

[FOR THE PROVINCIAL WESLEYAN.]

To those whom it may concern.

I received through the Post Office last Friday, an anonymous letter fraught with statements and insinuations the most unfounded, and conceived in a very unhappy, not to say malicious, spirit. My primary object in referring thus publicly to a production so unworthy of notice on other grounds, is to preclude, if possible, a repetition of such ungracious favors. My unspurious confidence in the character of the community in which I am a temporary resident, and the respect and courtesy which I have uniformly experienced from all classes, threw me off my guard; in consequence of which the purport of the letter in question, disclosed itself to me before I thought of turning to ascertain whether it were true or not. I certainly shall not in future be thus betrayed. Any communication henceforth received by me, which has not a bona fide signature, will meet unavail, a very warm reception of a nature accordant with its merits. I will not degrade myself by forming an acquaintance with letters that are ashamed of their flattery, or whose writers would blush to own their patronage.

Barrington Circuit.

By the good hand of our God upon us, we have erected and completed our new Chapel at Cape Negro. It measures 45 by 34 feet. It is a fine, Tower and spire 60 feet from the ground and 10 large gothic windows. The pews are all single, slightly inclining backwards for ease and comfort, numbering in all 78 of which 26 are in the gallery rising for £30. It stands a little in front of the site of the old Chapel, in an elevated and conspicuous position, in the midst of majestic evergreens—beautifully contrasting with its snow-white walls and noble spire, and sable roof. Through the emerald of the forest, extending to the highway, a spacious and pleasant road is opened, along the sides of which, they form an avenue of living green, to shield "from the wind's unkindly blast" as well as "from the sun's direct rays," as though they cheerfully parted with their noble sires, to make way, for the ransom of the Lord, and by their utility and everliving beauty to attract the eye to worship their Creator. The spire by its *extending height* increased an object of vision for miles around, while its initial cardinal points extending east, west, north and south, seem in solemn silence to call on all to believe in the common Saviour of mankind, and to come and worship at his footstool. To the sons of the Ocean, it serves as a beacon-fire, points them upwards to the God of the sea, as well as the dry land, and directs them where to come to praise the Lord, who maketh the sea a calm, and bringeth them to their destined haven.

An accused of having cast a slur upon the Temperance cause by the reference I made to it in a discourse I lately preached to a crowded assembly, I gratefully thank the friends of the cause who have taken the trouble to send me the following letter. "I was in prayer, with my looks towards heaven, when I suddenly perceived in the air a monster clothed in the pontifical cape; it had feet in the form of a sword, and immense hands which it plunged into the east and west, to draw them out full of gold and precious stones. Having approached me, I heard an infernal voice, which exclaimed, 'it is the Roman Church.' The spirit of humility and charity had, indeed, entirely abandoned the chief of the Roman clergy. From the time of St. Gregory to Gregory the Seventh they had accumulated against the bishops of the East and West, to usurp the supreme power in the church. They had then commenced the same strife against kings, down to the time of Boniface the Eighth, for the purpose of establishing their temporal sway. At length, when they had elevated the chair of St. Peter above all men and all thrones, when they had united in their desire to exercise this power to draw to themselves the riches of the whole world. The Inquisition, established by Innocent the Third, had already done marvels in Europe, where its tribunals condemned to the scaffold the faithful, whose wealth excited the covetousness of the court of Rome. But as this mode of extortion, independent of the happiness of the people, was not sufficiently expedient, the pope felt back on the relics, and following the maxim of Boniface the Eighth, made money out of every thing they could sell. After having exhausted Italy, they settled down on France, where, thanks to the progress of ignorance, the enthusiasm of the people, they were assured of finding resources for a long time. Besides, during the whole age in which they held their court at Avignon, it appeared as if virtue had been driven from the kingdom by their presence: so many shameful acts were committed."

Of Pope John XXII. who mounted the Holy See, A. D. 1316, De Cornetius thus speaks:—"He became prouder, more deceitful, and greedier than his predecessors; he was content with the ordinary revenues of the church, and with the enormous sums the inquisitors paid him as his share of the confiscations, but he increased them by speculating in human corruption, and publicly sold absolution for perdition, murder, robbery, and other crimes too scandalous to mention; he himself reduced to writing the tax of the apostolic chancery, that Pactus which flowed over all the vices of humanity." "After his death," says John Villani, "they found in his treasury eighteen millions of florins in coined money, besides his vessels, crosses, altars, and precious stones, which were valued at seven millions of florins." De Cornetius quotes thirty-four articles of the "infamous code" of the tax-book, "which alone," he says, "should be sufficient to cause popes and their satellites to be held in detestation, if the list of their crimes had not already taught us that they were the most implacable enemies of humanity: a masterpiece of infamy, sprung from the brain of a pope, and containing in a few pages all the secrets of an institution which weighed down people and kings for more than fourteen centuries."

"The pious Corral, abbot of Uspertz, thus speaks of the book of the taxes of the Roman chancery:—"O Vain, rejoice now, all treasures are open to thee—thou canst draw in with full hands! Rejoice in the crimes of the children of men, since thy wealth depends on their abandonment to iniquity. Urge on to debauchery, excite to — (too bad to mention) — even to perdition; for the greater the crime, the more gold will it bring thee. Rejoice thou! Shout forth words of gladness! Now the human race is subjected to thy laws! Now thou regnest through depravity of morals and the foundation of ignoble thoughts. The children of men can now commit with impunity every crime, since they know that what they absorb from a little gold, provided he brings thee gold, let him be soiled with blood and lust; thus wilt open the kingdom of heaven to debauchees, — assassins, parricides. What do I say? Thou wilt sell God himself for gold!"

"In fact, the tax exacted by John the Twenty-second, became for the popes, his successors, one of the most sacred and fruitful financial operations that the apostolic and infernal genius of the pontiffs ever invented." Such was the state of the Roman Catholic Church from the beginning of the tenth to the close of the fourteenth century, as certified by its own historians. We shall in our next number present further extracts from De Cornetius, exhibiting its condition during the fifteenth and sixteenth centuries, in the earlier part of the latter commenced the Reformation under Luther; and it on a candid review of the testimony thus fully cited, any man can deny that such a Church can be justifiably regarded as the representative of religion in Christ. A "false" and has been "created by the ambitious to deceive men."

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vine of sin. It would be found that from this tree of life, as many leaves have dropped, and proved effectual to the healing of such wounds. It would be found that in this garden there hardly grows an herb, but some visitor has been regaled by its beauty or revived by its fragrance; and those which have not been sweet to the taste, have, in their very bitterness, yielded a salutary tonic. How many a text should we find invested with its true and touching legend! This was the lamp which lighted such a pilgrim through that ominous eclipse; and this was the hidden manna which, in the howling wilderness, restored his soul. Here is the smooth stone with which he struck down that terrible temptation, and here is the good sword with which he cut off its head. Here is the harp on which he discoursed sweet music when God gave him song in the night; and there is the staff with which he was comforted when he walked through the valley.

An illuminated Bible makes an illustrious reader; and in your private prayer, you come ever and anon on passages made dear and memorable by their bearing on your personal history, in your own turn you will, in some measure, supply that commentary which, of all others, is the greatest desideratum—a legible Christian—an epitome of Christ that may be known and read of all men.—*The Lamp and the Lantern.*

Provincial Wesleyan.

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A Religion of Externals.

Persons, ignorant of the spiritual character of true religion, are ever prone to give undue prominence to matters of mere form and ceremony. There were those in the days of our Lord, who were extremely punctilious in paying "tithes of mint, anise, and cummin;" whilst they were no less negligent in observing "the weightier matters of the law, judgment, mercy, and faith;" and St. Paul felt it to be a duty to caution the members of the Christian church at Rome, and through them all others to the end of time, against the prevalent opinion, "that the kingdom of God consisted in 'meat and drink,' and to assure them that it was no other than 'righteousness, and peace, and joy in the Holy Ghost.'"

The elevation of "externals of religion to a position to which they have no divine sanction, is only the legitimate development of human nature unrenewed by the saving grace of God. The primitive phrases were but types of a numerous class of religionists, to be found in every successive age of the church, from the time when they were subjected to the personal rebuke of Christ, to the present day. These parties have been the great corrupters of Christian doctrine, the malign impugners of Christian experience, and the perverse nullifiers of sound Christian morality by the superstitious additions to divine law of contravening human dogmas. No less to the World than to the church have they been an enemy and a curse. Under the guise of religion, they have the more successfully accomplished their diabolical work, after disavowing the Supreme Three-One God and robbing man of his most precious treasure.

Examined in the light of the Word of God, and by its own distinctive faith, ceremonies, and moral code, what is Romanism at this day, but a huge, monstrous, and palpable exhibition of parasitism in its most corrupt form, intensely imbued with the cruel spirit, and marred by the entire and entire doctrines of ancient paganism? Far be it from us wilfully to misrepresent the Church of Rome, but that it is all the above question implies, we have a decided conviction. It can never be made to harmonize with the spirit and teachings of Christianity as revealed in the gospel of Christ. It is a religion of pomp and show, in which the priest is everything, and the people nothing—where the Pope with unassailable supremacy, sits as God, and exalts himself above all that is called God," claiming divine prerogatives, and dispensing for money "indulgences" to commit sin with impunity. Romanism, as a religion of gorgeous forms and ceremonies, appeals to sense and the imagination, but in its insuperable dogma of "transubstantiation," denies the evidence of the senses, and contradicts the plainest dictates of an enlightened understanding. We have no doubt on our own mind that it is the greatest agency predicted by St. Paul, and whose final overthrow is so graphically depicted in the Apocalypse.

That it exists now, destitute as it is of an inherently vital and spiritual power, is no more than the inspiring Spirit has foretold, and when duly considered, affords no just cause for surprise, as there are now existent other forms of false religion which claim a higher antiquity. The heavy load of error has no claim on reverence or respect—it is simply a dead weight, and the region of death must be the ardent prayer of every lover of living truth. Would the destruction of popery, as a system of false religion, is greatly to be desired, the escape from its delusive toils of its unhappy and misled votaries, and their entrance into the true and sheltering fold of Christ, is an object, with which the deepest sympathies of the most fervent supplicants of Christian men, perfectly accord. We cannot, however, conceivably fear, that the sincere adherents are in their blind attachment, that they suppose to be the only, and the true Church, the more difficult it is to convince them of their error, and induce them to embrace the true faith of Christ; but the most sincere in the belief of error has not proved in every instance, a shield impervious to conviction; and as the Word of God has been already made the instrument of the conversion of thousands of Romanists, who sincerely are in their religious predilections, so we may hope, that as a spirit of inquiry extends, that Word will win still more signal and numerous triumphs on this dreary of ocean. There is a "woe" pronounced by the Head of the Church on those who "have taken away the key of knowledge," who "entered not in themselves, and that were entering in they hindered;" and whilst listening to this alarm, we cannot unperturbedly contemplate the condition of those who studiously keep from their grasp the decision deposit of the Gospel of the ever blessed God.

The superiority, in a religious point of view, of those who have unrestricted access to the words of eternal life, is every where conspicuous; especially in this case with those, who look into the perfect law of liberty, and continue therein, they are blessed in their deed. Made partakers of "the kingdom of God," which "is not in word but in power," they are "transformed by the renewing of their mind," and "prove what is that good, and acceptable, and perfect will of God;"—the eyes of their understanding being enlightened, they know what is the glory of his calling, and what the riches of the hope of his inheritance in the saints;—"sanctifying the Lord

God in their hearts, they are ready always to give an answer to every man that asketh them a reason of the hope that is in them, with meekness and fear." For this spiritual religion, saints have taken joyfully the spoiling of their goods, martyrs have been burned at the stake, the reformers have suffered imprisonment and death, and Protestants in this day should estimate above all external things an inheritance which has come down to them sealed with blood and consecrated by death.

State of the Roman Catholic Church before the Reformation.

We continue extracts from De Cornetius:—

THE TENTH CENTURY. "The tenth century is the most fertile in disasters and calamities. Monsters, unworthy of the name of man, governed empires. Never was ignorance so profound; and the cardinal Bonarius himself exclaims:—'The tenth century should be called the age of iron, on account of the innumerable evils with which it was filled; the age of lead, on account of the tyranny of popes and kings, and the age of obscurity, on account of the sterility of literature and science.'"

"Before arriving at the history of this deplorable time, we should warn our readers, that scandals and abominations will fill the reigns of the Roman pontiffs; that the churches of Christ will become places of prostitution; that courtiers will dispose of the keys of heaven; that bishops and popes will prostitute themselves at their knees; and that, during more than two centuries, incestuous and pedantic priests will soil the steps of the altar! Finally, fifty pontiffs, apostates, murderers and wanton are about to occupy the chair of St. Peter."

"And nature, as if she wished to leave a strange remembrance of that period, gave birth to a monster with the head of a lion, and a human body. Platinus, Genebrard, Stella, Baroni, in their writings, call the pontiffs of that age simoniacal priests, magicians, — (too bad to mention), tyrants, robbers, and assassins."

THE ELEVENTH CENTURY.

"The character of the eleventh century is remarkable for a mixture of gross superstition and horrible debauchery. So great were the ignorance and depravity, that it was imagined that the reign of antichrist was approaching, and they interpreted the strange phenomena of nature as presages of the accomplishment of the words of the Apocalypse in relation to the end of the world. The auguries and so-called prophecies even by the clergy, had replaced the sacraments and the ecclesiastical ceremonies. Finally, there existed neither virtue nor piety in the world; and Bonier says, 'we live in the collection of proud, impious, and wicked men, and that the apostolic chair had become a seat for demons.'"

THE TWELFTH CENTURY.

"The history of the church in the twelfth century affords a long train of horrible crimes and infamous courtesies. Cardinal Bonarius, the zealous defender of the popes, himself avows, that it appeared as if antichrist then governed the church. St. Bernard, who lived in these dark and gloomy times, wrote to Ganfrid:—'Having for some days the happiness of seeing the pious Norbert, and of listening to some words from his mouth, I asked him what were his thoughts with respect to antichrist. He replied to me that this generation would certainly be exterminated by the enemy of God and of men; for his reign had commenced.'"

"Bernard de Morlaix, a monk of Cluny, their contemporary, also writes: 'The golden ages are past; pure souls exist no longer; we live in the last times; fraud, impurity, rapine, schisms, quarrels, wars, treasons.' (too bad to mention) and murders, desolate the church. Rome is the impure city of the hunter Nimrod; piety and religion have deserted its walls. Alas! the pontiff, or rather the king of this odious Babylon, tramples under foot the Gospels and Christ, and causes himself to be adored as a God.'"

"Finally, Bonier, the priest of Antion, expressed himself with still more energy concerning the clergy. 'Behold,' cried he, 'the bishops and cardinals of Rome! these worthy ministers who surround the throne of the World! They are constantly occupied with new iniquities, and never cease committing crimes. Not only do these wretches abandon themselves to all kinds of depravity with — (too bad to mention) but they even wish to oblige the clergy of the provinces to imitate them. Thus, in all the churches, the popes neglect divine service, sell the priesthood by their impurities; deceive the people by their hypocrisy; deny God by their works; render themselves the scandal of nations, and forge a chain of iniquities to bind men. These are the blind who precipitate themselves into the abyss, and drag with them the simple ones who follow them.'"

"Look also at those monks! Kuavery and hypocrisy shelter themselves beneath their cowls; the flock covers every view: commanding, cupidity, avarice, luxury, and —. Examine also those convents of nuns. The Beast has made his bed in those dormitories, all of which are defiled by the most horrid debauchery. Those abominable girls no longer choose the Virgin for their model; they take Phrynia and Messalina; they no longer prostrate themselves before Christ; but before an idol of Priapus. The reign of God has finished, and that of antichrist has commenced; a new law has replaced the old; scholastic theology has sallied from the depths of hell to strangle religion; finally, there are no longer morality, tenets, nor worship—and lo! the last times announced in the Apocalypse have come!"

THE THIRTEENTH CENTURY.

"A monk of St. Alban's named Matthew Paris, who wrote the contemporaneous history of the thirteenth century, thus speaks of the church. 'The little faith which still existed under the last popes, and which was but a spark of the divine fire, was extinguished during this century—all belief is annihilated; simony is no longer a crime; usury is no longer disgraceful, and greedy priests can devour without sin the substance of the people and the Jews. Evangelical charity has now taken its flight towards the heavens; ecclesiastical law has disappeared, religion is dead, and the holy city has become an infamous prostitute, whose shamelessness surpasses that of Solomon and Gomorrah. Every country is abandoned to the rapacity of the monks in rage, ignorant and unlettered, fall upon the provinces armed with Roman bulls, and with effrontery adjudge to themselves all the revenues created by our ancestors for the subsistence of the poor and the exercise of hospitality. Those who resist this dilapidation of the public money, or who refuse a part of their demand to the envoys of the pope, are immediately stricken with the thunders of anathema.'"

"Thus the pontiffs not only exercise an odious tyranny, which is still the more insupportable, as their agents, like true harpies armed with iron talons, not only snatch even the last rag which covers the faithful to maintain the luxury of the court of Rome, but even overthrow the traditional first ages of the church, and drive away from the domains of St. Peter the citizens who directed them to replace them with wretches, called Roman farmers, who leave the work of the fields to pillage the inhabitants of the provinces, and who, in hopes of meriting the

good graces of the holy father, seek to Rome the spoils of the unfortunate. Thus do we deplore such scandals, and say, in the grief of our soul, that we would rather die than assist at this sight of horror and abomination."

The following are some of the propositions or axioms of Boniface VIII., who was pope from A. D. 1294 to 1303,—transcribed, says De Cornetius, "on authentic documents," and which will give the reader an idea of the state of the Roman Catholic Church at the close of the thirteenth century, as exemplified in the belief and conduct of the popes:—

"I care no more for another life than for a bean."

"Men have souls like those of beasts; the one are as much immortal as the other."

"The gospel teaches more falsehoods than truths; the delivery of the Virgin is absurd; the incarnation of the Son of God is ridiculous; the dogma of the transubstantiation is a folly" (—in reference to "transubstantiation," Boniface, being in the secret of the cheat, spoke the truth.)

"The same of money which the fable of Christ has produced the priests, are incalculable."

"Religions are created by the ambitious to deceive men."

"Ecclesiastics must speak like the people, but they have not the same belief."

"I wish to be in the church all that the simple wish to be."

De Cornetius quotes another saying of Boniface, too horrid to be reproduced. The historian says, "Dante has placed the soul of this pontiff in the depths of hell, in the hole which Pope Nicholas the Third had ordered before the pope, and which was the last of the testaments, being in the secret of the cheat, spoke the truth."

"A pretty successor of St. Peter—a bright link in the golden chain of Apostolic Succession!"

"Robert Gallus, in his apocryphic style, says, in speaking of the church in the fourteenth century, 'I was in prayer, with my looks towards heaven, when I suddenly perceived in the air a monster clothed in the pontifical cape; it had feet in the form of a sword, and immense hands which it plunged into the east and west, to draw them out full of gold and precious stones. Having approached me, I heard an infernal voice, which exclaimed, 'it is the Roman Church.'"

"The spirit of humility and charity had, indeed, entirely abandoned the chief of the Roman clergy. From the time of St. Gregory to Gregory the Seventh they had accumulated against the bishops of the East and West, to usurp the supreme power in the church. They had then commenced the same strife against kings, down to the time of Boniface the Eighth, for the purpose of establishing their temporal sway. At length, when they had elevated the chair of St. Peter above all men and all thrones, when they had united in their desire to exercise this power to draw to themselves the riches of the whole world. The Inquisition, established by Innocent the Third, had already done marvels in Europe, where its tribunals condemned to the scaffold the faithful, whose wealth excited the covetousness of the court of Rome. But as this mode of extortion, independent of the happiness of the people, was not sufficiently expedient, the pope felt back on the relics, and following the maxim of Boniface the Eighth, made money out of every thing they could sell. After having exhausted Italy, they settled down on France, where, thanks to the progress of ignorance, the enthusiasm of the people, they were assured of finding resources for a long time. Besides, during the whole age in which they held their court at Avignon, it appeared as if virtue had been driven from the kingdom by their presence: so many shameful acts were committed."

Of Pope John XXII. who mounted the Holy See, A. D. 1316, De Cornetius thus speaks:—"He became prouder, more deceitful, and greedier than his predecessors; he was content with the ordinary revenues of the church, and with the enormous sums the inquisitors paid him as his share of the confiscations, but he increased them by speculating in human corruption, and publicly sold absolution for perdition, murder, robbery, and other crimes too scandalous to mention; he himself reduced to writing the tax of the apostolic chancery, that Pactus which flowed over all the vices of humanity." "After his death," says John Villani, "they found in his treasury eighteen millions of florins in coined money, besides his vessels, crosses, altars, and precious stones, which were valued at seven millions of florins." De Cornetius quotes thirty-four articles of the "infamous code" of the tax-book, "which alone," he says, "should be sufficient to cause popes and their satellites to be held in detestation, if the list of their crimes had not already taught us that they were the most implacable enemies of humanity: a masterpiece of infamy, sprung from the brain of a pope, and containing in a few pages all the secrets of an institution which weighed down people and kings for more than fourteen centuries."

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leaves them without any solicitude. None of these things move me, neither count I my life as an immortal reputation. He perished, but I remain, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God."

MATTHEW RICHES.

P. S.—I have as yet received little more than half of the amount for which I hold myself responsible for the alleviation of the calamitous reverse in Wilton Thompson's circumstances. I respectfully solicit the aid of the humane on this behalf.

FOR THE PROVINCIAL WESLEYAN.

Barrington Circuit.

By the good hand of our God upon us, we have erected and completed our new Chapel at Cape Negro. It measures 45 by 34 feet. It is a fine, Tower and spire 60 feet from the ground and 10 large gothic windows. The pews are all single, slightly inclining backwards for ease and comfort, numbering in all 78 of which 26 are in the gallery rising for £30. It stands a little in front of the site of the old Chapel, in an elevated and conspicuous position, in the midst of majestic evergreens—beautifully contrasting with its snow-white walls and noble spire, and sable roof. Through the emerald of the forest, extending to the highway, a spacious and pleasant road is opened, along the sides of which, they form an avenue of living green, to shield "from the wind's unkindly blast" as well as "from the sun's direct rays," as though they cheerfully parted with their noble sires, to make way, for the ransom of the Lord, and by their utility and everliving beauty to attract the eye to worship their Creator. The spire by its *extending height* increased an object of vision for miles around, while its initial cardinal points extending east, west, north and south, seem in solemn silence to call on all to believe in the common Saviour of mankind, and to come and worship at his footstool. To the sons of the Ocean, it serves as a beacon-fire, points them upwards to the God of the sea, as well as the dry land, and directs them where to come to praise the Lord, who maketh the sea a calm, and bringeth them to their destined haven.

An accused of having cast a slur upon the Temperance cause by the reference I made to it in a discourse I lately preached to a crowded assembly, I gratefully thank the friends of the cause who have taken the trouble to send me the following letter. "I was in prayer, with my looks towards heaven, when I suddenly perceived in the air a monster clothed in the pontifical cape; it had feet in the form of a sword, and immense hands which it plunged into the east and west, to draw them out full of gold and precious stones. Having approached me, I heard an infernal voice, which exclaimed, 'it is the Roman Church.' The spirit of humility and charity had, indeed, entirely abandoned the chief of the Roman clergy. From the time of St. Gregory to Gregory the Seventh they had accumulated against the bishops of the East and West, to usurp the supreme power in the church. They had then commenced the same strife against kings, down to the time of Boniface the Eighth, for the purpose of establishing their temporal sway. At length, when they had elevated the chair of St. Peter above all men and all thrones, when they had united in their desire to exercise this power to draw to themselves the riches of the whole world. The Inquisition, established by Innocent the Third, had already done marvels in Europe, where its tribunals condemned to the scaffold the faithful, whose wealth excited the covetousness of the court of Rome. But as this mode of extortion, independent of the happiness of the people, was not sufficiently expedient, the pope felt back on the relics, and following the maxim of Boniface the Eighth, made money out of every thing they could sell. After having exhausted Italy, they settled down on France, where, thanks to the progress of ignorance, the enthusiasm of the people, they were assured of finding resources for a long time. Besides, during the whole age in which they held their court at Avignon, it appeared as if virtue had been driven from the kingdom by their presence: so many shameful acts were committed."

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"The pious Corral, abbot of Uspertz, thus speaks of the book of the taxes of the Roman chancery:—"O Vain, rejoice now, all treasures are open to thee—thou canst draw in with full hands! Rejoice in the crimes of the children of men, since thy wealth depends on their abandonment to iniquity. Urge on to debauchery, excite to — (too bad to mention) — even to perdition; for the greater the crime, the more gold will it bring thee. Rejoice thou! Shout forth words of gladness! Now the human race is subjected to thy laws! Now thou regnest through depravity of morals and the foundation of ignoble thoughts. The children of men can now commit with impunity every crime, since they know that what they absorb from a little gold, provided he brings thee gold, let him be soiled with blood and lust; thus wilt open the kingdom of heaven to debauchees, — assassins, parricides. What do I say? Thou wilt sell God himself for gold!"

"In fact, the tax exacted by John the Twenty-second, became for the popes, his successors, one of the most sacred and fruitful financial operations that the apostolic and infernal genius of the pontiffs ever invented." Such was the state of the Roman Catholic Church from the beginning of the tenth to the close of the fourteenth century, as certified by its own historians. We shall in our next number present further extracts from De Cornetius, exhibiting its condition during the fifteenth and sixteenth centuries, in the earlier part of the latter commenced the Reformation under Luther; and it on a candid review of the testimony thus fully cited, any man can deny that such a Church can be justifiably regarded as the representative of religion in Christ. A "false" and has been "created by the ambitious to deceive men."

God suffers a Christian to be wronged, that he may exercise his patience, and commands a Christian to forgive the wrong that he may exercise his charity; so that a wrong done him, may do him a double courtesy. Thus evil works for good.

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in murdering the king, has made for himself an immortal reputation. He perished, but I remain, and the ministry I have received of the Lord Jesus, to testify the gospel of the grace of God."

MATTHEW RICHES.

P. S.—I have as yet received little more than half of the amount for which I hold myself responsible for the alleviation of the calamitous reverse in Wilton Thompson's circumstances. I respectfully solicit the aid of the humane on this behalf.

FOR THE PROVINCIAL WESLEYAN.

Barrington Circuit.

By the good hand of our God upon us, we have erected and completed our new Chapel at Cape Negro. It measures 45 by 34 feet. It is a fine, Tower and spire 60 feet from the ground and 10 large gothic windows. The pews are all single, slightly inclining backwards for ease and comfort, numbering in all 78 of which 26 are in the gallery rising for £30. It stands a little in front of the site of the old Chapel, in an elevated and conspicuous position, in the midst of majestic evergreens—beautifully contrasting with its snow-white walls and noble spire, and sable roof. Through the emerald of the forest, extending to the highway, a spacious and pleasant road is opened, along the sides of which, they form an avenue of living green, to shield "from the wind's unkindly blast" as well as "from the sun's direct rays," as though they cheerfully parted with their noble sires, to make way, for the ransom of the Lord, and by their utility and everliving beauty to attract the eye to worship their Creator. The spire by its *extending height* increased an object of vision for miles around, while its initial cardinal points extending east, west, north and south, seem in solemn silence to call on all to believe in the common Saviour of mankind, and to come and worship at his footstool. To the sons of the Ocean, it serves as a beacon-fire, points them upwards to the God of the sea, as well as the dry land, and directs them where to come to praise the Lord, who maketh the sea a calm, and bringeth them to their destined haven.

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