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The Colonial Protestant;

AND

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PROTESTANT UNION.

A PRIZE ESSAY.

[About twelve months ago the sum of one hundred dollars was offered by some friends in Halifax, Nova Scotia, for the best Essay on Protestant Union. Two of the Essays (nine were sent), have been printed in the *Halifax Guardian*. The successful one, which was first published, contains a long and able discussion of the questions at issue between Protestants and Roman Catholics. The second is shorter, and more practical in its tendency. We republish it with pleasure, and commend it to the serious attention of our readers.—
EDITORS.]

The present state of the religious world is in many respects adapted to excite feelings of deep sorrow and alarm. Our mercies, it is true, are great and manifold; our privileges are unimpaired; our efforts are unrestricted. We may serve God as we please, without hindrance or molestation. We possess abundant facilities for the communication of truth. The success of Protestant Missions in every part of the world, calls forth gratitude and inspires hope. The advantages of the present age, in a

literary point of view, are peculiar, both as regards general knowledge and biblical inquiry. More has been done for the distribution of the Scripture, within the last fifty years, than in any period of similar length, since the days of the Apostles. Other circumstances might be mentioned, but this enumeration will suffice to show that we have abundant cause for thankfulness. Protestantism has largely enjoyed the favour of the Lord.

But it cannot be denied that a time of danger and difficulty has come. In the sixteenth century, the progress of the Reformation was checked, and in some places the Reformation itself was destroyed, by the establishment of the Order of the Jesuits. The reaction in favour of Popery, to which the efforts of that Order mainly contributed, was extensive and energetic. Adroitly yielding to the demands of the age, the priesthood assumed a more becoming deportment, and the scenes of public scandal, by which the affections of the people had been to a great degree estranged from the Papal interest, gradually disappeared from view. An unwonted activity sprung up.

Rome arose, and shook herself from the dust. The crafty and enterprising Order to which we have already alluded left no means untried for the revival of Popery. By attractive preaching—by the monopoly of confession, wherever practicable—but especially by improved methods of education, thoroughly imbued with Romanism, and most diligently worked, they sought to regain lost influence, and to win the heretics to their faith. Other measures, exceptionable and unchristian, were also adopted. It mattered not how adverse they were to humanity, honour, and true religion—how dark was the intrigue—how fierce the persecution. The Church was to acquire the ascendant, at all events, and at all risks. In the accomplishment of this object the end would sanctify the means. That end was secured, in many places, inasmuch that in some instances Rome ceased to act on the defensive, and became the successful assailant.

In like manner, we have witnessed in the nineteenth century a considerable revival of Romish zeal. It has been probably stimulated by the success of Protestant efforts in foreign lands. Writers like Dr. Wiseman may labour to depreciate those efforts, and speak of them most slightly, as if they were unworthy notice. But it cannot have escaped the observation of the chiefs of Romanism, that since the commencement of the century a broad foundation of evangelical enterprise has been laid, on which a glorious superstructure will be ultimately reared. Although owing to the jealous care exercised by Protestant Missionaries, the number of converts appear to be small, the translation of the Scriptures into so many languages, and the wholesome instruction communicated to tens of thousands of the young, have prepared the way for future labourers, and effected a lodgment in the very citadel of heathenism.

These successes have roused the energies of the Romanists, and led to a series of counteracting efforts. Missionaries have been despatched in various directions, particularly to the Islands of the Pacific Ocean, with instructions to establish themselves in the neighbourhood of Protestant stations, and endeavour to enlist the natives under the Romish banner. The purpose has been avowed, to send a priest to every place now occupied by Protestants, and with the express object of opposing them, and neutralising their labours. In the choice of policy and modes of action, the utmost latitude is granted. To the seductive influence of a splendid ceremonial may be added the use of mean and disreputable endeavours, and, if these should fail, of open violence, whenever it can be safely adopted. In consequence, many flourishing missions have sustained serious injury, and some have been nearly crushed.

Coincident with these transactions has been the adoption of measures arising out of social arrangements. We allude to the extensive emigrations of the last five-and-twenty years. England and Scotland have received hundreds of thousands of Irish labourers, whose services have been required for railways and other public works. Vast numbers have also settled in the United States, and in the British Colonies, attracted by the facilities for purchasing land, and laudably desirous of bettering their condition. Spiritual guides have accompanied or followed them, as well to preserve them in Roman Catholicism, as to spread more widely their peculiar tenets. An extensive diffusion of Popery has necessarily resulted. In 1782, there were not, in the whole of Great Britain, thirty Roman Catholic chapels; there are now six hundred and two, while the number of priests is seven hundred and seventy-six—of bishops, fifteen

—of colleges, eleven—of convents, thirty-four—of monasteries, fourteen. Fifty years ago there was no Roman Catholic See in the United States:—now, there are twenty-six dioceses, twenty-four bishops, eight hundred and twelve churches, eight hundred and thirty-four priests, and thirteen colleges; besides forty-three “Female Religious Institutions,” and sixty-six “Female Academies.”

While it is granted that the extraordinary extension of Romanism is mainly owing to the natural demands of an emigrant population, it must be obvious that the planting of so many priests in the midst of Protestants presents a form of danger against which we cannot be too carefully guarded. It is further to be considered, that a large amount of political influence is gained. In some of the States of the Union, the Roman Catholics are already numerous enough to govern the elections. When it is borne in mind that they are entirely under the power of the priesthood, and will vote for or against a party, as they may be directed, without venturing, in most cases, to think and act for themselves, it will be readily acknowledged that the increase of their numbers in any Protestant country cannot but be regarded with apprehension.

There is another consideration which must not be overlooked. We allude to cases of conversion to Popery, including many Protestant clergymen, and to the wide dissemination, in England and America, of principles tending toward Rome. Much may be feared from this quarter. English literature is to a great extent infected with anti-Protestant sentiments; and in the bosom of the English Church are to be found very many, who, while they outwardly uphold Protestant Institutions, are doing all they can to lessen their influence, and to indoctrinate people

with notions derived from a Romish origin.

False friends and sworn foes are engaged in the same unholy work. It is sustained with profuse liberality, and encouraged, in the usual manner of the papacy, by grants of indulgences, and by “lying wonders.” In every direction we see Romish missionaries hastening on their way, substituting the crucifix for the cross of Christ, the worship of the creature for that of the Creator, and the follies of superstition for the spirituality of the religion of the Bible. Thus the souls of men are deluded and ruined.

Under these circumstances, it is high time that true Protestants should combine for the defence and extension of the truths which they justly hold so dear. The NECESSITY for such union must be apparent to all. We proceed to submit some observations on its IMPORTANCE.

“The unity of the Papists must not be overlooked. Bound together by a common creed, and an undivided allegiance, they are also animated by singular zeal for their cause, arising from the view which they take of all dissidents. It is with them a settled principle, that there is no salvation out of the Roman Catholic Church. Hence, proceeds, very naturally, their ardent desire for the conversion of the so-called heretics. Here there is full harmony among them. The interests of their orders are various and conflicting; among themselves, too, opposite opinions are entertained on many subjects, though always in professed subjection to the authority of the Church; but they can drop all differences, and march in one phalanx against Protestantism, adopting the same arguments, and employing the same means, with a view to the result which all equally desire to attain.

The state of Protestantism presents a seemingly unfavourable contrast. We are divided—whether necessarily or not, is not now the question—

into numerous sects. These denominational differences are connected with separate objects, interests and claims. Our energies are mainly devoted to the furtherance of these peculiarities, and in attempting to combine for common religious purposes, the points of collision are often brought prominently forward. Thus the accomplishment of the object is prevented, and divided action results. Disconnected regiments, attacking the enemy at different points, and without concert or mutual understanding, will assuredly bring far less honour to the cause in which they engage, than if they were united in one army. The comparison will not hold good in all respects, yet it may serve to illustrate the subject. Few will doubt or deny, we imagine, the disadvantages arising out of our numerous separations.

Besides this, our adversaries make great use of the fact to which we have adverted. It is in their estimation a convincing proof of the earthly, if not lower origin of Protestantism. They regard the variations of Protestants as decided testimonies against their faith. "The Church," they say, "is one. Its unity is essential. Division is from beneath. Union is divine. A Catholic recognises all other Catholics, in every part of the world; they are brethren of one family. But if a Protestant meets another Protestant, he must inquire to what denomination he belongs, before he will hold fellowship with him, and perhaps will then ascertain that their respective creeds and modes of worship differ so materially from one another, that an impassable gulf separates between them. Can such a system be true? Can it be from heaven?"

We do not admit the force of the objection derived from this acknowledged fact. We are prepared to maintain that the boasted unity of the Romish Church is rather apparent than real. We can show that under

the appearance of oneness there lurks manifold diversity; and that as far as the unity is real, it depends for its very existence on the denial of the right of private judgment—that slavish subjection of the soul to human authority, by which all false systems are characterised. The fellowship of Romanists is a fellowship in bondage. At the same time, we are not unwilling to admit that the argument, though wanting in solidity, is extremely plausible. It is on that account highly important to deprive it of its edge.

This may be done in two ways. We may prove, in the first place, that among all evangelical Protestants there is a substantial union. They agree in reference to those great truths which constitute the essence of the Gospel, and must be received in order to salvation. Modes of expression may vary, while New Testament doctrines are harmoniously held, for uniformity of language is not of that consequence which some imagine, nor is it necessary to adopt all the technicalities of human systems of theology.

All true Christians are one in heart. It was to that union, the Saviour referred in his last prayer; see John xvii. 21. Differences of opinion on points of minor importance, and diversities of worship and administration in regard to those particulars for which there is no express divine warrant or rule, may lawfully exist, in entire accordance with that spiritual union which is peculiar to Christianity, and is in fact its distinguishing glory. All who are vitally united to Christ are one in spirit and purpose.

We may further prove, that notwithstanding their differences, Protestants can and do unite in furtherance of objects which are dear to them all. The oneness may become visible. The truths which bind them together are precisely the truths in support and defence of which the

whole Protestant body may combine. Among them are: the sufficiency and authority of the Scriptures—the perfection of the sacrifice of Christ, “once offered”—justification by faith—the right of private judgment—the sole intercession of the Saviour—the spirituality of true religion—the immediate bliss of believers, after death. The whole system of Popery is opposed to these truths. The man who receives them must cease to be a Romanist. Now, waiving all other questions, in regard to which mutual forbearance may be properly exercised, and reserving the discussion of such questions for separate and individual action, Protestants may unite for the dissemination of the doctrines which distinguish them from Papists. Believing that Popery draws men away from Christ, they may jointly labour to bring them to him. The importance of such efforts is manifest, because they will display the actual union that exists among the servants of God, and their results, when blessed (and they must be blessed, if engaged in from right motives), will be most glorious. Souls will be delivered from sin and hell. A Protestant Union to save souls, will give the lie to the insinuations of Romish agitators.

We are now led to the consideration of the OBJECTS for which all Evangelical Protestants may combine their endeavours. They are twofold:—

1. *The exposition and defence of Protestant truth.* This is desirable, both for Protestants themselves and for Papists.

Protestants require our aid. In too many instances, their views are indistinct and imperfect, rather for want of attention, it may be hoped, than for want of interest. It is essentially important that they should be thoroughly indoctrinated. If the mind be preoccupied with truth, well understood, and heartily embraced,

error will commonly assail it in vain. In the cases of perversion to Popery, which have occurred within these few years, we have observed, almost invariably, a previous want of acquaintance with genuine Protestantism. The uninformed mind has been beguiled by the plausible sophistries of Popish controversialists, which it could not detect, because sound instruction had not been communicated beforehand. The subtle poison quickly pervaded the system, and the antidotes was not at hand.

Measures should be adopted to place before all Protestant communities clear and comprehensive summaries of those principles which they hold in unison.

Nor is it for the sake of Protestants only that this should be done. Romanists demand our Christian benevolence. Assured as we are that “there is none other name given under heaven among men, whereby we must be saved,” than the name of Jesus, it is undoubtedly incumbent on us to exert ourselves to the utmost for the enlightenment of those who, as we believe, are in gross darkness in this respect. Strong efforts are employed to keep them in ignorance, and prevent them from engaging in enquiries after truth. Caricatures of Protestantism are placed before them. They are taught to view it as a horrible thing, to be shunned with detestation. How desirable is it to show them the true nature of the case, that they may be recovered out of the snare of the devil!

“Set up the ark!”—an old minister used to say—“Set up the ark! We shall see whether Dagon will fall or not!” The first and chief thing is to give a clear statement of the truth. But this is not all. Truth is misrepresented and opposed. These misrepresentations must be unveiled. A wide field is here opened before us. Scripture has been grossly cor-

rupted, and misinterpreted. History has been distorted. The characters of good men have been unsparingly libelled. We are under solemn obligation to the righteous cause in reference to these things. It is our duty to adopt measures for the defence of the truth.

2. Resistance to the aggressions of Popery.

Liberty of conscience is the universal birthright of man. Romanists, as well as ourselves, are entitled to the free exercise of profession and worship, "no man forbidding" them. Nevertheless, regarding Popery as essentially anti-Christian, and destructive to souls, we are bound, as Protestants, to resist its aggression by all lawful means.

In pursuing this object, we shall expose the errors and superstitions of the papal system. We shall show that it is entirely inconsistent with those momentous truths which constitute the distinguishing glory of the Gospel;—that it is impossible, for instance, to hold the doctrine of justification by faith in the atoning sacrifice of the Lord Jesus Christ, and yet retain the peculiarities of Popery, —to believe in the sole sufficiency of Holy Scripture, and yet admit the authority of human traditions.

And whereas our opponents are wont to disguise the obnoxious features of the Papacy, to palliate its enormities, and to deny the truth of the accusations brought against it, so that by "good words and fair speeches" they may persuade the unwary,—we shall resolutely set ourselves to the task of exploring and tracing all things from the beginning, that we may furnish a true representation of this monster evil. We shall show, that instead of being, as it professes to be, the embodiment of apostolical religion, it is a compound of Judaism, Christianity, and Paganism; that it is an idolatrous and persecut-

ing system; that it is unchanged and unchangeable—the same in the nineteenth century as it was in the sixteenth; and that he who relinquishes Protestantism to embrace it, hazards his salvation.

It is especially incumbent on the friends of Protestantism to watch the educational efforts of Papists. That they should exclusively assume the education of the children of their own community, is reasonably to be expected; no one ought to interfere with the rights of parents in that respect. But it is well known that they constantly endeavour to allure the children of Protestants into their schools, and that they are accustomed to establish Seminaries for education, offering superior advantages, in order to induce persons of different denominations to encourage and patronize them. It is equally well known that Popish Teachers will not confine themselves to general learning and science. In all their schools, the dogmas and practices of Popery are taught or commended. Protestant parents have been tempted to send their children to these schools, by the flattering hopes held out to them, and have been rewarded, in very many instances, by the conversion of those children to Popery. What else could they expect?

All who love the truth must agree to lift up the warning voice against this crying evil. A Papist is not to be trusted with the education of a Protestant child, since his main object will be to make that child a Papist.

Once more;—we shall do well to observe the progress of Popery in our respective neighbourhoods, and the measures employed by its advocates, that we may adopt such means, in all cases, as may be best adapted to prevent the defection of Protestants, and check the advances of mischief. These will vary, in different places,

according to their intellectual and moral peculiarities. In the selection, ample scope will be afforded for the exercise of discriminating judgment.

[To be Continued.]

The Power of the Press and the Duty of the Church.

A writer to whom the religious public are much indebted, has lately published a work entitled, "The Power of the Press," in which he has set forth a statement, derived from authentic sources, and sustained by unquestionable evidence, which is enough, if any thing can do it, to circulate a thrill of horror through the whole nation, and to rouse into activity every friend of his Bible, his country, and his God.

This indefatigable investigator informs us that 11,702,000 copies of absolutely vicious and Sabbath-breaking newspapers are annually circulated in these realms; while the issues of the British and Foreign Bible Society, the Trinitarian Bible Society, the Coldstream Free Press Bible Society, and the grants of the Religious Tract Society, did not amount last year to *one-third* of this immense number!

But a more fearful revelation still remains. There are about *seventy* cheap periodicals, (varying in price from three halfpence to one halfpenny,) issued weekly; and supposing an extensively circulated series of popular works issued from Edinburgh, the tendency of which is believed by many to be injurious, are omitted, there remain at least *sixty* of a positively pernicious tendency. Of these the most innocent is one which has perhaps the largest circulation. It is said to issue 100,000 weekly. But though vicious principles are avowedly repudiated, yet a depraved and disordered imagination is fostered in this journal, by the introduction into its pages of French novels, and similar trash, as a prin-

cipal feature. Then comes a less scrupulous paper, with a weekly issue of about 80,000; followed by six papers, all a degree lower in the scale of corruption, with an average weekly circulation of 20,000 each, or yearly sale for the six, of 6,240,000. And lastly comes a catalogue of intolerably polluting trash, which, closely examined, will make the Christian shudder at its contemplation; wondering where readers can be found, and amazed at the neglect and indifference of the church of Christ. The works thus alluded to, may be classified thus: 1st, infidel; 2d, polluting. Of these two there are circulated a yearly average of 10,400,000.

But even beyond this dreadful limit, there is a very large annual circulation, into which the writer dare not enter, so awfully polluting is the character. In the last mentioned class, engravings and colourings are employed to excite the lowest passions. It is true *these last* works are supposed to be sold by stealth, but they are easily procurable from the same sources as the papers and periodicals before mentioned. The vendors of the one generally procure the other; moreover the unstamped journals previously alluded to, usually contain advertisements of these works; and as the sale of these journals is large, they obtain a wide circulation for the filth, which bad as they are themselves, they would profess to abominate.

Now if we sum up the entire yearly circulation of the different kinds of popular, but manifestly pernicious literature, which have been passed in review before the reader, it will stand thus:—

10 stamped papers.....	11,702,000
6 unstamped.....	6,240,000
About 60 miscellaneous papers..	10,400,000
Worst class.....	520,000

Being a total of 28,862,000

* * * *

What has been done (by the press) to meet this evil? Putting together the annual issues of Bibles, Testaments, Religious Tracts, newspapers, and periodicals of every kind, we find a total of 24,418,620, leaving a balance of 4,443,380 in favour of pernicious and corrupting literature.

Let it then be imagined, if imagined it can be, what must be the moral state of multitudes in this country, when nearly thirty millions of such pestiferous publications are annually going out among the masses of our population. Let the minds of all Christian people be fixed upon these facts. Let them dwell upon the insult offered to God, the ruin brought upon souls, the injury done to morals, and the mischief perpetrated in the nation by such a state of things. Friends of Christ, lovers of your species, professors of religion, you *must* pause and ponder these statements. You must not read and dismiss them, as you would the statistics of political economy. The writer of these facts has haled you to the very door of Satan's workshop, and has thrown open to you the scenes of that awful laboratory of mental and moral poison. He has shown you authors, composers, printers, engravers, publishers, booksellers, vendors, by myriads, all busy and indefatigable to do—what? To destroy the Bible—to pull down the cross—to dethrone God—to subvert religion—to uproot the church—to turn man into a thinking and speaking brute, and as a necessary consequence, to overturn all morality, to poison the springs of domestic happiness, to dissolve the ties of social order, and to involve our country in ruin. Is this so, or is it not? If it be, you are summoned to ponder this awful state of things, and to ask, what can be done to arrest this tide of ruin, this awful cataract of perdition, which is dashing over the precipice of infidelity into the gulf of the

bottomless pit, and precipitating millions of immortal souls into the boiling surges and tremendous whirlpools below. Hell is in earnest in ruining men's souls, if the church is not in earnest in saving them.—*James's Church in Earnest.*

Becket's Skull.

The old and gainful trade in relics is about to be revived in England. We copy the following from the *British Banner* of August 16:—

“A part of the skull of that very moderate and meritorious savage, St. THOMAS of Canterbury, is also brought into our midst. A gentleman having gone to Verona in quest of relics, succeeded in obtaining this very precious one; but the bone-collector must be allowed to tell his own tale:

‘Sir,—On my return from Rome, last year, I visited Verona, in order to try to obtain part of the relics preserved of St. Thomas of Canterbury, in whose honour a bishop of Verona had built a large church in that city not long after his martyrdom. Upon representing to the actual Bishop how great a treasure it would be in England, I obtained from him part of the Saint's skull. When I returned to England, I was urged authoritatively to give it to some church, so that it might occasionally be exposed for the veneration of the Faithful. I shall, accordingly, give it to St. George's Church, provided that I receive subscriptions sufficient to have a reliquary made worthy to receive so valuable a relic as part of the skull of St. Thomas of Canterbury, one of the Patrons of England, and her most glorious martyr; otherwise I shall return what I have already received, and keep the relic for myself. Mr. Pugin has made some beautiful designs for a reliquary, which will cost between £200 and £300, and I have already, by private exertions, collected £90 from my own personal acquaintances. I now, therefore, earnestly entreat Catholics in general to come forward and subscribe to so holy an object.

GEORGE TALBOT.

Feast of the Assumption, B.V.M.
Presbytery, St. George's Catholic Church,
Southwark.

This stuff is actually printed in the city of London in the year of Grace,

1848; and this piece of rotten bone, be it that of a man or a monkey, of a beast or of a bird, is actually about to be 'exposed for the veneration,' in other words, worship, 'of the faithful' in Southwark."

Becket was murdered, December 29, 1170. Three years afterwards he was canonized by Pope Alexander III., and "the faithful" throughout Europe were ordered to observe the day of his so-called martyrdom in the accustomed manner, celebrating his virtues and invoking his intercession.

Right well was the precept obeyed. The shrine of Becket was the resort of pilgrims from every part of the kingdom. Offerings of the most costly kind were presented there. The stone steps leading to it were completely worn into hollows by the knees of the pilgrims. Many a time have we ascended those steps, and marvelled at the blindness of the people. And yet it was no marvel, for the priests hoodwinked them, and would not let them behold the word of the Lord. The day of judgment will be a terrible day to those priests.

The darkness has in part passed away—but only in part. Saint-worship is still practised. Even in the nineteenth century, Becket the proud prelate is honoured as a martyr, and blessings are implored in his name. The following prayers are presented on the day of his feast:—

"O God, in defence of whose Church, the glorious prelate Thomas fell by the swords of wicked men; grant, we beseech thee, that all who implore his assistance may find comfort in the grant of their petition."

"Sanctify, O Lord, the offerings consecrated to thee; and being appeased thereby, mercifully look upon us, by the intercession of blessed Thomas, thy martyr and bishop."

"May this communion, O Lord, cleanse us from sin, and, by the intercession of blessed Thomas, thy

martyr and bishop, make us effectual partakers of this heavenly remedy."*

This is bad enough. The proposed exhibition of the bit of the skull brought from Verona will greatly increase the folly and profanity of the thing.

But after all, *what* has the gentleman brought from Verona? Be it what it may—it is *no part of Becket's skull*. That was burnt to ashes long ago. In the year 1538, the shrine was dismantled, by order of Henry the Eighth. The story is thus told by John Stowe the Chronicler:—

"This shrine was builded about a man's height, all of stone; then upward of timber, plain; within the which was a chest of iron, containing the bones of Thomas Becket, *skull and all*, with the wound of his death, and the piece cut out of his skull laid in the same wound. These bones (by-commandment of the Lord Cromwell) *were then and there burnt.*"†

Another skull had been substituted some time before, by which great miracles were pretended to be wrought. The opening of the iron chest discovered the cheat.

The false skull has long played its part at Verona; and the fragment of it, when duly enclosed in the "reliquary," will attract veneration in St. George's Cathedral, Southwark; each being a symbol of the Papacy—a profitable imposture.

Monks and Friars in England.

In the last number an account was given of the opening of a new Roman Catholic Cathedral in St. George's Fields, London. The ecclesiastical procession, on that occasion, included certain members of the "religious orders," as well as a large number of the clergy. There were "Passionists

* Roman Missal for the Use of the Laity, p. 85.

† Stowe's Chronicle, p. 576.

Oratorians, Dominicans, Cistercians, Benedictines, and Franciscans."

Time was when monks overspread England like swarms of locusts, devouring the produce of the land. To each monastery and convent were attached estates of great value. The alienation of so much property from the rightful owners could not but be injurious to the general interests of the country. It led to the passing of the Mortmain Act, by which a salutary check was given to the wholesale plundering of widows and orphans. Nevertheless, the provisions of that act were often evaded, and lands and buildings were found in possession of the monastic orders at the Reformation, yielding an enormous rental.

Of these orders, the Benedictine was the most ancient. It was introduced into England in the latter part of the sixth century. The richest abbeys in the kingdom belonged to it; and their abbots were lords of parliament, equally with the bishops. One hundred and thirteen monasteries and seventy-three nunneries were dissolved by Henry VIII. Their united rentals amounted to £65,877 14s. per annum, equal to a million sterling at the present time.

There are now six Benedictine convents in England. Whether the monks of that order who appeared in the procession mentioned above were visitors on that occasion, or residents in the country, we have not been able to ascertain.

The Cistercians, a branch of the Benedictines, and celebrated for the privations and austerities by which they hope to merit high places in heaven, entered England about the year 1128. They obtained great reputation for sanctity, nor were they unrewarded by the credulous and confiding people. Riches were poured into their lap. Seventy-five abbeys, splendidly endowed, twenty-six nunneries, and many smaller

establishments, were possessed by them. There is a Cistercian monastery now at Mount St. Bernard, Leicestershire, and a convent at Stapehill, Dorsetshire.

The Mendicant Orders, or Friars, were instituted in the thirteenth century: the Dominicans, or Black Friars in 1216, and the Franciscans, or Grey Friars, in 1223. They very soon found their way to England, where their meddling zeal excited the opposition of the clergy, who feared, not without reason, the diminution of their influence. The Friars won the affections of the people by popular preaching—by the affectation of poverty—and by their pretensions to superior holiness. They were seen "creeping into houses," hovering around deathbeds, and frequenting the palaces of noble and royal personages. As the rules of their order would not allow them to possess estates, the money which was lavished on them was mostly expended in the erection of churches and monasteries of the most magnificent and costly architecture. Within their walls the great ones of the world were ambitious of being buried, as in the holiest ground. "In the noble church of the Grey Friars in London, which was finished in 1325, four queens and six hundred persons of rank were interred:" many of their tombs were "of the most sumptuous kind."

The establishment of the Friars in England are now three in number. There is a Dominican monastery at Hinckley, in Leicestershire; a Dominican convent at Atherstone, Warwickshire; and a Franciscan convent at Taunton Lodge, Somersetshire.

The Passionists have an establishment at Aston Hall, Staffordshire; the Redemptionists, at Hanley, Worcestershire; the Conceptionists, at Wightwick, Leicestershire; and the Brothers of the Institute of Charity,

at Ratcliff College, in the same county.

Besides these, there are many members of different orders, not living in monasteries, but conducting Educational Institutions, or otherwise subserving the interests of Romanism;—such as the Christian Brothers—the Brothers of the Order of Providence—the Brotherhood of St. Vincent of Paul—and last, but not least, the Jesuits. The Roman Catholic publications preserve a studied silence respecting *their* locations, numbers, and movements. It is known, however, that the higher seats of learning are under their charge; and it will not be doubted by those who are acquainted with their history, that they are busily and constantly engaged in advancing Popery, by all the devices to which they have been accustomed from the foundation of the order to the present time. When the Ethiopian changes his skin, and the leopard his spots, the Jesuits may be trusted—not before. Their condemnation is written in the history of Europe.

In addition to the convents already mentioned, there are nine belonging to the Order of the Sisters of Mercy; five to the Order of the Faithful Companions of Jesus; and one each to the following Orders, viz.:—the Order of the Holy Sepulchre—the Order of the Sacred Heart—the Order of the Good Shepherd—the Sisters of Providence—the Augustinians—the Teresians—the Order of the Visitation—and the Order of the Presentation.

Schools are connected with all these establishments, and the most strenuous efforts are employed to imbue the youthful mind with superstition, and prevent access to the divinely authorized source of religious knowledge. If Protestants were as zealous, and as diligent, we should not hear so much of the triumphs of Popery.

In these monastic institutions the laws of nature are violated, and the spirit of Christianity outraged. There is “a show of wisdom, in will-worship and neglecting of the body,” but a practical disregard to the commands of God. They sprung up in an age of declension; they grew and flourished as piety waned away; and they will sink into oblivion when pure Christianity shall “arise and shine.”

Biblical Criticism.

BY PROFESSOR DUNBAR, OF EDINBURGH.

I Corinthians, chap. xv. ver. 29.
 Ἐπεὶ τί ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν; εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;—Scarcely any passage in the New Testament has given rise to a greater diversity of opinion among commentators respecting the meaning of the apostle, than the above. Dr. Bloomfield, in his larger edition of the Greek Testament, has stated most of the explanations. They appear to me rather glosses upon the meaning of the words, than correct and faithful interpretations of the words themselves. There is evidently an allusion to a particular custom, of which we are in a great measure ignorant, and an application, not to the whole body of Christians who were baptized, but to certain persons who stood in some peculiar relation to the deceased. The expression, *τί ποιήσουσιν οἱ βαπτίζομενοι ὑπὲρ τῶν νεκρῶν*; limits the number to those who were in that particular state of relationship. Dr. Bloomfield says in his note:—“The interpretation most likely to be the true one, is such as shall depend on no remote or far-fetched allusion, shall be agreeable to the context, and be shown with some probability to be inherent in the words themselves. Now this, if I mistake not, will apply to the one adopted by Chrysostom and the Greek commentators, and the generality of exposi-

tors in modern times, who explain, 'What will they be doing' (*i. e.*, what will they benefit themselves), 'who are baptized for the dead? *i. e.*, in hope of the resurrection of the dead?' *q. d.*, 'They will be no better for it either in this world or the next.' One principal objection to the above interpretation is, the translating ποιήσουσι as if it belonged to the *middle*, not to the *active voice* of the verb. "The only objection," says Dr. Bloomfield, "that can be urged to this interpretation is, its supposing the ellipsis of τῆς ἀναστάσεως; but as that forms the grand subject of the whole chapter, there is surely no great harshness in supposing it left to be understood." But if the apostle had intended a direct allusion to the resurrection of the dead, he would have said, εἰς τὴν τῶν νεκρῶν ἀνάστασιν. Similar to which is Romans vi. 3: Ἡ ἀγνοεῖτε ὅτι ὅσοι ἐβαπτίσθημεν εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐβαπτίσθημεν; Galatians iii. 27; ὅσοι γὰρ εἰς Χριστὸν ἐβαπτίσθητε, Χριστὸν ἐνεδώσαθε. It seems plain, from these passages and others of a similar import, that βαπτίζεσθαι ὑπὲρ τινος and εἰς τινα must be very different in point of meaning. The late Dr. Someville, of Jedburgh, published a sermon on this subject, subjoined to a volume of sermons by Dr. Charteris. His interpretation is the following: "Else, or besides, what shall they do who are baptised for the dead? Baptism was the external pledge of faith: by being baptized, men were initiated into the profession of Christianity. So that the meaning is the same as if the apostle had said, What shall they do who embrace or profess Christianity for the dead, or for the sake of the dead, in the view or expectation of receiving their dead friends again? They lose their labour: they cannot obtain the purpose of their faith. If the dead rise not at all, why are they then baptized for the dead? induced to profess Christianity

from the prospect of recovering the dead?" This interpretation does not differ materially from Dr. Bloomfield's, and is liable to the same objections. It is probable that certain persons, standing in close connexion with the dead, either as *relatives* or *executors*, bound themselves, by the rite of baptism, to perform for their deceased friends certain duties, which had either been imposed upon them previous to their decease, or which they considered themselves bound to perform. In this way they are acting ὑπὲρ τῶν νεκρῶν, *for*, or *in behalf of the dead*, by carrying their injunctions, or the obligations they had come under, into effect, just as if they had been living; and the certainty of their resurrection added double force to the obligation. But the latter clause, —εἰ ὅλως νεκροὶ οὐκ ἐγείρονται, τί καὶ βαπτίζονται ὑπὲρ τῶν νεκρῶν;—may also imply that they were *named after the dead*, and acted for them in the situations they had occupied previous to their decease, involving the consideration that they had duties to perform in behalf of the dead, and that these duties were solemnly undertaken when they received the rite of baptism, in which a belief of the resurrection of the dead was manifested.—*Biblical Review*.

Thoughts and Queries.

[The following paper was found among the MSS. of the late Rev. Dr. Ryland, of Bristol, England. Their suggestive character will be evident. Our thoughtful readers will find it profitable to pursue the inquiries placed before them.—EDITORS.]

Evil exists. This is certain. How came it to pass?

The Manichees and others supposed, that there were two eternal principles, one the author of good, the other of evil: perpetually counter-working each other.

Not to insist on the absurdity of this idea, it is utterly irreconcilable to Scripture. Isa. xlv. 7.

And surely it is a very uncomfortable idea, even though it should be certain that the Good Being will prevail at last.

If One Being alone is self-existent and eternal, and all things were created and are regulated by him, must we suppose that he was not strong enough, or was not wise enough, to prevent the entrance of evil into the universe?

Would nothing exempt the Supreme Being from just censure, but the plea, that he could not help the existence of evil? And should we be more happy in the thought of being under the government and care of a Deity, who might be disappointed and controlled; than under the care of one who was absolutely independent; but who thought proper, for some wise reason, to suffer the existence of evil?

Verily I should be the happiest under the latter idea of God.

Shall it be pleaded, that responsibility could not exist in creatures, nor could their good actions be rewardable by divine bounty, if they were effectually preserved from sin?

I cannot, for my part, admit of this idea. For I think, that a loving, dutiful, holy creature, who felt and acted perfectly right, towards God and his fellow-creatures, would be as lovely on the supposition that he was effectually preserved in goodness by divine influence as he would be if his virtue were owing to self-determination.

Would any man be the less satisfied with the temper and conduct of an affectionate wife, or of a dutiful son, if he had had an assurance from God, that he would never suffer her, or him, to fail in any part of duty? Or, would any master like a servant less for a similar cause?

Are creatures dependent on God for true holiness, or for virtuous dispositions? Or, must we admit, as a baronet* once affirmed to me, "That it is God who gives us our faculties, and we must make ourselves virtuous?"

If creatures actually and necessarily depend upon God for the qualities of the heart, or for true holiness, it cannot be supposed to be any impeachment of the divine character, to let this be proved, or become apparent by fact.

Otherwise, if God be supposed to be bound to do all he possibly can to prevent both natural and moral evil; either there is an end of all moral government; and creatures cannot be under any law, since it is the Supreme Being alone, who is bound to prevent the existence of evil: or else, since evil does exist, it must be supposed to exist in defiance of all that God could do to prevent it. Thus the only way to preserve his character from being impeached by its existence, is to plead, that he could not possibly have prevented it. But why not? Are not his power and wisdom infinite?

Are creatures entirely dependent on God for being and happiness? Are they dependent on him for the qualities of the heart; for virtue and true holiness, as well as happiness?

Is God absolutely bound to prevent the existence of evil?

Surely this cannot be the case. For evil both natural and moral *does* exist.

Can any man be better satisfied, by supposing that evil exists, in every sense, in defiance of the will of God, than in supposing that he had some wise end in permitting it to take place?

If he could not hinder its existence, how can we be sure that he will be able to limit and control it?

* Who then lived in adultery.

And how can we be happy then?

If the ideas of dependence and responsibility cannot be consistent with each other, then, we must *either* affirm, that creatures are not dependent on God, or at least, not dependent on him for their moral qualities, or their holiness; or, else, we must affirm that they are not responsible!

To me it seems simply impossible that a creature should be independent. I suppose we may lawfully maintain, that God cannot make a God; and I conceive, that we may as lawfully affirm, that he cannot make a creature who shall not be dependent on himself. Independence is not a communicable quality. It is not predicable of any created being. The greater any creature is the more dependent it is, *i. e.*, the more it has of being, or happiness, or goodness, the more it has for which it depends on God. A vegetable is more dependent than a stone; it depends on God for its vegetation and growth, &c. An animal is more dependent than a vegetable; it depends on God for sensation and a kind of consciousness. Man has more dependence on God than an irrational animal. He depends on God for the continuance of his rational faculties. And does he not also depend on him for the qualities of the heart? I should think this must be the case.

But then this must be consistent with responsibility, or there can be no moral government; no government supported by rewards and punishments.

Shall it be admitted, that it would not be just for God to give out laws, unless he took care to incline every creature to obey them? Or, shall it be maintained, that the only reason which renders such laws just is, that God could not prevent a creature from violating them, without destroying all the virtue of his obedience? If the preservation of the holy angels were supposed to be owing to divine

influence, would this render those angels less lovely?

It has seemed to me next to impossible, that creatures should have had so deep a sense of their dependence on God, if evil had never been suffered to take place.

Would it not seem absolutely impossible, that any creature could ever become disaffected to God, or malevolent towards other created beings? Would he not think, "I never felt an unholy thought, I never ceased loving God with all my heart, I never felt the least malevolent feeling, the least pride, the least discontent; and I never heard of a rational creature that did. It is impossible that any creature should fail in his duty for one moment."

If God told him otherwise, he might give some implicit assent to the testimony, but could scarcely understand it.

A finite being could not possibly realize the truth in mere theory, so fully, as if illustrated by actual experiment.

Is it to be supposed, that the first and chief being is bound to do all that he possibly can, to prevent the existence of evil, both natural and moral?

If so, then since evil does exist, we must suppose, that he was not *almighty*, or not infinitely *wise*, or else, that he is not infinitely *good*.

If the Supreme Being is absolutely bound to prevent the existence of moral evil, then there can be no such thing as a moral government; for by the supposition, no being is under law but the Supreme Being: since it is supposed, that if any being does amiss, it must be his fault to let him do it.

But if the Supreme Being is not absolutely bound to prevent the existence of evil, then it is infinitely better for him to regulate and bound the whole business exactly, than for it to be under no control, or to be under

the control of any inferior being, or number of beings.

If it be no blemish in the divine character to permit sin, then it was no blemish in his character to purpose or intend to permit it.*

If all that God does is right, it could not be wrong for him to resolve to do so. God could not intend doing well too soon.

If God does permit sin, and decreed to permit sin, no doubt he had wise and good ends in so doing. And as he has wonderfully united his interest with the interest not only of his obedient creatures who never fell, but also with the interests of the redeemed from among men, we may conclude that the plan which he has actually chosen to adopt shall not only promote his own glory, more than any other which could possibly have been chosen, but shall, on the whole, more promote the happiness of his creatures, the finally impenitent excepted.

Some seem strangely shocked at this, as if they would be better satisfied, if God had chosen a *worse* plan, than at supposing he has chosen the *best*. Their feelings are to me incomprehensible!

Angels did fall, and so did man. Shall we say, "God did not know this would ever take place, when he made them?" Or shall we say, "He could not help it?"

It would seem to me a shocking thing if such great events were unknown, or unforeseen, or left to chance; or took place altogether against the will of God!

I believe that he knew all about it, and that he worketh all things after the counsel of his own will; that the wrath of man shall praise him, and the remainder of wrath shall he restrain. That all his enemies shall subserve his counsel against their own will and intention, just as Joseph's

brethren meant what they did for evil, while God meant it for good.

Do you think God knows what you will do to-morrow?

Is it probable that he knows any wrong thing which you will do to-morrow?

Do you believe that he could hinder your doing that wrong thing?

Will he be to blame if he does not hinder it?

Did he know yesterday, how you would act to-day?

Was his knowledge certain?

Have you done any wrong thing to-day?

Did God foreknow that?

Did that foreknowledge *impel* you to do it?

Did God determine, all things considered, to leave you to act as you did?

Is that any excuse for you?

Can you remember any one deliberate act of sin you ever committed?

Did God know that beforehand?

Did he know it certainly?

Did he resolve not to hinder you, but to let you take your own way?

Was that any excuse for you?

Did you not act as freely and voluntarily, as wickedly and inexcusably, as if God knew nothing about it?

Was not this the case with Joseph's brethren?

With Gehazi?

With Judas Iscariot?

If God's knowing an hour beforehand afforded the sinner no excuse, would his knowing from all eternity afford any?

If God's determining to-day not to hinder your sin, is not any excuse for your doing any wrong thing; surely his determining the same ever so long beforehand could be no excuse.

I feel assured that the Most High is justifiable in all he does, and in permitting all that he suffers to take place, without his friends being driven to plead his want of knowledge, or want of power, as his only excuse.

* Edwards's Remark, p. 147.

My ideas of God must be infinitely changed, before I can suppose, that he made angels or men without knowing whether they would stand or fall: or before I can imagine, that he could not have prevented both moral and natural evil: or before I can suspect, that he had not wise and good reasons for suffering them to take place.

If I could not tell any of them, I ought implicitly to believe that he had wise ends to answer; but I think I can see many of them.

Time.

Time is measured duration; the material of our being, and the index of our progression to eternity.

There was, before time begun its course; there will be, when time shall be no longer.

Time has been a favourite theme with philosophers, moralists, and sages. Some have extolled it much, but none ever knew its intrinsic worth. The light of eternity must reveal it, the day of doom declare it, and all eternity re-echo it.

Time past, how transient; time present, how evanescent; time to come, with many how uncertain! How different in the lessons it teaches, and the impressions it makes!

The child wastes it in play, and knoweth not its worth; the anxious youth would hasten its course, and the aged put a drag upon its wheels.

Deferred hope, and endured pain, bid it fly; enjoyment would arrest its flight, and the condemned malefactor is overwhelmed at its velocity.

So intrinsically excellent, it is dealt out in moments, and two contemporary ones never existed at the same period.

Its travel is regular, silent but sure. It never wearies, nor halts, nor turns aside; on, on, is its motto, and on, on, it has sped for nearly six thousand years.

A thousand years were given to the antediluvians; one hundred and

twenty to the patriarchs; but thirty are the measure of the modern generations of mankind.

Time is the space of man's existence, the bounds of his probation, and his seed-time for eternity.

In possession, it may be improved and enjoyed; gone, it is irrecoverably lost.

Used, it blesses; neglected, it condemns; abused, it leaves its curse behind.

Time should be redeemed from vain conversation; frivolous pursuits, foolishness of life.

Time should be anticipated by prudent forethought, improved by holy diligence, and laid up for serious reflection.

The records of time will furnish the subjects for judgment, and influence the destinies of eternity.

Reader! what thinkest thou of time? how hast thou spent time past? how art thou using time present? and how purposing for time to come?

Know its intrinsic value; be taught its immense importance; and so number thy days as to apply thy heart unto wisdom.—*Christian Philosophy.*

Thinking.

Thinkers are scarce as gold; but he whose thoughts embrace all his subject, pursues it uninterruptedly and fearless of consequences, is a diamond, of enormous size.—*Lavater.*

Superiority.

So far is it from being true that men are naturally equal, that no two people can be half an hour together but one shall acquire an evident superiority over the other.—*Johnson.*

Sin.

He that sins against man may fear discovery, but he who sins against God is sure of it.—*Jones, of Nayland.*

REVIEWS.

Notes, explanatory and practical, on the General Epistles of James, Peter, John, and Jude. By ALBERT BARNES. New York: HARPER & BROTHERS. 12mo. pp. 459.

The "Notes on the Gospels" were placed in our hands shortly after their publication in the United States, with a view to an English edition. We read them very carefully, and with much satisfaction. They appeared to us to be excellently adapted to Sunday School tuition, furnishing teachers with the results of modern critical investigation, without detailing the modes of process, or encumbering the page with a pompous and useless display of learning. It was for their benefit, especially, that the "Notes on the Gospels" were first reprinted in England, in a slightly condensed form. They have been very widely circulated.

The subsequent volumes are of unequal value. In writing on the Acts, the author felt it difficult to restrain his denominational bias. We do not complain of this; but it must be admitted that his exposition of that book is necessarily less fitted for the universal church (if we may use such a phrase) than the other volumes which have proceeded from his industrious pen. The Prophecy of Isaiah tempted to a too adventurous flight: the commentary on that book has been since superseded by Professor Alexander's truly erudite and useful work.* The Book of Job furnished more suitable scope for Mr. Barnes's peculiar qualifications. Availing himself of the labours of former critics, he has generally succeeded in educing the true sense, and has enriched his Commentary with apt practical observations, enforcing the moral lessons which that portion of holy writ suggests.

We are less acquainted with the Notes on the Epistles, and therefore refrain

from additional remarks. With reference to the volume now before us, it is sufficient to say that it is worthy of the reputation already attained by the author. For ourselves—we might desire to have either *more* learning or *less*—a thoroughly critical Commentary, or a simply practical one, like that on the Gospels:—but probably the popular voice would be against us. It is a pleasing thought, that by the perusal of such works many thousands will be enabled to study the sacred oracles with increased profit, presenting in their lives the evidences of intelligent and deep-seated piety. Mr. Barnes will have a rich reward.

Prefixed to the volume is a list of "Testimonials from distinguished British Clergymen," among which, oddly enough, appears one from *Sir Culling Eardley Eardley, Bart.*! The Hon. and Rev. Baptist W. Noel writes thus—"I heartily wish success to the Commentary of Mr. A. Barnes. Coming after so many excellent expositors, he has derived advantage from their writings. He has more learning than *Scott*; more critical decision than *Henry*; more spiritual discernment than *Whitby*; more copiousness than *Benson*; and more judgment than *Gill*. He affords precisely the aid which an English reader requires when seeking to ascertain the exact sense of obscure passages; and these "Notes" will, in my opinion, render essential service to the cause of religion."

We must find room for one extract. It is the Note on James ii. 19:—

"*Thou believest that there is one God.* One of the great and cardinal doctrines of religion is here selected as an illustration of all. The design of the apostle seems to have been to select one of the doctrines of religion, the belief of which would—if mere belief in *any* doctrine could—save the soul; and to show that even *this* might be held as an article of faith by those who could be sup-

* "The Earlier Prophecies of Isaiah. By Joseph Addison Alexander, Professor in the Theological Seminary, Princeton, New Jersey." 1846.

"The Later Prophecies of Isaiah." By the same, 1847.

posed by no one to have any claim to the name of Christian. He selects, therefore, the great fundamental doctrine of all religion,—the doctrine of the existence of one Supreme Being,—and shows that if even this were held in such a way as it might be, and as it was held by devils, it could not save men. The apostle here is not to be supposed to be addressing such an one as *Paul*, who held to the doctrine that we are justified by faith; nor is he to be supposed to be combating the doctrine of Paul, as some have maintained (see the intro.); but he is to be regarded as addressing one who held, in the broadest and most unqualified sense, that provided there was *faith*, a man would be saved. To this he replies, that even the devils might have faith of a certain sort, and faith that would produce sensible effects on them of a certain kind, and still it could not be supposed that they had true religion, or that they would be saved. Why might not the same thing occur with regard to man? ¶ *Thou doest well.* So far as this is concerned, or so far as it goes. It is a doctrine which *ought* to be held, for it is one of the great fundamental truths of religion. ¶ *The devils.* The *demons*—*τὰ δαιμόνια*. There is properly but *one* being spoken of in the New Testament as *the devil*—*ὁ διάβολος*, and *ὁ Σαταν*—though *demons* are frequently spoken of in the plural number. They are represented as evil spirits, subject to Satan, or under his control, and engaged with him in carrying out his plans of wickedness. These spirits or demons were supposed to wander in desert and desolate places (Matth. xii. 43), or to dwell in the atmosphere, (Notes, Eph. ii. 2); they were thought to have the power of working miracles, but not for good (Rev. xvi. 14. Comp. John x. 21); to be hostile to mankind (John viii. 44); to utter the heathen oracles (Acts xvi. 17); to lurk in the idols of the heathen (1 Cor. x. 20); and to take up their abodes in the bodies of men, afflicting them with various kinds of diseases. Matth. vii. 22; ix. 34; x. 8; xvii. 18. Mark vii. 29, 30. Luke iv. 33; viii. 27, 30, *et sepe*. It is of *these* evil spirits that the apostle speaks when he says that they believe. ¶ *Also believe.* That is, particularly, they believe in the

existence of the one God. How far their knowledge may extend respecting God, we cannot know; but they are never represented in the Scriptures as denying his existence, or as doubting the great truths of religion. They are never described as *Atheists*. That is a sin of this world only. They are not represented as *sceptics*. That too is a peculiar sin of the earth; and probably, in all the universe besides, there are no beings but those who dwell on this globe, who doubt or deny the existence of God, or the other great truths of religion. ¶ *And tremble.* The word here used (*φρίσσω*) occurs nowhere else in the New Testament. It means properly to be rough, uneven, jaggy, &c., with bristling hair; to bristle, to stand on end, as the hair does in a fright; and then to shudder or quake with fear, &c. Here the meaning is, that there was much more in the case referred to than mere speculative faith. There was a faith that produced some effect, and an effect of a very decided character. It did not, indeed, produce good works, or a holy life, but it made it manifest that there *was* faith; and, consequently, it followed that the existence of mere faith was not all that was necessary to save men, or to make it certain that they would be secure, unless it were held that the devils would be justified and saved by it. If they might hold such faith, and still remain in perdition, men might hold it and go to perdition. A man should not infer, therefore, because he has faith, even that faith in God which will fill him with alarm, that therefore he is safe. He must have a faith which will produce another effect altogether—that which will lead to a holy life."

It will be an improvement if, in subsequent editions, the author will prefix to each Epistle a general and comprehensive analysis of its contents. This will be more satisfactory and more useful than the separate analysis of each chapter, as now given.

The "Notes on the New Testament," comprised in ten volumes, in cloth, with maps and engravings, may be procured for \$7.50, or 75 cents each volume.

Memoirs of Sir Thomas Fowell Buxton, Bart. With Selections from his Correspondence. Edited by his Son, CHARLES BUXTON, Esquire. 8vo. London: J. MURRAY.

Clarkson, Wilberforce, and Buxton! They were three mighty ones in the cause of the slave. Nobly did they struggle. It was a noble cause, and they served it well. No matter who opposed them, or with what array of power, wealth, or influence they were confronted. Strong in the consciousness of right, and firmly persuaded that God would not withhold his blessing, they persevered, "through evil report and good report," till at length victory crowned their efforts, and the fetters of bondage were broken. The memory of these three is blessed.

We remember the conflicts of those times, for it was permitted to us to take some humble part in them. Very pleasant are the recollections of that interesting period in our country's history. The warriors in the cause of humanity—unbloody warriors they were—were created by God for the enterprise. Thomas Clarkson led the van: to his daring philanthropy and untiring diligence we may ascribe the abolition of the Slave Trade, as far as regarded Great Britain. He lived to see the downfall of slavery itself.—Zachary Macaulay—a plain, farmer-like looking man—showed in his countenance a patient, plodding, hard-working zeal, which would not be easily baffled—and it was not. His was the more private department: he chiefly aided by his counsels and his pen.—William Wilberforce was the gem of his party—pure, bright, and priceless. His silver-toned eloquence was listened to with rapt attention, in the hall of legislation as well as in the solemn gatherings of the good. We heard him once—and we seem to hear him even now;—he pleaded for the Bible—the Bible for all—for all lands, all languages, all races—for the bond as well as the free—that the bond might become free, and the free bind their brethren no more. He passed into the better world shortly before the final victory of freedom: but the tidings reached him—and there was joy in heaven for the emancipated children of God, and and for the triumph of benevolence.—We must not forget William Allen.

Many a delightful hour have we spent in his presence. His generous soul deeply sympathised with the distressed and the down-trodden. He encountered opposition with a calm, unruffled temper. He was firm in purpose, wise in benevolence, constant in prayer, strong in faith. The good loved him, and the great ones of the earth paid homage to his worth.

Mr. Buxton (he had not then been raised to the baronetcy) was eminently qualified for the prominent part assigned him. Possessing talents of no common order, he gained the highest distinction his college (Trinity College, Dublin,) could award, and he consecrated his attainments to philanthropy and religion. He entered Parliament, as member for Weymouth, in 1818, and in 1821 he succeeded Mr. Wilberforce in the leadership of the emancipation party. Other important objects were also pursued by him, with characteristic energy and zeal. It is sufficient to refer, without entering into details, to the improvement of prison discipline, the reform of the criminal code, and the civilization of Africa. He cherished deep interest in general education, on liberal principles, and based on Christianity. But his great work was the freedom of the slave. For this, his toils were most arduous, since he had to enlighten the ignorant, to grapple with the oppressor, to put to shame the time-serving, and to stimulate the faint-hearted. He "held on his way, and waxed stronger and stronger." He fought and conquered.

The records of his deeds are contained in the "Memoirs" published by his son. It is a volume which will amply repay attentive perusal. We hope that it will be reprinted on this side the Atlantic.

We have not room for copious extracts, and must content ourselves with two or three brief passages.

The first is from a letter addressed to his son.

"I am very sure that a young man may be very much what he pleases. In my own case it was so. I left school, where I had learnt little or nothing, at about the age of fourteen. I spent the next year at home, learning to hunt and shoot. Then it was that the prospect of going to College opened

upon me, and such thoughts as I have expressed in this letter occurred to my mind. I made my resolutions, and I acted up to them: I gave up all desultory reading—I never looked into a novel or a newspaper—I gave up shooting. During the five years I was in Ireland, I had the liberty of going when I pleased to a capital shooting place. I never went but twice. In short, I considered every hour as precious, and I made every thing bend to my determination not to be behind any of my companions,—and thus I speedily passed from one species of character to another. I had been a boy fond of pleasure and idleness, reading only books of unprofitable entertainment—I became speedily a youth of steady habits of application, and irresistible resolution. I soon gained the ground I had lost, and I found those things which were difficult and almost impossible to my idleness, easy enough to my industry; and much of my happiness and all my prosperity in life have resulted from the change I made at your age. It all rests with yourself. If you seriously resolve to be energetic and industrious, depend upon it you will for your whole life have reason to rejoice that you were wise enough to form and to act upon that determination."

Writing to his daughter, February 14, 1834, he says—

"We yesterday dined at Ham House to meet the Rothschilds; and very amusing it was. He (Rothschild) told us his life and adventures. He was the third son of the banker at Frankfort. 'There was not,' he said, 'room enough for us all in that city. I dealt in English goods. One great trader came there, who had the market to himself: he was quite the great man, and did us a favour if he sold us goods. Somehow I offended him, and he refused to show me his patterns. This was on a Tuesday; I said to my father, 'I will go to England.' I could speak nothing but German. On the Thursday I started; the nearer I got to England the cheaper goods were. As soon as I got to Manchester, I laid out all my money, things were so cheap; and I made good profit. I soon found that there were three profits—the raw material, the dyeing, and the manufacturing. I said to the manufacturer, 'I will supply you with material and dye, and you

supply me with manufactured goods.' So I got three profits instead of one, and I could sell goods cheaper than anybody. In a short time I made my £20,000 into £60,000. My success all turned on one maxim. I said, I can do what another man can, and so I am a match for the man with the patterns, and for all the rest of them! Another advantage I had. I was an off-hand man. I made a bargain at once. When I was settled in London, the East India Company had 800,000 oz. of gold dust to sell. I went to the sale, and bought it all. I knew the Duke of Wellington must have it. I had bought a great many of his bills at a discount. The Government sent for me, and said they must have it. When they had got it, they did not know how to get it to Portugal. I undertook all that, and I sent it through France; and that was the best business I ever did.'

Another maxim, on which he seemed to place great reliance, was, never to have any thing to do with an unlucky place or an unlucky man. 'I have seen,' said he, 'many clever men, very clever men, who had not shoes to their feet. I never act with them. Their advice sounds very well; but fate is against them; they cannot get on themselves; and if they cannot do good to themselves, how can they do good to me?' By aid of these maxims he has acquired three millions of money."

On entering Parliament, Mr. Buxton thus expressed his views and feelings. We commend them to the serious attention of all legislators.

"Now that I am a Member of Parliament, I feel earnest for the honest, diligent, and conscientious discharge of the duty I have undertaken. My prayer is for the guidance of God's Holy Spirit, that, free from views of gain or popularity,—that, careless of all things but fidelity to my trust, I may be enabled to do some good to my country, and something for mankind, especially in their most important concerns. I feel the responsibility of the situation, and its many temptations. On the other hand, I see the vast good which one individual may do. May God preserve me from the snares which may surround me; keep me from the power of personal motives, from interest or passion, or prejudice or ambition, and so enlarge my

heart to feel the sorrows of the wretched, the miserable condition of the guilty, and the ignorant, that I may 'never turn my face from any poor man;' and so enlighten my understanding, that I may be a capable and resolute champion, for those who want and deserve a friend."

Mr. Buxton was raised to the baronetcy in 1840. It was a well-deserved honor.

His last days were peaceful and happy. He died in the Lord, February 19, 1844.

The Battle of Buena Vista, with the Operations of the "Army of Occupation" for one month. By JAMES HENRY CARLETON, Captain in the First Regiment of Dragoons. New York: HARPER & BROTHERS. 18mo. pp. 238.

The battle of Buena Vista was the battle of the Mexican war. It was a hard-fought battle. The Americans were evidently in a very perilous situation—in the heart of the enemy's country, and with a force far inferior in numbers to that opposed to them. Defeat would have been annihilation. They had to struggle for their lives. Fully aware of his danger, General Taylor had chosen for the battle ground a spot which presented great obstacles to the numerous cavalry of the Mexican army, and at the same time furnished excellent positions for his own artillery and his skilful riflemen. There he waited for the foe, and after a fierce conflict, in which it more than once appeared extremely doubtful which side would prevail, succeeded in repulsing the attack, with great slaughter, though not without heavy loss on his own part. The results were quickly seen and felt. The spirit of the Mexicans was broken, and the Americans gained what the world calls "glory."

To those who like to read of battles, Captain Carleton's book will be very acceptable. It is written in a vigorous, dashing style, and its descriptions are evidently truthful. That it abounds in eulogy of his fellow-soldiers, is not to be wondered at; we must forgive him that fault. The following passage refers to the morning after the battle:—

"By seven o'clock, our scouts brought the information that Santa Anna's whole army had fallen back on Agua Nueva; but our troops were not only too much ex-

hausted, but too few, to pursue and attack him there. Soon afterwards General Taylor, accompanied by General Wool and nearly all the staff, and having, as a guard, the companies of the 1st and 2d Dragoons, and Pike's squadron, moved up to the plateau and along over the battle-field; and thence, following the enemy's trail, to La Encantada. No one can imagine, much less describe, how dreadful a scene it was for the whole way. All of our men who had fallen, and whom the enemy had been able to reach, were stripped of every article of clothing, and gashed over with wounds evidently inflicted after death. The Mexicans, on the contrary, lay just as they had died. The plateau was covered with the dead, and the gorges and ravines in front were filled with them. The ground furrowed by cannon-shot and torn by the bursting shells, was literally reeking with blood. Men and horses, parts of equipments, shattered muskets, drums, trumpets, lances, swords, caps,—in fine, all the paraphernalia of armies, were scattered, crimson with gore, in every direction. The Mexican wounded had nearly all been taken to the cover of the ravines, or along the road beyond cannon range; and two or three surgeons had been left behind, and were now busily engaged in trying to save them. As our dragoons passed along over this part of the field, the cries for water, which were heard in every direction, were truly heart-rending. Our men dismounted, and placed beside them, upon the ground, the contents of their haversacks. It was a touching sight."

We hope there will be no more Mexican wars. That war was disgraceful, though the battle is accounted glorious.

PUBLICATIONS OF THE AMERICAN TRACT SOCIETY.

A Guide to Acquaintance with God. By the Rev. JAMES SHERMAN, of Surrey Chapel, London. 18mo. pp. 173.

Memoir of Clementine Cuvier, Daughter of Baron Cuvier. With Reflections, by Rev. JOHN ANGELL JAMES, of Birmingham. 18mo. pp. 96.

Both these works have been long before the British public. They are of great value, and have proved extensively useful. The elegant reprints now before us will be messengers of salvation, we trust, to many souls.

SCIENTIFIC INTELLIGENCE.

The Annual Meeting of the British Association for the advancement of Science was held this year at Swansea, August 9—16.

At the General Meeting, on the first day, the Report of the Council for the last year was presented. The Marquis of Northampton, on taking the chair, delivered an eloquent address, in the course of which he adverted to various events connected with the history of science during the year, eulogized the labours of Sir John Herschel, and expressed his regret that the political state of Europe at the present time affected injuriously the interests of science.

“The summary of proceedings at the meeting is as follows:—On Wednesday, August 9, the General Committee assembled. On Thursday, business began in all the Sections—the Ethnological Sub-section forming the only exception: and in the evening Dr. Percy delivered a Lecture in the Baptist Chapel, ‘On the Chemistry of the various Metallurgic Processes now practised around Swansea.’ Of course, that of copper smelting formed the main subject. In the first place, the varieties of ores employed—viz., the oxide of copper, the sulphuret and the double sulphuret of copper and iron, and the recently imported carbonates, were described. The processes of roasting to expel the arsenic and to a certain extent the sulphur, and the arrangements of the furnaces were minutely detailed. A great number of specimens, showing every stage of the process, were exhibited. The smelting process formed the next subject of consideration; which was well described and amply illustrated. The various qualities of copper produced from different ores, and the causes of the differences, as far as they are known, were examined. In addition to the ordinary processes of reduction, the recent process patented by Mr. Napier, in which the ore is reduced by taking advantage of the chemical affinity of iron for the sulphur of the ores was described. It was thought to possess many advantages, and the copper produced by the process was of an exceedingly good character. A short notice was taken of the works at Ystalyfera, where anthracite is employed for fusing iron,—and the heated gases escaping at the top of the furnaces are collected and employed to heat the boiler of a steam engine; by this, saving the entire amount of the ordinary fuel. In

conclusion, the necessity of uniting practical knowledge and experimental science was insisted on—and the great importance of some school in which, as at the Ecole des Mines, a good practical mining and metallurgical education could be obtained, was strongly urged. Some notice was taken of the Museum of Practical Geology; and a hope was expressed that that establishment might become a school of the kind sought,—where, under Government direction, all that was desired in this way might be effected.—On Friday all the Sections again met, except the Ethnological; during the afternoon there were sailing matches and boat races; and after the ordinary, Mr. Vivian threw open his grounds,—but the wet weather interfered with the general enjoyment of the privilege. On Saturday there was no meeting in the Sections: and a very large party set off at eight in the morning to visit the iron works of Ystalyfera, and other points of interest in the Swansea Valley. At the former, which was the principal point of attraction, nearly two hundred members of the Association had the satisfaction of witnessing the casting of a large quantity of pig-iron, and of examining the appliances by which the economy of fuel, by the use of the gaseous products of the combustion (hereafter more particularly referred to in our report of Mr. Budd’s paper read the previous day in the Chemical Section) is effected. Another party made an excursion to the bone caves and cliffs of Gower;—while a third, consisting of Lord Wrottesley, Sir Philip Egerton, Sir Henry De la Beche, Prof. Owen, Prof. Forbes, Dr. Carpenter, Mr. Bowerbank, Lieut. Spratt, and Mr. Jeffrey’s, went with Mr. M’Andrew in his yacht the *Osprey*, on a dredging excursion in the Bristol Channel. Several marine animals, including the *Velutella limbosa*, were thus procured alive for exhibition to the Zoological Section. Some of the Botanists, with Mr. Babington at their head, made an excursion round the coast from Oystermouth to Pennard Castle, where they obtained many of the rare plants of this part of Wales: amongst others, the *Diaba aizoides*, from the latter locality. The less energetic visited the zinc works of Mr. Vivian,—and spent the remainder of the day in Mr. Llewellyn’s grounds of Penllergare. Here a boat impelled by the electrical current was at work on one of the lakes. In the evening, there

was a promenade at the school-rooms—very fully attended. On Monday, there was business in all the Sections,—and the General Committee again met. Lieut. Carte exhibited his rockets at the pier. He demonstrated their usefulness by firing over a vessel moored at some distance,—when two men, attaching themselves, were drawn ashore. In the evening, Dr. Carpenter lectured on microscopic structures to a large audience.—On Tuesday all the Sections again met: and the Mayor gave a dinner to the principal strangers. In the evening there was a promenade; at which were displayed such objects as had proved of interest in the various Sections.—On Wednesday some of the Sections met: and the General Committee assembled to sanction the grants which had passed the Recommendation Committee. In the afternoon of the same day, the concluding General Meeting of the Association was held for the customary ceremonial proceedings."

We proceed to give a brief account of the proceedings of the sections.

Mathematical and Physical Science.—President, Lord Wrottesley. Professor Powell presented a "Catalogue of Observations of Luminous Meteors, from September 1833, to July, 1848, with an Appendix, containing much curious and valuable information."—The same gentleman also furnished "An Account of the Annular Eclipse of October 9, 1847, comprising observations made at Orleans, at Cilly, in Styria, at Bombay, at Hinjolee, and at Bruges."—Mr. Harrison gave an account of a self-registering Thermometer, with twelve months' tracings of its work.—Mr. Birt's "Report of Atmospheric Waves" was, no doubt, interesting to those who understood it, but the very free use of technical terms made it almost unintelligible to general hearers.—Several papers on optical phenomena were read, chiefly referring to abstract inquiries and minute details.—Sir David Brewster read a paper intitled, "An Examination of Berkeley's Theory of Vision," in which he argued that Bishop Berkeley's views were unsound, and that the power of judging of the distances of objects is not gained by experience, as the bishop maintained, but is a natural gift. Professor Whewell combated Sir David's statements, as did also Mr. Estlin, surgeon and oculist, of Bristol, who mentioned several instances of persons whom he had restored to sight from total blindness, who, previous to experience, could form no idea whatever of the distances, or directions, or shapes of bodies.—A communication from Col. Sykes, "on Atmospheric Disturbances throughout the world," characterised those disturbances, and the anomalies which pre-

sented themselves in various places in Europe, Asia, Africa, and even America. for some months past, as not less remarkable than the political agitations and storms which have swept over Europe.

Chemical Science, including its application to Agriculture and the Arts.—President, R. Phillips.—The papers presented to this section were very numerous. We can only mention the most important. "On the Motion of the Electric Fluid along Conductors," by the Rev. T. Exley. The object of this communication was to propound a theory by which it was thought all the phenomena of electrical action were explained on the notion of one fluid. Dr. Faraday drew attention to the fact that the mathematical examination of the subject had led to an equal balance in favour of the hypothesis of both one and two fluids—and that another view, equally plausible, denied the existence of either one. It was, therefore, of the utmost importance that we should move carefully in the inquiry, and endeavour to disentangle truth without entertaining any view more favourable to one than to the other of these theories. The whole subject was involved in perplexing mysteries.—"On a Peculiar Property of Coke," by Mr. J. Nasmyth. The following interesting fact was discovered some years ago, and it appears to furnish additional evidence as to the identity of the diamond with carbon, namely, that *coke* is possessed of one of the most remarkable properties of the diamond, in so far as it has the property of *cutting glass*. I use the term "*cutting*" with all due consideration—in contradistinction to the property of scratching, which is possessed by all bodies that are harder than glass. The *cut* produced by coke is a perfect, clear diamond-like cut, so clean and perfect as to exhibit the most beautiful prismatic colours, owing to the perfection of the incision. Coke hitherto has been considered as a soft substance, doubtless from the ease with which a mass of it can be crushed and pulverized; but it will be found that the minute plate-formed crystals of which a mass of coke is composed, are *intensely hard*, and as before said are possessed of the remarkable property of *cutting glass*. This discovery of the extreme "diamond-like" hardness of the particles of coke will, no doubt, prove of value in many processes in the arts, as well as interesting in a purely scientific sense.—A paper on "Common Salt as a Poison to Plants," by W. B. Randall, furnished some singular facts. It appears that if water is impregnated with salt, in the proportion of seven grains to a pint, the plants that are watered with it will be gradually poisoned, and will die.—Dr. Smith presented a report "On the Air and Water of Towns," pointing

out the sources of impurity, and shewing the importance of watchful attention, especially with regard to the filtration of water, and the prevention of stagnant accumulations on the surface.—Of the papers on minute and delicate chemical processes, it is unnecessary to give abstracts, as none but the initiated would understand them.

Geology and Physical Geography.—President, Sir H. T. De la Beche. Many communications on the geology of Wales were read, among which was one of great length and value, by the President of the Section, tracing the formation of the several strata in that country. We give a short extract:—"With respect to the origin of the coal in this district, there is evidence that it originated in accumulations of vegetable matter which grew on the spot. The conditions under which the beds of coal occur have been described minutely by Mr. Logan; under each coal seam is a bed of sandy clay, full of the fossil plants known as *Stigmaria*, and which Mr. Binney has shown to be the roots of another plant, the *Sigillaria*, equally abundant in the coal, which must have grown in swamps near the sea. After each great accumulation of vegetable matter, the land seems to have subsided, and the sea flowed in, bringing sand and mud and marine shells; again marshes were formed and fresh accumulation of peat and plants, to be in turn covered by silt from the sea. Evidence of the local origin of the coal is also afforded by the frequent occurrence of fossil trees with their trunks erect and their roots spreading out in the clay below; several of these trees, each 14 or 15 feet high, were discovered at the head of the Tow Valley; the outside of their trunks appears to have been originally hard, and to have resisted the action of the water for some time, but their interior was soft and soon became hollow and filled with mud, which is regularly stratified; the sandstone on the outside of the trees also bears traces of the rippling of the water around them."—Mr. Booker, being called on by the President for some statistical information, stated that there were 159 blast furnaces in the district employed in smelting iron, and that 550,000 tons of iron were annually manufactured. The coal raised in the district was employed as follows—

1,500,000	tons annually in the manufacture of iron.
200,000	" " " " copper.
150,000	" " " " tin.
750,000	" employed in domestic purposes and in agriculture.
1,750,000	" exported.
4,350,000	tons per annum.

At this rate, and supposing the coal to exist only over 100 square miles, there was sufficient for 1400 years to come. The value of the exports from the district, consisting of

iron, &c., in a state of rough manufacture, amounted to £4,000,000 a-year."—A paper by Professor Rogers, of the United States, "On the Geology of Pennsylvania," contained the following statements respecting the coal districts of America:—"The three great coal-fields of America are—the Ohio, 740 miles long and 180 wide, covering an area of 60,000 square miles, a surface greater than that of England and Wales; the Illinois coal-field, covering 50,000 square miles; and the Michigan, occupying 15,000 square miles. Besides these, there are numerous anthracitic basins in Pennsylvania and Virginia; the farthest being 100 miles S.E. of the margin of the Ohio coal-field. In passing across these coal-fields there is a gradual diminution in the quantity of bituminous matter from W. to E. In the Illinois it amounts to 40 or 45 per cent.; in Western Ohio, from 35 to 40; in Eastern Ohio, 25 to 30; in the table-land of the Alleghanies it is reduced to 18 or 20 per cent.; in a little coal-field 20 miles E. of the great field it is only 14 or 15 per cent.; in the western edge of the anthracite field 10 or 12 per cent.; and in the great body of the anthracite only 1 or 2 per cent. of gaseous matter exist, and this not in the form of bitumen. Farther south, in Kentucky and Tennessee, the same change takes place, and the associated rocks become metamorphic eastwards. All the coal, of every kind, rests on the same basis of rock, with the same fossils distributed through it, and the particular coal-beds can be identified even when separated by an interval of 50 miles. The anthracite field is 5000 feet deep, and contains 50 seams of coal; the bituminous coal-field of Ohio is 2800 feet deep. The working of these coal-fields is increasing rapidly; 3,000,000 tons of anthracite and 1,000,000 tons of bituminous coal are annually raised; and 700,000 tons of iron manufactured."—Mr. A. Petermann exhibited a new Hydrographic Map of the British Isles, on which about 1550 rivers are distinguished by names, 480 lakes and ponds, and 40 waterfalls; the canals with their altitude, as well as that of the rivers and lakes, and the great drains in the fen districts. It was stated that there were 20 rivers in England, 10 in Scotland, and in 10 Ireland, each draining 500 square miles and upwards.

Ethnology.—Professor Elton, of the United States, read a paper "On the Ante-Columbian Discovery of America." He said that memorials of the past, and especially such as related to the discovery of a great continent, had excited peculiar interest in the human mind in all ages and among all nations. He would state a few facts exhibiting evidence that America was known to Europeans as early as the tenth century. An Icelandic

historian, Torfæus, in the year 1805, claimed for his ancestors the glory of having discovered the New World. This claim had been strengthened by a work published by the Royal Society of Antiquaries at Copenhagen in 1837, and which had imparted a new impulse to this subject. The work was entitled "Antiquitates Americanae, sive Scriptores Septentrionales Rerum Ante-Columbianarum in America." It was edited by the learned Prof. Rafn, of the University of Copenhagen, and published in the original Icelandic, and accompanied by a Danish and also a Latin translation. This work gives an account of the voyages made to America by the Scandinavian Northmen during the tenth, eleventh, twelfth, thirteenth and fourteenth centuries. Their accounts of their early voyages are published from authentic manuscripts which are dated as far back as the tenth century. From this work it would appear that the ancient Northerners explored a great extent of the eastern coasts of North America, repeatedly visited many places in Massachusetts and Rhode Island, fought and traded with the natives, and attempted to establish colonies. The most northern region they called Hellaland (*i. e.* slate land), the country further south they named Muckland (woodland), and the country most southern they called Vinland (vineland),—which is supposed to have extended as far south as Massachusetts or Rhode Island. The general features of the country accord with the descriptions which they have given. The discovery of America by the Northerners is confirmed by an inscription on a rock on the bank of the river Taunton, at a place called Digleton, in the State of Massachusetts, and which until recently had defied all efforts at interpretation. The earliest New England colonists observed the mysterious characters on this rock; and more than 150 years ago Dr. Cotton Mather, of Boston, sent an imperfect drawing of the inscription to the Royal Society. It also attracted the notice of the Rev. Dr. Styles, President of Yale College, nearly 100 years ago, who sent facsimiles of the inscription to many learned societies in Europe,—but all attempts to decipher them were in vain. An accurate drawing of the inscription was made by the Rhode Island Historical Society, a few years since, and a copy was sent to the Royal Society of Northern Antiquities at Copenhagen, which led to a more satisfactory result. The surface of the rock which bears the inscription is about 12 feet in length and 9 feet in height, and is covered with hieroglyphics forming three distinct lines. The characters are deeply engraven in greywacke, and must have required the labour of several days. The lower part of the rock is subject to the

constant action of the tide, in consequence of which several of the characters are obliterated. The word "Thorfinus" and the number "132" are distinctly marked. The "Th" in the Thorfinus are in Icelandic characters, and "orpinus" in the ancient Roman. The 132 was also engraven in the ancient Roman form of writing numerals. The circumstance of the Roman letters being used may be easily explained. Christianity was introduced into Iceland about the end of the tenth century,—at which period there was evidence that the Latin language was cultivated in that country at least by individuals. Now, there is a remarkable coincidence between the monument just described and an account in one of the manuscripts published in the "Antiquitates Americanae." It is there stated that Thorfinus, an Icelandic chief, made a voyage to Vinland in the year 1000; and that in the course of three years he was killed in a battle with the natives. It is worthy of observation, as proving that they had some knowledge of Christianity, that a cross was placed at the head of his grave. The particulars of Thorfinus's voyage and his frequent battles with the natives are also minutely recorded. His wife, who accompanied him to America, returned after his death to Iceland with her son, who was born in America. This son of Thorfinus became a chieftain; and from him, according to genealogical tables, are descended many eminent men, including Prof. Finn Magnussen and the celebrated sculptor Thorwaldsen. The author concluded by alluding to the supposed discovery of America by Prince Madoc in the twelfth century; the only information respecting which was received from the poems written by Meredyth-ap-Rhys in 1478, of Gafyr Owen in 1480, and Cynfyn-ap-Gronw, who lived in the same period.

Statistics.—President, Mr. J. H. Vivian. —J. Fletcher, Esq., read a statement communicated by Mr. Hume, M.P., "On the Annual Increase of Property, and of the Exports and Imports, in Canada," demonstrating the great rapidity with which the most valuable and permanent species of wealth accumulates in Canada, and the extent to which the Province is already able to consume and employ goods of various kinds sent from this country, and to pay for them by its exports to Great Britain and its dependencies. That power will henceforth increase annually, at a rate greatly exceeding that of former years, under the influence of a principle long recognized. An inquiry into the amount of the banking and mercantile capital employed in the trade, shipping, and agriculture of Canada would strengthen and greatly extend these results. The rateable

property in Upper Canada amounted in 1825 to £997,025; in 1840 to £5,691,477; in 1841 to £5,996,609; in 1842 to £6,375,140; in 1843 to £5,916,162; and in 1844 to £7,139,901, according to the assessment returns for the last three years. In the United Province of Upper and Lower Canada the imports by sea for the years 1838 to 1847 inclusive increased. On comparing a few of the more important articles of import by sea for the years 1846 and 1847 the following results are obtained:—Against 313,076 gals. of wine imported in 1846, there were 229,595 gallons in 1847. In spirits of all kinds, exclusive of whiskey and East and West India rum, 159,547 gallons in 1846 against 185,367 gallons in 1847. In molasses, 151,675 gallons against 365,450 gallons. In refined sugar, 895,046 lbs. against 880,305 lbs. In Muscovado and bastard sugars, 8,546,982 lbs. against 8,719,099 lbs. In coffee, 105,282 lbs. against 261,144 lbs. In tea, 603,038 lbs. against 816,866 lbs. In salt, 345,396 bushels (equal to 11,513 tons) against 87,880 bushels (equal to 2929 tons). And in goods paying *ad valorem* duties, £2,241,154 sterling against £1,783,682 sterling. On comparing the exports of 1846 with those of 1847, it will be seen that the exports of the agricultural staples of Canada exhibit a steady increase. For instance, the export of flour in 1846 was 555,602 barrels against 651,030 barrels in 1847. The export of wheat was 534,747 bushels in 1846 against 628,001 bushels in 1847. That of oatmeal, 5930 barrels against 21,999 barrels. That of oats, 46,060 bushels against 165,805 bushels. And that of butter, 786,701 lbs. against 1,036,555 lbs. Of ashes, however, and timber there was a falling off, but it was probably more than compensated by an increased export inland.—Mr. Fletcher delivered a lecture “On the Progress of Popular Education, illustrated by the Criminal Returns for England and Wales.” The information furnished in the lecture was very extensive and various, but the results arrived at, with regard to the state of education, were by no means satisfactory.

Mechanical Science.—President, Rev. Professor Walker.—Mr. W. P. Struve presented a paper “On the Ventilation of Collieries, with a Description of a New Mine Ventilator.”—Mr. Whishaw read a paper giving an Explanation of the various Applications of Gutta Percha; numerous specimens of which, in the shape of thread, cord, tubular staves, driving bands, constables’ staves, sticks, whips, inkstands, medallions, shields, water buckets, stereotype plates, and almost every other description of article, both useful and ornamental, were present. The paper, after stating that gutta percha was the concrete

juice of a large tree of the same name, abounding in Borneo, &c., obtained by tapping the tree periodically by the Malays, stated that its introduction into this country was purely accidental; Dr. Montgomery having transmitted the first sample of it to the Society of Arts in 1843, at which time he (Mr. Whishaw) was Secretary to that Society. The first articles of use made of gutta percha in this country were laid before the Society of Arts in 1844, and consisted of a lathe-band, a short length of pipe, and a bottle-case, which he had himself made by hand, having caused the concrete substance to become sufficiently plastic by immersing it in hot water. He also produced casts from medals, which attracted considerable attention at the time, and surgical instruments were soon after made of this new material. It was also adapted to commercial uses; and from the period mentioned to July 11th in the present year between 600 and 700 tons had been imported for the Gutta Percha Company. From 20 to 60 tons were now regularly imported every month. Mr. Whishaw exhibited the Telakouphanon, or Speaking Trumpet; and in doing so, said that speaking tubes of gutta percha were quite new, as was also the means of calling attention by them of the person at a distance, which was accomplished by the insertion of a whistle, which, being blown, sounded at the other end quite shrilly. Attention having been thus obtained, you remove the whistle, and by simply whispering, the voice would be conveyed quite audibly for a distance of at least three-quarters of a mile, and a conversation kept up. It must be obvious how useful these telegraphs must become in large manufactories, and indeed in private houses they might quite supersede the use of bells, as they were so very cheap, and by branch pipes could be conveyed to different rooms;—and, indeed, if there were no electric telegraphs, they might, by a person being stationed at the end of each tube of three-quarters of a mile or a mile, be made most speedily to convey intelligence for any distance. In private houses the whistle need not be used, but a more musical sound could be produced. He then amused the auditors by causing the end of the tube, which was of the length of 100 feet, to be inserted into the mouth-piece of a flute held in a person’s hand, regulated the notes, and placing his own mouth to the other end of the tube, “God save the Queen” was played at the distance of 100 feet from the person giving the flute breath. Turning to the Bishop of St. David’s, he said that in the event of a clergyman having three livings, he might, by the aid of three of these tubes, preach the same sermon in three different churches at the same time.—Mr. Scott Rus-

sell read a very interesting article "On the Improvements that have been made in Steam Navigation," showing the beneficial effects resulting from the labours of a Committee of the British Association, in consequence of whose suggestions the best steamers now in the service are constructed on scientific principles, securing greater speed, and affording better accommodation.—Mr. W. P. Struve read a description of a "Low Pressure Atmospheric Railway," illustrated by a working model, twenty feet in length, which excited much interest.

Zoology and Botany.—President, Mr. L. W. Dilwyn.—The President drew attention to the recently-published volumes of the Ray Society; especially the monograph "On the British Medusæ," by Professor E. Forbes, and the great work of Messrs. Alder & Hancock, on the Nudibranchiata Mollusca. He also recommended to the attention of naturalists the new work by Mr. H. S. Strickland "On the History and Structure of the Extinct Bird, the Dodo."—Dr. Lankester read a Report from the Committee appointed for drawing up tables for the registration of periodical phenomena occurring in plants and animals. Proofs of the proposed tables were exhibited; in which arrangement was made for the registration of particular phenomena in animals and plants that had been named by the Committee in a former Report, printed in the Transactions for 1846. Lists of these animals and plants were subjoined. The phenomena to be observed were, the appearance and fall of the leaves, the flowering and ripening of the fruit of plants, and the opening and closing of their flowers; the appearance, disappearance, pairing, moulting, the deposition of eggs, and the birth of young, in animals. Members and others were invited to apply for tables for the purposes of registration; and, when filled up, to send them to the Assistant-General Secretary of the Association.—An essay by Professor Owen, "On the Development and Change of the Teeth in the Kangaroos; and on the Homologies and Notation of the Teeth in Mammalia," attracted much attention, and was received with great applause. The Professor proposes to substitute symbols and numbers for verbal definitions, and thus to save the student an immense amount of time and labour.—Several other valuable communications were read, which we have not room to notice.

We are sorry to learn that the funds of the Association are not in a prosperous state. In consequence, the grants for the year are on a very economical scale. This is much to be regretted. The object is truly national, and a liberal vote from the Public Revenue would be a legitimate and useful appropriation.

The next meeting will be held at Birmingham, in the month of September, 1849.

In preparing this Report we have been mainly indebted to the London *Athenæum*.

FIRE ANNIHILATOR.—The Fire Annihilator is a small machine of the size of a common pail, containing several iron encasements, and in the middle 7lbs of nitre, carbon, and gypsum, in the proportion of six, two, and two, and also one quart of water; at a touch of the finger on a small piston, charged with a small quantity of chlorate of potash and sugar, the compound is in a moment converted into steam, to an amount so enormous, that it equals the quantity produced by a five-horse steam-boiler, and is equivalent to a brigade fire-engine. The whole machine can be made for £1, of which the combustibles spent are worth only 14d.—*Builder*.

ORE OF IRON IN NOVA SCOTIA.—Almost every day brings to light some new example of the abundant mineral or other natural resources of Nova Scotia. Amongst the most prominent of these is iron, abounding as it does in either extremity of our Province. With remarkable aptness has it been said, that we possess an iron-bound coast! How this circumstance is to be turned to our advantage, the future only can decide. In the mean time, we are gratified to notice even the slightest efforts that are made for the development of the rich mines referred to.

We were yesterday favoured with a brilliant specimen of what is termed specular iron ore—from the vicinity of "Big Village River," Londonderry (which may be seen by the curious at this office), and are informed that an immense deposit of this mineral has recently been traced by Dr. Gesner, of Cornwallis, (now of Sackville,) along the Cobequid Mountain to the distance of ten miles. It is said that at several situations there are facilities for its mining, smelting, and manufacture. When we consider that this is the most useful of all metals, inasmuch as everything we possess is manufactured more or less by its means, we may well be solicitous that so wide a field of enterprise as it includes may be speedily opened up for Nova Scotia.—*Halifax Guardian*.

SALT WATER AND FRESH.—We have just had the pleasure of drinking a goblet of water taken from the sea at Margate, as sparkling and agreeable as if drawn from the best pump in London; indeed, it was impossible to tell the difference. The water had been previously distilled in the usual way, and then treated by the simple galvanic process, as patented by Mr. Crosse. The invention, for emigrant ships and others on long voyages, will be invaluable.—*The Emigrant*.

RELIGIOUS INTELLIGENCE.

Great Britain.

The Diplomatic Relations with Rome Bill has passed. We subjoin a brief notice of the debate on the second reading, Wednesday, August 23.

Captain Harris suggested that the Pope might cease to be a temporal prince, and moved the exclusion of the words "Court of Rome." At the suggestion of Mr. Henley, Lord Palmerston consented to substitute the words, "Sovereign of the Roman States."

Mr. Charles Pearson then moved as an amendment, the addition of words limiting the functions of the English ambassador to international, civil, commercial, and political matters. The Solicitor General hoped the House would reject the amendment, as *cases might arise in which it would be necessary to hold intercourse upon subjects bearing a religious complexion*; for instance, as regarded the dealings of the Court of Rome with the people of *Canada*. Mr. Pearson's amendment was rejected by a majority of 63 (93 against 30.)

Mr. J. O'Connell moved that the words "Sovereign Pontiff" be added; upon which the Committee again divided, 104 against 8.

On Friday the House again went into Committee on the Diplomatic Relations with Rome Bill, after an ineffectual remonstrance on the part of Mr. Spooner, Sir Robert Inglis, and Mr. Newdegate.

Mr. Anstey then moved an amendment on Clause 2, to render lawful the reception of a *clerical ambassador from the Pope*. A long discussion ensued, which assumed somewhat of a polemical character; and some of the Roman Catholic Members were very facetious. At length Mr. Anstey withdrew his amendment, and proposed several others, which were successively negatived without a division. The Committee divided on the Clause itself, 79 against 22; majority for the Clause, 57.

On the 5th Clause, Mr. Pearson moved an amendment, to the effect that nothing contained in the Bill should authorize intercourse on ecclesiastical matters now forbidden by law. This was negatived by a majority of 65 against 25. Another division took place on the Clause itself, which was agreed to by 77 against 4.

Popery is steadily making way. A new Roman Catholic Cathedral, at Salford, near Manchester, was opened last month. "The admission was by tickets at 21s., 10s. 6d., 7s. 6d., 5s., and 2s. 6d. The ceremony was,

as usual, gorgeous in the extreme, and in the chancel of the church and on the altar there were 450 priests and seven bishops. The usual ceremonies of the mass having been gone through, the Right Rev. Dr. Wiseman ascended the pulpit, and preached from the 28th chapter of St. Matthew, 18th verse; and also from the 20th chapter and 21st verse of the Gospel of St. John: "All power is given to me in heaven and in earth," &c. The building is the largest that has been erected for religious purposes in Manchester since the Reformation. The cost is £18,000, but the building is not quite completed."

Ireland.

At the Quarter Sessions at Buncranas, a short time ago, the Rev. John M'Keague, a Roman Catholic priest, was prosecuted for taking away certain Bibles and Testaments from the houses of two persons. The books were afterwards burned, or otherwise disposed of. Damages were found against the priest: £3 in one case, and £1 10s. in the other.

France.

A singular reaction has taken place. Several of the journals which a little while ago opposed Romanism are now enthusiastic in its praises. The correspondent of *Evangelical Christendom* says:—

"Several daily journals—the *Constitutionnel*, the *Siccle*, the *Journal des Debats*, &c.—now contain articles quite edifying in the Roman Catholic sense of the word. A short time since they were *Voltairians*, to the bottom of their hearts; their columns were filled with licentious novels, in which every principle of religion was treated with contempt. They amused their readers with a chronicle of clerical irregularities. At the present time—wonderful to relate—these same journals make a very warm and decided profession of Popish sentiments. The *Constitutionnel* repents of its former sins, and smites its breast in token of contrition; it gravely teaches that the priests are worthy of all honour and respect. The *Siccle* warmly inveighs against those who dare attack the Catholic, Apostolic, and Roman religion. The *Journal des Debats*, especially, exhausts all the treasures of its fertile imagination, all the flowers of its rich rhetoric, in extolling the clergy; it transfers to its columns the expressions employed in old Romish legends, and speaks of the *oblation*, the *holocaust*, the *merit of prayers*, the *re-*

warra of the righteous, &c., like a preacher in the pulpit of *Notre-Dame*, at Paris."

Under this a political design is hidden. The object is to prevent the further spread of republican principles. How far it will succeed, is very doubtful.

The last words of M. de Chateaubriand are thus recorded:—

"I have now but one system of politics—the politics of the Gospel. Of all the sentiments which have exerted the slightest influence on my life, that only has penetrated my soul. There is no truth, excepting the truths contained in this book, which is divine to me—sublime to everybody." He afterwards added, smiling, "You see plainly that I die a good republican; for I love Jesus Christ alone—I desire none but Jesus Christ: and was it not Jesus Christ who brought into the world equality, charity, fraternity?" His last words were these: "Christ alone can save modern society. Behold my King; behold my God."

M. de Chateaubriand was substantially right. Moral and social reform must be produced by Christianity. All other schemes will fail.

The Romish priests have turned the death of the Archbishop of Paris to good account for their cause. Medals that have touched his body are sold at a high price, and are believed to possess a peculiarly sanctifying virtue. His heart has been exposed to view as a relic, and thousands have flocked to the sight.

In reference to ecclesiastical matters, we quote again from *Evangelical Christendom*:

"The committee which has prepared a draft of the constitution, has proposed the following articles:—'Every one professes his religion with freedom, and receives from the State equal protection in the exercise of his worship. The ministers belonging to religious bodies recognised by the law, and they only, have a right to receive support from the State.' There will be numerous observations to be made upon these articles, to which I shall return when the constitution shall have been discussed and carried.

Another question has been agitated by the committee of worship. *To whom shall henceforth belong the right of appointing bishops?*

Under the monarchial form of government, these appointments were made by the king and confirmed by the pope. Should it be the same with the democratic system? Ought the president of the republic to possess the same prerogative as was possessed by the king? The question was a delicate one, for there is nothing to prevent a Protestant from filling the highest office in the State. A heretic would then possess the power to ap-

point popish bishops, which, in the view of the Romish Church, would be a most scandalous proceeding. Various opinions were expressed. Some members suggested that the bishops should be elected by the suffrages of the faithful, as in primitive times; others would entrust the appointment exclusively with the priests: while others again proposed that a list of candidates should be prepared. The question is as yet undecided."

The municipal elections have turned out unfavourably to the Protestants, through the intervention and influence of the Romish priests, who have led the voters to the poll, inducing them to give their suffrages for none but Romanists.

Nevertheless, the good work prospers. In many places, Protestant ministers and missionaries are received in the kindest manner. They are even invited to occupy the pulpits in Roman Catholic churches. Great numbers have turned to the Lord.

Germany.

It is by no means easy, at the present moment, to give you any account of the religious state and prospects of Germany; but I will, nevertheless, make one or two observations on this point. For some years, there have been two ecclesiastical parties in Germany. The evangelical party, along with the orthodox, have proclaimed the different confessions of faith to be their guide, and complained when ordination in any other way was allowed. The Rationalists, on the contrary, have constantly affirmed that the Bible must be the only guide. This may appear singular to British Christians, and to those unacquainted with the way in which the great majority of Germans know how to pervert the clearest sentences. The opinions of these two parties appear plainly in the following well-known German sentence:—'The Bible is the word of God,' so say the evangelical and orthodox party. 'In the Bible is the word of God,' say the Rationalists. Although myself no friend to confessions of faith, yet I must confess that they are in some measure necessary for Germans, who twist and turn everything, not however excepting their own confessions. The party against the confessions have, in the last few years, been gaining ground. This is owing to various reasons; among others, to their antagonists being divided among themselves, for while one will have simply the Augsburg Confession, others will have along with it other symbolical books; and this point of controversy is especially found in those parts where the States in Germany have compelled the Lutherans and Reformed to form one church. The union in Prussia of the Lu-

therans and Reformed into one church occasioned, about ten years since, the formation of an 'Old Lutheran Church,' which is exceedingly stiff in following the confessions in every point, and cleaving to them with the greatest tenacity; and, moreover, laying particular stress upon 'the church,' that is, *their church*, as being the *true church*. This party speak in general with more deference of the Church of Rome, than of their Protestant brethren. They have been recently considerably increasing, almost entirely however in Prussia. A great number of ministers in Germany, particularly in Prussia, although not going so far as the 'Old Lutherans,' sigh for a church in which the Lutheran symbolical books shall be the criterion of doctrine; others, however, and in the south of Germany a great number, wish only the Augsburg Confession to be preserved.

A very general feeling, however, prevails throughout Germany, that the question of the confessions of faith, which has so long divided the clergy, must bring about a separation; and that the Rationalists, who are against the confessions, will carry the victory; but whether they will be able to remain paid ministers of the State is doubted by some, in consequence of the growing influence of the radical party, which demands the separation. Of upwards of thirty ministers present at the Conference at Wiesloch, and who all belonged to the evangelical party, not one doubted that, sooner or later, they must separate from the State, and perhaps leave the Rationalists in possession of the State Church. One of the worst features in this controversy, in my opinion, is, that with the evangelical party is leagued, at present, not merely orthodox men, but even some moderate Rationalists, or, at least, some whom I consider such. Perhaps, however, as the breach between the parties becomes wider, the subdivisions will become parties for themselves. The evangelical party, and those united with them, will cleave to a Church Establishment as long as possible, for though they talk much at present of a separation, yet they not only do not wish it, but are from their whole heart against it, and will only separate when they cannot do otherwise.

The recent political events in Germany have given rise to a very important change, in a religious point of view. If any one formerly left the Establishment, he was either curtailed in his civil rights, or lost them altogether. Now, religious liberty is proclaimed in Germany, and the Christians of Great Britain should make use of this circumstance for the spread, in that land, of evangelical truth.—*Evan. Christendom.*

Turkey.

PROTESTANTISM IN TURKEY.—From a communication recently received at the Missionary Rooms, in Boston (U.S.), from Rev. Mr. Dwight, of Constantinople, it appears that the present aggregate of Protestant communicants, in the four Reform churches, is one hundred and thirty-nine; of whom, eighty-nine are connected with the church at the capital. The number of Armenians, men, women and children, *actually separated* from their former church, and now openly professing Protestantism in Turkey and Syria, is reckoned at one thousand and seven. Besides these, there are nearly three thousand who are known to their own people and to others to be of Protestant sentiments, but who still retain a loose connexion with their former churches. A much larger number must be more or less desirous of seeing the reformation advance.—*Christian Union and Religious Memorial.*

In the month of June last a dreadful fire took place. The houses of two of the Missionaries were consumed. Mr. Everett writes—

"When nothing more could be done for these brethren, I returned to set my own house in order; for the conflagration had become truly terrible. All hearts in Pera quaked with fear, and every man hastened to prepare for the worst. At about midnight the rampant flames were drawn up in one broad, blazing array, just opposite the row of buildings in which the chapel stood, consuming every house back of us, including the residence of Mr. Schaffler, whose effects, however, were mostly secured. To human appearance there was no longer any hope for us; and we expected that the remaining missionary houses, including the chapel and the female seminary, would soon be in ashes. We secured most of our effects in a stone magazine under the chapel; sent away our families to the house of kind friends; and at half-past one I left, completely exhausted, expecting that in a few minutes the house would be consumed. But our extremity was God's opportunity. He said, 'Thus far and no farther.' He caused the Sultan to manifest, by signal, his displeasure at the long continuance of the fire; and this aroused the Pashas, who were on the spot, to make increased exertions to check the flames; and we were delivered! The Lord's house was saved; and the rejoicing of those who said, during the progress of the conflagration, 'If no other fire has done any good, this will, for it will burn out the Protestants,' was hushed; and they were compelled to see the finger of God, in a wonderful manner, in the deliverance of his sanctuary. To his name be all the praise!"

Prussia.

Some persons have doubted the sincerity of the King of Prussia, in his professions of regard to religion. The Correspondent of *Evangelical Christendom* says—

“His sincerity there is no ground for doubting. As a lady, who has access to his immediate circle, said to me yesterday, ‘Were the King of Prussia really believed to be a hypocrite in religion, he would be more popular! His piety makes him more enemies than his politics. He knows this, yet he does not deny or conceal his convictions. He is a man of prayer; many are the prayers put up for him in Prussia, and, according to the German proverb, *‘Wenn das Gold im Feuer ist, so ist der Schmelzer am nächsten.’* (The smelter is ever nearest when the gold is in the hottest glow.) Would that,’ she added, with emphasis, ‘would that English Christians—would that the whole Evangelical Alliance—would pray for him!’ She then related several deeply interesting anecdotes, illustrative of the strong, childlike faith of both the king and queen, which the sacredness of private communication forbids me to repeat here. They gave, however, ‘confirmation strong’ to the opinion, that the King of Prussia is ‘a good man and a just,’ whose errors are those of his education and position, rather than of his heart or intention; and that, ‘when tried, he will come forth as gold.’”

Piedmont.

We regret to state, that the political changes which have taken place in the kingdom of Sardinia have ameliorated the lot of the Vaudois of Piedmont far less than was generally believed. Their condition, practically speaking, has undergone scarcely any improvement. The apparent concessions which have been made to them are neutralized by the most arbitrary conditions. Thus, though the Vaudois may now take up their residence in any part of the kingdom, they may not celebrate public worship except in the Valleys! Even here, before they are permitted to erect a new place of worship, or to enjoy the services of a new pastor, they must obtain the authority of a Romish magistrate, who is, of course, under the influence of his priest. The press is declared “free,” but Bibles, catechisms, liturgical books, and prayers, may not be printed without special licence from the bishop. This is not all. The old law is re-enacted, that “any person who by public teaching—whether by speech, writings,

books, or engravings, by him published or circulated—shall directly or indirectly attack the religion of the State,” shall be punished by fine and imprisonment. So that controversy is absolutely forbidden to the Vaudois, however much they may be attacked by their adversaries.

India.

Messrs. Hume and Fairbank, Missionaries, giving an account of a tour, say—

We often heard complaints that religion was on the decline. Several of the temple attendants said that the offerings now presented were of little worth, compared with those of former years. One of them complained that last year he was unable to procure the means of repairing the roof of the temple, in consequence of which the water dripped down on the god during the whole of the rainy season. He reported the matter to the people; but none of them cared any thing about it; neither would they render him any assistance. He thought they were all becoming unbelievers.

We found several of the temples in rather a ruinous condition. At one place the *mahalkurrie* (the principal Government functionary) conducted us to the temple of Hnoonan, the monkey god, in which we were to be accommodated. On the way we passed a dilapidated temple of Gunputtee; and although a considerable number of the villagers were present, the *mahalkurrie* said, “There is poor Gunputtee; he has fallen into great straits, and no one here takes any pity upon him.” During our tour we met with a number of people, nominally Hindoos, who spoke of the idols with the greatest contempt.

Persia.

Mr. Stoddard, Missionary to the Nestorians, writes thus:—

The preaching of natives in the seminary has this winter been of a high order. We have for years been impressed with the ability of our most intelligent and pious helpers to present the truth, in an interesting manner, and with much pertinent illustration and vivid imagery. But for a few months past, there has been a decided advance in this respect. Priest Eshoo, deacon Tamoo, and others, always prepare themselves for the duty by writing out the substance of their discourses. They have thus become much more methodical and exact in the statement of the truth, and at the same time, so far from losing, have actually gained in every other qualification for preaching the gospel. This visible and rapid improvement in a work so momentous, affords real cause for gratitude and encouragement.

* She had attended in London the formation meetings of the Alliance, and expressed much delight with the spirit exhibited, although, from an imperfect acquaintance with English, she could not fully appreciate the speaking.

United States.

The Annual Meeting of the American Board of Commissioners for Foreign Missions was held at Boston, September 12. The following particulars were given in the Report:—

The preservation of life among its missionaries, the year past, has been remarkable. No ordained missionary has fallen. Only one physician and three female assistant missionaries have died during the year. Two of these were cut off by savage violence. Only two of more than 370 of our brethren and sisters in foreign lands, have fallen by disease.

Receipts and Expenditures.

The whole amount received into the treasury of the Board, the last year, is \$254,056 46, exceeding that of the year before by \$42,653 70, being an advance of more than 20 per cent. The expenditures for all purposes, during the same period, amounted to \$282,330 38, being \$17,546 55 more than those of the last year, and \$28,273 92 more than was received into the treasury; and, of course, increasing the indebtedness of the Board by that amount. The excess in the outlay was owing to some unexpected expenditures in distant missions. The debt, which at the last annual meeting was \$31,616 86, was, on the 31st of July last, \$59,890 78.

Missionaries Appointed and Sent Forth.

During the year, there have been sent forth to the missions under the care of this Board, 14 missionaries, 1 male and 17 female assistant missionaries, in all 32; besides 4 missionaries, 1 male and 4 female assistant missionaries, who, after visiting their native land, have returned to their several fields of labour.

During the same period, the Committee have appointed 18 missionaries, 2 physicians 1 male and 18 female assistant missionaries, 40 in all; of whom 3 missionaries, 1 male and 9 female assistant missionaries, have already been sent to their respective fields of labour; and the others, with 2 of those appointed the preceding year, in all 17 missionaries, 2 physician, and 18 or 20 female assistant missionaries, will be ready to embark, most of them as soon as a suitable conveyance can be found for them, and the remainder within six or eight months from this time, for their respective fields of labour.

SUMMARY.**1. The Missions.**

Number of Missions.....	24
“ Stations.....	96

2. Labourers Employed.

Number of Ordained Missionaries (9 being physicians).....	152
Licentiate.....	5
Physicians not ordained... ..	4
Other Male Assistants.....	29
Female do	204
Whole number of laborers sent from this country.....	394
Number of Native preachers	24
“ other Native Helpers	139
Whole number of Native Assistants	163
Whole number of labourers connected with the Missions. ...	557

3. The Press.

Number of Printing Establishments.....	11
Number of Type Foundries.....	7
Pages printed last year.....	46,173,343
“ from the beginning	635,040,844

4. The Churches.

Number of Churches.....	75
“ Communicants.....	25,939
Added during the year.....	1,838

5. Educational Department.

Number of Seminaries.....	12
“ other Boarding Schools.....	18
Number of Free Schools.....	302
“ Pupils in the Seminaries.....	586
Number of Pupils in Boarding Schools.....	541
Number of Pupils in Free Schools	10,718
Number of Pupils in all the Schools	11,845

Recent Deaths.

August 3, at Boulogne, Sir Nicholas Harry Nicolas, an eminent British antiquary. His “Chronology of History,” in Lardner’s Cabinet Cyclopaedia, is a very useful book for students. His works were numerous and are much esteemed.

September 11, at Hamilton, N. Y., Dr. Nathaniel Kendrick, President of the Baptist Theological Institution at that place.

EDITORIAL POSTSCRIPT.

We have omitted the “Literary Intelligence” this month, and abridged the other departments, to make room for the account of the Meeting of the British Association, which we doubt not will be perused by our readers with great interest.