

The Provincial Wesleyan

Published under the direction of the Wesleyan Methodist Conference of Eastern British America.

Volume XXI. No. 43

HALIFAX, N. S., WEDNESDAY, OCTOBER 27, 1869.

Whole No 1055

Religious Miscellany.

Go not Alone

Oh! go not in the world's waste,
Go not alone;
Nor peace or rest will meet thee there,
In pleasure's laugh or labor's care;
Hard will cease thy burdens press on thee;
Mirth but a crackling thorn fire be;
Oh! go not in the world's waste,
Go not alone.

It is then a large and irremediable wrong that we do ourselves if we consent to be released from work in the several Christian congregations with which we are associated. He who performs our service will inherit our compensation. He who escapes labor in the vineyard escapes the remuneration that, at the coming of the Lord of the vineyard, shall be distributed among those who have borne the burden and heat of the day. Only those who do not weary in well-doing shall be counted worthy to reap. If we faint we shall have no portion in the blessings of the harvest.

Christian Workers.

All the members of the human race are under obligations to the love and service of their Father in heaven. We were created that we might glorify our Creator. We are redeemed that we may show forth his praise who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. We are preserved from day to day that we remembering we are not our own, but that we are bought with a price, may glorify him who hath bought us, in our bodies and our spirits which are his. We are to fear God and work righteousness. Whatever we do, whether we eat or drink, we are to do all to the glory of God. We are to be the Most High always before us. We are to be in his fear all the day long. And these are our obligations irrespective of our profession. They address themselves to us not as members of the visible Church of Jehovah, but as his creatures and subjects. The fact that we are not members of his Church does not release us from the pressure of these obligations. They are older than the Church. They demand our attention because in God we live, and move, and have our being—because parties sustaining such relations to another owe him some account. The fact that they do not possess such independence, or, perceiving it will not acknowledge it, only increases their condemnation.

They who truthfully call themselves Christians—who put on the raiment, and assume the attitude of servants of the Lord of lords—are the most members of the human race. Recognizing the relation of God to them, they can neither shut their eyes, nor steel their hearts against his claims. They consciously argue that the creature ought to hold himself subject to the will of the Creator—that the redeemed ought to do credit to the Preserver. Therefore they present themselves a living sacrifice, holy, acceptable unto God; and count the sacrifice a reasonable service. Like the youthful disciple who heard the Divine voice calling him in the quiet of the chamber where he had laid himself down for the night, they respond, "Speak, Lord, for thy servant heareth." Like him who in middle age, at mid-day, had his eyes opened from the light that shined round about him from heaven, they cry out, "Lord, what wilt thou have me to do?" Like the poet, they exclaim,

"My glorious Lord, I own thy right
To every service they can pay,
And call it my supreme delight
To hear thy dictates and obey."

The theory that the Church is an association of persons constituting such an association, and consecrated to such a mode of life. It is supposed to be made up of people glowing with gratitude to him through whom they have obtained mercy, and laboring to the utmost of their capacity and opportunity for the advancement of their Redeemer's kingdom. Ordained to be the light of the world, and assuming to be the light of the world, they let their light so shine that others, seeing their good works, are brought to glorify their Father in heaven.

Then if a Church is what it professes to be, and especially if it is what it professes to be by its professions, all its members are working towards. There are no droppers. There are no seceders. Every one is a toiler. The sacred Scriptures presented as teaching. The Master is represented as giving to every man his work. The explicit decree is that every one shall give as he is able. The teaching is most emphatic that every one of us shall give account of himself to God. And it is not for nothing that the Methodist, and as an explanation of the splendid success which attended their attempts for honor of their Saviour, that they were all at it and always at it. They were steadfast, immovable, always abounding in the work of the Lord. Very little use was made of committees. Not more than was laid in appointing chairs and set was allowed to the all singing. The praying band contained about all the members of this society. According to their ability all assisted in the support of the Gospel. Every one was a messenger to bring some one else to Jesus.

Be here in Church, is not this the proper conduct of the Church? If many fail to contribute their proportion of the necessary expenses of the congregation with which they are connected it is a favor to the minister to have others supply the lack of service of these delinquents. If any refuse to sing it is well that some one will play to lead the service of praise, or singing. If any refuse to pray, what is to be done when this one shall remove to some other locality, or be transferred to the Church triumphant? Neither is it best for those who thus escape the discharge of their duty. Even if their neglect were not criminal, and involved them in no condemnation, they fail of full development. Their Christian character is imperfect. But it is even

worse than this for them. Future reward is in proportion to present diligence. In the life to come there is no excellence or enjoyment which had not its germ in the life that now is. They who do little here shut themselves up to have but little hereafter. It is the hand of the diligent that maketh rich. Only those who give diligence to make their calling and election sure, can have mission ordered unto them an abundant entrance into the everlasting kingdom of our Lord Jesus Christ.

It is then a large and irremediable wrong that we do ourselves if we consent to be released from work in the several Christian congregations with which we are associated. He who performs our service will inherit our compensation. He who escapes labor in the vineyard escapes the remuneration that, at the coming of the Lord of the vineyard, shall be distributed among those who have borne the burden and heat of the day. Only those who do not weary in well-doing shall be counted worthy to reap. If we faint we shall have no portion in the blessings of the harvest.

Where human judgment and feeling conflict, prayer should be employed with especially profound submission to the will of God. We offer the prayer. Between God and man, and should not, complain of our brethren if we do not summon us to carry the heaviest obligations, and occupy the post that appear most honorable in the sight of men. But we must be about our Father's business—we must be determined for Christ. We must do our part toward the recovery of our race. At the present day there is abroad in this world an indispensible to work. Every man is endeavoring to live without toil—without seeking to come into agreement with the sweat of the brow. And the disciples of Christ in too many instances have become possessed of the same spirit and are drifting in the same direction. There is too much thirst for mere enjoyment in some quarters, and in other quarters too much of a tendency to be satisfied with mere membership in the Church. The few in the religious community really labor for the Master—the many content themselves with nominal, or partial, or occasional service. Under such circumstances, the Master is robbed, the Church is crippled, sinners remain unconverted, the large wages that might as well as not be spent on our spiritual treasure, and contrast a guilt that might as well as not be avoided.

There is a more excellent way. There is attainable a better destiny. As we would escape resurrection, let us go to work. Let us cultivate diligently our talents. Let us ascertain by study and prayer our capacity. Let us be successful no idle hours. Realizing that the Saviour has need of us, and that he expects every one of us to do our duty, let us do as he expects. Let our voices mingle in every song of worship, our hands and tongues lend their appropriate contributions when prayer is ascending the heavenly hill; our hands hold not back when means are asked to support the Gospel and relieve the poor; our time be cordially given to deeds of faith and love; and our influence ever thrown in favor of him to whom we owe our all. Somehow let us be co-workers with our Saviour. If we see no good opening, let us kneel down and beg for clearer vision. Let us agree to be souldiers. Let us entreat our Master to give us leave to toil—beg him to let us work, or let us die.—*Pittsburg Ad.*

Prayer and "Law"

BY JOHN WILLIAMSON, M.D.

That God exists we assume. No argument to prove his existence is as satisfactory as the assumption. Our intuitions, not our logic, here prevail. The soul so instinctively cries for God as the body for bread. No argument is needed to convince either of its necessity. The intimate relation of God to us we experience. Our emotions respond to the Divine presence with a celestial spirituality. Between God and us, whence the power? We are to look for methods of communication. Man look to God in prayer and God responds to man in experience.

But we are told, prayer is inconsistent with the Divine ultimatum. God sets by 'law' of his own appointment, and cannot be moved by the caprice of human entreaty. Nature is a fixed conclusion whose elements admit of no modification. Man as a fact of this great creation, is allowed no discretion. He must conform to it. To answer prayer would utterly unsettle the Divine original plan.

It would involve man from the certain wisdom of God's design and make him subject to the opinion of his own and others judgment and feeling. Any serious student of creation must discover two principal elements of Divine purpose respecting man. I name these primary and contingent. To the primary purpose of God man must conform. No amount of faith and prayer can reverse it. Men are created in adaptation to this purpose. They seek to find, but never attempt to change it. We receive it as final when we understand it. There is absolute and undeviating uniformity in the execution of this primary purpose. Here 'law' prevails to its primary purpose. Here 'law' prevails to its primary purpose. Here 'law' prevails to its primary purpose.

Three Thoughts about Christ.

First: In any light in which He can be viewed, Jesus Christ is beyond all comparison, the supreme personage of history. His character, His life, His death stand alone. What a study when His life is viewed in the light of His mission! More "lives of Christ" have been written than of any other person known. We have four that are inspired, and the number of those which men have since constructed out of these materials, is very great. Within a few years, perhaps as many as a dozen have been written in German, French, and English; giving the different views the authors held of Him whose name is called "Wonderful."

stration of induction, men should not pray, or praying they should not be disappointed if an answer is vouchsafed. By induction I mean the systematic experience of men, or about that which would occur human experience records as invariable, can never be rendered variable by human importunity. We find a man for example, suffering from a terrific lesion, such as a division of the spinal cord, or of the aortic arch, or having his whole bodily surface charred by fire.

Appropriate prayer contemplates the malformation of the man for heaven. To redress the physical disorder is quite impossible. There is a limit beyond which God will not go to restore the deformed physical structure. Beyond that limit, under circumstances like these, he answers to prayer some object to ever employing it. They lose sight of the conditions imposed by the Creator. Wholesale and promiscuous responses to prayer would be utterly impracticable. These limitations and conditions may be taken as having been perfectly contemplated.

Where human judgment and feeling conflict, prayer should be employed with especially profound submission to the will of God. We offer the prayer. Between God and man, and should not, complain of our brethren if we do not summon us to carry the heaviest obligations, and occupy the post that appear most honorable in the sight of men. But we must be about our Father's business—we must be determined for Christ. We must do our part toward the recovery of our race. At the present day there is abroad in this world an indispensible to work. Every man is endeavoring to live without toil—without seeking to come into agreement with the sweat of the brow. And the disciples of Christ in too many instances have become possessed of the same spirit and are drifting in the same direction. There is too much thirst for mere enjoyment in some quarters, and in other quarters too much of a tendency to be satisfied with mere membership in the Church. The few in the religious community really labor for the Master—the many content themselves with nominal, or partial, or occasional service. Under such circumstances, the Master is robbed, the Church is crippled, sinners remain unconverted, the large wages that might as well as not be spent on our spiritual treasure, and contrast a guilt that might as well as not be avoided.

There is a more excellent way. There is attainable a better destiny. As we would escape resurrection, let us go to work. Let us cultivate diligently our talents. Let us ascertain by study and prayer our capacity. Let us be successful no idle hours. Realizing that the Saviour has need of us, and that he expects every one of us to do our duty, let us do as he expects. Let our voices mingle in every song of worship, our hands and tongues lend their appropriate contributions when prayer is ascending the heavenly hill; our hands hold not back when means are asked to support the Gospel and relieve the poor; our time be cordially given to deeds of faith and love; and our influence ever thrown in favor of him to whom we owe our all. Somehow let us be co-workers with our Saviour. If we see no good opening, let us kneel down and beg for clearer vision. Let us agree to be souldiers. Let us entreat our Master to give us leave to toil—beg him to let us work, or let us die.—*Pittsburg Ad.*

Prayer and "Law"

BY JOHN WILLIAMSON, M.D.

That God exists we assume. No argument to prove his existence is as satisfactory as the assumption. Our intuitions, not our logic, here prevail. The soul so instinctively cries for God as the body for bread. No argument is needed to convince either of its necessity. The intimate relation of God to us we experience. Our emotions respond to the Divine presence with a celestial spirituality. Between God and us, whence the power? We are to look for methods of communication. Man look to God in prayer and God responds to man in experience.

But we are told, prayer is inconsistent with the Divine ultimatum. God sets by 'law' of his own appointment, and cannot be moved by the caprice of human entreaty. Nature is a fixed conclusion whose elements admit of no modification. Man as a fact of this great creation, is allowed no discretion. He must conform to it. To answer prayer would utterly unsettle the Divine original plan.

It would involve man from the certain wisdom of God's design and make him subject to the opinion of his own and others judgment and feeling. Any serious student of creation must discover two principal elements of Divine purpose respecting man. I name these primary and contingent. To the primary purpose of God man must conform. No amount of faith and prayer can reverse it. Men are created in adaptation to this purpose. They seek to find, but never attempt to change it. We receive it as final when we understand it. There is absolute and undeviating uniformity in the execution of this primary purpose. Here 'law' prevails to its primary purpose. Here 'law' prevails to its primary purpose.

Three Thoughts about Christ.

First: In any light in which He can be viewed, Jesus Christ is beyond all comparison, the supreme personage of history. His character, His life, His death stand alone. What a study when His life is viewed in the light of His mission! More "lives of Christ" have been written than of any other person known. We have four that are inspired, and the number of those which men have since constructed out of these materials, is very great. Within a few years, perhaps as many as a dozen have been written in German, French, and English; giving the different views the authors held of Him whose name is called "Wonderful."

all that He is, and all that He has done, to win my heart? Why should I not love Him as I love none besides? May I find forgiveness in the depth of His mercy that I have loved and served Him thus, and may I find grace there also to do better in what yet remains of this mortal life.—*Central Presbyterian.*

Love in the bottom of a Cup

There was a fine Christian philosophy in the cheerful remark of a bright young Christian on his dying bed. "When I have most pain in my body," said he, "I have the most peace in my soul." I do not doubt but there is love in the bottom of the cup, though it is terribly bitter in the mouth. It was at the bottom of the cup that the precious blessing was deposited, and he must needs drink the whole bitter draught to reach it.

Many of the richest Christian graces lie at the bottom of the cup of trial. How patience sparkles down there amid the tears! How joy shines the jewel of faith. Joy, too, is there—such joy as the Apostle tasted in his tribulation. Courage always shows, and the most grandly when the fight is fiercest, and when death on his pale horse is careering down on us over a field strewn with defeat and disaster. There is a patience of hope, a peace passing all understanding, a sweet sense of the immediate presence of Jesus, that can never be reached by us in a state of ease and prosperity. They lie at the bottom of our trials bitter cup. And God means them in their beauty and power. This cup which our father's love compounds for us, we do not drink it.

I have found great comfort lately, when in sore trouble, in reading a short sketch of the racy talk of old "Uncle Johnson," a poverty-stricken negro who reached over one hundred years, and was then bereaved of his wife: "Uncle, don't you feel lonely since Ellen left you?" his minister inquired.

General Miscellany

The Career of Father Hyacinthe

From the London Telegraph.

Although still comparatively young, Pere Hyacinthe stands among the chief pulpits forer of the Roman Church. Joining the order of Barefooted Carmelites, he speedily won distinction by his scholarship and his culture, no less by his extraordinary power of speech. At an early age he was promoted to a bright star in the galaxy of French pulpits orators. But from the time of his first utterance, he was regarded with suspicious glance by leading dignitaries of Rome. He was seen to be tainted with Liberalism. His words had not that tone of absolute submission to the Holy See which is now coveted by the most powerful among the priests of France. On France, almost as much as on Ireland, the Ultramontane party has laid its grasp. Much of the power which the Jesuits have more than once lost in that country they have won back. Such dioceses as that of Orleans are ruled with a rod of iron, in accordance with the dictates of the Ultramontane creed; and the prelates who represent the old Liberalism of France inspire in men like Bishop Dupanloup much the same hostility with which the extreme High Church dignitaries of England regard their extreme Broad Church rivals.

The Ultramontane party, however, have been forced to fight a bare battle with their Liberal opponents. They have had to contend with a band of men to whom nature had given extraordinary intellectual gifts, and whose policy it was impossible for the jealousy of orthodoxy itself to impugn. Such men as Lamennais, Lacordaire, and Montalembert, and others, they could bridge over the chasm between the theological creed of the fifteenth century and the political creed of the nineteenth. In the encounter Lamennais was so utterly overthrown by the members of his own Church, that he cut the ties which bound him not only to Rome, but to revealed religion itself. Lacordaire died while yet in his hands; and Montalembert's record has yet to be written. To the same band of enthusiasts, although he counted as a less exalted place, belongs the present Archbishop of Paris, Monsiegnr Darboy. An ardent Liberal as well as an ardent Catholic, Monsiegnr Darboy has more than once been forced to reaffirm his devotion to the Holy See. But his chief offense was the admission of Pere Hyacinthe to the Cathedral of Notre-Dame. That historic church the intellect and the religious fervor of Paris looked upon as the most sacred of the French Republic. It was the scene of the most eloquent sermons of the Revolution. And the sermons were not delivered in Latin. And the sermons were not delivered in Latin. And the sermons were not delivered in Latin.

Second: The influence of His character has been unexpectably great. Suppose we could strike from this world's history what has been done in it for Christ's sake—the deeds of militant underground, the lives that Christians have lived, the books they have written, the missions they have prosecuted, the martyrdoms they have suffered—what a waste would the past eighteen centuries present.

Third: He is an object that can always fill the soul. No heart ever yet was compelled to love some higher, nobler being, in order to keep on growing—ever reached the limits of its greatness. No soul ever yet reached the limits of its greatness. No soul ever yet reached the limits of its greatness. No soul ever yet reached the limits of its greatness.

Do I not see in this Jesus a being autolytically

claim of the clergy to "direct" the conscience of the wife, and to set aside the authority of the husband, was a pretension which Pere Hyacinthe denounced with that peculiarly cutting, because personal eloquence, which men can wield when asserting the right of the husband to be supreme over the wife of his own country. Unmoved by the threats of Rome, he raised up that old banner of French Liberalism, on which was inscribed devotion to the family and the nation. Without directly assailing the priestly pretensions of the Ultramontane party he set forth the doctrines which made those pretensions null and void. Hence the men of France listened to the French preacher with undivided rapture. A religious orator which did not compel them to break off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carmelite. All his eloquent denunciations of the vices which are preying on the life of France were powerless to still the fierce cry of hatred. The preacher was assailed with that cry, and at last, even the courageous Archbishop of Paris so far forgot the religion which he had professed, that he broke off all visible connection with Rome, and yet left them masters of their own household and citizens of their own country, which was the very thing for which they pined. On the other hand the Ultramontane party of Paris were furious against the discourses of the Carm