

## GENERAL LITERATURE.

## SLEEP.

THAT is a wonderful provision by which the animal frame, after the chafings and labours of the day, may be wound up like a clock, and instead of coming to a stop, may have its exhausted energies refreshed and restored for further exertion. Sleep may be the evidence of our frailty, for the immortals need it not, but it is nevertheless a blessing beyond all price, and not the less valuable, because common. What would our world be without it! Every charm would flee from the face of creation, and no pleasure would be found to tempt the languid appetite. The eye would move restlessly, the countenance become haggard, the limbs totter, the passions chafe and fret, and the bonds of society become dissolved. What a picture would a large city present, if sleep were to depart from every eye even for a week! Would we hear the busy stir of the multitude? Would the gay resorts of the pleasure-seeking be crowded? Would the beautiful smile and the merry laugh? No; everything would bear the impress of sadness, and presage the approach of final doom. Sleep may be a weakness, but it is a source of strength; it may interrupt all our pleasures, but without it they could never exist. Blessed sleep, to thee how deeply are we indebted! In thy arms the tired artisan finds a sweet relief from all his toils. Thou art the poor man's friend, and thou givest him rest, if thou dost not perchance entertain him with many a pleasant dream. To the sick how friendly is thy aid! Perhaps restlessly tossing amidst a burning fever, or racked in every fibre with acute pain, all is quite forgetfulness when thou dost gently close his eyelids. Sympathizing watchers mark thy approach to the sick bed with delight, and as gentle slumber falls on the invalid, they say, with the friends of Lazarus of old, "if he sleep he will do well." To the sorrowful, how welcome thy ministry!—Fortune has been wrecked, or the heart has been sorely bereaved by the death of beloved ones; the day has been spent in moping melancholy, in devising fruitless schemes for retrieving disasters, or in piteous weeping over the recollections of departed friends, but thy pitying hand draws a curtain over the eyes and shuts out for a blessed season the past with all its woes. The bankrupt once more enjoys his fortune, and the dead seem to live again, conversing and smiling, and relieving the oppressed heart of its burden. True it is that the return of day brings back the painful reality, but thy renewed ministry will again bring its aid, until the wound be healed, and the heart be reconciled to its lightened burden. What animation dost thou infuse into all sentient beings! When thou comest on thy kind embassy in the evening, all nature is tired and toil worn; when thou takest thy flight in the morning, man rises to his labours refreshed, cattle gambol over the fields, the birds send forth their sweetest notes, and every living thing springs up as if endowed with life for the first time.

Gentle sleep, thou art the friend of the world in many respects; but especially in this, that thou dost soothe the savage passions of man. The world is a gainer by the sleep of the wicked. The angry passions are hushed at thy approach, and that bosom just now boiling with rage, and meditating revenge and murder, is quieted by thy opiates, and it may be that the interruption may have led to other thoughts, or greatly restrained the power of those which were intent only on evil.—How many crimes which would have been perpetrated by delay on thy part, have been defeated for ever by thy approach! Be

this as it may, the world we say is a gainer by thy ministry on the wicked. It has its rest when they sleep. Their blasphemies are hushed, their restless agency in evils is for a season arrested, and they cannot do all the mischief they would. O sleep, thou art the emblem of the believer's final rest. Death is to him but a prolonged sleep. When the toils of the day of life are over, he will sink down gently, and sleep sweetly on the bosom of his mother earth, until he is awakened by the voice of his Saviour, to enter into that perfect state where there is no fatigue, and where thy aid, gentle sleep, shall be no longer needed.—*Presbyterian*.

## 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.)

"But it shall not be so amongst you, but whosoever shall be great among you, let him be your minister. And whosoever will be chief among you, let him be your servant." (Matt. xx. 26, 27.) The language of Rome is, among our ministers there are the great ones, and those who serve and minister to them; there is one supreme power, the only head of the church, who shall lay down the law to all others, who shall be his servants. He must be holy and infallible, live in a splendid palace, form a court, retain courtiers, stewards, ministers of finance, &c. &c. His ambassadors, residents in other courts, conduct his affairs after the manner of earthly Princes. His lawyers plead his cause before the thrones and courts of the empires of this world. He possesses armies, who wield a two edged sword.

In the use of these, the Sovereign Pontiff is either forgetful of the Word of God, or vainly presumptuous in opposing it. This word distinctly states, God alone is holy and every man a liar. Again, he who will draw the sword shall perish by the sword. He who will be great among you, let him be your minister. In former times, the head of the Romish Church has often exercised this two-edged sword, to the great detriment of mankind. The most powerful monarchs of the earth have been compelled to bow beneath this formidable power. On the political stage of the world, the Pope has made more noise than Antiochus, Caesar, or Alexander. If this monstrous power exercises less influence in the present day, it is not because it has lessened its pretensions, but its very excess of pride has caused its comparative humiliation.

"And love the uppermost rooms at feasts and chief seats in the synagogues, and greetings in the markets, and to be called of men, Rabbi, Rabbi. But he not ye called Rabbi; for one is your master, even Christ, and all ye are brethren. And call no man your Father upon earth, for one is your Father, which is in heaven. Neither be called Masters, for one is your Master, even Christ." (Matt. xxiii. 6, 7-10.) The Bishops of Rome take the first places at festivals and public assemblies, and according to the council of Trent, which enacted a specific regulation on the subject, they but claim their right.

"It is a cause of much grief to the holy council, that certain Bishops, unmindful of their station, have dishonoured their character, by conducting themselves in an unbecoming and servile manner towards certain officers of the king, governors, and other lords, inasmuch as they have yielded to them precedence, acting in a manner suitable only to inferior clergy." (Council of Trent, sess. 29, ch. 17.) This instance of humility in some of their Bishops deeply grieved the Holy Fathers. They feared lest such modesty should be the downfall of the church.

There seems no great cause for much alarm on this head. We might wonder that amongst all the Cardinals, Bishops, Doctors, and Theologians, who composed this council, not one could call to mind a single passage of scripture directly opposed to the doctrine now taught by the holy council. Thus were there any ministers of the church who sought to possess the grace of humility, any exercise of it would incur the censure of

the church. Were any possessed of charity, and a spirit of toleration, they could not indulge it, without violating the decrees of this holy council. Yea, has not this very church erected in the four quarters of the world, tribunals for the sacrifice of human victims, and when policy and fanaticism have shed the blood of martyrs and defenders of the faith, shouts of thanksgiving have been raised for this most barbarous triumph. If the Bishops occupied the chief place in the assemblies, only as the instructors of the people, it were well.—The officiating priest is exalted upon a seat called a throne, surrounded with all the state and pomp of a throne, he receives the appellations of "My Lord," "His Highness;" while the Pope arrogates to himself the titles of "His Holiness," and "Very Holy Father." Assuming to be the father of all men, in this character, he has not at all times manifested towards his children paternal tenderness. A good father seeks the happiness of his children, and labours to leave them an inheritance. But this father often robs his children, and lays them under contribution. History tells us of one of the Pontiffs who took the title of "Vicar of God." And many others have reached the same excess of impiety. The ministers of the Romish Church, without distinction, are called "Fathers," a title continually repeated at the tribunal of penitence.

"My house shall be called a house of prayer, but ye have made it a den of thieves." (Matt. xxi. 13.) "And through covetousness shall they with feigned words make merchandise of you." (2 Peter ii. 3.) Is it possible to witness, without indignation, the shameful traffic carried on by the Church of Rome. The priests expose for sale what they profess to regard as most sacred and holy in their religion, the Mass. This they define to be the sacrifice of the real body and real blood of Jesus Christ; this forms an article of their faith. It is put up to the rich and adjudged to the high st bidder. This traffic is carried on daily, but with more than ordinary outrage on the day of the "fete of the Patron;" for each church has its particular Patron, who watches over its preservation, as if He who established the Church was not sufficient to defend it. On that day they receive in the temple itself, the price of the sacrifice of the body and blood of Christ. The privilege of bearing the image of the Patron, in the procession, is given to him who pays the highest price—sometimes a poor man whose children are in want of bread.

"Woe unto you lawyers, for ye have taken away the key of knowledge; ye enter not in yourselves, and them that were entering in ye hindered." (Heb. xi. 52.) The members of the Romish Church, and those who are desirous to become members, must remember that they cannot, without permission, open the Word of God, or, if permitted, are restricted to the passages pointed out by their spiritual guides. The language of the priest is, my son yield to me a blind confidence and obedience, and I will lead you in the ways of salvation. The Scriptures say, "Do men light a candle and put it under a bushel;" the priest might reply, we put the candle under a bushel. The Scripture saith, "If the blind lead the blind, both shall fall into the ditch;" but Rome proclaims herself the light of the world; take, for example, the Bull of Pius Fourth, on the confirmation of the Council of Trent: "If there is anything that appears obscure to any one, let him have recourse to the place appointed of the Lord, viz., the Apostolic seat, from whence all believers must derive instruction." This sovereign Pontiff retains little of the spirit of humility suitable to the title of "servant of servants of Jesus Christ," when he thus arrogates to himself the task of enlightening the world, and explaining all that is obscure in his Church; to fulfil the task were indeed arduous, but this infallible minister contents himself by explaining one difficulty by another.

"There be some that trouble you, and pervert the gospel of Christ. But though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." (Gal. i. 7, 8.) The Romish Church teaches, if any one say that we have no right to enact new commandments, prohibitions, laws and articles of faith which bind the conscience, or say we are in error when such are enacted, let him be accursed. Such are the doctrines taught by the Church and Council of Trent, virtually accusing St. Paul and other apostles.