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## No Night is There.

FOR THE PROTESTANT WESLEYAN.  
"No Night is There."  
"And there shall be no night there."—REV. MR. S.  
Whose souls are crushed beneath a weight of grief?  
Who know too well that depth of bitterness,  
That from no human source may seek relief;  
Look up, look up, with joy and faith survey,  
That blissful land where night succeeds not day.

No night is there! The fairest summer morn,  
That ever dawned our weary earth to cheer,  
(Swept too quickly by the shades of eve,  
Its blissful moments soon must disappear;  
But in that brighter home to which we tend,  
Our happiness shall know no pause nor end.

No night is there. The tempter's wily art  
Nor the feeble spirit shall distress;  
No more shall murmuring thoughts and doubts  
Arise.  
Of our kind Father's power will to bless,  
Till, groaning 'neath the vice satanic dart,  
Despair restless seizes on the heart.

No night is there! Unknown the grief that  
Stings  
Beside the death-bed of the cherished one—  
With quivering lips and with imploring hands  
Striving to murmur, "Let thy will be done!"  
While the bright sunshine with its cheerful ray,  
Mocks the sick soul that faint for death would pray.

No night is there! Life's care, a weary throng,  
That crush the ardent spirit with their load,  
The gloom that sometimes gathers o'er our path,  
Or the sharp pangs of grief that sting and goad—  
Are never known within that purer sphere,  
Where the blest spirits of the just appear.

No night is there! Farewell, that bitter word,  
That knell of purest happiness on earth,  
Breathed from lips pallid with excess of woe,  
From moistened eyes that late had shone  
With mirth,  
In the sweet bowers of Paradise shall ne'er  
Torture the frame, or bring the burning tear.

No night is there! What wonder, then, the  
heart,  
Grown weary midst life's turmoil, sighs for  
peace?  
And joyfully anticipates the hour  
That shall from earth and earthly cares release,  
And lead the soul from darkness and dismay  
To the blest mansions of eternal day.

Correspondence of the Christian Advocate and Journal.  
**Lacordaire.**  
No. IV.

Lacordaire, the Dominicans—What are they?—their history—their origin—their education—Ultramontanism—What is it?—the Abbé Prémoult and the Abbé Prémoult's views—  
Mr. Editor—I have, in my last three letters, given you a somewhat connected narrative of the career of the *Père Lacordaire*, considering him as the central figure in a group of men who have had much to do with the late reaction in favour of Popery—such as Bonald, since become a bishop, Comte, Montalembert, De Maistre, and (though only for a limited time) the Abbé de la Mennais.

There are three respects in which Lacordaire has contributed much to this reaction: first, as a very popular, if not a really great preacher; secondly, by the revival of the monastic order of Dominicans in France; and thirdly, by the promotion, through these, and through all his other exertions, of that Ultramontane mania to which I have several times referred, as the greatest triumph of Popery in France.

Of his character and labours in the first respect, I have said already in my first narrative. I wish at present to add some remarks respecting the two other facts.

The title "Dominicans" is doubtless familiar enough to most of your readers as a monastic name; but the character of that order, and its importance in a Papal country, like that now in progress in France, may not be so well known to them. Let me say, then, that it is virtually an order of preachers, and that Lacordaire, not content with his own flaming "predications" and itinerancy in France, is attempting, by re-founding this order, to spread over the country an army of Popish evangelists, trained expressly for the pulpit, and fitted, by the severest education and discipline, to propagate the most thoroughgoing Romanism.

St. Dominic was a Spaniard—many of the worst things of Popery (including the Inquisition itself) have come from Spain—Dominique, in passing through France, some where about the beginning of the thirteenth century, thought he saw the country fast going to perdition, and he founded his order of Dominicans for its rescue. Doubtless he saw the case correctly; but the wonder is that he should not have seen Spain, and especially Italy, in the same desperate plight; for, if the devil ever had full sway in our world, it was at that epoch of the universal supremacy of the "Mother Church." His real object was a crusade of *Frères Prêcheurs*—preaching brethren. He went to Rome (of course) to begin right, and, in nine years after the approval of the new order by Pope Honorius, all Catholic Europe had received the preaching brethren—They had already, at that time, eight provinces, with not less than sixty convents. They adopted some of the most objectionable of the medieval monasticism, but found them very advantageous in that day. Old Matthew Paris, the historian, who disliked all monks as the very imps of Satan, (and therefore was likely to be a truthful authority,) represents them as given to voluntary poverty—which means, in fact, to public mendicancy. You could see them, he says, in groups of six or seven, in most great cities, thinking nothing of the morrow, but practicing the Gospel precept of "living by the Giver;" going about them, sleeping in their clothes, with a straw mat only for covering, and the stones for pillows. "Thus," adds the historian, "they were always ready to announce the Gospel." Such is the order of preachers which Lacordaire is reviving in France—such has become himself, with all the downward course of voluntary poverty, when, deserting La Mennais, he bowed to the authority of the pope, at his visit to Rome, mentioned in my preceding letter.

A Catholic authority, the Abbé Bertrand,\* gives us a detailed account of the *regimen* of the order. The *novices* must pass through a probation of one year in the monastery.—The "prior" teaches them "humility, both of the mind and the body"; to abandon his own will, (i.e., to the will of his "superior," or "prior"); to prostrate himself before such as he may be scandalized, and not to rise till he is forgiven; to dispute with no one; to judge no one; to interpret all actions favourably. The "frères" must not smile heartily, (a very sinister rule,) nor cast their looks on many things; they must be very reserved in their words; they must not ride on horseback; must not eat flesh; must not carry with them money when travelling, nor look at a woman, nor speak alone with one, nor write or receive a letter without permission. For any transgression of these rules the penalty is a given amount of prayers, or fasting on bread and water.

For other offences, such as resistance to the "superior," "sins of the flesh," "games of hazard," &c., peculiar penalties are inflicted, as, "flagellation in the chapter," the eating of bad bread on the pavement of the church, the denial of conversation with all the brotherhood, except the superior, and imprisonment. "An extraordinary and ludicrous ceremony," says Bertrand, "is also used to break rebellious wills: the assembly meets, and those who have committed faults must prostrate themselves at length on the floor, but on their sides, that their faces may be seen covered with shame, and the prior then ordains a punishment, usually a flagellation, which is executed on the spot;" and over such scenes the assembled monks "chant together the Psalm, 'Let all the nations praise the Lord; our aid is in the name of the Lord.'"

Such is the internal regimen of this order. In regard to the intellectual training of these evangelists, who are to resuscitate Popery in France, it is equally characteristic. The Dominicans pay some respect to learning, and there have been learned men among them. Each "province" used to send two of its most intellectual monks to the University of Paris; but the "frères" generally are confined to theological studies, such as fit them simply to preach Popery to the multitudes. Bertrand says the "novices study not in the books of the pagans, (that is, the classic authors), or philosophers, except only to receive, *en passant*, knowledge from them. They must learn commonly the secular sciences, or liberal arts, but only books of theology." Correct Latin is required, as that is the language of the Church. No one is "allowed to read the Bible in any other literal sense than that which is approved by the Holy Fathers." The houses of the convents are allowed "no ornaments, no secular sciences, or paintings, paintings, pavements, (mosaics), as these are contrary to poverty." The "frères" are allowed to have no property in funds or rents, and no charge of churches. They are not even allowed to publish a book without the consent of the "superior."

Next to the pope, you can appreciate the sort of agency that the Catholic pulpit in France is hereafter to exert under the direction of Lacordaire. *Preaching* he believes to be the great instrument for the Church in this day, and he is attempting to provide it by the above means. At the suppression of monasteries by the Revolution (in 1790) there were no less than six hundred convents, and two hundred convents in France. They were all swept away, much to the relief of the country. Lacordaire has begun their revival. His eloquence has bewitched some important men into the scheme, before he had even founded his first house in France (Paris). He led twelve young men with him to Rome, to enter the order there. These, returning, have helped him in propagating the institution. His tireless energy and restless enthusiasm will doubtless succeed, for a while at least, and France will again be traversed by *itinerant evangelists*, having no local church duties, and enthusiastically devoted to the work of propagation through her cities and villages.

Of course Rome approves zealously all this energy of the *Père Lacordaire*, for it is consecrated to *Ultramontanism*—the third fact that I have proposed to notice. Lacordaire, as I have all along shown you, has been, from the very beginning, a thoroughgoing Ultramontant, though somewhat in his own way. His famous submission to the pope, in the case of the *Avenir*, has secured him entirely to the Ultramontanism, and his preaching and Dominican plans take that direction—though he seldom never uses the word itself. He went to Rome to study the Dominican order; he belongs to the Convent of Minerva in that city; he makes incessant journeys to Rome to consult respecting his plans. In fine, the whole Dominican movement in France is against the *old Gallic liberties*. Those old rights of the French Church, contended for by her ancient parliaments, kings, and theologians, have been swept away, and the Church here no longer belongs to France in its ancient integrity, but to Rome.

"Ultramontanism," the "Gallic liberties," &c., are phrases continually used in the European religious correspondence of the American press, and in recent works on European religious affairs. Allow me to explain them a little, in order to show the bearing of the above and other facts recently given by me, on the question of Popery in France. While the nominal utility of Popery is unquestioned among its different European sections, there has been, for almost an indefinite period, a dissent in some of these sections from the full claims of Rome to doctrinal and regulate local ecclesiastical matters. The claims of Rome, in these respects, are what are called *Ultramontanism*. France has especially resisted these claims; and her parliaments at several times, and her clergy, as a body, once at least, have defined formally her independent ecclesiastical powers and rights. These powers and rights are known, in legal and theological books, as the "Gallic liberties," or *Gallicanism*. The clergy of France put forth, in 1682, a formal declaration of them, from the pope's edict of Bossuet, and that greatest of French divines has stood as a mighty rock, against which all the Ultramontane waves have broken in vain, down till the disastrous restoration of the Napoleon dynasty, in the person of the present emperor. This tran-

slation has involved, in the ruin of all other French liberties, the old independence of the Gallican Church.

Bossuet's declaration denies some of the most important provisions of the *Præface*. Whatever that amount is, it is to be a liberal one. God giveth liberally and upbraids not. His children are to follow his example. They are to do what they can.—Wealthy Christian can you do no more than you have done? Perhaps you are a child of poverty. You may have but few earthly comforts. Probably you have more than your Master who had not where to lay his head. You are not to be excluded from the privilege of giving. You may give what you can, and your mite will be as acceptable to the Saviour as the thousands of your wealthy brother. You can give something. You have given something; can you not give more? *Can you not be more submissive to God's will?* Passive obedience is quite as important as active obedience. We are not only to do God's will joyfully, but we are to suffer it joyfully. Can you not guard more carefully against a murmuring spirit? Can you not, by prayer, and a great extent, be obedient not only of a neck and quiet, but a perfectly submissive spirit?—N. Y. Observer.

## Evangelization of Ireland.

CONTRIBUTOR.

The moral and spiritual condition of the Roman population is deplorable. In places where Protestantizing organizations have been broken up, for want of funds, or removed as unsuccessful, ancient superstitions, which had disappeared for a season, are revived; priestly dogmatism and despotism are again rampant; and, under their dictation, the people seem more than ever to resist the influence of Protestantism. Were I to give the facts in my possession, and which I suppose because their publication might appear ungenerous, the revival of Popish mummeries and pretensions in Connaught would create no surprise. "Superstition and spiritual darkness," says one of our mission teachers, "prevail to a great extent. Lately I visited a certain man. His father and mother say that some person has overlooked him, that is, looked on him with an evil eye, and they do not think he will recover. The priest gave him some relics to hang on his person, as a means of recovery. Relics and indulgences are freely sold about this place as in Spain. Every woman wears a capulary, a piece of red or brown cloth, about three inches by two, fastened with red tape. Bones, and, in many instances, horse-hoofs, are worn about the neck. These last are regarded as a universal remedy, and are sold at a high price. Two wells of distinction are resorted to by thousands in Connaught, as places of cure for divers diseases. The priests give their continuance to the practice. When the light of reason and Scripture is let upon such works of darkness, they become the Cardinal Archbishop of Lyons, has issued a "mandament" against the author, and has thus shown the real position of the French hierarchy in respect to Ultramontanism. It has given itself over to be bound hand and foot by the Pope.

Nevertheless, as I have argued in a former letter, this degradation of the French Church by the disgraceful recantation of her bishops, will have its reactionary effect against Popery in the next revolution that shall occur in France. Great good may yet spring from the apparent evil.

A. STEVENS.

\* I was mistaken in saying, in a former letter, that the Archbishop of Paris is Primate of France.

## Have you Done What you Could?

The Saviour said of a certain woman, "She hath done what she could." Can the same remark be applied to the conduct of the reader? Have you done all that, through the aid of divine grace, it was in your power to do in the service of Christ? Is there not something more which you can do?

Can you not pray more? Perhaps you have, sometimes, for slight and efficient reasons, omitted family prayer: can you not be more constant in the performance of that duty? The late venerable Dr. Hyde, in a letter to his son, reminded him that family prayer was never omitted in his house; it ever, except on necessity, be omitted in yours? Perhaps you sometimes neglect secret prayer: can you not avoid that neglect in future? You know that prayer is essential to spiritual life, as the atmosphere is to animal life. Defraud not your soul of its birthright of prayer. Perhaps you may have set apart a suitable amount of time for this duty. Can you not pray more in that time? Can you not pray with greater concentration of thought and desire, with a firmer reliance on the promises of God?

Can you not praise more? Can you not be more abundant in giving thanks for your spiritual and temporal mercies? You doubt and adore God daily for his goodness to you; but as you do not put your heart into your thanks! Can you not set your face, or are walking by the way, or are engaged in your employment, can you not think over the instances of his mercy, and thus stir up prayer to your efforts to call to mind your mercies, till their number and magnitude increase in your view.

Can you not be more careful to know and do what is right? Christians are a peculiar people: one of their marked peculiarities is, that they are anxious to do what is right, not because right doing will save them, but because it is what they were more careful to do. Can you not be more careful to do what is right? Take a little more time for consideration before you enter on a course of action. Ask yourself, is this right? Will it please God? Can I improve God's blessing to rest upon me while I am doing it? If you have any doubts about its lawfulness, refrain from doing it.

Can you not do more for the happiness of others? Christians were not made to live for themselves. They are to be imitators of Him who went about doing good. They are to do good as they have the opportunity. They are to be watchful for opportunities of doing good to the bodies and to the souls of men.

Can you not give liberally? How much you are to give is a question to be settled between yourself and your Master. Whatever that amount is, it is to be a liberal one. God giveth liberally and upbraids not. His children are to follow his example. They are to do what they can.—Wealthy Christian can you do no more than you have done? Perhaps you are a child of poverty. You may have but few earthly comforts. Probably you have more than your Master who had not where to lay his head. You are not to be excluded from the privilege of giving. You may give what you can, and your mite will be as acceptable to the Saviour as the thousands of your wealthy brother. You can give something. You have given something; can you not give more? *Can you not be more submissive to God's will?* Passive obedience is quite as important as active obedience. We are not only to do God's will joyfully, but we are to suffer it joyfully. Can you not guard more carefully against a murmuring spirit? Can you not, by prayer, and a great extent, be obedient not only of a neck and quiet, but a perfectly submissive spirit?—N. Y. Observer.

Prayer for Rulers.  
We are commanded to pray "for all that are in authority." This precept makes it obligatory on Christians to pray for their rulers. It cannot therefore be innocently omitted, yet how much this plain scriptural duty is neglected, even by those who are in the habit of daily prayer, the closest and most diligent. And why is this so? Is it not the want of a practical recognition of the divine agency of an over-ruling providence in the affairs of government? Yet all true Christians will allow that God deals with nations as with individuals, according to the character of their acts. Every instance of this truth; and that God will be sought unto by communities as individuals, to do for them what is requisite to their safety and welfare. And what multitudes of instances does this history afford of his interposing in behalf of the Jewish nation, averting from them his threatened judgments, saving them from their enemies and bestowing on them temporal blessings, in answer to the prayers of pious individuals, such as David and Hezekiah, Ezra, Nehemiah, and the old prophets. And who can tell how often they were saved and blessed in substance to the prayer of faith uttered by pious Jews in the humble walks of life, whose names are not recorded by the sacred historian. God is no respecter of persons. The prayer of the humblest saint, whatever be its object, if lawful, though it seeks the welfare of nations, will find as ready access to the throne of grace as an assured response as it offered by the most gifted and favoured child of God. Let no Christian then indulge the thought that he is too obscure or insignificant to pray for the peace and welfare of his country, and that God may grant to his prayers the most important duty. The subjoined remarks, upon this subject, from the *Christian Advocate*, are timely, and deserve the serious attention of every sincere Christian patriot:—  
"We fear, however, that while the people of God look on and bemoan themselves over the threatening aspect of affairs, they forget their duty to do something to avert the evil, and not simply to spend their time as spectators. It is high time we had learned more fully the need of prayer, and its efficacy as a remedy for a disordered state of public health. The apostolic injunction to pray for men in authority, is as obligatory as any other divine command. Our rulers and legislators need wisdom as can only come from above. They require the restraining hand of the Almighty Power who rules over all nations, and holds them in his hand as a very little thing. We wish that there was more earnest prayer for our beloved country, not only in our public assemblies, but at every family altar, and in every closet. The times call for it. What want of disquisitions may threaten us, we are safe so long as there are hundreds of thousands of God's chosen ones on benedicted knees, interceding with him to stop the mouths and break the arms of nations, and to preserve his glorious confederacy, with all its civil and religious blessings, one and indissoluble, now and forever."

## Christian Reasons against War between England and America.

From the Christian Advocate & Journal.

No Christian man can sit down and calmly consider the unnatural horrors incident upon an outbreak of hostilities between the two great Protestant nations of the world, without being struck by the wisdom of the Wise Disposer of all events to avert such a catastrophe; and while we would heartily bow to the dispensations of a good God, and acknowledge that he doeth all things well, we surely cannot rest when we perceive that he would bring settled peace out of the chaotic condition which at present is devastating the nations of Europe, and that he would in mercy so order things that the present peace, which exists between England and America, may be prolonged to the latest generations of our children's children.

The first reason which presents itself to the mind of the Christian patriot in respect to this peace is this. We are of one faith. Thousands, say, tens of thousands of Protestant Christians are at the same moment bowing before Jehovah on each Sabbath day, and in the same language beseeching his throne for the same blessings. How sad to contemplate such a state of affairs! Two wells of distinction are resorted to by thousands in Connaught, as places of cure for divers diseases. The priests give their continuance to the practice. When the light of reason and Scripture is let upon such works of darkness, they become the Cardinal Archbishop of Lyons, has issued a "mandament" against the author, and has thus shown the real position of the French hierarchy in respect to Ultramontanism. It has given itself over to be bound hand and foot by the Pope.

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## Are you Bereaved?

Are you bereaved? Has death deprived you of the society of some whom you most loved? And have you often thought, since their departure, that they were even more worthy of your love than you ever imagined them to be, while they lived? Have you said to yourself, O, I should have loved them more, and prized their affections more highly, had I not retained their kindness more fondly? And then, have you wept to think how much you did love them, and how much they loved you, and what acts of tenderness passed between you, till their images have become so vivid that you have seemed to see their very persons standing before you, and smiling upon you, and talking to you, and embracing you, and then, has the reality suddenly started you with the awful assurance—Alas! it is all a dream; they are in the grave, the dark and silent grave! Tell me, my brother! tell me, my sister! is this your mournful condition? And is it thus that you spend your days? Where, then, do you turn, further—Who are in the grave? Methinks I catch your answers: Our infant child—say the young parents: Our grown-up son, or daughter—say other parents, venerable with age, and drooping with infirmity. My wife—responds the tremulous husband. My husband—alters the fond widow. My brother, my sister—say others; how long they laid in the grave? Some answer, many years; others, one year; others, a few months; others, a few weeks, or days. But tell me, once more: Where are the spirits? Surely they must be in the grave! Where, then, do Christian mourners? where are the spirits of your loved ones? The very question suggests the forethought of my news: for I come to-day, especially to you, with news—"good news," of all whom you have lost. Certainly, they are in the "far country" all there, all in heaven. Have you heard from them since their departure? Who are in the grave? 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