

of the ground." Yes, when trouble or disaster comes, in any one who improves it as he ought, it is but an ungainly envelope in which our Father has wrapt up this communication:—

To the Child of God,

"My Son, *Despis not thou the chastening of the Lord, neither joint taken than not rebuked of Him.*" "Fear thou not for I am with thee; be not dismayed, for

I am
Thy God."

—*Jur. Min. Mag. U. P. Church*

THE PRIEST AND HIS LOST SHEEP

The following interesting case, as given in the two subjoined letters, was first published in the *Canada Evangelist*, a periodical issued at Ainslieborough. We have often been surprised that the French Canadians on the banks of the Thames and Detroit rivers, living surrounded by Protestants, and under the external influence of Protestantism, have so very rarely abandoned Roman Catholicism. Mr. Graveline, the recent convert, gives good evidence that he has been a student of the Word of God, and that he is able to assign good reasons for his change of faith. We hope the example will be followed by many who only require a conscientious, intelligent, and decided man to lead the way, that they may escape from the thralldom of superstition to the liberty of the Gospel—from the religion of man to the religion of Christ—from the religion of a church to the religion of the Bible.—

MY DEAR MR. GRAVELINE,—

Are you a Protestant or are you a Catholic?—some say you are the one, some say you are the other. For my own part I believe you to be a Catholic. You have a pew in our church, and by the same you profess Catholicism. On this account I beg leave to request your part for the support of the priest. You know our rules. If you are poor I do not ask anything. But you appear to me at the head of a family in respectable and easy circumstances. I believe it would be injustice not to count you among those who are able and who ought to contribute to the support of the priest.

It is true you offered me money at the time when I rendered my service to your wife. But it is not my custom to receive money which might seem to be payment for the sacraments which I administer.—When any one pays me, he pays me only that which is called tithes. My services are for all, and I am never so happy as when I am well employed.

We read in the Gospel yesterday, these words of our Lord "Go shew yourself to the priest and offer your offering in testimony of your faith, according to that which is prescribed by Moses." St. Paul also tells us in one of his epistles that "the priest has a right to live by the altar."

You have too much honour and good sense not to feel the justice of the demand which I now address to you.

Your affectionate Pastor,
DAVID, Priest.

LEVES.

AMHERSTBURGH, Feb. 17, 1852.

REV. MR. DAVID,—

Dear Sir,—I acknowledge the receipt of your letter. The object of it appears to me to be, not for the purpose of obtaining from me any money which you consider due to you, in an order that I may declare to you whether I am a Roman Catholic or a Protestant. I enclose in this letter the sum of \$3, being for the services you may have rendered to my family during the past year, but as in any future sum, after the declaration which I now make in this letter, you are not to expect them from me. If any of my family should solicit your services, you must look to them to whom that service is rendered, and not to me, as my mind is fully made up to renounce the Romish Church.

You are, no doubt, aware that I have long been enquiring after spiritual truth. I have been long perusing the Word of God, and I have been led to see that the doctrines and modes of worship in your church, do not correspond with the New Testament. I read in the Sacred Scriptures that "there is but one mediator between God and man, the man Christ Jesus." (1 Tim. ii. 5.) But in the Romish system there is a great multiplicity of mediators. I find in the New Testament that very little is said about the Virgin Mary. I do not read of the Apostles or early Christians praying to her or worshipping her. Neither in the Acts of the Apostles, nor in any Epistles is she set forth in any prominent way, and much less as an object of homage or prayer. Nay, so far as I remember, I do not think her name is mentioned in the epistles of Paul or Peter, or James or John. But I find in your system, that she occupies as much attention, if not more, among worshippers than even Christ himself. I cannot see how she could attend to the prayers of all people, in all parts of the world, unless she was possessed of the very attributes of Deity—unless she was omniscient and omnipotent—neither of which attributes does she or can she possess. I find that the rites and ceremonies—the works and penances—as well as the number of canonized

saints, who are in act as mediators and intercessors, are in order to propitiate or reconcile God to us; whereas I read in your Bible, that instead of its being our work, to reconcile God, God is actually represented as beseeching us to be reconciled to Him, for he hath made Him, (Christ,) who knew no sin, to be sin for us, that we might be made the righteousness of God in Him. (2 Corinthians, iv.) I think that a great deal of what is done by the worshippers of your system, is virtually to take the work of Christ out of His hands—it is trying to do that which Christ only did, and which He alone could do. It is going about, as the Scripture says, to establish our own righteousness, instead of submitting to the righteousness which is by faith.

I consider that the simple and glorious plan of free grace, is to look to and rely alone on the merits of our Lord Jesus Christ, who has done to God's character and government, all that was necessary to vindicate and uphold them in all their requisition of glory, and at the same time enable Him, consistently with His perfections, to dispense pardon and grace to those that trust in Christ as the alone Saviour.

I find, too, that countries that are Protestant are more enlightened, more free, more enterprising, in a higher state of intellectual and moral progress than those that are under the Roman Catholic system.

For these and other reasons which I might enumerate, I have come to the determination, and I here declare that determination, to renounce the Romish system. You will have observed, the first, I do not say simply as a follower of Christ—a Catholic, but not a Roman Catholic—a subject of King Jesus, but not of the Pope. I know that in taking this step I am exposing myself to many trials, but I have counted the cost. I remember the words of my Divine Master, who said: "He that loveth father or mother more than me is not worthy of me," and he that loveth son or daughter more than me is not worthy of me."—Matt. x. 37.

The question was once put to me, Why is it that Roman Catholics are so numerous? I replied that it was because when we are mere infants we are put into the hands of the priests to be dealt with by them, and are kept as much as possible from any researches after divine truth, except such as they may see fit to give. The mind is thus preoccupied, prejudiced and cramped. I bless God, however, that I have been enabled to burst these fetters and enjoy liberty. I hope and pray that my family also may seek and enjoy the same religious freedom, and that my fellow-countrymen may also be freed from their present bondage, and obtain "the liberty wherewith Christ makes his people free."—Gal. v. 1.

Praying that you too may be led to see "the truth as it is in Jesus."

Yours respectfully,

JOSSEPH GRAVELINE.

P. S.—I may here state that the declaration I have now made to you, has not been given in the secrecy of the Confessional. I intend to give it publicity for the sake of my fellow-men, to lead them to enquiry. J. G.

NEW SOUTH WALES.—Our gold discoveries are increasing, several new auriferous localities having been lately brought to light. The precious metal comes into Sydney at the rate of from £20,000 to £25,000 per week, and it is expected that the vessel by which this letter goes will take home about £100,000 worth. There are 15,000 people at the mines, living in tents and hark luts in very primitive style, the majority having no fear of God before their eyes. Trading on the Sabbath exists to a very great extent, but gold digging on that sacred day is never allowed, and never attempted, buying and selling taking the place of cradle-rocking.

Different religious denominations in Sydney have established preaching stations in Ophir, Safala, Amaten, &c., and generally pretty good congregations attend. We are about to send an agent among them to sell Bibles and Testaments, as it is now very evident that gold digging must go on for many years to come, the auriferous region extending for many hundred miles along the mountain ranges, from Bathurst southward to Port Phillip, where gold has lately been discovered in great abundance.—*Sydney, Nov. 8, 1851.*

THE SWEDISH CHURCH.—A correspondent of the *London Morning Chronicle*, writing from Copenhagen on the 13th of February, describes the Protestant Establishment in Sweden as being in a melancholy condition:—"The bloody and bigoted intolerance of the Swedish Church laws, by which Swedish Lutheranism is pinned to the earth a helpless slave in the hands of the civil power, while the laity sink into the serfs of the police-Church, has, during the last ten years, caused the emigration of thousands of the 'patriot' peasantry of the Northern provinces, a severe loss to a country like Sweden. We now learn that this movement is extending to the South of Sweden, and that a large emigration to America will commence next summer from Skane. A writer in a Swedish paper says:—'We have become so persuaded that no good object, least of all religious liberty, can be gained in our country, except at a small pace, that we prefer to leave it altogether. Spectators of the way in which the population of Ireland has sunk from nine millions to six ought to reflect before they abandon themselves, body and soul, to a system of reaction.' King Oscar has hitherto taken no step towards freedom of conscience in Sweden. If he finds that the present system will materially diminish the number of his tax-payers, he may be induced to alter his policy. That the Swedes themselves do not boldly take the matter in hand, as a question of common civil right, is most amazing. Meanwhile, the Swedish Church is being rapidly undermined by heathenism and democracy."