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# HALIFAX, N. S., WEDNESDAY, FEBRUARY 15, 1860.

Whole No. 553

# Religious Miscellany.

#### "The Rock" in the Valley of El Ghor. BY JOHN G. WHITTIER.

Dead Petra in her hill tomb sleeps, Her stones of emptiness remain ; Around her sculptured mystery sweeps The lonely waste of Edom's plain.

From the doomed dwellers in the cleft The bow of vengeance turned not back Of all ber myriads none are left Along the Wady Mousa's track.

Clear in the hot Arabian day Her arches spring, her statues climb; Unchanged, the graven wonders pay No tribute to the spoiler, Time

Unchanged the awful lithograph Of power and glory undertrod Of nations scattered like the chaff Blown from the threshing floor of God.

Yet shall the thoughtful stranger turn From Petra's gates with deeper awe, To mark afar the burial urn. Of Aaron on the cliffs of Hor.

And where upon its ancient guard The rock, El Ghor is standing yet, Looks from its turrets desertward. And keeps the watch that God has set.

The same as when, in thunders loud, It heard the voice of God to man ; As when it saw in fire and cloud The angels walk in Israel's van !

Or when from Ezion-Geber's way It saw the long procession file, And heard the Hebrew timbrels play The music of the lordly Nile,

or saw the tabernacle pause, Cloud bound, by Kadesh Barnea's wells, While Moses graved the sacred laws, And Aaron swung his golden bells.

-Rock of the desert, prophet-sung How grew its shadowing pile in length, A symbol, in the Hebrew tongue, Of God's eternal love and strength,

On lip of bard and scroli of seer. From age to age went down the name, Until the Shiloh's promised year, And Christ, the Rock of Ages, came !

The path of life we walk to-day Is strange as that the Hebrews trod ; ing rock as they

An ingenious writer in a recent number -" the Spirit itself beareth witness with our The Church of Rome Antagonis- eternal is in them. He who gives them up, dezvous for filthy talk, junketing, drunken- In the mean time the " Poor men of Lyof Harper's Magazine has joined Southey, spirit." To refute the doctrine of the direct Coleridge, and others, in dissenting from Mr. witness of the Spirit, this writer refers to the Wesley's disparaging account of himself; passage we have quoted from Wesley's jour- A LECTURE DELIVERED FOR THE PROTESbut who is so likely to know as Wesley him- nal, and adds :

self whether he was at this time a Christian? "It is singular enough that Mr Wesley's When the sea swept over the ship that was account of his own experience is clearly disbearing him to America, threatening to en-gulf it, he saw that the simple hearted and 'While we read from Luther on the Galapious Moravians, men, women, and children, tions,' says he, 'I felt my heart strangely went on singing with composure, and even warmed. These words cannot be mistaken. with rapture, while he was filled with dis. They evidently were not a simple conviction may and alarm; not with the instinctive wrought into his consciousness, but religious dread of disaster and death, which the most comfort animating his heart; not a bare tesdevout heart may not always suppress, but timony to the intellect, but a kindled and with anxiety in respect to his relations to glowing affection, the first token of what he God and the eternal salvation of his soul. then conceived to be his conversion. In a word, it was this Scriptural and last evidence

He said : of a new life, 'the love of God shed abroad " I have a sin of fear, that when I've spun My last thread, I shall perish on the shore."

in the heart by the Holy Ghost."" No reasoning from his past life of praye Here the writer seems to contradict his first theory, that Wesley did not at this time and consecration and devotion of good works, receive "the new life," and then he takes could appease the fatal anxiety which op pressed his spirits ; and that not only in the difficulty is to know how Wesley could have storm and amid imminent trials merely, but had this " religious comfort animating his habitually. No doubt Mr. Wesley was at this time in a state of acceptance with God; glowing affection," without any new evifor he was perfectly sincere in all his endence of his acceptance with God to inspire deavors to please God, and his subsequent the new emotion. It is true, God can add mature views on the subject of salvation for miracle to miracle, and cause a heart to glow bade him to think that he would have been with love without a previous motive ; but it lost if he had perished at sea at that time. is more reasonable to suppose that whatever Yet this might be said of many honest and susceptibility he might give immediately to devout heathen, and of other persons of pure the soul, he would bring it into action morality not under the influence of the Gospel, who are faithful to the light they have But Christianity is a life, the main element through some appropriate conviction of the intellect. All this appears in the short account which we have quoted, though it is not of which is love to God, attended with and there placed in logical order; for he "did inspired by a happy evidence of acceptance trust in Christ" in a manner beyond his forwith him. " Art thou a master of Israel, mer confidence, "an assurance was given and knoweth not" that a man must be " born him that his sins were pardoned," and at the of the Spirit," and that "every one that same time he "felt his heart strangely warmed." Moreover, a spirit of love and phet; but the Lord hid them." (v. 26) loveth is born of God, and knoweth God ?"

What poor, sincere, earnest John Wesley forgiveness toward his enemies sprang up in wanted, to make him a Christian, was the his soul. How natural is all this, upon the inspiration of the love of God in his coul. This he obtained, as he pathetically dessupposition of the direct witness of the opirit ! cribes in his journal, May 24, 1738 Ob-Whether this be a doctrine of Christianity serve how God honors Luther's great Biblineed not here be argued. It is a distinctive cal discovery of justification and sanctification feature of Methodism, and the secret of its

by faith alone. It brings the sad heart of popular power. As miracles not only fur-Wesley to light and joy. A spark from the nish direct evidence of the divine origin of Reformation of the sixteenth century kindles our religion, but answer the collateral purthe revival of the nineteenth. pose of impressing on the mind the person "In the evening I went to a house in ality of God, as distinguished from the ordi-Aldersgate-street, [London,] where one was

reading Luther's preface to the Epistle to nary forces and laws of nature; so the direct witness of the Spirit, though not, strictly the Romans. About a quarter before nine, speaking a miracle, brings the personal while he was describing, the change which presence of God in the Church to the mind God works in the heart through faith in of the believer, and makes the simplest ser-Christ, I felt my heart strangely warmed. 1 felt I aid trust in Christ, Christ alone, for vices and rites of religion, like the wheels of salvation ; and an assurance was given me the chariot which the prophet saw by the

that he had taken away my sins, even mine,

felt in my heart."

tic to the Bible.

THE REV. WILLIAM WILSON, OF ST. JOHN, N. B.

Our Great Redeemer has given to his folowers this injunction-" Search the Scriptures; for in them ye think ye have eternal life; and they are they which testify of me.' John v. 39. And the Apostle Paul, in ac-

christian men, have felt it their duty to obey fore do you most willingly receive that which this mandate; and in consequence have re- I determine to do For it seemed fit to sigceived the instruction and comfort which the nify to your prudence that you should order the new life as evidence of itself. But the perusal of that sacted Book is calculated to fifty copies of the Divine Scriptures, the afford; while wicked men, and men and provision and use of which you know to be churches who have fallen from the truth, chiefly necessary for the instruction of the heart," this "love of God," "a kindled and disregard and trample the Divine record to church, to be written on well prepared parchthe du-t. ment by artificial transcribers of books most

The first persecution of which we read as skillul in the art of accurate and fair writ referring to the sacred Scriptures, is related ing ; which copies must be very legible and in S6th chapter of Jeremiah, and that apos- easily portable in order to their being used." tate Jewish King, Jehoiakim, was the per-These "fifty copies" of the Scriptures secutor; when "the roll of the book which prepared by imperial authority and at the Jeremiah had sent and which contained all public expense, in all probability conduced the words" which the Lord had spoken to excite the anxiety on the part of the "against Israel, and against Judah," was Fathers of those days to translate the Scripread before the king. Because of the reproof tures into different languages, as well as to it contained, Jehoiakim " cut it with the pen- promote the reading of them by all Chris

loses life eternal."

knife, and cast it into the fire that was on tian people. Chrysostom, who, lived in the fourth centhe hearth, until all the roll was consumed in the fire that was on the hearth." (v. 23.) tury, informs us : "The Syrians, Egyptians, Having done so, he ordered the arrest of Indians, Persians, Ethiopians, and many other Baruch the scribe and Jeremiah the pro- nations, having translated the Gospel into their own tongues, had learned, though bar-Antiochus, during his violent persecution barians, the true philosophy." He else-the Jews, aware of the influence the Scrip- where exhorts "Even the poorest of the of the Jews, aware of the influence the Scriptures would have upon the minds of the peo- people to make the Scriptures their daily ple, commanded his soldiers that they should study, to read them after their usual meals, set the abomination of desolation upon and in hearing of their wives and children;

the altar;" and they "builded idol-altars that servant and rustic, the widow and the throughout the cities of Judah, on every infants might understand them." In this century, about the year 384. Jerside. And when they had rent in pieces the ome made his tamous "Latin Vulgate. books of the Law which they had found, they burnt them with fire. And whose- which the Council of Trent, in the sixteenth ever was found with any book of the Tescentury, declared to be authentic, and every other version was by the same council fortament, or it any consented to the Law, the

bidden to be read in the church, and no one King's commandment was, that they should put him to death." 1 Maccabees i. 54, 56, 57. was permitted to deliver from the pulpit any xposition not found in this version. In the case of Antiochus we have a per-In this age also was written that most in fect type of the apostate Church of Rome, aluable treasure called the "Alexandrian tor, lik him, she has "set up the abomination upon the altar of the Lord. She has Manuscript." It was the work of Thecla, a taken away from the people, or has "rent noble Egyptian lady, who was afterwards

ness, and luxury; but for habitations for ons " did their utmost to spread God's word Dioclesian was succeeded on the Imperial such as live in continence and sobriety, and abroad : they travelled up and down, two throne by Constantine, who having himself who read and sing psalms." and two together, dressed in coarse habits professed Christianity ordered fifty copies Of the degraded state of religion in the and barefoot, they carried with them the of the Bible to be placed in the churches for tenth century "THE FEAST OF THE ASS," is gospels and other portions of the Scripthe use of the people. The order for this perhaps the most fearful example on record. tures, which they read, explained and sold "The Feast of the Ass," was in commem- to the people. They appeared as pedlars, was given to Eusebius-and an extract from

oration of the Virgin Mary's flight into and first showed rings, robes, and other a ti-Egypt. A young girl richly dressed, with a cles of merchandize; and when the queschild in her arms represented the virgin. tion was put to them "Have you anything This girl and child were placed upon an ass more to sell ?" the answer was ; " I have far superbly caparisoned The ass was led into more precious jewe's than these, which I cordance with this injunction, declares- stantinople] by the assistance of God our Sa- church and direct up to the altar: and the will give you if you will not betray me. animal having been taught to kneel occa- have a gem shining from God, so radiant God, and is profitable for doctrine, for re- have joined themselves to the most holy sionally, the following ludicrous' composition that it kindles the love of God in the hearts was sung by the people.

From the country of the East Came this strong and handsome beast. This able ass beyond compare. Heavy loads and packs to bear. Now seignior Ass, a noble bray;

That beauteous mouth at large display, Abundant food our hav lofts vield. And oats abundant load the field. True it is, his pace is slow, Till he feels the quickening blow, Till he feels the urging goad

On his back/so well bestowed. Now seignior Ass, &c. He was born on Shechem's hill In Reuben's vale he fed his fill :

He drank of Jordan's sacred stream, And gamboled in Bethlehem. Now seignior Ass, &c. See that proud majestic ear, Born he is the voke to wear All his fellows he surpasses

He's the very lord of asses Now seignior Ass, &c. In leaping he excels the fawn, The deer, the colts upon the lawn ;

Less swift the dromederies ran, Boasted of in Midian. Now seignior Ass, &c. Gold from Araby the blessed, Seba myrrh, of myrrh the bes

To the church this ass I bring. We his sturdy labours sing. Now seignior Ase, &c. While he draws the loaded wain,

Or many a pack, he don't complain With his jaws a noble pair, He doth craunch his homely fare. Now seignior Ass, &c

> The bearded barley and its stem And thistles, yield his fill of them He assists to separate, When 'tis threshed, the chaff from wheat.

Now seignior Ass, &c. Amen : bray most honoured Ass, Sated now with grain and grass ; Amen repeat, amen reply. And disregard antiquity Now seignior Ass. &c.

of those who possess it." Some portions of the Gospel were then read, and the book usually left with the listener

But Rome hates the Bible she is essentially antagonistic to it, and she could not therefore consistently allow the poor men of Lyons, to circulate God's Holy Book with out making them feel her fiercest wrath. It was to exterminate these good men, that Pope Innocent III. established the Court of THE INQUISITION. This blood-stained tribunal inflicted upon

these poor people cruelties that makes one shudder even to think of, " Some were flayed alive, and then crushed with heavy stones; others were cast down from towers; some had their flesh cut with iron whips, then beaten to death with fire-brands ; some were starved in prison or sufficated in caves; mothers driven to perish in the snow of the upper Alps; yea, horrors untold and unknown under heathen persecution were inflicted upon these people, and that for no other crime than reading and circulating the Bible : and that by order of a man who called himself the representative of the immaculate Jesus. and executed by a body of men who called themselves the Catholic and Apostolic church.

In the year 1229, the Council of Tov-LOUSE was held, when the first formal mandate of Rome against any one possessing the Bible was issued ; it reads thus

"We also forbid the common people to possess any of the Books of the Old or New Testaments, except perhaps the Psalter or Breviary, or the Hours of the Blessed Virgin, which some out of devotion with to have; but having any even of these books translated into the vulgar longue, we strictly orbid."

In the twelfth century, or more correctly in the year 1175, a celebrated Biblical work was pulished in Paris, entitled " THE SCHO-LASTICA HISTORIA ; by one PETER COM-ESTOR. It is a kind of Latin Breviary of the historical parts of the Old and New When the ceremony was ended the Priest, Testament, accompanied with expositions instead of the words with which the congre- from Josephus, from the Fathers, and some-

river Chebar, instinct with a life and power not their own, " for the spirit of the living

TANT ALLIANCE OF NOVA SCOTIA, BY

this order or letter I will read :-VICTOR CONSTANTINUS MAXIMUS AUGUSTUS TO EUSEBIUS. " In that city which bears our name [ Con-

"All Scripture is given by inspiration of viour's providence, a vast multitude of men proof, for correction, for instruction in righ- church. Whereas, therefore, all things teousness : that the man of God may be per- do there receive a very great increase, it fect, thoroughly furnished unto all good seems highly requisite that there should be works "2 Tim. iii. 16-17 Good men, and more churches erected in that city. Where-

We need, like them, the guides of God.

God send his angels, Cloud and Fire, To lead us o'er the desert land ! God give our hearts their long desire, His shadow in a weary land !

North Am. Quarterly Review ON METHODISM.

dependently of each other; and there are How happy it is for us that we have in millions of men now living who can trace in permanent form the original records of our it the exact couterpart of their own expe divine religion, out of which it may spring rience. It is the key-note to the whole up afresh in some clear, candid, vehement movement. It was this that created the sudmind, and be thence communicated to others, den and extraordinary interest in the preachdiffused in all its first purity and vigor amid the scenes of its late neglect and decline this that excited the opposition of the formal in our Lord Jesus Christ. Do you believe and poured forth into regions beyond and Churchmen, and turned the zealous reform. that it is necessary, and do you act accordfar remote ! This is the story of Methodism. A boy descended from clerical aucestors of free and independent minds, himself endow ed with an energetic and imperious will, a be born again." Without this they would or change of heart? It teaches a grow h of ed from their infancy to repeat it by heart ; relics, monks, and female recluses were all c'ear, logical understanding, a constructive have accomplished no more for the cause of grace, and the necessity of advancing in the many, out of reverence, washed their hands genius, a wakeful conscience, and a warm heart, with a lithe, wiry, and enduring phy sical frame, from the first dawn of intelligence under the guidance of a mother whom der for their excessive zeal ; but they would

e resembled, who in her maiden thoughtnot have set the nations on fire. fulness in the house of her enlightened This view of the subject is taken by all father had the boldness to differ from him the Methodist historians Dr. Stevens re- you are safe, and hence sleeping at your Heathen Emperors, aware of the influand to give up dissent from the religion of marks :-the sate ; such a youth was bent upon find-" Thus, in the thirty-fifth year of his age, ing out for himself, as an individual soul, after twenty-five years, as he elsewhere in-

the reality and truth of the Christian reliforms us, of religious solicitude and struggion, that he might experience its full benefit. gles, did he, by a clearer apprehension of the doctrine of justification by faith, find make trial of it in life, and recommend it by example and doctrine to all the world. rest to his soul, and feel himself at last au-He had every advantage of domestic and thorized to preach that blessing to all conpublic education, and a mind on which no trite men from his own experimental proof culture was lost ; and when he arrived at of its reality. But had he not faith before ? manhood he found himself in the eager pur- Doubtless he had. Another time he declarsuit of personal religion. Long and violent ed that he had, but that it was 'the faith of was the struggle. He plunged into the a servant' rather than of a child."-Vol. i depths of humiliation and self-denial; de-

voted all his leisure and all his earnings not This distinction is an important one, and required to sustain nature, to charity ; crosmay be easily illustrated. It is not, as the sed the ocean to carry the Gospel to savage writer in Harper's Magazine supposes, a heathen ; went with bare feet as an encour distinction of degrees, but of kind; a disaging example to the poor boys under his tinction belonging to the realm of the affectuition ; lay out at night in his pastoral extions. A mind under the dominion of revcursions, and was covered and his hair faserence, fear, and the moral sentiment, is very tened to the ground by the frosts of the different to one which, in addition to all these, morning. He inquired of every one who is moved by personal love for God. A woman may marry a man from considerations had a suggestion to make on Christian duty or privilege, watched the developments of

character of those professing piety, especially in trying emergencies; followed docilely relation; but how different is she from the drives you to hell.-St. Louis Chris. Adv. and thoughtfully such advice as met his apbappy wife whose heart is the home of conproval; and above all pondered deeply, jugal love! Many a good woman has prayfully, and continually the word of God 'To cand d, reasonable men," he says, in kindly regard for the children of strangers

whom she has adopted, but maternal love the preface to a volume of his sermons, " I am willing to lay open what have been the can be given only by maternity. So, no man a young lady in the lower part of the city can say, "Abba, Father !"-" Dear Fa-ther !"-but he that is born of God. inmost thoughts of my heart. I have thought I am a creature of a day, passing through life as an arrow through the air : I am a Another aspect of this new experience of | ly enjoined upon her friends to let no relispirit come from God, and returning to God; Wesley, which he afterward called the direct gious person have access to her chamber ! just hovering over the great gulf, till, a few moments hence, I am no more seen. I drop into an unchangeable eternity ! I want to taught that the Holy Spirit, at the time the see her on the following day. He called, know one thing, the way to heaven ! how to penitent sinner obtains pardon through faith and was again refused. Still he persevered land safe on that happy shore. God himself has condescended to teach me the way

for this very end he came from heaven. He hath written it down in a book ! O give me that book ! At any price give me the book of God ! I have it, here is knowledge enough for me. Let me be ' homo unius libri. Here then I am, far from the busy ways of men, I sit down alone : only God is here. In his presence I open, I read this book for this end, to find the way to heaven." cessary and indispensable corroboration of

The Bible is not revelation, if such an inthe direct witness of the Spirit ; for without quirer could not arrive at the truth ; and yet, it the enthusiast might take some hallucinaof education and of learning, that what one differently affected would find out in a week or a day, he could not discover to his own satisfaction until he was near thirty five

but, O who will convert me ?"

d saved me from the law of sin and death creature was in them." A Church that holds l began to pray with all my might for those this doctrine has no need of a splendid ritwho had, in a more special manner, despiteual, or grand organs, or stained windows to fully use me, and persecuted me. I then let in a dim religious light, or the Gothic testified openly to all there, what I now first arch lifting the imagination to heaven, to

keep alive the spirit of devotion, and to bring Such is Wesley's clear account of his con the sinner to God. It is this doctrine that version. Charles Wesley and George Whitemakes the simple Methodist class-meeting a field experienced the same change about the scene of rapture, and turns the log-cabin o same time, and in the same way, though inthe prairie into the very vestibule of heaven

post !

----"Believe the Gospel."

reference to himselt, " that in order to underwhich he believed not less than if Christ in Not a part of it, but the whole : no part o the flush had been speaking to him; and to the gospel is to be rejected. The gospel the writings of the Apostles, whom he esteemed as the Presbytery of the whole Church." ing of Whitefield and the Wesleys. It was teaches " repentance towards God and faith

The attachment of the primitive Christians to the word of God was exceedingly ers out of the pulpits of the establishment to ingly ? It teaches the necessity of regenera- strong; most of them carried it with them proclaim in the field and highways to the tion. Are you ready to accede and take the wherever they went; women wore it susthronging and excited populace, "Ye must necessary steps to secure this regeneration, pended to their necks; children were trainreligion, in their subsequent career, than Divine life to a state of perfection-boliness before they read it; and many have been last named, it is said, "at the close of they had accomplished before. They might of heart and life. Do you act accordingly? found buried with the Gospel lying on their

in pieces the books of the Law." And if martyred

any "Lave consented to the Law, Rome, like

These positions we shall now endeavour

As soon as the New Testament was com-

consult d on all subjects pertaining to Chris-

Ignatius was thrown to wild beasts in A.

this heathen king, has co

they should be put to death.

tian doctrine and discipline.

to prove.

praying always," and of giving diligence the middle of the second century the New o "make your calling and election sure" Testament was read in every Christian so-Do you believe this? or do you believe that ciety a - a rule of faith and practice.

ence the Scriptures had upon the minds of You are to believe the gospel. Let hu- the suff ring christians, while they persecuted man creeds and doctors teach what they may, ( them unto death, determined, if possible, to the gospel, and the gospel alone, should be destroy all their Bibles. Thus when Diothe rule of your life. You are to believe clesian began his terrible persecution in 303 nothing more, nothing less than what the he commanded the churches to be razed and gospel teaches you. And how are you to the Bulles to be burnt. This edict was fol know what to believe, except you study the lowed up others, ordaining that all who any gospel ? Don't live ignorant of the gospel ; where presided in the church should be imfor by it you are to be judged, and willul prisoned; and every means employed to compel them to sacrifice to the heathen dei ignorance will seal your condemnation You are not to believe the gospel with ties. In one month seventeen thousand

your head only, as a mere assent of your martyr suffered death ! In Egypt, one understanding to its truths is not sufficient. hundred and forty-four thousand are said to Believe it with thy heart - with all thy heart. have perished by the violence of their per-Let it take deep hold upon thy inner man, secutor ; and seven hundred thousend and lead thee to the Cross, the only hope of more sink under the fatigue of banishment sinners, and there cast yourself, unreserved. and labour in the public works to which ly, upon God's promises, and you shall be they were condemned Guidas, a British Historian, tells us that by saved God's word for it, you shall be sav-

ed; for this is faith, a willingness upon your 4 the persecution of Dioclesian the churcher part to be saved upon God's own terms were thrown down, and all the books of the And, reader, you have to believe and be Holy Scriptures that could be found were saved, or disbelieve and be damned. Which burnt in the streets, and the chosen priests of ward him all proper sentiments, except the will you choose, faith and live, or disbelief the flack of our Lord, with the innocent very one which should be uppermost in this and die? Faith secures heaven, disbelief sheep, were murdered; so that in some parts of the province no footsteps appeared of the Christian religion."

> The love Christians of those days had for the Bibie was immense, so that large portions of it were committed to memory .-Eusebius, in his account of the martyrs who

A gentleman stated that a few days ago, suffered during this persecution, mentions was very sick. A devoted minister called to one Valens, a deacon of Æplia, an aged see her, but was informed that she had strictman who was so conversant with the sacred witness of the Spirit, is controverted by the He merely left an earnest request, through passages from any part of Scripture as exwitness of the Spirit, is controverted by the metery let an energy let a abother christian martyr, "John, an Egyp- Baron of Paris." tian, who had committed whole books of the in Christ, conveys a direct impression of it, in coming from day to day, with the same sacred Scriptures to memory, so that when and of his adoption: which becomes the results. At last the sick girl said to her bereaved of his sight-having had an hot motive, the rational cause, of the new-born mother one evening: "I am sorry I have iron thrust into his signt-naving had an hot affection of love; in contradistinction to the been so obstinate and ungrateful to that kind ether the Law of Moses, or the Prophets.

> Some, however, who professed christianity, under the severity of this persecution apostatized and gave up their Bibles to save their lives. "The cowardly conduct of those persons met the indignation of the faithful

The Richmond Advocate has an editorial who denominated them traitors, and anathe

inopy of our own spirit, both as being the lance of issues and that the Church of conclusion derived from our altered affec-tions to ward God and man, and in con-tions to ward God and man, and in con-the enormous expense of ten cents per Chris-to stocks and stones, and that the Church of occasion it was said to Euplius, a Sicilian martyr, "Why do you not give up the Scrip-the monetor has forbidden them?" "Because," said he, " I am Christian. Life

gation was dismissed braved three times like times from Pagan writers centuries duration-God in his mercy was an ass, and the people also brayed three very popular, so that it was not only used in pleased to give the church two distinct ver- times in response.

sions of his Holy Book, one in Latin and the other in Greek, which in an age then long church so universally corrupt, it might be formed the basis of what were called trans-As soon as the New Lestament was compound in a clock, which is and be the sepected that any effort to give the people lations of the scriptures by Roman Catholic the Bible, would be inet by the head of that writers previous to the time of the Reformawhile the recorded usuages and teaching of church with the most decided opposition : be- tion. the Fathers of the Christian church, should

bear constant testimony against a fallen and D. 107 by the Emperor Trajan. He says, in corrupt priesthood, who dared to withhold the Bible from the people, corrupt their stand the will of God he fled to the Gospels, morals, and full them to sleep in the arms of ignorance and death.

Thus before the great moral darkness

With the wealth and influence which the strates this position. Church received by the conversion of Constantine, came in errors of various kinds, which led to the universal estrangement of men's minds from the simplicity of the Gospel Among the errors introduced and taught 1079 in this age-Purgatory stands in the front ; the worship of departed saints, reverence for have made themselves a seven days' won- It teaches you the necessity of watching and breasts It is a well known fact that before Egypt, there were twenty-seven thousand monks and nuns. \*

In the fifth century riches and honor flowd amazingly into the church, and the result was, that the ministers thereof were no ouger distinguished by the humble virtues f the primitive Christians; but by pride, ambition, and the constant aim of aggrandisement and power. Private confession was introduced in this age, which gave to the clergy an immense influence over the consciences of men power. In the sixth century, the Bishop of Rome

claimed the supremacy over all his brethren, and declared himself to be the Head of the Church, and the Vicar of God.

The "dark ages" so called, now came on when for hundreds of years the Holy Scriptures were unknown to the mass of the peo of obscurity; while ignorance the most palpable, was spread over every country of Europe; and when the Church so called was only characterized by the laxity of mo- mian king, to give instruction to the people Presbyterian of March 17th-and 24th. laity and clergy.

For several centuries an great was the igascertain whether the "officiating clergyman could read the Gospels and Epistles cor- Church of Rome. rectly, and give a literal interpretation of " Gislemar archbishop of Rheims, them." read a portion of the Gospels, was found so shemefully ignorant as not to understand the

literal sense of the passage." † Du Cange informs us, that the " Deans of many Cathedrals in France entered on their in number, and were scattered through va- tiously made. duties in a surplice, but girt with a sword

rious countries and particularly in France, and with boots and gilt spurs," that the where they were of the humbler class of sowritings that he could, from memory, repeat Parish Priest has sometimes celebrated the ciety; in consequence of which they were calservice to the sound of drum; and that titles led " The Poor men of Lyons." actly as if he had unfolded the book and of nobility were conferred on the Aposrich merchant of Lyons, and a learned man,

convinced by reading the Scriptures of the The dissolute manners of the clergy were vanity of the world, forsook his secular purfearful. In some countries canons were suits and devoted himself to the disseminamade to restrain them from crime. Thus tion of gospel truth; and united himself to in the time of Egbert about the year 740, the " Poor men of Lyons ;" who from thence capon 14, enacts " That none who is numwere called Waldenses. bered among the Priests cherish the vice of Waldo either himself translated or he

be driven out and persecuted.

drunkenness, nor force others to drink by his importunity." Canon 19. " That no Priest swear an oath

but speak all things simply, purely, truly." Canon 20, "That Bishops, by a vigilant inspection of their parishes, take care that be the one referred to by Pope Innocent monasteries be honest retreats for the silent III. : when he wrote to Bertram, archbishop and quiet, and such as labour for God's sake ; of Mentz in the year 1200 ; in which he innot receptacles for ludicrous arts of versifiers, sion. But he preterred to call it the testi-mony of our own spirit, both as being the fellow creatures who are still bowing down During this persecution, upon a certain harpers and buffoons; but houses for them laity had procured translations into French,

\* Gregory Church History, 2nd Century. † Townshend's History of the Bible. p 100.

schools, but was also publicly read in the From a clergy so demoralized, and a churches. This "Scholastica Historia"

cause the teachings of God's Holy Book are I now feel myself on delicate ground, for everywhere in direct opposition to the dog- the remark just made will bring me in direct mas of Rome ; and therefore Rome was then opposition to the avowed and published as she still is necessarily and essentially an- views of no less distinguished an individual tagonistic to the Bible; and her every act than the Rev. THOMAS L CONNOLLY, the since she assumed universal power. demon- present Archbishop of Halifax.

That you may fully under tand me in One of the first recorded acts of Rome in this, I will just state, that to certain speeches her opposition to the religious instruction of made at the annual meeting of the New the people by reading the Scriptures was Brunswick Bible Society, held in St. John, done by Pope Gregory VII in the year Jan. 13, 1859; and particularly to the The service was then as now, in the speech of the Honourable Judge W.Imot : Latin language. The King of Bohemia Archbishop Connolly took exception; and in expressed a wish to the Pope, that the offices a letter published in The Freeman of the or prayers of the church might be translated 22nd of the same month, and atterwards in exceedingly popular, and in reference to the into the Slavonian language, at that time the pamphlet form, he animadverts upon that common language of the north of Europe speech ; and makes some of the extraordithe fourth century it was computed that in But Gregory refused the request and haugh- nary statements in reference to the deep tily replied ; " I will never consent for ser- interest the church of Rome has manifested vice to be performed in the Slavonian lan- in translating and giving the Bible to the guage. It is the will of God that his word world : statements which if true will prove should be hidden, lest it should be despised if that Rome, instead of being essentially anread by every one; and if in condescension tagonistic to the circulation of the bible. to the weakness of the people, the contrary is the great Patron thereof ; that the world ba been permitted, it is a fault which ought is under great obligation to Rome for the to be corrected The demand of your sub- Bible: yea, your Protestant Alliance is clearjects is impudent. I shall oppose with the ly unnecessary; and we Protestants ought authority of St. Peter; and yon ought, for to retrace our steps and solemnly acknowthe glory of God, to resist it with all your ledge our calumnious treatment of the acta of Rome and of her motives.

Hildebrand or Gregory, did not prohibit But with all respect and deference to the translating the Scriptures because they archbishop, I for one presume to object to would be injurious to the people; but because the historical accuracy of those statements. he knew if the people read mem they would When I first read the Bishop's letter, I was understand how opposed was that book to his satified it was incorrect. I determined thereambitious designs and his immoral life. Occasionally there were noble individual and after much research and labour, I refore thoroughly to investigate the subject; ple, being hid in monasteries or other places or local efforts to dispense knowledge, or plied to the Bishop, first ; in a lecture degive portions of the Scriptures to the people, livered in the Hall of the Mechanics' Instiwhich passed unnoticed probably because | tuteon the 4th of Feb last; and then publishunknown, but the effort made by this Bohe- ed my strictures on the same in the Colonial

rais, and the barbarism of manners in both of his kingdom generally, was calculated to I am not aware that the least notice has effect the power of the Priesthood and there been taken of those strictures: perhaps the fore it met the most determined opposition ; individual wassin too humble a position to norance which prevailed that the Pope and every similar effort made to circulate the claim notice from such a dignified personage would issue instructions to the Bishops to Bible from that time to this moment has in -However that may be, I shall consider all instances met the antagonism of the myself now at full liberty again to refer to that matter,-and will add, that should this The next formal opposition of Rome to reach the ear of Archbishop Connolly, I beg the Bible was in the time of the Waldenses. to assure him that if he can substantiate being called upon before his consecration to From the commencement of the Papal pow- his assertions by clear historical evidence, I er, there have always been some who have will acknowledge my fault, -but if he can-

not do this as a gentleman and a scholar, as protested against her errors and her usurpawell as a Dignitary in the church, I call upon to correct the statements he has so incau These ancient Protestants were but few

de la

[Mr. Wilson's complete refutation of Dr. Connolly's incautious statements, forming a most valuable part of the secure, will About the year 1160, PETER WALDO, a appear next week.]

Taking the Pope at his Word.

A good story of Montesquieu has been disinterred It is said that when the author of the "Esprit des Lois" visited Rome, Pope Benedict XIV., wished to mark the fact by some souvenir, and said to him, " I caused to be translated the Four Gospels give you permission to cat meat all your lifewith some other parts of the Scriptures into time, and I extend the same indulgence to the French language; which is the very first all your family." Montesquieu was, of translation of the sacred writings into any course, intensely obliged at being released modern tongue. This translation seems to from the fasting orders of the Church, and bade adieu to his Holiness with feelings of gratitude. Shortly afterwards the dispensation was sent to him, and he was presented forms the archbishop, that "several of the with a little note of fees, amounting to rather Paul, the Psaims, and the Book of Job: and ordered that those who read them, should he driven out and remained

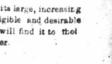
affection of love; in contradistinction to the been so obstinate and ungrateful to that kind either the Law of Moses, or the Prophets, doctrine that the heart finds itself mysteri- minister. Tell him, when he comes to mor- or the historical, the evangelical or apostoliously possessed of the love of God, and row morning, that I wish to see him." She thereby infers that it is pardoned and adopt- had rejected the visitant of mercy once too cal parts of Scripture" ed. This last named indirect witness of the often. She never saw his face. Before Spirit, or rational inference from the charac- " to morrow morning" came, her poor soul ter, he admitted and insisted upon as a ne- was in eternity.

so encumbered was he with the prejudices it the enthusiast might take some nallucina-tion of his excited mind as a divine impres- on the "Wants of the World," in which it matized them as guilty of profane and sacrision. But he preferred to call it the testi-is stated that there are 670,000,000 of our legious acts."

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Once too Often.

years of age. "I went to America," he says in his journal, to convert the Indians; which indicates two concurrent testimonies tian per annum?



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