and made me here to seek for perils; and perhaps they will be displeased if I take them; but what shall I do; I see that they are of priceless value; and shall I cast them away because they will be angry if I take them?'"

A missionary to the Nestorians once observed that it was peculiarity of the converts, in the seminary at Oroomiah, and they seemed in prayer "to come right to Christ." Yes, that is it. We may learn a lesson from these missionary converts. We are all too set and stereotyped in our piety. We need to receive the Bible more as little children, and to come right to Christ!—*Independent.*

"Seeing I Am Jesus' Lamb."

The Teacher of a Jewish infant-school relates that what he first took charge of the school, he scarcely knew what to teach the little ones, when a favorite hymn occurred to his mind—

"Seeing I am Jesus' lamb."

Most of the children had learned it in thirteen days. Two months passed without any particular occurrence. One day in the middle of July, one of the children informed himthat on the previous day a little Jewish boy, oneof my school, had fallen into the water, and had been nearly drowned. A few days later the boy came to school again, and was very much cast down, and looking ill.

I asked him whether it was true that he was nearly drowned a few days ago. He said, "Yes," and told me that he had advanced too far on a washing scaffolding, and so tumbled into the water. "Were you not very much frightened when you sank under the water?" I asked him. "No," said he. "But what were your thoughts when the water closed over your head?" "Well," said the little Israelite, with sparkling eyes, "I thought—

"Seeing I am Jesus' lamb,
He, I know, will loose me never;
When I stray, he seeketh me;
Death is but new life for ever.
Father, to thy home on high
Take me, for Christ's lamb am I."

THE
Protestant & Evangelical Witness.

SATURDAY, JANUARY 4, 1862.

Thoughts on the Season.

Christmas and New Year's are past!—The times specially allotted to merry-making. Old people looked young, and freshness rose on the fading cheek. Youth looked gayer, and manhood relaxed its labor. Muscle took rest, and brain holiday. Nature itself, though covering its face beneath a robe of white and wreathy snow, and pale in its appearance, still, in fancy's eye, looked cheery; and the merry ring of bells lifted the heart like the music of birds, and a warm rush of blood caressed through our veins; every nerve tingled, and we felt happy when we heard and said "Christmas has come, and New Year's again."—But

"Pleasures are like poppies spread—
You seize the bloom, and all is shed;
Or, like a snow-flake on the river,
A moment white, then gone forever!

And so we turned, and thought of sorrow; and we found that the number thereof was greater than of pleasure, even in these days of happiness. And we thought, what sad hearts! We saw the forked and glistening sting of conscience go right through the drunkard's spirit, and the immortal thing hung and quivered in agony; and sadness came in thick folds all around us, when we thought that Christmas was a night of revelry. We saw also the thriftless spendthrift fumbling in his empty pockets, and his countenance was haggard and chagrin eclipsed his eyes, as he sought his silver but found not, and his folly pained him; but still it departed not from him, but for a season. And there was the party-maker, plotting what we dare not tell; for cupid will not allow his secrets to be published before the time; but, alas! alas! the beautiful Adonis was slain, and tears filled the eye, bright with hope, and the mourners went about the street. The joyous company feel now that the "light that showed all things, but nothing as it was" gave out an emblem of their state;—that music with its "voluptuous swell," the gladsome laugh, the many dance, the feast and its decorations, have passed away, and "left the wretch to mourn;" and with the reflecting, at least, the wise man's estimate of this phase of human life, "Vanity of vanities—all is vanity," in a most expressive utterance of their experience. And it seemed to us sadder still as we thought, that when the depression of spirits consequent upon over-wrought nerves and muscles, and blasted hopes, and broken promises, and the thousand and one causes which combine to make men miserable after festivity and merriment, the nice party and worse than giddy polka, would go off, and the spirits regain their former buoyancy or elasticity, the lovers of this world will be as ready as ever to raise the cup of saddening pleasures to the fervid lips, and drink as eagerly as if all were satisfactory in the past; and Christmas will again come, and New Year's too, and with them the same round and deeds of folly!

Now, we would ask why select Christmas as a time of unholy mirth,—when men of thought may play the bacchanal; the gentleman, the jurist, judge, doctor and divine may throw off the golden chain of true wisdom and exult with the old Epicure, *Dulce est desipere in hoc loco*—"it is transporting to play the fool in its proper season;" and men who, on other occasions, are silent and sour, and cold and distant as an ice-berg, may, and are expected to have a relaxed countenance, and to whistle, and dance, and sing in blithesome glee, are quite in harmony with highest dignity? Now why, on these seasons, are such little things tolerated, which on other occasions would sink and destroy character? The answer is not that man by his constitution must have play. We admit that men must play, for our nature demands it. All nature plays; the bee and the insect that catches, with its tiny fingers, the golden particles of light which stream from the slant sunbeam, play; and a merry heart doeth good like a medicine. There is fun in man, and he must show it; and a good laugh, that incomparable common-sense doctor, W. W. Hall, tells us, is healthful; and he warns us to keep clear of those people that will not laugh. "The whole race is at work to get rid of work; drudging themselves to-day in the hope of play to-morrow." Play is the means which the natural mind proposes to gratify or express those unutterable longings after true happiness which are felt in every soul and constitute a part of the very elements of our spiritual selves. There is an exuberant store of life within us; it will leap up,—we are responsible for the direction it takes; and here, alas! we go wrong; and we take dull cessation from the care and wear of labor, or boisterous mirth, as a substitute for spiritual joy! But this shows that men must play. And we do not deny but good comes out of wanderings. Labor, the whole year, is just striving after one's own in opposition or indifference to others' happiness; in labor, we place ourselves in a sort of antagonism to others, or use them as a species of instrumentality for our personal gratification. Social amusement is the seeking one's of individual interests in order to promote, and augment another's happiness. The one is selfish, the other generous; the one is discordant in its utterances, the other places us in harmony with the universe. Or, as a more expression of our inward life, when we do act in true sociality, we do not ask of another to suffer, only to receive from us acts of kindness, and to be happy with us, is our request. There is an image of better things here. And so, we see, by forgetting self and looking after the things of another we then are the most happy. But all this does not answer our question, or at most gives a hint of the proper answer, why select Christmas as a devoted time to play? We think that there is heathenism in the heart. We wish to serve our God not according to his true nature, and his own precepts, but according to our likeness and *our* nature. The soul holds firm some idea of God; it feels powerfully its own longings, so powerfully as not to hear or see what saith the law; and so the idea of God becomes only an occasion to set nature to work, which last runs out just as most pleases that demanding but unsanctified nature! If Christmas is the day on which the Lord descended to this earth wrapped in the mean robes of infantile humanity, oh! such an event should be recorded to latest ages in style and feeling vastly different from the boisterous, godless manner it is now the fixed and inveterate habit to celebrate the 25th of December! What was Christ's character, his life, his mission? Let us just look into those merry-making parties, and pastimes, and employments that have sought a shelter under the great name of God's dear Son, and have not blushed to proclaim Him as their patron; and just *utter* his sacred name, or his benedictions,—Happy are the poor in spirit, happy the mourners, happy the meek,—and all becomes gloomy and overcast! We pretend to commemorate our Redeemer's advent, but of the world's modes so to do we may say—

"No unison ha' they with our Creator's praise."

Think of it, reader; the birth of Jesus was solemnized by hosts of angels; they had their music and their songs on the occasion. Their joyous anthem was, "Glory to God in the highest! on earth, peace! good will to men!" With man it is generally a season of sinning, sensuality, luxury, and various forms of extravagance; as though men were not celebrating the birth of the 'holy child Jesus,' but of Venus or Bacchus, whose most sacred rites were mysteries of iniquity and debauchery!" Music and dancing, the idle song and extravagant mirth, men's echo or response to the angels' song!! And it gives at least partial relief when we reflect that of the day on which Christ was born "knoweth no man." Some authors and chroniclers suppose the date of the nativity to be 8th Dec., others 20th May, others again 6th Jan. The very year is matter of doubt. We find the dates B. C. 5, 4, 3, 2. It is generally admitted that our reckoning from Christ's birth is too late by four years. There is, therefore, we think, no good grounds for keeping the 25th December as the birth day of Jesus. If men will be merry after the manner of the world, let them drop the name of Christ and appear in their true colors; let them not pretend to act as Christians and at the same time oppose Christ,—for this is to be antichrist, and let Rome have all that honor. There, too, religion has lost its sacredness, and assumed the form of a pastime, and such is the type of pleasure prevalent at Christmas, —a fact which at once accounts for the origin of what then takes place.

As regards New Year's, we have only time to say, shall sinners rejoice because the day of their grace is gliding fast to close in eternal night? Time is the measure of God's patience with sinners. "Account that the longsuffering of our Lord is salvation,"—that is, affords us an opportunity to seek it. So also says Paul, "The goodness of God leadeth (is intended to lead) thee to repentance." Is the sinner glad that he is nearing the rocks and quicksands where his soul shall be eternally lost?

"We need not buy our ruin with our crime,
And give eternity to murder time."

We should not forget that—

"The gay assembly's gayest room
Is but an upper story to some tomb."

Oh! if we but "kissed the Son," and joined trembling with our mirth, serving God in all things, whether we eat or drink or whatsoever we do! Then over a world now dark, and seared, and woe-worn—

"Far brighter suns would shed serener light,
And milder moons imparadise the night."

Antichrist—An Exposition.

When we left this subject in our last issue, we were showing that the idea of Antichrist given in Paul's Epistles, is plainly that of one who corrupts the pure doctrine of faith, and yet feigns the true worship of God. In the Revelation of St. John, we find an ancient emblem used to convey precisely the same idea. The Israelitish church is often represented as married to the Lord,—the true church is the true and faithful wife; but when Israel becomes corrupt and departs from the Lord, she is an adulteress, a harlot. There can be no room to entertain a doubt that John intends by the "whore," a back-slidden church,—that he intends the same thing as our Saviour did when he spoke of a people who claimed to be the Church, yet were full of all uncleanness, as an adulterous generation—*apostate* Israel. Still we find the same peculiarity insisted upon in Rev. xvii. John is carried to the wilderness whither the woman, who represented the church of God, had fled (Rev. xii. 14). Again, he sees a woman, it is true, and in the *same place* as the other; but notwithstanding these points of similarity, how different the character now presented. The woman last seen has a name accordingly, MYSTERY, BABYLON, &c., Rev. xvii. 5. But why is this name a mystery? In several passages of Scripture, the word mystery indicates the presence of something that mere natural, unsanctified understanding cannot comprehend, and to perceive the correct import of which, requires the unction from the Holy One, as John speaks when referring to Antichrist in his first epistle, see *c. g.* Eph. iii. 3, 5; Rev. i. 20. Babylon, as a heathen power, was a persecutor of the saints, and had it been the design of the Spirit to indicate through the emblem of this latter woman, called Babylon, merely the opposition of the world, in its true and open character, to the Church, there would have been little mystery about it. But if the design was, as we think, indeed, to be the case, to portray an organization calling itself a Church, but at the same time sunk to a level in vice and in hatred beneath the true Church, with Babylon, then there is the presence of a mystery; for it requires some spiritual insight to penetrate beyond pretensions and fallacious arts, and detect the presence of the old enemy lurking under the gaudy folds of a new and deeply deceptive garb. She appears like a woman, or the true Church; but is in reality a heathenish foe, truly Babylon, with all its deadly animosity to the cause of divine truth. This explanation throws light on the fact, that John wondered with great admiration when he saw her drunk with the blood of saints. It would have been no wonder to have seen any of the acknowledged nations of the earth drunk with this wine. This was a scene too familiar to have created any astonishment; but for a power professing to be the Church of God, the spouse of the meek and lowly Jesus, to be drunk with the blood of saints, this has been for an astonishment and will be for an astonishment! Other proofs to the same effect might be presented, but space forbids their introduction. Only, we may add, that if it be true, as some maintain and which we do not deny, that Judas was an antichrist, he is entitled to the unenviable distinction just because, whilst enrolled among the disciples, he is *a traitor*, and delivers Jesus into the hands of his avowed foes *under the mask of friendship*. This is a "liar" and a "deceiver"—an "antichrist." We hold, therefore, that those who represent Antichrist as an infidel, or a heathen, or any *avowedly* worldly power, miss the peculiar mark which Scripture has given of that last and greatest enemy of Christ's kingdom, which the Holy Ghost has shown must arise and develop itself and then pass away, ere "the greatness of the kingdom under the whole heaven shall be given to the people of the saints of the Most High."

In the view of Antichrist now presented, it is not denied that John in his Epistles, when speaking of this evil, had reference to Gnostic sects, or heretics. This reference is granted. But, then, his language and vision cannot be *confined* to these disturbers of primitive church purity and peace. These errorists were the type of the coming evil. They were not avowed and open antagonists of the name of Jesus;—they did not want a place outside of the Church;—they professed friendship and respect for Christ, his name and mission;—they claimed a place within the pale of the household of faith, and the possession of a deep-reaching, far-seeing insight of divine things, unattainable by the vulgar throng. As Neander shows, they assumed to know so much about theology proper, as to claim for themselves a sort of "aristocracy of knowledge in religion." This proud knowledge is the "science falsely so called" which Paul rebukes. Placing these peculiarities of Gnostics in connection with their *real perversion* of the Gospel and godless life, we find in them the beginning of an evil that has stretched thence to the present time, and God *only* knows how long yet it is to continue. This evil, in its imperfect development, might be spoken of as John does. If Jesus, when he lay in the manger was, nevertheless, God with us, so might that enemy which was peculiarly adapted to oppose his mission be called antichrist when carried in the arms of primitive deceivers.

It only remains, now, to point out the representative of the Scripture antichrist. The popish theory is that *heathen* Rome was antichrist. But such a reference fails in the essential point, viz., of apostacy from the truth, and also a profession of respect for the truth, whilst that truth by a malignant ingenuity is so misrepresented and mixed up with error that it becomes a lie. Antichrist is a fallen star. When did heathen Rome, professing to be heathen still, "sit in the temple or church of God." There would be no "mystery of iniquity" (2 Thess. ii. 7) in heathenism opposing true religion or the kingdom of God;—ever since Israel came out of Egypt that kind of enmity is quite well understood. Others suppose that antichrist must be an individual. We believe that this view has arisen, in part, from what has been called the development theory,—a theory which takes for granted that religion, even in its principles, is, like the sciences, capable of improvement; that the principles and doctrines which might please the Jews would not suit Gentiles, and that Romanism was the religion suited to the ages in which it lived and reigned. If this were so, even though quite unsuited to the light of the nineteenth century, yet the Scriptures could not identify antichrist with popery. It is not necessary to remark, that the development theory is essentially infidel, and supposes that revealed religion is not founded upon immutable truths! This man is to be an incarnate devil, an embodiment of all that is degrading in superstition and lawless in infidelity. Doubtless a horrible character! Hence some have pointed to Nero as filling up the prophetic delineation of antichrist. Some in the ancient church went so far in this direction as to disbelieve the report of his death, or, if dead, would be raised in some miraculous manner to carry out his work of destruction. Thus was interpreted Rev. xvii. 8, 11. Simon Magus, Emperors, Titus and Caligula have been, by respectable authority, represented, respectively, antichrist. Napoleon the Great has been put into the honorable catalogue, and now Napoleon III. is so dignified. Heugstenberg has drawn attention to the resemblance between Apollyon and Napoleon as very "striking," and adds, that the latter "was one of the many incarnations of Apollyon!" All this we look upon as very flimsy interpretation. It is also fraught with unhappy consequences, especially if the true antichrist lie in another direction, as it will cause us to feel and act towards it very differently than duty demands, and thus allow the real evil an opportunity to spread, whilst we are losing time in searching where it is not to be found. But let us ask again, would there be any "mystery" in any of these irreligious characters opposing christianity? It would require no *spiritual insight* to declare that a man in whom met the perfection of superstition and infidelity, would according to the might of his power push against all true religion and true order. Here would be no muffling up of the cloven foot, but Satan unmasked. And such a power as this would not, and never did put on the mantle of christianity, so that it could be said, in any proper sense, that he sits in God's House. We firmly believe, then, that we must look for antichrist in another direction. Antichrist sits in the temple of God, and thereby carries out his terrible plot. Antichrist attempts to turn christianity against itself, *i.e.* under the name of christianity really to be heathen; it is heathenized christianity. This would be the master stroke of cunning, and that which alone is the falsehood properly corresponding to the truth and existence of christianity—a vile imitation or caricature of the truth of God. Now there is a church so called, professing to be the "mistress and mother" of all other churches professing all the fundamental doctrines and many of the doctrines which are not fundamental of christianity but has heathenized them. Friendship has been by it professed to Christ, of the highest kind, and yet it betrays him. It speaks of the glory of Christ and and yet dethrones him, maintains he is the Saviour and yet seeks salvation from others, and hopes to be happy without him. Professes that he hath all power in heaven and earth, but maintains nevertheless in councils that the Pope has "power above all powers, both in heaven and in earth." Anathematizes those who do not admit that Jesus is the one mediator between God and man, but makes Mary the mediator between men and Christ, and Christ the mediator between Mary and God. Has, in one word, by representing saints as intercessors, human labor and suffering as meritorious, grafted upon the name of Christianity the genuine elements of heathenism; and thus given new life to a system which had lost its hold on its ancient devotees, and strangely forced paganism into the field from which it had been driven out by christianity.—This is Antichrist. But space forbids a further comparison. We would only add that it is vain to say that popery is not antichrist because John says, that antichrist denies that Christ is come in the flesh, denies the Father and the Son. When Paul warns the Ephesian Elders of wolves, he does not describe men according to their profession or appearence, but according to the truth of their state. He assures us that men were enemies of the Cross whilst professing friendship to Jesus. The amount is that men may be found confessing both Father and Son and yet really denying both,—professing that Christ has come in the flesh and yet denying all that is built upon that important truth; and thus virtually not holding that Christ did so come. Certainly, this game has been wofully played off at Rome; and when we put right before the doctrines held by the church of Rome concerning the Father and Son, those doctrines of infallibility and supremacy, and all therewith connected, and ask ourselves which does Rome most respect and enforce of these sets of doctrines, the only answer can be "The Father and the Son are denied; and the Pope and not Christ has come in the flesh!" In his Epistles John gave only the beginnings of the evil. His description of antichrist was then not exhaustive: the evil should have may forms; his Revelation portrays the manhood of the "liar" he sketched in his letters. But even here we have the essential element; and when we look at the popery of the present day we find it the false prophet, the false teacher, the false christ,—the antichrist; a great profession covering the presence and teaching of a great falsehood!

Mr Knight begs to announce that he has postponed his lecture, at Temperance Hall, on "the Progress of Evil" till farther notice, in consequence of the United Prayer Meeting, which is to take place that night. He will give the lecture on "the Day of Atonement" at half-past 3 on Lord's day. The week of united prayer will begin at the close of this lecture. Mr K. will preach at the Bible Christian Chapel, morning and evening, to-morrow (Sunday), and will give a lecture to children at half-past 3 on Monday.

Mr W. R. Fraine, Probationer, will (D. V.) preach at Lot 16 on the second Sabbath of January, instant, at 11 a. m.; and on the following Sabbath at Lot 14, at the same hour.

Young Mens' Christian Association and Literary Institute.

The Annual New Year's Prayer Meeting in connection with the Association was held on Wednesday evening, as announced. The weather was not very favorable; nevertheless, the Temperance Hall was well filled. Prayer, praise, and exhortation were maintained until past ten o'clock, by the Revs. T. Duncan, J. Davis, H. Daniel, G. Sutherland, and D. Fitz Gerald, with Messrs Falconer, supplying the Presbyterian Church on Queen Square, C. Barker, Bible Christian Church, and J. S. Knight. It is pleasant to see the union among Christian ministers and people thus manifested, especially to see them united thus for devotional purposes. Long may it be preserved, growing more intimate, and bringing forth all its good fruits.

The Annual Meeting of the Association, for the election of officers, &c., will be held next Monday afternoon, in the Infant School Room, at four o'clock.

Week of Prayer for 1862.

It has been arranged that the prolonged devotional and united services, by which the openings of the last two years among us were signalized, should be repeated this year. The plan for this purpose is presented below. It will be observed, that the meetings commence early in the evening. It is also understood that as nearly as possible, the several services should be limited to one hour and a half. It is needless to urge, that they be well sustained. The history of the last two years shows, that these weeks of prayer, in their wide extended observance, have found large acceptance above. Indeed it is a well known law of the Divine economy, destined to receive more abundant illustration in these latter times, that the increase of prayer on earth is the sign and forerunner of increased bestowments on the part of heaven. As it is written, "Open thy mouth wide, and I will fill it." The plan for these meetings is as follows:—

Monday, Jan. 6.—St. James's Church. Topic, "The Conversion of the World."

Tuesday, the 7th.—Wesleyan Chapel. Topic, "Home Objects."

Wednesday, the 8th.—Bible Christian Chapel. Topic, "Revival of Religion."

Thursday, the 9th. Episcopal Church, meeting at the Temperance Hall. Topic, "Christian Churches and Ministers."

Friday, the 10th.—Free Church. Topic, "The Scriptures, and Religious Literature."

Saturday, the 11th.—Baptist Church, meeting at the Temperance Hall. Topic, "Lord's Day Observance."

As heretofore, the engagements will not be limited to ministers. It is hoped, rather, that private brethren will feel at liberty to participate in them. The Lord's Day services, both on the 5th and 12th inst., will have their bearing, it may be expected, upon the series of prayer meetings here announced Nor will they be forgotten in secret and family devotions. SEVEN o'clock each evening, is the hour appointed for their commencement.

CHARLOTTETOWN, Jan. 1, 1862.

The Agent of the British Tract Society would most respectfully solicit the Reader's interest on behalf of that Institution.

In order to meet the supply of Tracts for gratuitous circulation in the present year, he takes this opportunity to lay before the Reader the necessity of raising contributions to send Home to the Parent Society for the purpose of securing their accustomed liberality with which P. E. Island has been so much indulged.

The Agent therefore takes the liberty of asking you to add to the list of contributions now at the Depository any donation you may deem the Society worthy of.

Yours obediently,
G. HUBBARD.

Tract Society's Depository, Queen Square.

[For the Protestant.]

"Saul among the Prophets."

Mr Editor;

We observe that the Teacher of St. Dunstan's has found a new field in which he expects to gather ultramontane laurels. He has become a correspondent of the *Protestant!* But though Saul was propitious to the doomed Amalekites, he figured very awkwardly among the prophets. But we should pity Pain has thrown the "enthusiastic young priest" upon an unknown territory. By shewing how foolish it would be to endow St. Dunstan's, if that Institution complies, in prescribing text books to Students, with the "Index Prohibitory," (and this we say it must do), you thrust a terrible thorn into the young man's side; and, unlike Paul Mr M'Donald does not worship thorns; but, feeling pain most keenly, he leaps about, and not seeing very clearly whither his violence is projecting him, he "is taken up" by the *Protestant!* And, reader, it is a fact that that audacious, and foolish production called the Index Expurgatorius, by which Rome, whilst recording her effort to sift the good from the evil among productions of human talent and genius, has proclaimed herself the ungracious traducer of both, and sunk herself to the level of Goths and Vandals,—this work, I say, has found, in the year 1861, on P. E. Island, and by the famous teacher of St. Dunstan's, a stout and uncompromising defender! Where, after all, are we? Rome never alters, never retracts,—that's the explanation; what is once done, cannot be altered. So that we may expect, so soon as it can be safely attempted, to have a new verification of the lines—

"A second deluge learning thus o'erran,
And the Monks finished what the Goths began."

Though greatly tempted to dwell for a little on Mr M'D.'s peculiarities as a writer, we must leave him, to write of greater ati1, with this single remark, that he reminds us forcibly of that celebrity of New York whom Kirwan sent forth to the world under the appropriate sobriquet of "Slippery John," and who, just as it suits him knows every thing and knows nothing! We leave the man to speak of his "father,"—who is no other character than the weeping Pope Pius IX. This good father, who represents all others in the same line and is an impersonation of them, tells his dutiful son what books might do him an injury, (poor fellow! is he so ignorant on such an important point, and if so how can he teach others?) The intention may be good, but we call for evidence as to the ability of this "father" to decide such a point. "By their fruits ye shall know them." If the Pope condemn certain books, what books does he *recommend?* By turning up this side of enquiry, the Pope's discriminative powers will be fairly before us. We will give *first*, then, (the reason of this distinction will be evident to all) an example in a few particulars of the interesting (!) *life of St. Dunstan himself.* Upon the authority of Osbern, Ranulph, and other popish historians, Dr Edgar says, "The Devil at one time assumed the form of a bear and attacked St. Dunstan. Satan gaped and shewed his teeth but could not bite. Satan attempts to seize the Saint's pastoral staff in his paws, but instead of tamely resigning it, the Saint sees it with such dexterity and effect upon his diabolical assailant, that the enemy is soon put to flight. St. Dunstan pursues the enemy and thrashes him meantime with might and main, nor did he cease his military operations until he broke his cudgel in three pieces. Satan glad to get out of such rough hands, flees amain. On another occasion Satan impertinently thrusts his head through the windows of St. Dunstan's cell for the purpose of tempting the Saint. The Saint hasts, forthwith, a pair of pincers, and therewith seizes Beelzebub's nose. Satan not relishing such entertainment, attempted 'to back out,' but the Saint held on with all his might. (*totis viribus*) The one pulled out and the other pulled in, Satan, during the whole operation uttering such hideous yells as to alarm the whole neighborhood, had, at last, to depart with the loss of his olfactory organ," &c. &c. seen.

Let us turn now to a few of the many astonishing incidents in the life of the Saintess Rose. It is said when she was occupied at her needle-work, Christ often quietly sat upon the cushion and spoke to the heart of this beloved one with silent nods, and with every gesture openly declared his divine love. Again it is said of her, "She frequently strove with devils, being much annoyed with them, of whom one in the form of a black mastiff tried to terrify her, when she was praying, by his horrisonous barking; and he tried to tear her in pieces with his savage teeth, as he dragged her along the floor, until she cried to the Bridegroom, 'Deliver not the souls of those who confess thee to the beast.' At another time the devil gave her a box on the ear, and once he hurled a great stone at her, which nearly threw her, neither hurt nor terrified to the ground. He also tore her spiritual books." Philip Neri was a great saint. His life and morals were written by Gallonius, and "published, with the approbation of the most high Pontiff, who often read them with great delight"—so says Roman authority. In the year 1554, the Lord, we are told, so filled his heart with grace that two of his ribs had to be broken, and the space about the heart was increased above a hand-breadth, to make room for grace. The devil troubling a sick man, was routed from the place by Philip sprinkling a little holy water. "About the middle of winter, when the cold is usually greatest in the city, at the close of the day, while he was praying, his heart and body so burnt with divine fire, that he stood in need of the greatest cooling, lest he should be killed with the heat." The devil troubled this saint very much, appearing to him if he was engaged in any good work. Sometimes when he prayed the devil threw dirt on his clothes; sometimes he threw Philip's large table at him; often put out his candle, and often made loud noises in his bed-chamber without shewing himself. Then we are told by another popish author that "on the 23d of April, in the morning, the image of St. Philip Neri began to perspire, two large drops being particularly noticed, one under the left eye, and the other on the same side of the mouth." But enough of this trash; yet could we quote to any amount from Romish authors examples of the silliest twaddle and "lying wonders" that ever disgraced popery. Let any man read the acts of the Saints and then see what this good "father," that is so careful lest his dear children be poisoned by Protestant food, supplies as intellectual and spiritual nutriment for his faithful family! And then turn and read Mr M'Donald's abject acknowledgment that the Pope must tell him what books are to be read, and what not; and we defy him to suppress his feeling of scorn at the system of popery and all its blind abettors. Do we find on the Index Expurgatorius the lives of the Saints? and what are these works fit for,—but to be held in utmost contempt? yet the shield of the infallible Pope is cast over them, whilst Robertson's History and Milton's Paradise Lost are treated as St. Dunstan treated Satan. Well, is the Pope after all a good judge of the quality of a book?

Because the Pope patronizes books utterly absurd, and unfit for perusal, his opinion of authors is worthless. We will arrive at the same conclusion by another way. He does not value education. "Every one," says About, "knows that education is less advanced in the States of the Pope than in any other country in Europe. A dozen illustrious men in Rome, and a hundred thousand ignoramuses, who do not know A from B." A strange country, surely, to provide a dictator in the choice of books. The principle upon which the Pope acts in this business is thus explained,—'those who pasture sheep in order to sell their wool and skins, do not wish them to know too much!" See the character of this man, so wise as to tell the whole world what books it should read: "He is made up of devotion, (in the Italian sense) of good nature, of vanity, of weakness and of obstinacy; with a spice of malice, which peeps out from time to time. He blesses with unction and pardons *with difficulty*. His mind is of very ordinary capacity." So says a Roman Catholic. I dare say the young priest of St. Dunstan's would not take the last trait of the Pope's ability as a flattering representation of the warring teacher's mental power. But again, the watery-eyed Pope is in leading strings. Who rules at Rome? French Soldiers. Yes,—but who rules the Pope? Ans. James Antonelli. So Peter the infallible resigns to James the fallible. And who is James Antonelli? we are told by a competent authority that "He was born in a den of thieves. Sonnino was his birth place. Robbery gave him his first lessons," and his effort was of course "to violate the laws with impunity." We are told also that even yet "he increases his fortune daily in the Sonnino fashion," and "that he saves more money in six months than all the brigands in Sonnino in twenty years." The Pope rules St. Dunstan's College, and Antonelli rules the Pope. Query. Who is the supreme authority in St. Dunstan's? James or Peter? James is rather a singular character, and from what is said of him, his choice of books, one would think, might run in the freebooter line. Another query. Would it be wise in our Government to endow an institution whose teacher admits that Antonelli or the Pope must select the books therein used? This is a practical hint to our legislators. We could not refrain a Sardonic laugh when we read the reasons assigned by the teacher for putting Milton's Paradise Lost on the Index Expurgatorius: *because he was an Arian and makes Satan the hero of the poem!* Does "the teacher" know that Popes have been Arians, and that the Councils of Sirmium, Selucia, and Arimimum were the same? There were forty-five councils in the fourth century. Of these, thirteen were anti-Arian; *fifteen*, Arian, and *seventeen*, semi-Arian. Query. How did the teacher find out that Paradise Lost contained Arian sentiment? Whether is he indebted to M'Aulay or the Pope for the discovery? Was not that poem put on the Index *before* it was known to be Arian. It was not supposed that Milton was Arian until his work on Christian Doctrine was discovered. This was some time after, we rather think, the poem was placed upon the Index. Will the teacher be pleased to point out the lines in Paradise Lost which explicitly contains Arian doctrine? He would oblige the writer by doing so. As to the other charge, we remark that some Popes were far more like Satan than vicars of Christ. How has history painted Alexander VI.? What goddess was it that Sixtus IV. patronized and gained thereby an annual tribute of 20,000 ducats? Poor Milton did not certainly honor Satan so much as either of these Pontiffs. Had not Milton's first public declaration been "Reformation," had he not embraced other than Arian principles, and had he honored Satan a little, probably his poem would not have been so objectionable. He was Cromwell's Secretary; Cromwell, the patron and defender of the Waldenses, and who compelled the horrid Inquisition to relax its iron grasp. Arianism may be forgiven by Rome, so also may a little respect shown to Satan, but opposition to Popes' decrees can never be forgiven.

We can show that popery has fostered fanaticism and absurdity, that almost every foolery which has disgraced religion *has nestled in her bosom*; that she is a patron of ignorance and lawlessness; a hater of learning, and a persecuter of science; and that for popery to come forth and vindicate its Index in a Protestant paper, is at once an insult to common sense, and an outrage on patience. The Pope a judge of books! See what he patronizes, see what he condemns! Nothing will stop the teacher. We had supposed after the terrible exposure of the system made through Bishop Mullock, he would have been shy in asking money for an Institution that teaches sedition and hatred towards Great Britain. There, in that case of Mullock's, it was seen that a Bishop could dare the Government of a country, and thus insult our Queen. Of course, upon their own theory, they are all under the Pope, and teach what he commands. We may learn what may be done here, by observing the working of the system elsewhere. Here popery hides its time.

We have thought it might be well to finish by giving your readers a copy of Milton's Sonnet, occasioned by the brutal conduct of the Duke of Savoy in his massacres of the Waldenses. The lines are suggestive under present circumstances.

"Avenge, O Lord, thy slaughtered saints, whose bones
Lie scattered on the Alpine mountains cold;
E'en them, who kept thy truth so pure of old,
When all our fathers worshipped stocks and stones,
Forget not: in thy book record their groans,
Who were thy sheep, and in their ancient fold
Slain by the bloody Piedmontese, that rolled
Mother with infant down the rocks. Their moans
The vales redoubled to the hills, and they
To heaven. Their martyred blood and ashes sow
O'er all the Italian fields, where still doth sway
The triple tyrant; that from these may grow
An hundred fold, who, having learned thy way,
Early may fly the Babylonian woe!"

Mr Editor, we have no idea of taking the Teacher out of your hands; we only thought it but right to show the Martinet of St. Dunstan's, that his "infallible" *critic*, or father, was poor authority.

ONLOOKER.

LOCAL.

THE AMERICAN PRESS AND THE MASON AND SLIDELL DIFFICULTY.—Under the heading "Search and Contraband," the New York *Examiner* treats its readers with a lengthy article, of which the following is an extract:—

The people of the United States have long been unused to a condition of war, and have in consequence become comparatively unfamiliar with many of the usages and rights which war always involves. Among these, we appear almost wholly to have forgotten the right of preventing all neutral vessels from carrying every article that may assist the enemy. British ships, for several months past, have been bringing, either directly to Southern ports or to the neighboring West India islands, supplies of every description for the rebel armies, and the common impression has been that these ships must go unpunished, unless caught in the act of running the blockade. The notion which prevails among us of the right of search, has also strengthened this impression. Ever since we became a nation, we have been contending against this "right" as asserted by Great Britain on the high seas; and since the rebellion broke out, it has scarcely entered our minds that there is any other right of search than that which we have always refused to allow. We went to war in 1812, to compel Great Britain to abandon her practice of searching American vessels for her own subjects; and we have since issued innumerable protests, and made several treaties, to prevent her from searching them for slaves. The right of search, to the American mind, has thus come to be associated only with the traditional controversy between our own and the British Government, and awakens no other recollections than those of the arrogance of England and the humiliation of the United States.

With this prevalent impression, it is not surprising that the recent seizure of the rebel Ministers, Mason and Slidell, at first awakened a general apprehension of serious consequences. When the act of Commodore Wilkies was announced in Wall street, it produced unusual fluttering in the public stocks, and several of our most respectable evening papers of that day spoke of it as