

[From the Baltimore Saturday Visitor.]

HAIL TO THE CAUSE.

Hail to the cause now in triumph extending,
Honored and blessed by the free and the brave,
Peace to the world by its influence lending—
Long may it flourish, and millions yet save!

O, may it extend

To Earth's remotest end,

Whilst all by its power to virtue it draws,

And every hill and plain

Send the shout back again,

"Honor and praise to the Temperance Cause!"

This is not a cause like the flower to flourish,

A moment in beauty, the next but to fade.

No! sooner the mountains and valleys shall perish,

And Earth to sustain us no more lend her aid,

'Till all the world is free

Onward its course shall be,

Unchecked by opposers, sustained not by laws,

And from each hill and delf

Shall the glad anthem swell,

"Honor and praise to the Temperance Cause!"

General Intelligence.

PUSEYITES, ANGLICANS, &c. DR. PUSEY'S SERMON BEFORE THE UNIVERSITY OF OXFORD.

Concluded.

Meanwhile there was the more exceeding reason for earnest prayer to God to break this power and malice of Satan, and strengthen his own kingdom in the hearts of men. It had been well said, 'Pray to God for a guide, and he will give thee a guide, or himself will guide thee.' He who was stirring people's souls so long to disturb their hearts, would not fail the hearts he had stirred, nor through our unskillfulness be wanting to his own ordinance. Yet this very restoration brought new and difficult duties upon those to whom God had entrusted this most solemn office. Needs new to them, but for which our Church had provided, had sprung up; and they must not be wanting to the sheep of Christ or to that Church. Blessed as the office was to relieve the burden of the clogged and choked heart by receiving it, still, from the experience of those who exercised that holy ministry, it must be said that there was none so full of peril to those who had not, by repentance and mortification, or the continuing sanctifying grace of God, or some sharp, penetrating, severing stroke, been deadened to the things of time, and in the full aim and desire of their hearts were seeking to live to God. To hear of sin continually, and not be defiled with it; to compassionate the sinner, and be austere with self; to hear of the defilement of every sense, and to watch over his own—came not

from man in himself, but from the continual grace of God. It was for them (the clergy) so to cleave fast to God, that those committed to their charge might rightfully place trust in them; to be jealously watchful over themselves; to guard speech habitually if they were to receive the solemn secrets of men's inmost souls; to train themselves in holy discipline, that they might be meet to train others; to be strict with themselves, that they might know how to be tenderly careful with others; to hate all the motions of sin in themselves, that they might teach others to hate it with a holy shrinking. And often, it might be desirable that before any exercise of the physician's office, they should themselves lay open some festering and pressing sin of their own hearts.

The rev. divine proceeded to observe, that it was a special blessing of the University that each youth was assigned to the oversight of one, who was bound to care for his soul,—a protecting guardian, and in the place of parents; let the young recollect that these were mostly ministers of God, and that great grace was often bestowed upon true penitents through the power of the keys. He then closed his discourse with an earnest call on the young to self-discipline and watchfulness, and self-denial; setting before them the rewards of 'faithful servants' in this life and the life to come.

PERSECUTION IN RUSSIA.

The narrative of Makrena Mieczyslawka, Basilian Abbess of Minsk, or the History of a Seven Years' Persecution, suffered by her and her Nuns; written from her own words, and under the orders of our Most Holy Father the Pope, Gregory XVI., by the Rev. Father Maximilian Rylto, Rector of the Propaganda in Rome; the Abbe Alexander Jelowski, Rector of St. Claudius, in Rome; the Abbe Aloys Leitner, Theologian of the Propaganda, in Rome. Beginning on the 5th of November and ending on the 6th of December, 1845, at Rome.

I.

Expulsion from Minsk, Imprisonment and Persecution at Witebsk.
(1838—1840.)

Continued.

After a lapse of some months (1839) Siemaszko returned once more, according to his own fashion, our former church henceforward destined to the schismatical worship. They wanted to oblige us to work at it, but we preferred exposing ourselves to the anger of our persecutors to moving a single finger.

Siemaszko came himself to ask us to attend the ceremony, and even dared to pronounce the words of confession and communion. We replied: 'God