TORONTO, CANADA, FRIDAY, AUGUST 26, 1842.

## poetry.

TO THE MEMORY OF COLERIDGE. (From The Banner of the Cross.)

"The rapt-one of the god-like forchead.
The heaven-eyed creature, sleeps in earth."
WORDSWORTH. Wild, wayward Coleridge! unto thee belong The highest dignities that earth can give; Christian, Philosopher, and sweet-voiced Bard! What though no sounding titles ever fell

From royal hand upon thee?—thou hast gained Far better tribute from a thoughtful few! Who, that has lingered o'er sweet Christabel, Or thy wild, mystic story of the sea, But oft, unconscious to himself, will murmur Some fragments of the song? Those airy notes Do cling about the memory, like holy hymn Chanted in old cathedral, where the voice

Of harmony floats round the pointed arches, Though the loud organ may have ceased to sound. Thy god like forehead was all written over With traces of high thought. Those now pale lips Were eloquent with wisdom; and the eye

Kindled with inspiration, as thy words Poured in full torrent upon listening ears. It seemed as if old Plato were come back With his divine philosophy—which thou didst love. Thine was no common mission. Thou didst teach The laws of spirit to a sensual age.— What if the simple mocked thee, and applied To those high doctrines every term of scorn—
Calling thee but a dreamer and a fool?—
Such is the fate of genius, which presumes
To step one inch beyond the common herd.—
Meanwhile, the seed was falling on good ground,
And now is riposite to such a heavest.

And now is ripening to a golden harvest; Truth and Religion own thee for their champion. And grateful thousands love thy sainted name! A dreary spot were earth, did not Heaven send us Sometimes a great, good man, with life devoted To high and noble ends, not all engrossed In getting means to live—but whose large soul,

Spurning the petty tricks of low-born Prudence, Woos high Philosophy and sacred Song. Lancaster, August 1, 1842.

WORSHIP OF THE BLESSED VIRGIN. (From the Irish Ecclesiastical Journal.)

The passages which have been from time to time extracted in this journal from the accredited devotional works of Romanists, demonstrate but too plainly the fearful idolatry and profaneness of their addresses to the Blessed Virgin. Her worship constitutes so large a portion of their religion, and is mixed up and interwoven with such prodigious absurdities and impieties, that the wonder only is, how Christianity can retain any respect or credence among them. In fact, as has been already observed, the profane and revolting system of their mythology must either be renounced and extirpated, root and branch, or else Christianity itself will eventually be abandoned as a fable and an imposition. Sooner or later the reaction will take place. Men will not always remain content with the public performance of devotions which they ridicule and despise in Private as the impositions of priestcraft, or the ravings of fanaticism. The idolatrous worship of the Blessed Mother of our Redeemer must end at last in the public denial of the truth of his incarnation. As it is, Romanists are taught to regard Christ as in real and bona fide subjection to his mother. The government picture, they carve and mould his image, as a helpintention, the fabrication of such images may have begun. But long since they have come to be the pp. 137-139. type of Roman faith and piety. The mother is adored and relied on, because she has the government of the Son. The Son is trusted in, because he can refuse nothing to the authority of the mother. Let the following passages from devotional writings at this moment in constant and common circulation among Romanists, show what they can venture to print and publish in a Protestant country.

The first passage is transcribed from a little volume, sold by the Catholic Book Society, "under the patronage of the Catholic Bishops," entitled, "The Imitation of the Blessed Virgin; composed on the plan of the Imitation of Christ. From the

French. Dublin (Coyne): 1836." pp. 320:—
"Mary is the beloved daughter of the Eternal Father, the mother of the Son, and the spouse of the Holy Ghost. If you will conceive the sense of these words, you will be able to form an adequate idea of

"Spotless daughter of the Heavenly Father, more perfect in his eyes than all pure creatures together, what must be the influence of Mary over his heart! He has given her in heaven a power equal to the plenitude of his grace, with which he enriched her on

"Being as truly the mother of a Man God as those who have given us birth are our mothers, will she not be heard by her divine Son? She can, according to the Holy Fathers, obtain by her prayers whatever her son can of himself bestow. To doubt whether she has sufficient power with God to obtain the grace of which we stand in need, is to doubt whether the Son honours his mother. Solomon said to Bethsabee, 'My mother ask, I must not turn away thy face.'-3 Kings. So when Mary intercedes for us, can she receive any other answer from Jesus, on whose love she has so many sacred and powerful

intercession of the saints, their love for Him, and our death!"—Ibid, pp. 3, 4. confidence in their prayers, induce the Almighty to

the Blessed Virgin, pp. 288, 289.

the blessed Virgin cannot fail in her intercessions fowing passages are to the same effect as the forewith Christ. For surely Solomon, so far from grant- going :titles applied to the Holy Mother of God in the effect by your prayers all that God can operate by his Litany of Loretta, principally designed for the Month | power.' of May, by the Rev. P. R. Kenrick" (London, Dolman, 1841), contains a similar allusion:-

surely hear the Mother.' When Solomon, who was ders himself indebted to you. a type of Christ, saw his mother approach, he "It is a reflection of St. Augustine, that as iniquities render my prayers unworthy of being regardrose from his throne, bowed to her, and ordered Mary merited to give human flesh to the Son of God, ed by them."-New Month of Mary, p. 72.

make, he replied, 'My Mother, ask. To I must not turn away thy face.' If this great King thus to be saved. But if thou dost shut the bowels of thy effect by the assembled Clergy, headed by the Vener- Lord would wish to mingle? Can lie there follow honoured his mother, and gave her such influence Damascene to her, 'for your authority of mother nonoured his mother, and gare over him, although she was a poor sinful creature, gives an irresistible force to your prayers." how much more efficacious with Jesus will be the Glories of Mary, pp. 141, 142. prayer of Mary, who has not only the natural "Nothing resists your power, because the Creator influence of a mother, but whose perfect holiness of all honours you as his mother, making your must render her so acceptable to God, the author glory his own. Mary owes her Son an infinite and rewarder of all sanctity? May we not then gratitude for choosing her for his mother; but it say, in the language of the learned and truly pious is not less true to say, that Jesus Christ has Cardinal Bellarmin, 'How secure must we be, when contracted a species of obligation towards her for the protected by so great a mother? Who will draw us human existence he received from her, and in all my hope rests in thee, who still remainest as my from her? What temptation or affliction can overcome those who confide in the protection of her, ing her prayers."—Ibid., pp. 26, 27. New Month of Mary, pp. 67, 68.

of a mother, to which in the days of his childhood power communicated to her from her son. For she he was pleased to submit. It is truly melancholy to being really mother of the word incarnated, there is see how Romanists struggle between their fatal pro- in all propriety due to her a certain power; or as pensity to build up this blasphemous system of others say, a dominion over all things, as well spiritual idolatry, and their sense of the horrible abyss of as temporal, to which the authority of her son doth profaneness to which they are continually tending. extend itself. So that she hath by natural right of St. Alphonsus Liguori;

" Maternal authority is naturally so strong, that a son, if he be a monarch, and possess most absolute sway over every individual in his dominions, cannot treat his mother as a subject. It is true that Jesus Christ, in virtue of the hypostatic union of the divine and human nature, possesses, even as man, supreme authority over all creatures, and even over Mary herself; yet it is not less true, that during his mortal life he wished to be subject to her. St. Ambrose says, that Jesus, having chosen Mary for his mother, was obliged to be subject to her. We can say of the Saints, says Richard of St. Lawrence, that God is with them; but to Mary it has been given, not only to conform herself to the will of God, but that God himself has been conformed to hers; and while we say of virgins, that they follow the Lamb, we can say of Mary on earth, that the Lamb followed her.

" Although the Holy Virgin no longer commands her son, yet her prayers, being the prayers of a mother, never meet a refusal. Hence St. Peter Damian says, 'All power, O Mary, has been given you in heaven, and on earth-nothing is impossible to you, for you can give hope to the desponding.' When Mary,' he continues, 'presents herself before Jesus, at the altar of reconciliation, to mediate for us, she rather seems to dictate than to supplicate, and has more the air of a queen than of a

" Imperio Virginis omnia famulantur, etiam Deus. That all is subject to Mary's empire, even God himself, St. Bernardine, of Sienna, does not fear to advance: the Saint wishes to insinuate thereby, that God hears Mary's prayers as if they were commands. The Lord, O Mary, says St. Anslem, has so exalted you, that his favour has rendered you omnipotent.' 'Yes,' says Richard of St. Laurence. Mary is omnipotent; for, according to all laws, the queen enjoys the same privileges as the king, and that power may be equal between the son and the may be the more entirely in her's. They paint his mother.' Jesus has rendered Mary omnipotent; the miserable."—Glories of Mary, p. 90. one is omnipotent by nature, the other is omnipotent weak and unresisting subject of her guidance and Bridget, Jesus has obliged himself to grant all the I know not whether I have been so happy as to controul. And this—not for the purpose of realising the fact of his must appear the his must appear the his must appear the his must appear th the fact of his mysterious incarnation. With this intention, the fubrication of the fibrication of the fibri refused him nothing on earth." —Glories of Mary, Virgin, p. 307.

> "St. P. Damian tells us that all power has been given to her in heaven and on earth, and that she approaches the throne of God less as a suppliant than as a sovereign. St. Anselme and St. Bernard say that it is impossible that he should perish who, turning towards Mary, draws upon himself a look of mercy. Ah! what influence has a mother with her son, when this mother is Marywhen this son is Jesus." - Salvation made easy to Sinners by the Devotion to the most Sacred Heart of Mary, as established in the Arch-Confraternity of our Lady of Victory, Paris, and at Bridge-street Chapel, Dublin; containing its History, Statutes, Advantages, and Privileges; also, The Office and Litany of the Sacred Heart, p. 36. Second Edition, Translated from the French. Dublin: Published for the Benefit of St. Mary's Asylum, Drumcondra, and sold at the Depository, 24, Lower Exchange-street. 1841.

" My child, I bequeath you my Familiarity with God. The quality of his Mother, my purity and love gave me, intreating with him, a freedom which no creature ever enjoyed. You may enjoy the like, propound such monstrous blasphemies as these should, Fourth Edition. Dublin: Coyne, 1841.

"O Holy Mary, merciful Queen of Heaven! daughter of God the Father, Mother of God the Son, me under thy protection, I shall be pardoned and Spouse of the Holy Spirit, noble Couch of the saved."—Visits to the B. Sacrament and to the B. Virwhole Trinity, elected by the Father, preserved by gin, p. 84. the Son, beloved by the Holy Ghost; overshadowed by the Father, inhabited by the Son, filled with then to pardon me, and grant me his love."—Ibid., all grace by the Holy Ghost! Through thee, and p. 80. for thee, may I be blessed by God the Father, who created me; may I be blessed by God the Son, who entreat thee, therefore, by the love which thou enter-Baptism, and may the most Sacred Trinity, through Mary, thou art my strength, and the ground of my "When we ask any favour from God through the tercession of the saints, their law for Historian the intercession, receive my soul at the hour of my though the tercession of the saints, their law for Historian the intercession, receive my soul at the hour of my though the Host Country and Hope."—Ibid., pp. 72, 73.

As Pharaoh said to the Egyptians, when in want death!"—Ibid. pp. 3, 4.

be propitious to our petitions; but when we request transcribe such language as this; but most necesit through the intercognic of the says to us, 'go to Mary.'"—Ibid., p. and the displice of ceresion of Mary, her rank itself, and the dignity of Mother of God, speak in our persons to the impiety, which is not merely behalf "Reflect that God condescended to be obedient to tolerated, but sanctioned by the highest authorities in the Romish communion. This is the sort I may be blessed, and that my soul may live for thee. her on earth. Will He have less regard for her now of piety—this the practical theology which is that the restriction of piety—this the practical theology which is the sort of that prison of burning until that the restriction of piety—this the practical theology which is the sort of the practical theology which is the sort of the practical theology which is the practical theology that she reigns with Him in heaven."—Imitation of countenanced in Rome in the nineteenth century— I pay the last farthing, may thy mercy descend with which has procured for Liguori the honours of me to refresh me in the flames, to solace me in my This illustration from the history of Solomon is which has procured for Liguori the honours of the totelless he to telless he to telless he to the multitude canonization in the year 1830. To suppose that quite a favourite with Romish writers; and yet it is the mass of the ignorant, or half instructed, can of my sorrows in my heart may thy consolations rejoice surprising that any one who had read the story in the possibly retain any thing at all resembling the my soul. Then, O Mother, then hasten to assist me, Bible would venture so far on the ignorance of his Catholic doctrine of the Holy Trinity, under such let not thy Son depart until he shall have blessed me, reader as to allege it in support of the notion, that a system of teaching, would be absurd. The fol-

ing the ill-timed request of Bathsheba, was provoked "St. Germanus says to Mary, 'you, O Holy Virby it to order him for whom she interceded to be gin, have over God the authority of a mother, and instantly put to death. So that if there be no better hence you obtain pardon for the most obdurate sinproof of the maternal power of the Virgin Mary ners.' St. Bridget heard the saints say to Mary, than this, it rests on but a slender foundation. The 'Queen of heaven, elect of the Lord! what is imfollowing extract from the "New Month of Mary, or possible to you?" To this corresponds a celebrated reflections for each day of the month on the different adage of a certain father; 'You, O Holy Virgin, can

"'What, says St. Augustine, 'is not the dignity of Jesus connected with the honour of his mother? "The Holy Virgin is most powerful with Jesus Does he not assure us in the Gospel, that he is come Christ. While on earth this divine Saviour was sub- to fulfil the law, and not to destroy it.' St. George, ject to her, and obeyed her as his mother: according Archbishop of Nicodemia, goes still further: he says to St. Luke, he 'went down with them, and came that Jesus Christ has imposed a law upon himself to to Nazareth, and was subject to them.' She is His grant the requests of his mother, to satisfy his oblimother no less in heaven, now, than she was while on gations to her for giving him existence as man. subverted. Can this be thought too strong an expresearth. How powerful, then, must Mary be with her Rejoice then, O Mary, since he who is liberal beyond sion by any one who will consider the following divine Son! 'The Son,' says St. Bernard, 'will measure toward us to whom he owes nothing, consi-

her to be seated on a throne at his right hand. and thereby prepared the price of our redemption,

who is the Mother of God, and our Mother also?" "- "Hence we may infer, how the blessed Virgin can free the souls of her devout out of purgatory, So then, it is avowed, that our glorified Re- and fulfil her other promises made to the brothers deemer is still subjected to the 'natural influence' and sisters of the holy confraternity; to wit, by a Take the following, from the Glories of Mary, by maternity, a power almost like that of her Son, of which she may serve herself as often as she shall think good." - A short Treatise of the Antiquity &c., of the Scapular, p. 53; Limerick, 1808.

"When the Church desires you to beg of the Blessed Virgin to pray for you a sinner, she wishes you to understand thereby, that in consequence of your numerous sins you are unworthy to be heard. But that Mary shall not be rejected, if she intercede

"Yes, God will hear her, because she is his mother. It is for this reason that the Church invites you to invoke her under a title 'so dear and

" It is the same as if you said, 'Holy Mary, thou art mother of God. Therefore thy power with thy Son is unbounded; and this power, joined to thy goodness, is the foundation of my hope." —Imitation of the Blessed Virgin, pp. 301, 302.

"O glorious Tria on earth, Jesus, Mary, Joseph, how dear a family to the glorious Trinity in heaven, Father, Son, Holy Ghost! nothing is on earth so great, so good, so excellent."-A short Treatise of the Antiquities, &c., of the Scapular, p. 86; Limerick,

Will any Romanist bring forward from the writings of the Holy Apostles, or the writings of Christians of the Primitive Church, any single sentence which bears the remotest resemblance to such language as this? Was the power and goodness of the Blessed Virgin the foundation of the hope of those holy saints and martyrs? What would Ignatius, or Clement, or Cyprian have thought of such perversions of Holy Scripture as the following :-

" Hail, Mary, lady and mistress of the world, to whom all power has been given, both in heaven and earth." - Devotions and Office of the Sucred Heart, p.

206; London, 1821. "O mother of Holy love! as your divine Son has established you next to Him, our advocate with the Father, and given such efficacy to your prayers, that nothing is refused to them, I recur to you, hope of the

"Have mercy, O Lord; I dare not suy because I by grace; that is to say, as it was revealed to St. am thy servant. Alas! I have been a vile sinner, and Let us go, says St. Paul, to the throne of Grace,

divine Mary art this throne of Grace, from which God the good Christian's hope of salvation, since it dedispenses all His blessings."-Visits to the B. Sacrament and the B. Virgin, pp. 72, 73; Dublin, 1840. "Your admirable name, O Mary, says Richard of St. Lawrence, has emanated from the Treasury of the Divinity, the three persons of the adorable Trinity then, most gracious advocate, thine eyes of mercy assembled in council to give you a name. It is, after

that of your Son, the greatest of all names, at the name of Mary every knee should bend in heaven, on said, 'Behold the merciful eyes, that I can at pleasure earth, and in hell."—Glories of Mary, p. 197. "If to evince the love of God the Father for men, it is said, that he delivered up his own Son for them, may we not use the same terms to express the

love of Mary? 'Yes,' says St. Bonaventure, 'Mary has so loved us, that she has given up her only Son. She has given him to us, says F. Nieremberg, when in virtue of her jurisdiction over him as mother, she permitted him to deliver himself up to the Jews." -- Ibid., p. 41. Is it to be wondered at, if persons who can gravely Heart, p. 282.

if you are pure and inflamed with love."—The little in their prayers, address the Virgin in language Testament of the Holy Virgin, Translated from the which, to Christians whose devotions are cast in the French, and Revised by a Catholic Priest, p. 41. mould of primitive piety, must appear infinitely disrespectful to our Blessed Redeemer? " If thou tell thy divine Son, that thou hast taken

"Thy Son can refuse thee nothing; entreat him

"Thy Son cannot withstand thy intercession. I redeemed me by his most precious blood; may I be tainest for Jesus, to procure mercy for me for the blessed by God the Holy Ghost, who sanctified me in past, and grace to lead a holy life for the future. O

It is, indeed, most painful to be obliged to of bread, 'go to Joseph, so when we ask some grace

" O Holy Mary, Mother of our Redeemer! say at tolerated, but sanctioned by the highest authori- the hour of my death that thou art my Mother, that

" O Holy Mary, most agreeable daughter of the Prince of Glory, who, being clad with light as with a garment, enlightenest the whole heaven, present me to the eternal Father, reconcile me to thy Son, pray for me to the Holy Ghost."-Hebdomas Mariana; or a series of Denotions for every Day in the Week, in honour of the most Glorious Virgin Mother of God, in order to obtain the grace of a happy Death. Translated from the Latin, by a Cutholic Priest. Third Edition. Dublin: Coyne, 1838.

One's first feeling, perhaps, on reading such passages, is disgust and amazement, at the air of famia child who is expected to attend to the commands appear wholly insensible to what strikes us with imagine. horror. Their notions of Christianity are totally

"Jesus can refuse thee nothing; whereas my

"Be not deaf to our supplications: whatever thou

"O Mary! we are taught by thy servant, St. Bonaventure, to regard thee as the Mother of orphans. Those unfortunate sinners who have lost God, their merciful Mother; I have by my sins lost my Father; | gion. mother."-Ibid., p. 86.

No doubt, there are in several of the works here heresies of the present age. created or infinite being, to remind him that the elementary instruction." grace, and perfections, and dignity by which she is " raised to a rank which belongs to her alone, inferior indeed to God, but far above all created beings"-(Imitation of the Blessed Virgin, p. 275), have been communicated to her by God, as the reward of her merits, and the honour conferred on his mother. "We are far from insinuating," says St. Alphonsus, "that she is more powerful than her son." But is it not extraordinary, that Romanists can be insensible to the meaning of such cautionary language? to the demonstration which it presents of the fearful impiety of the teaching which can require such caveats and explanations! One thing is certain, that they are insensible to it; and, consequently, there is a tone of familiarity in their manner of writing of the Eternal Son of God, of which it is difficult to speak without such terms of severity as it is painful to resort to. If Christianity-if the facts of our Redeemer's incarnation and humanity, had not been reduced to the level of poetic imagery and mythological machinery, in a system of religion in which the only deity really worshipped and feared is the

fowing have ever seen the light? " Pray for me to thy Son, that in the hour of my death he may not prove a severe Judge, but an amiable infant: who having condescended to be in a manger between beasts, may not reject me who am become as a beast in his sight."-Little Testament,

Blessed Virgin, how could such language as the fol-

"You have secure access to God, where you have the Mother addressing the Son, and the Son before the Father in your behalf. She shows to her Son in your favour the breasts which gave him suck, and the Son presents to his Father his wounds and open side."-Life of the B. V. Mary, p. 38; Dublin,

" A man and a woman having proved our destruction, it was befitting that another man and another woman should unite to save us. No doubt, Jesus, the man God, alone sufficed to effect our redemption; but it was more convenient that both sexes having concurred to our ruin, both should conspire to save us. Albertus Magnus styles Mary the 'coadjutrix of our redemption;' and the Holy Virgin herself told St. Bridget, 'that as Adam and Eve had sold the world for an apple, thus she and her son had redeemed it with one heart." God has been able to create the world, but he has not been pleased to fedeem it without the co-operation of Mary."-Glories of Mary, pp. 127-28.

"'Rejoice,' says St. Bonaventure, 'the process of your salvation cannot miscarry, because the sentence depends on Jesus, who is our brother, and secure refuge,' says he, 'since the mother of my that we may obtain mercy in time of need. Thou God is my mother also.' How well founded is not pends upon the best of brothers, and the tenderest of mothers." -Ibid., p. 35.

" One day, as St. Gertrude most devoutly pronounced these words of the Salve Regina: 'Turn towards us.' the holy Virgin appeared, and showing her the divine Infant, whom she held in her arms, turn upon those who invoke me." "-Ibid., p. 163.

" I am the Mother of Mercy, mater misericordia says the glorious mother of God. Will you love me. my dear child, as did my favourite, St. Stanislaus? He loved me as my mother, and I loved him as my child. He gave me all that he had, and I gave him all that he desired. He offered me his heart, and I presented him my little Jesus; and at last I called him unto me to be present at the feast of my glorious assumption." - Devotions and Office of the Sacred

" Ave Maria! hail Queen of the waters, Empress of worlds that fade not away;—
Beloved of the Father, thou purest of daughters— Mother of the undying One, hear us we pray. Fair Iris of heaven ! encircling this earth, As a halo of hope round the orb of thy birth; Dove with that olive branch, the young Prince of Peace Nurse of the Baby God-Herald of Grace. Ave Maria,

" Nurse of the Baby God, how wert thou blest, When to thy chaste bosom thou clasped him with joy,
And felt that it was thy Creator you press'd,
And saw there the Mighty, in that helpless boy?
To know, while His little hand play'd with thy hair, That they balanced those bright orbs that roll in the air,
And his first kiss to thee of affection was given, A symbol of pardon to mankind from heaven.

" Beloved of the Father! with a fond mother's fears, You treasured, and offered our sighs to your Son— That Fountainof Light, when He smiled on our tears, An Iris of hope over sinful man shone: If Mary plead for us, what promise ensues? When the mother entreats, can her dear son refuse? O then to her shrine let us hasten, and there, Protection implore in the Archangel's prayer !

Catholic Luminary, No. 7, Sept. 1840, p. 160.

Romanism at the present hour.

destroying superstitions!

account was given in the "Catholic Registry" for who would not, I think, consciously do ought to wound most forcibly struck. The language chaste—the style

"This Society was first proposed in 1824: was blaspheme, I would seriously urge this matter upon

" Its objects, as originally detailed, are-

THE RACE-COURSE. (By the Rev. Barton Bouchier, M. A.)

named, is included; that every scene of vanity, though thing.' not distinctly specified, is forbidden to those who walk by the spirit, as well as the letter of the command.

Let us then act upon this principle with regard to the question now before us, and though it be true that we do not find it laid down in the Bible, 'Thou shalt not go to the race-course, as distinctly, as "Thou of Dr. John Esten Cooke, of Lexington Kentucky; shalt do no murder," "Thou shalt not steal;" yet, who has for many years been one of the most useful can there be a question that such places are among and distinguished Churchmen of the West. Some of hose prohibited to the sincere disciples of a Crucified them, however, may not be aware that, previous to Lord? To those indeed, who acknowledge it to be a entering the Church, he had long been a zealous and scene of blasphemy and profanation to thousands, and influential member of the Methodist Society; and they yet deem themselves harmless in joining in its revelry, will be interested in the article below, containing the what does the Scripture say to them? "Enter not into Doctor's own statement of the reasons which led him the path of the wicked, and go not in the way of to make the change. It forms the introduction to his wicked men. Avoid it, pass not by it, turn from it, unanswered and unanswerable "Essay on the invalidity and pass away." Can words be stronger than these of Presbyterian ordination,"—a work which deserves -can exhortation be more emphatically repeated? to be read and studied by all who wish to understand "Enter not," nay, not so much as to put one step the immovable basis on which Episcopacy rests t within the forbidden precinct. 'Go not with them,' "When a man who has, for eighteen years of his lowship, whose revelries you are witnessing, whose leaves it and attaches himself to another, a decent rewarning, so jealous is it even of the slightest taint, renders it not improper that he should state the rea-"Avoid it; pass not by it, turn from it, pass away." I propose to do in the following pages. And with this injunction sounding in your ears, will

not conformed to this world." And to whose plea- with CANNE'S marginal references, and Bishop Porsures are you invited this week? To do honour to TEUS' Evidences of the Christian Revelation. mingle in the pomp and vanity of the world? Is it argument. Such are the loathsome impieties to which the purity is every moment outraged? And when he devotion. The second reading was about Christmas. minds of Romanists are familiarised. And, be it returns at eve, if indeed, after such a day, he could "Between the middle and end of January, I heard remembered, the works here quoted are not antiquated or forgotten volumes; but books circulated he; in the presence of Him; who knoweth the very stranger, preach for the first time, and again on the at this moment among the Romanists of these thoughts of the heart, could be dare to say "I have Sunday following, and was so much pleased, that off countries, most of them by a society instituted and spent this day to the glory of God." Will it form the Sunday week after, I became a member of the governed by their Bishops. Let the reader only look one of those consolations; of which we shall all stand Methodist Society, which I then considered the purest at the dates of the publication of these volumes here so much in need, when on the confines of eternity, Church as to doctrine. In that Society I have congiven, and judge for himself the actual condition of when the fashion of this world is passing away, and tinued ever since, in general well satisfied; and among its pleasures are departed, will it then pour balm into its members, but particularly the preachers of the How melancholy the delusion of those who can the wounded spirit, and enable a dying man to lift up Baltimore Annual Conference, I have many valued trifle with such a system, or make light of its soul- his eyes with hope to reflect that he has been a visitor friends: These I would not offend, I would not apin scenes like these? Oh! my brethren, beloved in pear to slight, for any thing less than conscience sake. In truth, the subject is too serious for trifling. the Lord, suffer me to plead in earnestness with you. That I have, until within the last eight weeks, taken The extracts contained in this article are no doubt Why did the Lord redeem you—why did He quit his an active part in promoting the welfare of the Society offensive to good taste, altogether independently of heavenly abode on high, and stoop to endure the which I have left, is well known to some of them, and their impiety. But, as far as Scripture, and truth, miseries of his life, and the agonies of his death, but was not long ago evinced in the part I took in the and heresy, are concerned, the boundary line is passed that He might redeem you unto Himself a peculiar establishment of a religious paper to be published by by such a sentence as that noticed in the foregoing people, zealous of good works. Are you then one of the Methodist Society. article. No one can believe that the prayers of his people; are you professing your dependance on "Soon after that time, a volume of sermons, by the

her to be seated on a throne at his light hand, whatever thou when she intimated that she had a petition to she is consequently more enabled to obtain our salvadesirest our salvation, and prayest for it, we are sure assembled 9th February, 1827; and was carried into wish to be found, where the follower of a Crucified clemency, dost not take pity on us, what will be our the title of the 'THE CATHOLIC SOCIETY FOR THE fulness is off its guard, and prayer would be but lot when thy Son shall appear in judgment.—Visits to the B. Sacrament, and to the B. Virgin, p. 51.

DIFFUSION OF USEFUL KNOWLEDGE THROUGHOUT mockery? Must be not on the morning of such a day, exclude from his daily prayers, that most important petition "Lead us not into temptation," for he "First,-To furnish to the people of Ireland, in is intentionally and avowedly seeking scenes where the most cheap and convenient manner, useful informa- temptation is most prevalent and sin outrageously Father, are orphans indeed. I fly then to thee, O tion on the truths and duties of the Christian reli- abounds? Can be utter the words "Thy kingdom come," and then go from his knees to where the " Second,-To supply to all classes of persons world alone holds sway? Can a child of God, who, satisfactory refutations of the prevailing errors and like the prophet, is very jealous for the Lord; can he satisfy his conscience, that, as he is no sharer in the "Third,-To assist in supplying to Schools open acts of profanation on every side, he is therefore against supposing that the Blessed Virgin is an unciple of Christian love and charity, to throw a stumibling-block in a weaker brother's way, and by our own presence to sanction a spot where God is every moment outraged, and His holy name blasphemed, I know, the supposed triumphant question which is where sounds strike on the ear which should fill the often asked, "Where do you find a passage in Scripture that forbids us such things?" and I at once acknowledge, that were you to require me to point out the ment-and sights must meet the eye which should text or verse, which expressly denounces the race- dve the check of maiden modesty with shaine? Is course as a scene of sin, I could not point it out; no this a scene of enjoyment for a disciple of Jesus?more than I could a text for many other things, which Can he find pleasure or amusement in the sight of the yet we all know and acknowledge to be wrong: but sins and follies of his fellow-creatures? My brethren! the Bible is a book of principles, and not of rules, it is impossible! a child of God, a disciple of Jesus, adapted to every possible contingency of human life, one united to him as the true vine, a member of that and human trial. It lays down a broad principle, and communion of Saints, of which if one member suffer then leaves man to shape his conduct by it. Were it all the members suffer with it -one who knows what to provide a rule for all the changes and conditions of it cost to redeem a soul from death—one who has uman nature, under every variety of age and country, felt in his own soul the deep conviction of sin, and we might indeed say with the Apostle, "I believe the bas had a glimpse through grace of the unutterable whole world would not contain the books that need be glory and holiness of heaven-he find pleasure in a written." And upon the same principle does our scene like this, he extract amusement from witnessing Church act, when she admits the yet unconscious babe on every side, a brother's or a sister's degradation, a into membership with her communion. She enjoins fellow-creature's ruin? It is impossible—the wolf the sponsor to engage that that child shall renounce may indeed dwell with the lamb, and the leopard lie the pomps and vanities of this wicked world, but she down with the kid, and the calf and the lion may herd does not specify the instances, in which pomp may be together: but "what concord hath Christ with Beliah displayed, or vanity indulged. She bids the sponsor or what part hath he that believeth with an infidel: omise that the child shall disclaim the devil and all and what agreement hath the temple of God with his works, but she does not enumerate these works, idols-for ye are the temple of the living Godand yet is there one amongst us, who does not feel wherefore come out from among them, and be ye and know that any act of sin, though not expressly separate, saith the Lord, and touch not the unclean

## THE FORCE OF TRUTH. (From The Banner of the Cross.)

The most of our readers are familiar with the name

though yourselves be innocent, yet they are wicked, life, taken an active part in the concerns of a religious with whom, for the day at least, you are joining fel- society, and promoted its interests with all his power, oaths you are hearing, whose curses are profaning your spect for their opinion; as well as a proper regard for ears. Nay, even this is not enough, so inercinut is the mis own character for consistency and uprightness; that it adds with a repetition that seems unwearied, sons which induced him to make the change. This

"Those who know me intimately, know that I have you still allege that the word of God forbids you not? ever embraced the truth when convinced that I had It is not indeed a prohibition in the strict meaning of discovered it, with little regard for the consequences the word, but it is a warning which none can disregard that might follow. Having had the truths of the without peril of their soul. And why is it given- Christian religion impressed upon my mind by the why is it so earnestly, so affectionately, so faithfully unwearied care of a most affectionate mother, I occarepeated, but because you cannot go into the resorts | sionally had serious reflections on the subject, although of sin without incurring sin. Never was there a de- in general by far too indifferent to it, until about ninelusion so great as to suppose that with a heart like teen years ago. In the summer of 1810, I met with ours, so easily drawn aside into wrong, so liable to be a pamphlet called The Star in the East, by Dr. set on fire of Hell; so continually beset by enemies Buchanan, giving an account, among other things, of within, and enemies without, we can separate the the discovery of a Christian Church in Hindostan, harmless from the sinful, where they are so blended, secluded from all the world, which derived its origin where they adhere so closely together, -that, like the from the Apostles themselves. This parrative protares in the parable, we cannot separate the tares duced a very strong impression on my mind, and as I from the wheat, or the wheat from the tares, but if had been for some months more thoughtful than comwe pluck the one, we must pluck the other also.

The principle however on which a Christian is to tigate the evidence on which the doctrines of the act, is still more broadly laid down in the word of Christian religion rest: Shortly after, a book-pedlar God, when by His Holy Spirit, He says to us, "Be passed through the village, and I purchased a Bible

whom, will the metropolis and every surrounding "I had always been in the habit of requiring strong village and hamlet in the country pour forth its evidence upon every subject, and never yielding assent population? Is this a place on which God's eye will to any thing, that was not supported by it. I sat rest with approval and delight? Is this the scene down, therefore, to the reading of Porteus, with the where people congregate to do honour to God, or to determination narrowly to examine and weigh every

God's festival, or the world's, and the Prince of this "The result was a strong impression made on my world's Jubilee? Are those who swell the throng mind by the first perusal, during which no quotations "conforming" to God or the world? Were the leader from the Scripture were examined, the interest excited of Israel once more to descend from Mount Sinai, and by the force of the argument being too great to allow cry aloud, "Who is on the Lord's side!" how many stopping to examine them. The book was read, howvoices, think you, among the myriads there, would be ever, very attentively a second time, with eareful lifted up to testify in behalf of the Lord who bought examination of the quotations of Scripture, and the them? My brethren! the Bible tells us, that "whe- result was a thorough conviction of the truth of the ther we eat or drink, or whatsoever we do, we must | Christian Revelation; immediately on expressing which do all to the glory of God," and can any visitor of a to myself, with an audible voice, I felt my mind drawn scene like that pretend to say, that he has God's out in a feeling of gratitude and love to that Saviour glory at heart, or that His honour is promoted, in a who had died that I might live-the first I had expescene over which, I doubt not, angels sorrow, and rienced; and not to be forgotten while life and recoldemons exult? Can be assert that a single thought lection shall continue. The first reading of this book flashes through his heart of the God who created, the was in September or October, 1810. It had such an Saviour who redeemed him, or the Holy Spirit, whose effect on my mind as to lead me to regular private

Christians are heard at the suit of the Virgin Mary, Him; are you humbly seeking salvation through Him? REV. DR. CHAPMAN, for which I had subscribed, was without practically denying the faith of Christ. As then must you be His peculiar people—then must you brought home, and for some days no attention was paid liarity with which our blessed Redeemer is named, as to the particular stage of vulgarity or profaneness, to not go with the multitude to do evil—then must you to it. At a leasure moment, curiosity led me to look which fanaticism may proceed, it is a question of come out from among them, and be separate—then into it, when I found the manner and style so striking; of his mother. The truth is, however, that Romanists less moment than some persons are disposed to must you not be conformed to this world—then must and the subject so new to me, that I determined to you do all to the glory of God. I know that I plead read the book. I had heard that the Church denied P.S.—The Roman Catholic books cited in this in vain with the men of this world, I know that they the validity of Presbyterian ordination; but had never article, with the exception of two, namely, "the will hear with indifference now, and perhaps with thought it worth while to inquire into a claim at first Devotion and Office of the Sacred Heart," and the ridicule hereafter, all that may be urged—but to you, sight apparently so extravagant. I determined to see "Catholic Luminary," are all sold by the Catholic my Christian friends, on whose heart I would fain what could be said in support of such pretensions. I Book Society in Dublin, of which the following hope the Spirit of God has begun a work of grace,— read carefully the first seven sermons, by which I was your own souls, or give occasion to the adversary to perspicuous-I was carried along without labour, and