

MISCELLANEOUS.

Robert Hall in the Pulpit.

In the foremost rank of modern pulpit orators was Robert Hall, and he was scarcely less eccentric as a man than remarkable as a preacher. His works, which have been reprinted in America, will ever remain an enduring monument of his piety, his genius and his learning. To give some account of the man himself is my present object.

Long before I ever saw this truly great man, I had heard his name frequently mentioned in my father's family, and I early learned to associate with it all that was great and extraordinary. My mother would tell me how she had often seen him, when a student in the Baptist Theological College at Bristol, pacing the streets with only one stocking on, or occasionally with two on one foot. And from all quarters I gleaned such information respecting him as made me long to behold the man of whom such stories were related.

It must be now nearly twenty years ago since I first saw him. He was at that time pastor of a church at Leicester, and he visited Bristol, where I then resided, on the occasion of a Missionary Anniversary; one of the sermons connected with which he had engaged to preach, much, I heard, against his own inclination, for he had an unconquerable dislike to making his appearance on such public occasions.

My father happening to hold the office of deacon in the church where Mr. Hall was to officiate, I went with him, on the evening in question, to the place of worship, and accompanied him, before the service commenced, into the vestry. The building, although it wanted yet an hour to the time fixed for commencing the service, was densely thronged in every part—and perhaps a more intellectual assemblage had never been gathered together. So popular was the great orator at this time, that it was no uncommon thing for the Professors at Oxford and Cambridge to leave their respective Universities on Saturday evenings, post to Leicester, some hundred and fifty miles or so, hear two sermons from Hall, and return to their homes after the evening services—thus sacrificing two nights' rest for the sake of indulging in what was considered to be one of the highest intellectual treats.

On entering the vestry I found a large number of ministers and other gentlemen assembled, and waiting the arrival of Mr. Hall—the scarcely less celebrated John Foster, to whom I shall presently have occasion to refer, amongst them.

After we had waited for about a quarter of an hour, Mr. Hall made his appearance. He was rather below the average height, stout, and inclining to corpulency. His chest was very broad and capacious—the face large, and its features massive. His eyes were large, dark, and full, and his forehead high and broad. The head, which was bald, except at the back and over the temples, had an indescribable grandeur about it. The worst part of his face was the mouth, which was very large, and the under lip somewhat protruded; the chin was large and projecting. This gave an appearance of heaviness to his general aspect. Brougham once said of his physiognomy, "Robert Hall has a face, the upper part of which belongs to an angel, the lower to a demon." This was, perhaps, describing it a little too strongly, but the Ex-Chancellor is not in the habit of mincing his phrases.

I was at once struck with the expression of almost torture which was evident in Mr. Hall's countenance. He seemed to be constantly endeavoring to conceal bodily suffering—and it was so, for he was in reality a martyr to one of the most painful diseases which can affect humanity—Calculi in the kidneys.

After he had divested himself of his great coat, he had a pipe and some tobacco brought him, and having puffed away for a little time, he pulled off his dress coat, lay down on his back on the hearth rug, and was soon enveloped in a cloud of smoke. This, I learned, was his usual habit before entering the pulpit. The agony he endured compelled him to spend a great portion of his time in recumbent position, and it was only by the use of tobacco and opium in large quantities, that he could ever obtain even comparative ease. His custom was to smoke prodigiously until the very moment arrived when it was required of him to commence his sermon.

He would then rise, leave his pipe at the door of the pulpit, in readiness for him to resume his Nicotian habit the moment after he had concluded his discourse.

I left him on his hearth rug, and reached a seat in the church, from whence I was fortunate enough to have a full view of the pulpit. The edifice was literally full, almost to suffocation. The great, the gifted, and even the noble were there, all waiting with eager intensity for the commencement of the service.

It is needless to say that Hall's pulpit talents must have been very great to have attracted such men as those I have just mentioned. Even ministers of the church from which he dissented were often to be found amongst his hearers; and more than once have I seen members of the bench of Bishops, who, having thrown aside their mitres, crosiers and lawn sleeves, submitted to be "hail fellow, well met" with the members of an humbler community, for the sake of hearing the Cicero of the day.

But I must proceed more directly to the object I had in view when I commenced this paper—a notice of Robert Hall.

The services preliminary to the sermon had been nearly gone through, and the last verse of a hymn was being sung, when Mr. Hall ascended slowly, and I thought, wearily, the pulpit stairs. No one, looking at his somewhat unwieldy and rather ungraceful figure, would have been prepossessed in his favor; and, as he sat down in the pulpit, and looked languidly round on the congregation, I knew not why, a feeling of disappointment.

He rose and read his text: "The Father of Lights." At first his voice was scarcely audible, and there appeared some slight hesitation; but this soon wore off, and as he warmed with his subject, he poured forth such a continuous stream of eloquence, that it seemed as if it flowed from some inexhaustible source. His tones were, although low, beautifully modulated; but, owing to some affection in his throat, his speech was, at short intervals, interrupted by a short, spasmodic cough. During the delivery of his brilliant paragraphs, the most breathless silence reigned throughout the vast assemblage; but his momentary cessation was the signal for general relaxation from an attention so intense that it became almost painful. It was curious to observe how every neck was stretched out, so that not a word which fell from those eloquent lips should be lost. And the suspended breathings of those around me evinced how intently all were hanging on his charmed words. Mr. Hall's fluency was wonderful and his command of language unsurpassed. I will not mar the beauty of his discourse by attempting to describe it; but as I followed him, whilst, by his vivid imagination, he conveyed his hearers through the starry skies, and reasoned from those lights of the universe, what the Father of lights must be, I became lost in wonder and admiration. But the crowning glory of his sermon was his allusion to the heavenly world, whose beatific glories he expatiated on with almost the eloquence of an angel. He seemed like one inspired; and as he guided us by living streams; and led us over the celestial fields; he seemed carried away by his subject, and his face beamed as if it reflected Heaven's own light. And this was the man who, but an hour before, had lain down on the ground in the excess of his agony; and who, from his earliest years, had constantly endured the most excruciating torture which man can be called upon to bear. I have myself heard him say that he had never known one waking hour free from extreme pain.

Mr. Hall used very little action in the pulpit. His favourite, or rather his usual attitude, was, to stand and lean his chest against the cushion, his left arm lying on the Bible, and his right hand slightly raised, with the palm towards the audience. His tones were almost uniformly low, and he rarely raised them. Ideas seemed so to accumulate whilst he was preaching, that they flowed forth without effort on his part. Never did he hesitate; and so pure were his oral compositions, that the most elaborate efforts of the pen would rather have injured than improved their structure.

At that time, William Thorp, another distinguished preacher, flourished in Bristol; but his claims to eminence rested chiefly on his possessing a prodigious memory. In speaking of Mr. Thorp and Mr. Hall, I once heard Coleridge, who was intimate with both, remark: "Hall's mind is a fountain, which is everlastingly flowing;—Thorp's is a reservoir which can never be exhausted."—*Cor. of Boston Atlas.*

Progress of Puseyism.

The New-York Observer publishes an extract translated from a recent German work, edited by Dr. Salzbacher, a Roman Catholic, who, on a recent tour, visited Dr. Pusey, at Oxford, Eng., and had a long, and very satisfactory conversation with him. Of the doctrines avowed by Dr. Pusey, he says that he not only believes in transubstantiation, or that the literal participation of the body and blood of the Redeemer is essential to salvation, and that the sacrament can only be rightly administered by those who belong to the "apostolic succession," but "he allows, for example, in regard to the liturgy, portable crosses should be brought into the church, candles to be burnt on the altars, vestments and church prayer-books to be stamped with crosses, services to be said in Latin, &c., and in regard to doctrine, he admits the Catholic views as to the place and power of the church, which keeps the treasury of means of salvation, and dispenses them to believers, so that he would multiply the number of sacraments, and particularly would introduce auricular confession." This German Catholic writer then makes the following statement of affairs in the established church of England.

"Already Puseyism has made such rapid progress among the cultivated classes of England, and chiefly among the English clergy, that it arrests public attention. It is a notorious fact, that out of 12,000 ministers of the English church, more than 9,000 are rank Puseyites. Among the disciples of this school are Milner, Gladstone, who avows himself in his work, *Church Principles*, as the defender of this school; the High Church minister, Oakley, in London, who has introduced Roman Catholic novelties into his church, and advocates the Puseyite doctrines.

The Rev. Charles Courtenay, chaplain to the Queen, is said to belong to the Puseyite school. In Ireland, the Puseyites have erected a college in the diocese of Meath. Doctors Erlington and Todd, Mr. Sewell, and many persons of distinction, are at the head of the institution, which bears the name "St. Columban," and is supported by voluntary subscriptions. Mr. Sewell delivered an address before the pastors and members of the college, in which he declares, that to nothing but the mediation of the great saint above named, could the happy event be ascribed, that this college has risen again after the lapse of 1,200 years.

"In Scotland, the Puseyite pastor at Arbroth delivered a sermon, in which he reproves and rebukes sharply the censures commonly bestowed by Protestants upon the Catholic church, and says: 'It seems to me, that at present the Roman Catholic church offers greater security of salvation than the English church; and I hope to see the day when we shall be allowed to go back into the bosom of the true Catholic church, our holy mother.' Already many respectable laymen and clergymen of the English church of the most distinguished families, among them Lord George Spencer, brother of Earl Charles Spencer, once Prime Minister; Richard Walde Sibthorp, brother of Colonel Sibthorp, member of Parliament for Lincoln; Grant; George Talbot, member of the Oxford University, and parish minister in the county of Somerset; Parsons; Charles Seager, whom Pusey often employed as proxy in his lectures on Hebrew; Leigh; Renouf; W. Lockhart, member of Exeter College, and for many years pupil of Dr. Newman; King; Tickell; Douglas; Scott; Murray, Esq., member of Parliament for the county of Buckingham, formerly English minister; and, lately, the Puseyite clergyman, W. Goodenough Penny, A.M., all Fellows of Oxford University, since the year 1844, have gone over to the Catholic church, and it is to be expected that many others will follow their example."

If this is a correct account of the facts, the Episcopal Church in England is already papal in spirit and in doctrine, lacking but the form and the name to be a part of the Romish Apostacy. The history of Christianity shows that there is, in all state religious establishments, an inevitable tendency to spiritual decay, to fanaticism, to heterodoxy, and ultimate corruption. When the evangelical portion of the Established Church begin to feel the oppressions of the papal majority, they will unite with the dissenters of every name and sect, and with the great body of a long oppressed and indignant people, and they will sever the incestuous alliance of Church and State in Great Britain. The days of the Establishment are nearly numbered. The next great national agitation, like that which produced the repeal of the corn laws, will be for the severing of Church and State, so that all men shall be free to worship God according to their own views of truth and duty. The British nation will never come under popish rule. And the progress of popery in the Established Church will hasten the consummation.—*Christian Watchman.*

The Huguenots.

Huguenot is an appellation which was given to the Protestant Calvinists of France, and designated the same description of Christians in France, that *Puritan* designated in England. In public documents the Huguenots were styled *Ceux de la religion pretendu reformee, or Religionnaires*. The principles of Luther and Zuinglius obtained an entrance into France, during the reign of Francis I., (1515—47,) and those who abandoned the Romish religion were called Lutherans. From the circumstance many have inferred that they were all believers in the doctrines of Luther, and averse to those of the Swiss. But they seem rather to have been a mixed company of different descriptions of persons. Geneva, which was the literary and ecclesiastical metropolis of the French reformed people, Lausanne and other cities which embraced the Calvinistic system of doctrines and discipline, and the zeal of Calvin, Farel, Beza and others, in fostering and multiplying the opposers of the Romish see in France, induced them all, before the middle of the century arrived, to profess themselves the friends and brethren of the Genevans. By their enemies they were nicknamed, or contemptuously denominated *Auguenots*, as early as 1560.

As to the origin of this appellation, there are various opinions, and which one is correct is not known with certainty. It originated, probably, in an erroneous pronunciation by the French of the word *Eidgenossen*, which signifies confederates. This had been the name of that part of the inhabitants of Geneva, which entered into an alliance with the Swiss cantons in order to maintain their liberties against the tyrannical attempts of Charles III., Duke of Savoy. These valiant confederates were called Eignots, from which Huguenot seems to be derived.

The persecution which the Huguenots endured has scarcely a parallel in history. During the reign of Charles IX., August, 24th, 1572, the massacre of Saint Bartholomew occurred, when 70,000 were martyred under circumstances of aggravated cruelty. In 1598, Henry IV., passed the famous edict of Nantes, which secured to the Protestants religious freedom. This edict was revoked by Louis XIV. Then, the churches of the Huguenots were destroyed, their persons were insulted by the soldiery, and after the loss of the lives of multitudes, fifty thousand were driven into exile. In Holland they erected several places of worship, and enjoyed the labors of some very distinguished preachers, among whom was the eloquent Saurin. In one of his printed sermons, he has the following apostrophe to the tyrant, Louis XIV., by whom they were driven into exile:—"And thou dreadful prince, whom I once honored as my king, and whom yet I respect as a scourge in the hand of Almighty God, thou also shalt have a part in my good wishes! These provinces, which thou threatenest, but which the arm of the Lord protects; this country, which thou fillest with refugees, but fugitives animated with love; those walls, which contain a thousand martyrs of thy making, but whom religion makes victorious,—all these yet resound benedictions in thy favor. God grant the fatal bandage that hides the truth from thine eyes may fall off! May God forget the rivers of blood with which thou hast deluged the earth, and which thy reign hath caused to be shed! May God blot out of his book the injuries which thou hast done us; and while he rewards the sufferings, may he pardon those who exposed us to suffer! Oh, may God, who hath made thee to us and to the whole church a minister of his judgments, make thee a dispenser of his favors, an administrator of his mercy!"

The Puritans, who fled from civil and religious oppression in England to this country, settled principally in the New England States, and the Huguenots, who left France for the same reason, located themselves principally in the Middle and Southern States. A few of them came to New England. They came also at a much latter period than the Puritans did.—*Historical and Genealogical Register.*

To EXTINGUISH CHIMNEYS ON FIRE.—"First shut the doors and windows of the room containing the fire; stop up the flue of the chimney with a piece of wet carpet or blanket; and then throw a little water or common salt on the fire. By this means the draught of the chimney will be checked, and the burning soot will soon be extinguished for want of air. Let this be remembered by the reader."