

# The Dominion Weekly

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## Religious Miscellany.

### The Daylight is Breaking.

REVIVAL HYMN.

BY W. WOODS OF BELFAST, IRELAND.

The night is far spent;

The daylight is breaking;

The bride, and the bees,

And the flowers are awake;

Awake thou, my soul,

And bring an oblation

Of praise and of prayer

To the God of creation!

Hallelujah to the Lamb;

The day spring to cheer us!

All round us is calm,

When Jesus is near us.

On mountains and plains

The showers now are falling;

"Awake, my beloved ones,"

The Spirit is calling.

He calls loud to some

In the voice of his thunder;

His will and small voice

To others is heard.

Hallelujah, &c.

Like doves to their windows

The new born are flying,

And upwards and onwards

Their strength they are trying.

My Beloved is mine,

And His I am ever;

We'll never be parted—

O, never!—no, never!

Hallelujah, &c.

### Rule of Faith.

WHAT IS TRADITION?

MR. EDITOR.—The next time we met

for discussion the Reader says to Andy,

"I'm going to be at the second part of your

note to-night—we'll take a shot at tradition."

"Fire away," says Andy, "and do your best."

"Before we begin," says the Reader, "I must

remind you that you often take advantage of the

man by using the word 'tradition' in two different

senses. You sometimes use it to mean the

doctrine handed down, and sometimes the

way of handing down the doctrine. But you

might just as well call a horse and the

sack of corn which he carries by the one

name. 'That would do at all,' says Andy.

"For the horse that carries the corn is one

thing and the corn that he carries is another."

"Just so," says the Reader, "and, in like

manner the doctrine that is handed down is

one thing, and the means by which it is

handed down is another." "Well," says Andy,

"I don't know what you mean by that. I

know that the word 'tradition' has two

meanings, but I don't know what you mean

by saying that the doctrine is one thing and

the means of handing it down is another."

"Well," says the Reader, "I can't think that

is a very good way of speaking. It is as if you

said that the word 'tradition' was one thing

and the word 'tradition' was another."

"Well," says Andy, "I don't know what you

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### Religious Intelligence.

#### Religion in Italy.

The following statements, abridged from

a letter to the *London Record* from a

correspondent in Sicily, will be read with

interest by those who are watching the

progress of the gospel in Italy.

"Since 1848, the Lord has been doing a

great work in Italy. Tens of thousands of

copies of the Bible have been circulated

so widely that probably there are not many

villages in the north where there are no

copies. The Italian converts have received

the Bible as a precious gift, and they are

gladly reading it, and finding in it the

whole character so totally unlike the religion

of the priests, they have naturally recoiled

and inclined to adopt no usage, and receive

no sacrament, which they did not themselves

find in the Word of God.

"This is the peculiarity of the movement.

Having no guide, they meet together to study

and to pray. There is great simplicity, and

an extensive, if not deep, acquaintance with

divine truth in these inquiries. The Italian

mind is quick of apprehension, and from its

parabolic teaching of our Lord, and as we

may suppose, delights to study the

prophecies which tell of the future coming

and glory of the Saviour. What it is deficient

in is organization. And this is one of

the great difficulties of the movement.

Emancipated from the bondage of a ritualistic

and stanch worshippers of the 'Lady of

Guadalupe." But their social and civil

condition is debased and wretched, their

poverty being the result of the church's

policy. Their intelligence in religion is

indicated by the remark of one of them, that

appears to have expressed a common senti-

ment: 'True,' said he to an English gen-

tle, 'we have three very good Spanish

gods, but we might have had three more

if we had had the Word of God.' A letter

from a distinguished officer to one of the

departments at Washington, was published

some years ago, in which he says: 'This

country is a nation of Indians—

Some foreigners and Spanish Indians (of

mixed race) have the wealth and control;

but the great mass of the people are Indians.

Their spirits have been broken and cowed

by harsh treatment, and they now labour

and die for their masters. There is no

slavery fit I have seen, equal to that

of the Indians. The most cruel and

barbarous slave trade is that of the

Indians of Mexico. 'Avarice stimulated zeal

and zeal consecrated avarice; and proselytes

and gold mines were sought with equal ardour.

And what good has been done to the

people by all this engineering of a false and

oppressive religion? The most that has been

done, towards helping the poor Mexican to

heaven, consists in having placed beyond his

reach the common objects of strong earthly

attachment—wealth, liberty, and social com-

fort. The impulse referred to by Macaulay

is a transient and accidental one. Let them

first receive the truth in its power, and

attain to a high degree of spirituality

of mind, and then they will be fitted for

the details of organization devised of the

selfishness, prejudice, and passion which

have entered much into the discussions on the

circumstances of religion. There is an

altogether new and apostolic land, which

is calculated to extend our interest in

its behalf. And the student of prophecy re-

gards it as the scene of terrible judgments

which shall precede and usher in the coming

of the Son of Man. The cry is now going

#### Catholic Church in Mexico.

I have stated before, that the Roman

Church, having had undivided and undis-

puted possession of Mexico for 300 years,

should be regarded as having attained, there,

its highest state of perfection, and as having

done all for a people that it can do.

But, alas! the state of things in the govern-

ment, both under the Spanish rule and un-

der the Mexican constitution. It has had

the full benefit of its two great engines of

dominion—the Jesuits and the Inquisition.

All the people, as a result of this, are Pa-

gians; all, from the generals to the laborer,

could read them, and even if one was

able to read them they're so long that one

could hardly get through them in a lifetime;

and, lastly, they're not to be had. The

And, 'Our priests are taught these

and they teach them to us.' 'But,' says

the Reader, 'I won't receive those stories

as the Word of God, unless I'm given some

proof of it.' 'Sure,' says Andy, 'what

Christ or His Apostles spoke is as much the

Word of God as what the Lord said.' 'Yes,'

says the Reader, 'and what we want is, for

you to prove that they really did speak your

traditions. If you prove that we'll believe

them as firmly as if they were written in

the Bible.' 'Sure,' says Andy, 'St. John

says, 'Many signs and wonders did I see in

the sight of His disciples which are not

written in this book.' Now, doesn't that

show that we must have recourse to tradi-

tion to make up for what the Bible has

omitted?' 'No,' says the Reader; 'for

the very next verse says, 'But these are

written that you may believe that Jesus is

the Christ, and that, believing, you may have

life in His name.' So that, instead of that

verse proving the necessity of tradition, it

proves that we don't want anything more

than is in the Word of God.' 'I see by that,'

says Andy, 'that if traditions were in the

Word of God, they would be as much the

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#### Basle Missionary Society.

The anniversary in Basle, Switzerland,

mentioned in the following extract of a

letter to the *London Times*, were held the

last week in July. The writer says:

"Great and noble assemblies have been

held at Basle to celebrate the anniversary

of the religious society established in that

city by the late King of the Netherlands.

On hearts and altars the fires are dead;

But that brave faith had lived in vain;

And this is all that our Watcher said.

"The report of the Secretary, Rev. M.

Lehmann, was read, in the presence of

the highest interest. Four years

since the Society found itself in a financial

position very menacing in regard to the

prosecution of its work. With an income

of three hundred thousand francs, it could

no longer go on, as it then said to its

friends, 'Our receipts must be doubled, or

a portion of our labours must be stopped.'

"This year the income has exceeded 622,-

000; it has, therefore, in a few years, more

than doubled. Seventy students are pre-

paring for the work; from thirty

to forty children of Missionaries are brought

up, with parental care, in a separate estab-

lishment; the entire missionary family is

composed of more than two hundred per-

sons, without reckoning the numerous na-

tive converts. The principal stations in

service of the Society are: the principal

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