follow you, but my body is still bound by the fetters of flesh and blood,—the home, the country, the brethren, that I must abandon. Oh, pray for me, and let your churches pray for me, and all churches which are one with us in faith and brotherhood. Let there be much prayer for me, and I am sure the Lord will give me to overcome all difficulties and surmount all obstacles.’

‘I did so (continued Dr. Achilli), up to this time I have prayed for him, and I have

asked the prayers of churches in England, in France, and in Switzerland. It is now a year that we have prayed for him, and see now the fruit of our prayers! Dr. de Santis has had strength given him—he has abandoned country, family, friends, and all that was dear and precious to him, to follow Jesus Christ, who has called him to minister in his church. He arrived in Malta on the 12th October, and is now safe in the Protestant College with the other brethren.”

Germany.

The German Catholic Church, founded by Rongé, has sunk into the depths of Rationalistic unbelief. We have ample information before us, but we spare our readers the sickening details.

We have no very recent intelligence respecting Tholuck and his evangelical coadjutors. In a succeeding number, we hope to be able to furnish some interesting accounts.

Poland.

In August last, the Rev. R. H. Herschell of London, and the Rev. N. M'Leod of Dalkeith, visited Prussian Poland and Silesia. The account of their interview with Czarski and his friends will be read with interest:—

“We found Czarski waiting for us, as we had written to him, announcing our intended visit. He had provided apartments for us in a most comfortable hotel, kept by a Jewish family. We arranged together, before parting for the night, that Czarski should preach in the forenoon of Sabbath, Mr. Herschell in the afternoon, and that we should hold a private meeting in the evening with Czarski and his elders. Next morning, accordingly, we went to his church. The building is extremely neat. It is seated for about 500 people, and cost I think £1200. As we entered, the congregation were singing one of Luther's hymns, with loud and harmonious voices, led by an organ and a tolerably good choir. About 120 people were present. The passages and the space round the altar were strewed with flowers, in token (as we afterwards learned) of their gladness in seeing distant Christian brethren among them. The end of the church was occupied by the altar, which was elevated some steps above the floor. It was covered with a white cloth, upon it was a crucifix, and lighted candles, and the communion cup covered with an embroidered coverlet. Czarski soon entered. He was dressed in a long black vestment reaching to his feet, over which was a handsomely worked cambric or muslin dress with sleeves, reaching to the waist. He knelt before the crucifix, and prayed for a few moments in

silence. The public service then proceeded in nearly the following order;—after singing the hymn, three prayers were offered up; one being a confession of sin, and then petition for pardon and acceptance, and the last a thanksgiving for past mercies; then a lesson from the Gospels and Epistles was read, succeeded by a prayer that God's word might be a living truth in the soul. The creed (either the Apostles' or sometimes a shorter form), was then repeated by the minister. Then followed the sermon; after a short prayer, in the pulpit, all was concluded by partaking of the sacrament. This is the form of public worship which is followed by all the New Reform Churches in Poland. The prayers were all read by the minister, standing at the altar, with his face to the people. Some of the prayers were from Dr. Theiner's printed liturgy, and others from a MS. of Czerski's. The congregation did not join audibly in prayer or give any response.

"Czerski, after some explanation regarding the nature of the Lord's Supper—that it was intended to keep Christ's death in remembrance, and after offering up a prayer that Christ might dwell in us by faith—took himself of the sacrament alone at the altar.

"I forgot to mention the substance of his sermon. His subject was the Gospel lesson of the day—the whole passage in Luke, chap. x. 25—37. He chiefly dwelt upon the importance of the questions put by the lawyer—the sinful carelessness of the world regarding it—the fact that Christ alone can show us the way of life—the nature of true religion as here described, a right state of mind, (*i. e.* love) to God and man—and that this could be alone possessed through faith in Jesus Christ. Thus closed the forenoon service.

"Understanding that Czerski was to teach a class in the afternoon, I went to hear him; only three girls were present; five was his full number. They were preparing for communion. The instruction was excellent; the truth which he inculcated from the portion of the catechism which formed the class lesson for the day, was the true nature of the Christian church:—It was Catholic, being made up of all believers; apostolic, being founded on apostolic doctrine, as revealed in Scripture; it was one, having one baptism—even that of the Holy Spirit; one faith, in one living Head, who was not the Pope, but Jesus Christ, over all and in all, Prophet, Priest, and King, to whom all became united who possessed a living faith in him, such a faith as working by love brought forth fruit unto holiness.

"Mr. Herschell preached in the afternoon at four o'clock, the usual hour of evening worship. Czerski had announced his inten-

tion of doing so in the most cordial manner. The church was crowded—seats and passages. Many Jews were present. After a few words upon the nature of prayer, and the liberty which the children of God have in approaching their heavenly Father, he offered up *the first extempore prayer they had ever heard*. He then gave a short narrative of his visit to Nazareth, and to Jerusalem, and made this the ground-work for weaving in important and fitting truths regarding Christ and his work; the fulfilment of prophecy; the importance of attending to the things of our peace in time; the necessity of faith in Christ, &c.; concluding, by an earnest exhortation to cleave fast to Christ, amidst all difficulty and opposition, and to be earnest in prayers, and in reading the Scriptures. The address was most appropriate, and listened to throughout with rivetted attention. Several persons came after the service, and asked Mr. Herschell to let them have the prayers he offered up in the church, and were much surprised to find they were entirely extemporaneous.

"After service we held our private meeting. This was in Czerski's house—that house alone affords abundant evidence that poor Czerski was not made rich, at least, by leaving the Church of Rome. It is a small one-storied old cottage, situated close to his church, and presenting a striking contrast to it; it is barely large enough to contain his family. Everything about it is of the humblest description—there is not a parish schoolmaster in Scotland who has not a better. We found his elders waiting for us; and here I may just mention the organization of the congregation. The people elect a certain number, varying according to the size of the congregation, of respectable individuals to govern the church, along with the minister. These are termed elders, (*die elteste*); they are elected annually. These elders elect from their number an executive (*die vorsteher*) of four or five, one of whom takes charge of education, another of money, and then looks after the poor, and then the sick; and in large congregations one takes charge of public correspondence, while each of the executive is assisted by an elder. The whole body take an oversight of the members of the congregation. About ten were present at our meeting. Our object in calling them together was to understand more fully their views, and state of mind, and especially to address and exhort them, in a fuller and franker manner than could be done in public, upon certain points which we thought required the friendly advice and counsels of neutral parties, in whose good intentions we were aware that perfect confidence was placed. We accordingly spoke our minds fully

to them. The topics which we chiefly enlarged upon, were the deep interest which we knew, from our own personal observations, both in America and Britain, was excited in their behalf; the importance of their position, whether for good or evil, their heavy responsibility for the use they made of the talent God had put into their hands in thus calling them to witness for the truth, the absolute necessity of their holding fast to positive Christianity, and the truth as revealed in Scripture, which we illustrated by the bearing of such facts as the Resurrection and Divinity of Christ upon our duties and our hopes. We also expressed our opinion upon their duty of seeking a greater measure of reform in their public worship; more spiritual and more united prayer; the laying aside candles and crucifixes, and priests' garments, and the celebrating the Lord's Supper *together*, and concluded by exhorting them to private, and also to united prayer, as a body having such important duties as they had to discharge.

"Though our conference lasted a considerable time, we were listened to with the utmost patience and kindness. Each person present, then, in an open and easy manner, stated his opinion of all we had advanced. They declared their sense of the importance of their position; their determination to hold fast to positive Christianity in opposition to Rationalism; their earnest desire to reform their worship more and more, though much, very much, had been already accomplished:—but that, on the one hand, the prejudices of the people brought up in Popery and much attached, therefore, to symbolical worship; and on the other, the Rationalism of Rongé, which in giving up Christ crucified, and all the characteristic doctrines of Christianity, rendered it necessary for them to proceed in any reform with caution and prudence, lest their good should be evil spoken of by those who were watching for their halting. They also promised to begin a weekly meeting for the study of the Scriptures and prayer."

There are fifteen "Christian" Catholic Congregations in Prussian Poland. They "hold positive Christianity, and refuse to be identified with Rongé and his party."

Prussia.

We learn from our private correspondence, that in the Prussian church, candidates for the ministry are constantly becoming scarcer; of the students in the universities, comparatively few direct their attention to theology; and it seems probable that at no distant period, many pulpits will be vacant. Unhappily this state of things is viewed by the people with little or no regret. The office of the Christian ministry is regarded by not a few as wholly useless, and those who hold it, as hypocrites. This arises, as we learn, in a great degree from the defective and rationalistic style of preaching which is so prevalent. The gospel is not presented either as the divinely revealed and exclusive method of salvation, or as designed to have a practical influence upon the morals of social and public life, and the people thus learn to regard it simply in the light of a metaphysical speculation. A correspondent asks if there is not much work here for British Christians, and represents the Continent generally, and Prussia in particular, as at once an important and inviting field for evangelical effort — *Evangelical Christendom*.

United States.

The *United States Catholic Magazine* makes the following statement of the condition of Jesuitism in that country:—"At the present time the Society of the United States numbers about 120 priests, 70 scholastics, and 125 lay-brothers. They have under their charge two novitiates, one in the province of Maryland, and the other in the vice-province of Missouri; two diocesan seminaries, those of Cincinnati and Fordham, in New York; and seven colleges, as follows:—Georgetown, district of Columbia; Fordham, New York; Holy Cross, Worcester, Massachusetts; St. Xavier's, Cincinnati; University of St. Louis, Missouri; St. Charles, Grand Coteau, Louisiana; Springhill, Alabama. In these Institutions about seventy fathers are employed; the rest are engaged in different missions, chiefly in the arch-dioceses of Baltimore, in Missouri, and in Pennsylvania. Three fathers are charged with the mission among the Potawatomes, and other tribes in the Indian territory."

EDITORIAL POSTSCRIPT.

The friendly assurances we have received from Ministers and others, of different Denominations, are highly encouraging.

In our next number, the Memoir of J. F. Oberlin will be continued. Some valuable communications from excellent writers are expected. The Intelligence Department will contain a survey of Protestant Missions.

We shall be much obliged to our friends in the Lower Provinces, if they will furnish us with such documents as may assist us in preparing a complete view of the religious statistics of British North America.