

whose members are called 'servants of the faith,' 'children of God,' 'a chosen generation, a royal priesthood, a holy nation, a peculiar people: that they should shew forth the praises of Him who hath called them out of darkness into his marvellous light.' Our confession, then, essentially has relation to the living person and work of Jesus Christ; it is summed up in Jesus Christ, the true God, and true Man; in Jesus Christ, 'God manifested in the flesh,' 'the only mediator between God and men,' 'the way, the truth, and the life,' 'our wisdom, righteousness, sanctification, and redemption;' in Jesus Christ, 'delivered for our offences, and raised again for our justification,' raised up into glory, 'seated on the right hand of the Father,' where 'He maketh intercession for us,' and whence we expect that He will one day come 'to judge the quick and the dead,' and 'render to every man according to his works.' Jesus Christ, then, is 'the cornerstone,' the foundation—'the only foundation that can be laid.' We do not lay any other; we do not wish 'to know any thing save Jesus Christ and him crucified,' and we sum up our entire faith in saying, 'We believe in the Lord Jesus Christ.' Yes, by the grace of God, we believe. 'Help, Lord, our unbelief.' Amen."

### Switzerland.

**CANTON DE VAUD.**—It affords us pleasure to transfer to our pages the following announcement, which we find published in the religious journals of France and Switzerland:—A prize of 2500 francs (£100) has been offered for the best popular work upon the laws and proceedings by which religious liberty has been attacked in the Canton de Vaud, and upon the effects of religious persecutions in relation to the public morality and general interests of a nation. Competitors are to send in their Essays before the 31st of January, 1849, to M. Professor Vulliemin, Lausanne, and the adjudication will take place by the end of February.

### Italy.

**ROMANISM IN ROME.**—A letter published in the London *Tablet*, a Romish paper, deplores the state of things in the Papal city, as fast verging towards ecclesiastical anarchy. "Once so Catholic, now so changed as hardly to be recognized. The clergy are abused," he says, "and the poor Jesuits driven away; instead of sermons, now you hear a kind of political speech from the pulpits. To-day, a Jesuit was recognized on the Corso, and most wantonly outraged by the National Guards. Two days since, a Dominican Friar received

a blow in the face, and the suppression of that order is already proposed."

Lewis H. J. Tonna, Esq., has furnished *Evangelical Christendom* with an article on Italy, from which we extract the following extraordinary passage:—

"*La Patria*, a Florentine journal, mentioned (in No. 30) that, on learning the tidings from Milan, 'Pope Pius wept bitterly;' and, on these words as a text, the following article appeared in *Il Popolano*, another Florentine journal, and from its pages, reprinted as a handbill, it is circulated far and wide through Tuscany, headed

'IL PAPA PIANGE!'

'The Pope weeps! Weep, ill-counselled pontiff, weep for your vanished glory—acquired at so light a price, and lost at so costly a sacrifice of the blood of men, who idolized a vain man, an image of clay—the shadow of a man!

Weep pontiff—weep for the nations you have betrayed; for the destinies of Italy which your fearful, timid, paltry mind could not grasp; sheltering yourself under the sublime mantle of a religion which you might have led back to its pure fountain heads, but to which, on the contrary, following the old custom of your predecessors, you have added your own contribution of shame and defilement!

Weep, O Pontiff!—THOU SCEPTRED AND LIVING ANTICHRIST (*sceitrato e vivente anti-cristo*.) weep for your dearly beloved Germans, and hurl at the heads of their slaughterers before proud Milan and unconquered Bologna,—hurl all your thunderbolts—they have not weight nor edge.

The Pope weeps. Weep, Count Mastai, weep that the providence thou trustest in has not yet granted the results aimed at in the destinies of Italy; for it is plain that the providence to which thou has committed thy people means nothing more than thine ancient ally, the empire—that ever faithless prop of the Simoniacal Papacy.

In order that Rome might lie tranquil under the double yoke of thine own demoralizing policy and of northern despotism, thou hast, in vain, commended thyself to all thy saints—and so it should be. Hast thou not, in thy delirium of fear, reached to very blasphemy? Hast thou not dethroned the Eternal, and placed in his stead the Virgin, with the chief of the apostles for responsible ministers? Hast thou not to these, rather than to HIM, committed the guardianship of Rome, hoping, perhaps, that this Provisional Government in heaven, like Provisional Governments on earth, would be weaker and