

## GENERAL LITERATURE.

[From the Ladies' Temperance Mirror.]  
INFIDELTY: A FRAGMENT.

HOWEVER it may seem to some difficult to embrace revealed religion, to us it appears far more difficult for the human mind to reject it. Be it that the great truths of revelation are encompassed with darkness to our limited view—its facts to some extent inexplicable—the plans of the divine government incomprehensible and its processes inscrutable—be it that these truths are full of terror to guilty men, presenting images of ineffable holiness and of mighty and inflexible justice, in which they see reflected their own dreadful doom; and there is in the mind a strong inclination to shun the conviction of truths so offensive; yet it is exceedingly difficult for the human mind to reject the religion of Christ. It must, from its very nature, cling instinctively to its great facts.

The soul animated by an innate and indestructible consciousness of immortality, and by aspirations after something beyond the narrow limits of its present sphere of existence, requires just the support which revealed religion affords. Fleeing from the light of revelation, it only plunges into the gloom of a rayless night. If we are not to realize the system of things revealed to us in the Bible, and feel not the satisfactory evidence therein presented of its reality, and there are no well-founded anticipations resting on it, then all beyond the grave is a perfect void, or a region made direful by the vague images of a gloomy superstition. If the soul is not so absorbed in the pursuits of sottish pleasures of the world as to be reduced to a state of utter thoughtlessness and insensibility respecting things spiritual and eternal, its own deep instinctive convictions and aspirations must recoil painfully upon itself. Such a soul is like a vessel tossed on stormy waters without chart, or compass or rudder. Whither the questions must sometimes return with disquieting effect upon the soul, whither am I going? What is to be my future condition? Are the acute sensibilities of which I am conscious to be moved painfully or blissfully, and these deep moral capacities of my being to be filled with misery or with happiness?—Has my conduct here any bearing on the interests of my being in a future state? "A horror of great darkness" it seems to us must sometimes fall on the soul of the infidel. If he have the ordinary feelings of humanity, the very state of uncertainty to which he has brought himself, must be even more distressing than fearful certainties. The very cravings of his own spiritual nature must induce him to prefer the intelligible statements of revelation on their own evidences, however they may be against him, to the bewildering darkness of his own ignorance. If he could even look on the grave as his final resting-place, where his being was to go down in the shades of a night that knows no morrow, it would be but a horrid exchange for revealed religion, with all its weight of duties and responsibilities, and its eternal weight of woes, for the guilty.

Amid the trials of life where shall the man who rejects the truths of religion lean for support? Has the world its antidotes adequate in virtue and number for all the ills flesh is heir to? When flagrant wrongs, with which the world is rife, distress the soul, requires it not the tribunal of some Supreme Ruler and Judge to which his tortured feelings may appeal? Can the generous mind rest in peace, which knows not whether the rights of the abused wife are to be vindicated against a tyrannical and brutal husband by some superior Power? Whether lawless oppression and

bloody violence are to feel the check and stern rebuke of an Almighty hand? When in the pursuits of life we are baffled on every hand, all our plans miscarry, and fond hopes are blasted, and

Leave us nought but grief and pain,  
For promised joy,

do we not demand the very doctrines of an over-ruling Providence, with which we are furnished in the Bible? Where shall the mind that rejects the system of truths revealed in the Bible go in the distressed hour of bereavement. Must not such a man, as he follows a loved child or companion to the grave, be deeply sensible of the darkness that shrouds his mind? An impenetrable and gloomy mystery must invest the tomb to his view.

It is not wonderful that rejectors of revelation should be rendered gloomy, superstitious, and desperate amidst the trials of life. The Christian system is necessary to man: he cannot dispense with it. As one has well said, "the Bible was written for hard times," and afflicted humanity needs the supports it affords. Dark, indeed, is the pathway of man if the light of revelation relieve not the shades. Life is a distracting enigma only as it is explained by the sacred scriptures. In the bosom of the Christian system, the soul may repose amid all the perplexities and violence of time. Let the Gospel, with its vital energy, its satisfying informations and its animating hopes, take possession of the mind, and it is as life to the dead. If this dark life but terminate in the brightness of heavenly glory, then may we bear all present ills cheerfully, and go on our way rejoicing.—*Rev. B. Lockwood.*

## A FORTUNE SPENT UPON A BOOK.

THE Democratic Review says, that the most costly undertaking ever attempted by a single individual, of a literary character, which, unquestionably, the world has yet seen, is the magnificent work on the Aborigines of Mexico, by the late Lord Kingsborough. This stupendous work is said to have been produced at the enormous cost to the author of £30,000, or \$150,000. It is comprised in seven immense folio volumes, embellished by about one thousand superb illustrations, coloured so exquisitely as to represent the original with the most faithful exactness. Those volumes are of such extraordinary dimensions as to be almost importable. Not only did this enthusiastic nobleman undertake to defray the entire expense attending the publication, in every item of which, as might have been expected, he had to meet the most exorbitant charges, but he actually determined on having but a very limited number of copies printed—we believe only fifty, after which the lithographic drawings from which the plates were taken, were erased. The copies were printed for gratuitous presentation to the several Royal and Public Libraries in Europe. But he actually died in debt, a few years since, (a sad instance of self-immolation to his munificence,) in a prison, in Dublin. A copy of this gorgeous work is in the Philadelphia Library.

CLIMATES.—If any one has a horror of icicles, and would never have a mild temperature of the air interrupted by the presence of a hoar frost, let him migrate with the climate. Let him spend the month of January in Portugal; February in Madeira; March in Spain; April in Sicily; May in Lapland; June in Italy; July in Switzerland; August in France; September in England; October among the forests of America; November in Crete; and December in the islands of Cape de Verd. In this rotatory motion, he may enjoy a delicious temperature, and revel in the honeysuckles and roses all the year round. But where is "home, sweet home"?

## RELIGIOUS INTELLIGENCE.

NARRATIVE. BY THE REV. P. NIEL, OF THE REASONS WHICH IMPELLED HIM TO LEAVE THE COMMUNION OF THE CHURCH OF ROME, IN WHICH HE WAS RECENTLY A PRIEST, IN FRANCE.

(Continued.)

(ROMANS ch. iii. v. 10.) Christ died unto sin once."

(Heb. vii. 27.) "Who needeth not daily as those high priests to offer up sacrifice, for this he did once when he offered up himself."

It needs not the erudition of the theologian to understand these words, yet the Church of Rome, through blindness, still more through avarice, continues daily to sacrifice Christ on the Altar; like the Jews of old, they have one great sacrifice, and many lesser sacrifices—which they daily offer, though St. Paul has distinctly declared, Christ has done this once for all, when he offered himself for a sacrifice, and that this sacrifice is more than sufficient for the redemption of all mankind—Jesus himself declared "It is finished."

But Rome insists upon its continuance, though the offerer of the sacrifice and the victim are in the Heavens, and Christ declares he will not come again until the end to judge the world, and not to be again offered in sacrifice. The Romish Church is in no slight degree embarrassed to prove its doctrine of the body and blood of Christ, from Scripture, which ought to be the only rule of faith. In Revelation, the Church says to the Lamb, "Thou has made us kings and priests unto God;" but it does not say thou hast made us sacrifices of the Lamb of God. All the true Church of God are priests, "offering themselves living sacrifices unto God contrite and humble hearts; the sacrifices of praise are more pleasing to God than whole burnt-offerings." But were the scriptures less decided than they are upon this point, surely the folly and impiety of men sacrificing their God upon an Altar would be itself decisive. Barbarous sacrifices were offered upon Pagan Altars, but the Pagans at least never sacrificed their Gods.

(1 Tim. c. iv. ver. 1, 2, 3.) "Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils, speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."

The Church of Rome in its infallibility has declared war against all the Apostles, but particularly against St. Paul. In accordance with this description, some classes of persons are forbidden to marry at all, others are prohibited from uniting themselves with particular individuals, without paying a large sum for a dispensation. Regarding eating meat on certain days, the Council of Trent says, "Thou shalt not eat meat Friday or Saturday." During the Ember weeks and Lent, meat is also prohibited, and other times are often particularized by the Church, which is equally ready to dispense with them for a lucrative consideration. When these days occur, the priests publicly intimate that they are about to devote themselves to self-mortification and fasting, proclaiming their good works before men. The people also instructed to attend to these duties only at certain seasons, forget they stand in daily need of the grace of God. The Church of Rome has seven sacraments. This number might be as easily increased or diminished, and its various rites and ceremonies might furnish abundant materials for additional sacraments. It has also seven commandments and seven mortal sins; under this head we would expect to find theft, murder, blasphemy; but we would find a catalogue of a different description. Did the interests of the Church demand, other commandments, sacraments, &c., could be easily framed; the date of those now existing is not very early, and their formation cost little.

In the sacrament of the Eucharist, it is stated that the bread and wine, symbols of the body and blood of Jesus Christ, become his true and real body. This change is called transubstantiation. Can it be that at the voice of man, Jesus Christ should descend from his abode of glory to be at the mercy, often, of most unworthy hands?