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Whole No 1051

Religious Miscellany.

The Mourner Comforted.

By MISS E. HERRICK.

For the Provincial Wesleyan.

For He is not a God of the dead but of the living.

At midnight hour went up my cry.

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and glory amid the lights and shadows common to our earthly being. Be that as it may, we rejoice to find them loyal to God's truth and the claims of conscience. There is no section of the Christian Church more evangelical in faith and sentiment and no one which has exceeded them in the grandeur and the grace of their enterprises. They have never, as a community, suffered anything to disturb their repose in the Bible as a revelation from God; and in fulfilling their mission on behalf of our common humanity, they have smiled at difficulties and dangers in the presence of which men made of no such stuff would have become pale, and turned away at from the touch of death. As a consequence they have ever been the sturdy and steady opponents of Popery in all its manifestations and modifications. Modified, it is true, but Popery may be the phases it assumes, its spirit or essence is forever the same. In this belief they have renewed their protest against its present development, whether within or without the pale of the Establishment. Then the language of the newly chosen President notwithstanding has been more explicit or decided; and the sentiments which he uttered from the chair met with a hearty response from the whole assembly. In his own name, and in the name of his reverend brethren who surrounded him, he unhesitatingly affirmed that they were prepared to give up not only glebes, and houses, and every species of earthly property, but even life itself, rather than be a party to the endorsement of Popery by the State. He took objection to the original grant to Myrnook, and thought that nothing should be done to encourage and strengthen such a system of superstition and tyranny, but, on the contrary, every effort should be attempted to put a halt upon its steps and overcome its influence. There can be no doubt that the progress of Ritualism within the National Church has deepened their sense of the danger which now threatens our Protestant faith. At but another and a milder name for Popery, it was impossible that they should look upon it in any other light than as opposed to the very genius and design of Christianity. It has tended to alienate them as a denomination from the Established Church to a degree which is only beginning to reveal itself. Far be it from us to charge the Wesleyans, with any very advanced or liberal principles. They have ever been shy of entertaining any question which might by possibility bring them into collision with that Conservative party who are the avowed advocates and supporters of Church and State. That there are among them men of large and enlightened views it would be folly to deny; but as an ecclesiastical Community they have little or no sympathy with those of more advanced opinions. Now they are called to assume another attitude. Loyalty to truth, and fidelity to God, leave them no choice as to the side on which they must stand. Popery within the Establishment differs not from Popery without its pale; and therefore great as the sacrifice may be, they feel that they can hold no communion with those who are betraying the highest interests of religion, and trampling on the most sacred rights of conscience. We are not in favor of division, but unity must be based on purity. It must be the unity of light with its many colored kindred in one pure white beam, and not the unity of darkness with its broken and; and therefore we cannot but rejoice in relation which the Wesleyans now occupy in relation to the Anglo-Catholic as well as the Romanist. Their protest is well-timed and they will find that they no more stand abreast with other sections of the one Catholic Church of Christ. The evangelical party within the Establishment are not in themselves equal to the contest in which they are called to engage. They will therefore gladly go forth with their Wesleyan brethren, *pari passu*, to meet the Non-Communion Church or communion but will be found true to those principles which they hold dearer than life, and which, having been transmitted to them as a rich inheritance, they stand pledged to hand down from generation to generation, till the light of Christ's Gospel shall so fill our world as to leave no scope for the errors, the superstitions, or the tyrannies of Rome.—*Christian Times*.

and all the realities of the eternal world shall be yours, and you shall be saved with an everlasting salvation.—*N. W. Becker*.

Prayer-meeting and lecture as usual on Wednesday evening, in the lecture-room, Lower Market, I urge you all to attend these weekly meetings. For aught but the assembling of yourselves together.

Some of the "dear brethren" departed themselves in this way:—

Brother A. thought it looked like rain, and concluded that his family, including himself, of course, had better remain at home. On Thursday evening it was raining very hard, and the same brother A. hired a carriage, and took his whole family to the Academy of Music, to hear Mr. Agassiz lecture on the Intelligence of the Lobster.

Brother B. thought he was too tired to go, so he stayed at home. Next day he went round with a petition praying Congress to repeal the tax on beer. His name headed the list of petitioners, and he spoke eloquently and warmly as he urged his cause in favor of repeal.

Three-fourths of the members stayed at home. God was at the prayer-meeting. The pastor was there. One-fourth of the members were there, and God blessed them. The persons who stayed at home were each represented by a vacant seat. God don't bless empty seats.—*Exchange*.

Munificence of a Parishioner. The *Christian Witness*, by one of its contributors, voices for the following act of liberality on the part of a Christian worshipper and parishioner:—

THE VINEGAR STORY. "Mr. — is still living?"

"Oh! yes; one of the best men in the parish; very liberal, but a good man and very rich."

"What does he do for your support?"

"Well, not much, but he pays his pew rent."

"Does he still vinegar now?"

"Oh! yes; he has one of the largest orchards in the parish; and is so conscientious that his cider is all made into vinegar."

"Do he give you any of his vinegar?"

"Not he."

"So it was in my day. His vinegar was made to sell. When his daughter sickened and died, I was there almost every day about five miles off. When she died she had a great funeral, and I sat up most of the night to write a funeral sermon. I called the next day. Then a few days after I went, and thought I would carry my vinegar jar, which just then happened to be empty. The jar was full. I did not intend to take it away without offering to pay, and when I said as much, he said, 'What shall I pay you for?' I said, 'Twenty-five cents a gallon, but seeing as how you have been so kind to me in trouble, I won't charge you but twenty cents. As this I had eleven children and was living on a salary of six hundred dollars per annum.'

God's Heroes. There is a higher courage than the daring of the battle field, and a greater fortitude than the stoicism of the Indian warrior. The awe of heroic martyrs insulates many others than those who suffered on the rack or at the stake. The following beautiful tribute is from the *North British Review*:

Here are "God's heroes," the heroes of the sick chamber and the vigil by the cradle side; the heroes of poverty and of the work shop; of silent patient endurance, having learned through much tribulation that waiting and suffering are their destined work; the heroes of long suffering, forbearance, and charity, or of victory over pain, of the unostentatious self-denial of the household; the lowly toiling men and women climbing mountains of sacrifice under heavy crosses, without a human hand held out in sympathy; the noble army of martyrs who have found and followed the Master's footsteps in the daily round of humble duties, transfiguring that dreary, circumscribed, care encumbered life of theirs into a living testimony to the truth of Christ's evangel; the lonely sufferers, priests by a heavenly consecration, offering the sacrifices of pain in garret and cell; men and women far from stimulating delights of successful activities, co-workers with Christ, sowing in hope the seed whose increase they shall never reap; the "sacramental host of God's elect," ever ascending with songs most jubilant from the faithful performance of earth's lowly ministries, with the perfect service of the upper sanctuary, with its perennial and unbroken praise. They are passing up through the gates of the morning into the city without a temple, and it is for other fingers than ours to weave the amaranth round their lowly brow.

The Council of Trent. The Council of Trent had been summoned by Paul to meet in 1542, but it did not finally assemble until 1545. It continued to hold its sessions until 1562, when it was prorogued, and did not meet again for ten years. In 1562 it assembled once more, and continued for nearly two years, when it was finally dissolved. Laymen, Salmeron, and Le Jay were the busiest of its members. In one chief element of religious discussion the Council was singularly deficient; no one of the bishops had read the fathers or was able to trace to its sources the origin of their traditional Church. The prompt LeJay offered to supply the general want of learning,

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