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#### Doetry.

### My Lambs.

I love them so, That when the elder Shepherd of the fold Came, covered with the storm, and pale and And begged for one of my sweet lambs to hold,

He claimed the pet: A little tondling thing, that to my breast Clung always, either in quiet or unrest;

I thought of all my lambs I loved him best, And yet-and yet-

I laid him down, In those white, shrouded arms, with bitter tea For some voice told me that, in after years, He should know naught of passion, grief or fears, As I had known

And yet again That elder Shepherd came; my heart gre He claimed another lamb, with sadder plaint. Another! She, who, gentle as a saint, Ne'er gave me pain.

Aghast I turned; There sat she, lovely as an angel's dream, Her golden locks with sunlight all agleam, Her holy eye with heaven in their beam; I knelt to pray:

" Is it thy will? My Father, say, must this pet lamb be given? Oh! thou hast many such, dear Lord, in hea-And a soft voice said, "Nobly hast thou stri-

But-peace, be still."

Oh! how I wept! And clasped her to my besom, with a wild Her, too, I gave-the little angel smiled,

For once again the shepherd laid his hand Upon the noblest of our household band: Like a pale spectre, there he took his stand,

And yet how wondrous sweet The look with which he heard my passionate " Touch not my lamb-for him, oh! let me die!" A little while !" he said, with smile and sigh,

" Again to meet."

And when I rose, the light had burned so low, So faint, I could not see my darling go, He had not bidden me farewell; but oh! I felt, farewell,

More deeply, far, Than if my arms had compassed that slight "Dear mother"—but in heaven 'twill be

same: There burns my star! Another lamb, I thought, for only one Of the dear fold is spared to be my sun, My guide, my mourner when this life is done:

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YAN,

Book-Room

Oh! with what thrill I heard him enter : but I did not know (For it was dark) that he had robbed me so ; The idol of my soul !-he could not go-Oh heart be still!

Came morning; can I tell How this poor frame its sorrowful tenant kept? Eor waking tears were mine; I, sleeping, wept, And days, months, years, that weary vigil kept. Alas! " Farewell!

How often it is said ! I sit and think, and wonder too, sometim How it will seem, when in that happier clin It never will ring out like a funeral chime

No tears! no tears! Will there a day come that I shall not weep? For I bedew my pillow in my sleep. Yes, yes; thank God! no grief that clime shall

Aye! it is well! Well with my lambe and with their earthly guide : There, pleasant rivers wander they beside, Or strike sweet harps upon its silver tide-

Through the dreary day They often come from glorious light to me I cannot feel their touch, their faces see, Yet my soul whispers they do come to me; Heaven is not far away. -N. W. Chris. Advocate.

# Religious Miscellann.

#### Ministers and their People. (Continued from the Homilist.)

3rd.—The men are unreasonable towards

ed when the applicatory part of the sermon that those feelings, but by the elevation of their the town. This we pronounce unreasonable First—Because of the diversity of mental organization that exists among men.

No two hunting the influence on ed when the applicatory part of the sermon than conquerers. She leads us into the those feelings, but by the elevation of their character. Let there be added to that for unfading wreaths, and for high rank conquerers. She leads us into the character. Let there be added to that of the character sublimity of aim, purity of affection; let there be given grandeur, spiritual amid victorious spirits. And if in the thick-there is a spiritual dustry, and will therefore be apt to sit increase of the glorious strife our step falter or nobleness and then item. mental organization that exists among men.
No two human minds are alike on all points; they differ in the kind and measure

Cover that will therefore be apt to sit inness of the glorious strife our step falter, or ness of

of mankind, how, in the nature of things, is it possible for one minister to be equally acceptable to all? Why, Peter did not see clearly some of the glorious objects that came within the sweep of Paul's vision.—

(Note: The disciplination of the glorious objects that came within the sweep of Paul's vision.—

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(Note: The disciplination of the glorious objects that the glorious objects tha equal speed, or shine with equal lustre?— ing."—N. Y. Evangelist.

No, I would have each seed as now, even to the finiest of them all, to produce a form peculiar to itself, and thus preserve forever the infinite variety of our landscape; I would have, evermore "one star to differ be a minister to all. It cannot be. A man grandeur have been developed under the is only truly a minister to the grade of mind influence one inspiring motives, its hallowed next below him; and between whom and associations and dignified principles. himself, in mental make and experience.

#### Extempore Preaching. The editor of the British Standard is

amidst the vastness of another.

vigorously arguing in favor of extempore

into sentences. Whitefield frequently said, "I use market language;" and a higher than Whitefield said, "We use great plainWherever proud Science may teach the affairs of life, is the language proper to be a Newton to measure worlds, and discover employed in communicating the knowledge nature's laws, or with a Hugh Miller to of religion, and carrying on the exercises trace the successive formations of the pre-

The words in a sermon must be simple, and in common use; not savoring of the mind from nature up to nature's God.

high-spoken man.

The next authority cited is that of Sir their sturing influence. Richard Blackmore, who, in his "Accom-

their ministers who suppose that he will be equally acceptable to all classes.

useful to read a written discourse, or belong the purpose, and demand the suppresses their ministers who suppose that he will be speak the audience without book. And strenuous pursuit. It is true it suppresses the quenchless thirst and reckless pursuit of the quenchless third pursuit of the quenchless that the quench people hear that So-and-So have been to hear their minister, and expressed their dissection. It is more apt to move the hearer; and the best satisfaction. masters of oratory assure us that when art too speculative, or too crude—their own confidence in him as a teacher is shaken, great measure their force and efficacy, and they account to the path. But Restand they are the path of the pa This is general. A spirit of dissatisfaction with the minister has often crept into a conwith the minister has often crept into a conwith the minister has often crept into a conso persuasive as those that proceed, at least so persuasive as those that proceed at least so persuasive as the process to persuasive at least so persuasive as the process to persuasive at least so persu The polemic in the French journals dand of Bohemis, and have ever since on the subject of the abduction of the Jew in appearance, from the impulse of the more never be observated by some one or a few, possessing, perhaps, a prepagation of the sessing, perhaps, a prepagation of the sessing, perhaps, a prepagation of the sessing, perhaps, a prepagation of the sessing of the meanest auditor will discussed by some one of the meanest auditor will discussed by some one of the meanest auditor will discussed by some one of the meanest auditor will discussed by some one of the meanest auditor will discussed by some one of the meanest auditor will discussed by some one of the meanest auditor will discussed by some one of the meanest auditor will discussed by some one of the meanest auditor will discussed by some one of the meanest auditor will discussed by some one of the meanest auditor will discussed by some one of the meanest auditor will discussed by some one of the meanest auditor will discussed by some one of the meanest auditor will discussed by some one of the more nopelessly will ne pecome their vival of knowledge in general. And we on the subject of the abduction of the wild discussed through the vival of knowledge in general. And we on the subject of the abduction of the protestants in subdue the flesh is not by the extinction of the mountains. Until a few years since through the vival of knowledge in general. And we on the subject of the abduction of the protestants in subdue the flesh is not by the extinction of the mountains. Until a few years since through the unit would be converted and of Bohemia, and have ever since on the subject of the abduction of the protestants in subdue the flesh is not by the extinction of the mountains. Until a few years since through the protestants in the more nopelessly will ne never the subject of the abduction of the vival of knowledge in general. And we on the subject of the abduction of the protestants in the more nopelessly will ne never the subject of the abduction of t

some are marked by a strong tendency for the There are several that scandalously con- Now there was no prophet like unto this philosophic; you will not satisfy them either them but indifferently after all. A man an eye-witness of Divine Majesty, and bearwith the thread of logic; they want things looked upon in new and original aspects.—
Nothing satisfies them but an honest and They want none of your figures, logic, or never look off the book is unnatural and world can bestow? rises, not from the sensuous imagination, or grateful and shameful postures are taken on Carmel, the flight into the wilderness, from a sapless logic, nor yet from a speculative enquiry, but from that deep moral fount their chins in the breasts. Wherefore, I to these we refer. The Proppet in company

to truth, and therefore they can never take or any other day, and one of the best ble form, his thunder-spoken words, or his the same view; one will see an angle where preachers that ever ascended a pulpit. mighty deeds. Seated by the side of these another sees a curve, one a hollow where auother sees a protuberance. These differences on to believe, himself a slave to the with unwearied pace, make the heavenward

to the intellect, and this atmosphere is some- fore, be wrong to omit mentioning that he dignities of this world are poor and contimes, alas! very cloudy and starless. If disliked the practice of reading sermons—temptible. these, then, are facts in the mental history a practice scarcely known across the seas- Religion may demand sacrifice, or suffer-

"Every man in his own order." Uniformi- memories. Such an excuse is unworthy of phies in their tombs. But for all sacrifice ty in thought is an impossibility—a glorious a man, and much more of a father, who and sufferings there is ample compensation, a impossibility. Would I have all seed to throw out plants of exactly the same size, children, but ought never to want matter.— of glory. Simon Peter had made some and form, and hue; or all stars to move with Like Etihu, he should be freshed by speak- sacrifices in order to follow the master .-

[For the Provincial Wesleyan.] Dignity of Religion.

There is nothing little, or mean, or tri-

Religion dignifies the higher character of there is some similitude and sympathy. - man; it deals with his inner, spiritual, and The lamp that may light up with brilliance diviner nature. It purifies and pacifies the your little cottage room, may be too weak to break the darkness of a nobleman's spalence of passion—meets every yearning, cious hall. The sun that may be able to every necessity of the immortal spiritlight one system, would be lost in midnight leads the mind into converse and communion with the Divine and Invisiblespires the sublime anticipation, which finds its most fitting expression in the spiritbreathed utterance: "I shall be satisfied when I awake up in Thy likeness!"

Religion dignifies the intellect; it furpeech." The language in which mind of man to stray—amidst the milky buy and sell, and conduct the way or into the bowels of the earth—with Adamite earth—in the magnificence and Upon this subject he cites the views of minuteness of these mysterious worlds which

schools, nor above the understanding of the And in the region of Revelation, of Repeople. All long periods, such as carry demption, in the teachings and truths of our wo or three different thoughts in them must holy Religion, is there nothing to stir the be avoided; for few bearers can follow or mind? Is there no incentive to intellectual apprehend these; niceties of style are lost activity? The greatest of earth's sons, and before a common auditory. But if an easy simplicity of style should run through the profoundest of angelic students have desired to look into these things. When on whole composition, it should take place a clear winter night millions of stars sparmost of all in the explanatory part; for, kle in the deep ethereal vault, the scene is one the thing being there offered to be understood, it should be stripped of all garnishing; definitions should not be offered in the terms or method that logic directs. In delight. But there is a moral system far short, a preacher is to fancy himself as in the room of the most unlearned man in his costly in material, more elaborate in strucwhole parish; and, therefore, he must put ture, and more enduring in its nature. such parts of his discourse as he would have Jesus Christ is the sun of that moral firmaall understand, in so plain a form of words ment, and around the central Orb, in mysthat it may not be beyond the meanest of the harmony, revolve truths and doctrines, them. This he will certainly study to do differing from each other, as one star differof his desire is to edify them rather than to make them admire himself as a learned and indeed must be the man who can dwell amid such glorious realities without feeling

Religion dignifies human ambition. plished Preacher," says:

It is fit to inquire, whether it be more useful to read a written discourse, or belofty purpose, and demands the earnest, ambition imply energy of purpose, and unmine us to favor and prefer the last. It is that mockery of human hopes which men great measure their loves and chicacy, and and that no figures are so successful as those character which constitute human ambition; lower feelings, the more will they be brought

of poetry, or by binding them together would think that some of them are but then ing on his countenance the impress of that Monument to Philip Melancthon.

well-prosecuted enquiry into " the reason of the nature of things; for the speaker his face and screened the brightness from things." Others, again, are characterized should look on those he directs his speech their view. Does not such a manifestation by the intuitional propensities and powers. to. Wherefore the custom of those who confer higher dignity than any which this philosophy, but the clear, manly, and deverted the series of the true, the beautiful and the good. They thirst for the stream that

tain of the soul—the well-spring and sparkling mirror of the ABSOLUTE.

advise my brethren to exercise their talent
of memory, and those that are young
Bethel to Jericho, and thence to Jordan, Secondly-Because of the diversity of ex- especially to make use of it at their first unperience that prevails amongst mankind. dertaking the preacher's office, so it may be- and they two pass through to the other side. Minds which are thus diverse in their make, are as diverse in the experience through which they have passed. No two occupy exactly the same point of vision in relation spirits of the Church of England, in that thousands of Israel be familiar with his noent points of vision, too, they have reached by different routes. No intellects have travelled exactly the same road; and intellects have lows:

The rationalistic and philosophic movement has ended in dry skeptischer ascent; nor rests that rolling car of flame, himself concerning the archbishop as follows:

The rationalistic and philosophic movement has ended in dry skeptischer for the points of light are passed, sweeping lows: leet often, if not always, looks at truth Any deliberate opinion of this great man of the shining ones sounding aroundthrough the medium of the past. Past as- must deserve respect, even when it may Elijah is in glory. Talk of earthly dignity! sociations are as a surrounding atmosphere not command acquiescence. It would, there- in comparison with this, all the honours and

He left a fishing-boat as good as any other boat, and a fishing-net as good as any other net used for that purpose, by the lake of Galilee. Probably he had been a daring and successful fisherman. Not unlikely some of the Galileans were wont to say: from another in glory," and thus preserve the power of the nightly firmament to inmind or cripple the intellectual energies; occupation, and go straggling about the reward contrast with the aperifice!—the Apostleship, the thrones, the glory, with the boat and net left by the lake of Gallilee.—

Such is the dignity of Sacrifice. Cornwallis West, Dec. 1st.

## The Arms of Love.

The arms of love, which were extended to Magdalene, a Zaccheus, yes, to the thief upon the cross, are ever outspread to receive progressed far enough to be able to say with John, in spite of the distance of the gao!, I rejoice to tell you that a committee everal distinguished writers. One of the the telescope and the microscope open up to the narrowness of the way, the straightness wisest of men in such matters, Bishop Burthe view—it is still Science doing homage to nett, has expressed himself thus:

Religion, displaying the Creator's glory, ingrievous.—Tholuck.

# A Christian's Reflection on

I would not give one moment's enjoyment of the calm serenity which pervades my mind, when thinking of death, for lives spent in gayety and mirth. Death! how soothing the thought as it gently steals o'er me. Why should I wish to linger here?-Earth's charms are few. Go hence, my spirit, and dwell in the bright and peaceful land above. Thy loved ones will ere long below has forever fled. Ah! soothing thought, that my days will soon be numbered. Look up, my soul, to Heaven; no longer tarry; the angels are calling thee Bend my knee more, ere my spirit wings forever its homeward flight!-Hark, that angelic sound, whence comes it? It summons thee, my sout, to tune thy golden lyre to hymns of praise. The hour . . . meet at the judgment seat of Christ.

# To Subdue the Flesh.

Does a man feel himself the slave and the victim of his lower passions, let not that points; they differ in the kind and measure of leading faculties. Some are more distinct of leading faculties and leading faculties. Some are more distinct of leading faculties and leading faculties. Some are more distinct of the leading faculties in the kind and measure of the colld Mormack of the newly-discovered treasures of faith and of knowledge, as asist us—assist us appear, so by degrees, by the raising of the whole constitution of the body makes any particular and local affection discourts and local aff

# Religious Intelligence.

Since the third centennial jubilee of the Reformation, celebrated in 1817, the Pro- Kidnapping of a Jewish Child testants of Germany have turned more particular attention to the persons, services and writings of the illustrious founders of their communion. In reviving the memories of of the fathers has been turned to the chil- Pope and the holy office." dren, has reappeared in the children, the Editors of the Traveller good old way was opened to the present

reign of rationalism and false philosophy, the heroes of our glorious Reformation were forgotten or despised. It seemed as if their creeds were superannuated, and that their books were only fit to sleep in peace on the shelves of old libraries. There are also followers. The rationalistic and philosodeliverance by recovering the fundamental doctrines of Protestantism: justification by faith in Christ crucified.

In this return to the doctrines and to the pioneer. Without him, in our view at least the present generation.

of Luther's; at Eisleben, Luther's House.— ample authority and justification for the act. Monuments are also consecrated in honour

Luther! May his example live in our earnest protest against so great a wrong.

hearts, and may his statue be erected in all Would that the unfortunate Hebrew pa-

the word of God! thou ask if they are extended toward thee, thon. In one of his letters, Luther calls ed or unavenged. have become great in Christ's school.— meeting anything else to recall the name Jewish population.

Through stumblings and falls, they have of him who wrote the Confession of Augs-

> ished an appeal to erect a monument to table to Heaven. Philip Melancthon. Their wish is to receive subscriptions enough before the month of April, 1860, the third centenntal anniversary of the death of this great man. The following are some extracts (abridge

ed) of the appeal which I have mentioned you will read them with interest: "Surely Philip, son of the gunsmith Schwarzerd (black earth, in Greek Melancthon,) aided Martin, the son of the miner; he forged solid arms for defence and attack; he clear ly and conscientiously exposed the doctrines of his friend before the emperor and the meet there. Dissolution, seize my teeble of his friend before the emperor and the frame, and free my sad spirit, and let it be happy with its maker, for all happiness here below has forever fied. Ah! sweet and among men of letters is chiefly owing to Malancthon; he was, in a peculiar sense, the advocate of the reformation ; the theo logian who developed, in a scientific way, what the creative genuis of Luther had brought to light. Luther and Melancthon ought to be honoured together, and just gra charms is universal in Catholic countries titude does not allow them to be separated.

bas come, and now one long farewell till we man, who, in every struggle and in every of the Virgin, or a portion of a bone of St sorrow, has desired and sought the union Anne, which is sewn up in a sort of case and harmony of the evangelical church, and suspended around the neck. especially when it stood alone. He repeated upon his death-bed that prayer of Christ: That they may be one in us. as we are

> I borrow again from the appeal of the Committee of Wittemberg the following lines: "We address our petition to every grammar schools and colleges; lastly, to all church through the gospel, and for the re-

respondence of New York Observer.

# Correspondence of the Boston Traveller

BOSTON, November 6, 1858. an article on the Montara affair, insulted the

From last evening's Transcript I have cut the above slip. A friend of mine has Wise and happy suggestion of the Ger-mans! During the last century, under the lowing account of the affair:

Lest you may not, I will briefly recite the facts of the case. A Catholic servant in a yet, according to the tenets of the church, it theologians so superficial and arrogant as to Jewish family named Montara, in confession boast pompously of changing entirely the to her priest, stated that she wished to disburden her mind of a great sin, which for a have sadly descrived the expectations of their long time had grievously troubled her conscience. She said that five years since she any circumstances, is it not a gross and inhad taken an infant child of the Montara defensible doctrine, in this age of enlightenfamily of only about a year old to Church, ed and liberal opinions, to claim that a nobly recovered its political independence and had it baptised in the Catholic faith. in 1815, has sought a still more precious Her compunction arose not from having so ions education of a child. The outrage basely deceived her employers, and betray- seems so flagrant, that it is astonishing to ed her trust, but because a Christian child see journals in liberal France detending it. was being brought up in the Jewish faith. A report of this was made to the Cardinal his voice against this outrage, committed on men of the Reformation, Matin Luther has Legate of Bologna (the successor of the innaturally held the first place. He was, in famous Bedini, who received such marked and on the good name of the Romish church; the beginning of the sixteenth century, the attentions from his countrymen some time but for this he has only drawn upon himself since in New York,) who at once directed the abuse of his own church and journals. the Reformation would not have been accomplished. Therefore, Martin Luther take the child. This was done despite the large proportion of the Romanists in France holds the highest place in the homage of the remonstrances and prayers of the agon- do not approve of the course of the Church ized parents, and the child placed in a mon- of Rome.

memory of the Saxon Reformer. At Wit- deavoured to obtain his child from the Le- is. He will make another appeal, this time, temberg, upon the market-place, you may gate, as a last resource went to Rouse, and backed by other Romish sovereigns, and in see the brazen statue of Luther, showing after many difficulties was admitted to an author of the case of refusal will order the commandate the case of refusal will order the case the open Bible to all the passers by. In dience with the Pope, but only to be assured by the Vicar of Christ that the affair was seize the child and restore it to its parents." Luther's school; farther on, Luther's oak—
Luther's fountain; at Erfurth, another cell bull of one of his faithful predecessors, as

Do we live in the nineteenth century, the pion of evangelical truth. His name, his storm of indignation, that remonstrances tions of the Christian Church.

the German cities, where he has preached rent had only been a naturalized American citizen. What a pretext should we not then H. Spurgeon and J. P. Chown. The Wes-But Luther had at his side a man alike have had for intervention. Ingraham still lives leyan Conference, the Revs. Gervase Smith pious, devoted, and zealous; his disciple, or rather his lieutenant, a brother, to whom tiff might have been taught at the gate of the us, and at each new fall they lift us up, and or rather his lieutenant, a brother, to whom tiff might have been taught at the gate of the fold us in their embrace so firmly that at last we can no more free ourselves. Dost good part of his success: Philip Melanc-

thou fainting wrestler, who after a hundred falls and forgivenesses a hundred-fold greatpreaching. In the course or one of his articles he says:

Every departure, in religious instruction, from the language of the masses, is to be deprecated as unfavorable to usefulness.—
By language, I mean both the words employed and the formation of those words by language, I mean both the words employed and the formation of those words into sentences.

Whitefield frequently said the formation of those words an admirable expounder of the Scripton of the says to the authorise of the newly into sentences.

Whitefield frequently said the feel not is intensified to the newly into sentences.

Whitefield frequently said the feel not is intensified to the house where he lived at protest be the first official act of the newly is an admirable expounder of the Scripton of the sentences.

Bretten his by force to right this wrong, we certainly should do so by remonstration. Let the standest? Yes, be comforted. When I think of our Lord's answer to Peter's question, "Lord how oft shall my brother an intensification of the error of Germany (preceptor et magister than his been regarded as the Teacher, the master of Germany (preceptor et magister than has been regarded as the Teacher, the master of Germany (preceptor et magister than has been regarded as the Teacher, the master of Germany (preceptor et magister than has been regarded as the Teacher, the master of Germany (preceptor et magister than has been regarded as the Teacher, the master of Germany (preceptor et magister than has been regarded as the Teacher, the master of Germany (preceptor et magister than has been regarded as the Teacher, the master of Germany (preceptor et magister than has been regarded as the Teacher, the master of Germany (preceptor et magister than has been regarded as the Teacher, the master of Germany (preceptor et magister than has been regarded as the Teacher, the master of Germany (preceptor et magister than has been regarded as seven," I can say to thee with confidence thou wilt not the hundred and first time be thrust lain bust; lastly at Nuremberg, before the would produce a deep impression, and might away, provided thy shame be not less, but gymnasium, a mean little monument. Is this lead to similar protests from the European even as great as was thy fall. This is the all? Yes, it is all if you add the portraits, way the Christian grows in grace. Would and the Christian traveller may go through England and Prussia, and Schismatic Russians. you have proof of it? Find it in all who the whole of Protestant Germany, without sia, all of whom have a very considerable

The affair has created a very general in I rejoice to tell you that a committee of pious men, among whom are Baron de Manteuffel and Dr. Neidner, has been appointed at Wittemberg, and has just published an appeal to exact a series of the Manteuffel and Dr. Neidner, has been appointed at Wittemberg, and has just published an appeal to exact a series of its parents can be an act acception.

In connection with Romanism, I am tempted to give you a translation of a rather remarkable document which recently came into my hands. It is a printed form of prayer, to be recited by the faithful to St. Martha, and be exempt from the Cholera Morbus at the time prevalent. There is a rude vignette representing St.

Martha keeling to Christ, and the words run

"I am Martha, the landlady (alberga trice) of Christ. Who trusts in me shall escape the epidemic, a favor which has bee accorded to me by Christ, our Lord.

ST. MARTHA, PRAY FOR ME. Every day say a Pater, Ave, and Gloria This paper is to be worn upon the back Pistoria, Press of Rosette.

And the paper gives unmistakable evide that it was so worn by the pious votary who The charm consists usually of a short point We have too much overlooked this ed prayer or a relic-say a piece of the veil

In another letter, unless this should prove quantum suff, I propose to give you some re marks upon the connection between the pre sent Roman Catholic and the ancient Greel and Roman forms of worship. The analogy is greater than one would suppose, and tend to prove that the one has been, in a grea degree, borrowed from the other.

The Paris correspondent of the New York Commercial in speaking of this outrage says church through the gospel, and for the revival of knowledge in general. And we on the subject of the abduction of the Jew-Scotch, Dutch and Swiss, Scandinavians, the week. It is true that the French Gov-French, Hungarians—all you whose ances- ernment has addressed to the Pope a detry carried from our city to their native mand for the restoration of the child Mor-

the honor of Melancthon, by the gratitude lated to send it to perdition. This being a of children and children's children!"-Cor- fundamental principle in the doctrines of the Church, the Pope has no right to interfere; he can only execute the laws of the Church,

he cannot change them.
He regrets, it is said, his inability to interfere, because such an act would be an offence against the parental authority, and an outrage upon the rest of the Christian world. But he refuses to act because by so doing he "A Nuremberg journal has been seized would be over-sterping the limits of his po-Luther and other reformers, they have felt by the Bavarian authorities, for having in sition, and would compromise himself with the Church over which he presides.

Here then we see the Romish Church claiming, in the middle of the nineteenth century, what it claimed in the most prosperous days of its existence,-the authority of the Church over that of parents. We see this church asserting the right to withdraw from Protestant parents their children for You have doubtless heard of the latest the purpose of instructing them in the Romact of Papal intolerance and despotism, the ish faith. It is not even true that the child kidnapping of a Jewish child at Bologna. of the Mortaras was baptized in the Catholic

s a Catholic The baptism was surreptitiously performed upon a child incompetent from its age church has rights over parents in the relig-A distinguised priest at Paris has raised

Germany has recognized her duty, and she has erected many monuments to the The unhappy father, having in vain entry to be brought up in the Roman faith.

The Emperor of France, it is believed, will not allow the matter to rest where it the unhappy father, having in vain entry to the will make another appeal, this time,

the power of the nightly firmament to inspire me by the boundless variety of its lustrons dome. Far less would I have all strong dome the matter, and he said, Lord we have for the matter the mind or criple the intellectual energies; the matter the mind or criple the nineteenth century, the mind or criple the intellectual energies; the mind or criple the mind lustrous dome. Far less would I have all minds think alike. Uniformity in human thought would be an anomaly in the universe, and a curse to the race; it would reduce our world to mental stagnation and death. Let us not, then, be so foolish as to the expect that he who is a minister to all. It cannot be. A man besided the solid of man. It links humaning in the matter, and he said, Lord we have for solicited throughout Christendom to erect a monument to him at Worms.

It is far from my thoughts to criticise these numerous testimonies of respect and lectures to be delivered in Exeter Hall, the impress of immortality, and thus invests with a dignity divine. And hence the no-blest exhibitions of character,—of magnature—these of the Grand Duke of Tuscany in the legion of wrongs committed by this monument to him at Worms.

It is far from my thoughts to criticise these numerous testimonies of respect and structure to be delivered in Exeter Hall, and the impress of immortality, and thus invests with the legion of wrongs committed by this monument to him at Worms.

It is far from my thoughts to criticise the solicited throughout Christendom to erect a monument to him at Worms.

It is far from my thoughts to criticise the impress of immortality, and thus invests with the legion of wrongs committed by this monument to him at Worms.

It is far from my thoughts to criticise the impress of immortality and fortitude; of the respect that the world in the moture of the process of the Christ: "When the solicited throughout Christendom to erect a man act a work, are closely connected with the tri- were poured in upon him from all parts, and of England supplies Bishop Villiers, Dr. umphs of faith, and with the advancement of modern societies. Immortal honour to in behalf of distant America even, a most Stowell. The Church of Scotland, Dr. Cumming and Dr. M'Culloch. The Independents, the Revs. Newman Hall and Henry Allen. The Baptists, the Revs. C.

thodism cannot but bring honor to the body. Messrs. Smith and Rigg both belong to our younger class of ministers; the latter by Conference, but he chiefly excels as a writer. Some of the best articles in the London (Wesleyan) Review are from his pen; and his volume on Anglican Theology has given him a high and honourable place among the theological writers of modern times.

## Popery in Europe.

The aspects of Popery in Europe are just now more than usually ominous. In deed, the partisans of the Church of Rome point with exuberant triumph to the reactionary influence of the Papacy. But what, it may be asked, are these threatening

despotism has to lean for support upon a spiritual terrorism, and both joined in an unnatural union crush down apparently all free thought and action. In Spain, a youthful Messalina coquettes with driveling prelates. who pardon her irregularities of passion in return for punctuality of payment. In Naples a stolid bigot assassinates and trembles at assissination, and, with all the dark cruelty of Tiberias, slowly tortures the best and bravest sons of Italy. In England attempts are made, successful attempts in many cases, to intronuce the confessional amongst us, and to convert our Cathedral communities into Jesuit Colleges. In Austria a weak-minded monarch has signed away his power, and under the name of a concordat resigns half of his authority to the Popedom. These are the triumphs Rome appeals to as proofs of her rejuvenescence, and tauntingly asks Protestantism to show a similar extent o These are, after all, but the external as-

pects of things. Apparently the mind of the Continent is crushed down under the incubus of priestcraft. Few rays of light are permitted to emanate from a stifled press, whence we could judge of the internal state of public feeling. Yet occasionally we find glimpses of the rotteness of the very heart f Popery, and learn that even among the priesthood there are priests who exclaim

against the vices of the Church.

The doctrines of Wicklyffs, stifled for a time in his own country, surred to the distant land of Bohemia, and have ever since shrouded in a decent secrecy, and did not haughtily defy and outrage public opinion. The priests were then subjects of the Austrian crown, and were punishable by the Austrian state. But since 1848 a concordat has handed over the government of the clergy to the Pope, and the priests form a

Roman garrison in Austria. The power of the episcopate is vastly in-The inferior priests are trampled