

# Religious Intelligencer,

BIBLE SOCIETY, MISSIONARY, AND SABBATH SCHOOL ADVOCATE.

E. McLEOD, Editor.

That God in all things may be glorified through Jesus Christ—PETER.

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## Poetry

### LABOR FOR CHRIST.

Go, labor on! spend and be spent—  
Thy joy to do the Father's will;  
It is the way the Master went,  
Should not the servant tread it still?

Go, labor on! 'tis not for naught,  
All earthly loss is heavenly gain;  
The Master's path is straight and true,  
The Master's path is straight and true.

Go, labor on, while it is day—  
The long dark night is coming on;  
Speed, speed thy work—up from thy couch,  
It is not thus that souls are won!

See thousands dying at your side,  
Your brethren, kindred, friends of home;  
See millions perishing afar—  
Haste, brethren, to the rescue come!

Tell on, tell on; rebuke, exhort,  
Be wise the souls of men to win;  
Go forth into the world's highway,  
Entrust—compel them to come in.

Tell on, tell on; thou shalt find  
For labor, rest—for exile home;  
Now shall thou hear the Bridegroom's voice—  
The midnight call, "Behold, I come."

### In What does Religion Consist?

The mature views of religion entertained by men of eminent sanctity, after long experience of "the life of God in the soul of man," are of great value. The following passages, which we regard as an admirable expression of truth, in which all Christians will be likely to agree, are from the diary of the Rev. David Briggs, written during the sickness, which was soon followed by his death.

"I think that my mind never penetrated with so much ease and freedom into divine things, as at this time; and I never felt so capable of demonstrating the truth of many important doctrines of the Gospel as now. As I saw clearly the truth of those great doctrines, which are justly styled the *doctrines of grace*; so I saw no less clearly, that the essence of religion consisted in the soul's conformity to God, and acting above all self-interests for his glory, longing to be for him, to live to him, and please and honour him in all things; and this from a clear view of his infinite excellency and worthiness in himself, to be loved, adored, worshipped, and served by all intelligent creatures. Thus I saw, that when a soul loves God with a supreme love, he therein acts like the blessed God himself, who most justly loves himself in that manner. So when God's interest and his become one, and he longs that God should be glorified, and rejoices to think that he is unchangeably possessed of the highest glory and blessedness, herein also he acts in conformity to God. In like manner, when the soul is fully resigned to, and rests satisfied and content with the divine will, here it is also conformed to God.

"I saw further, that as this divine temper, by which the soul exalts God, and trends self in the dust, is wrought in the soul by God's discovering his own glorious perfections in the face of Jesus Christ, so he cannot but be the influence of the Holy Spirit, so he cannot but have regard to it as his own work; and as it is his image in his soul, he cannot but take delight in it. Then I saw again, that if God should slight and reject his own moral image, he must needs deny himself; which he cannot do. And thus I saw the stability and infallibility of this religion; and that those who are truly possessed of it, have the most complete and satisfying evidence of their being interested in all the benefits of Christ's redemption, having their hearts conformed to him; and that these, and these only, are qualified for the employments and entertainments of God's kingdom of glory; as none but these have any real share in the business of heaven, which is to ascribe glory to God, and not to themselves, and that God (though I would speak with great reverence of his name and perfection) cannot, without denying himself, finally cast such away.

"The next thing I had then to do, was to inquire whether this was my religion; and here God was pleased to help me to the most easy remembrance and critical review of what had passed in course, of a religious nature, through several of the latter years of my life. Although I could discover much corruption, attending my best duties, many selfish views and carnal ends, much spiritual pride and innumerable other evils which compassed me about, yet God was pleased, as I was reviewing, quickly to put this question out of doubt, by showing me that I had, from time to time, acted above the utmost influence of mere self-love; that I had longed to please and glorify him, as my highest happiness.

"This review was through grace, attended with a present feeling of the same divine temper of mind. I felt now pleased to think of the glory of God, and longed for heaven, as a state where I might glorify him perfectly, rather than a place of happiness for myself. This feeling of the love of God in my heart, which, I trust, the spirit of God excited in me, was sufficient to give a full satisfaction, and make me long, as I had many times before done, to be with Christ.

### Peace with God.

Peace with God through our Lord Jesus Christ consists in reconciliation to God, friendship with God, and happiness in God. To be brought to God's feet in humble penitence and adoring love; to be protected by his arm, supplied from his fulness, and to repose upon his mercy—what a privilege! The

greatness and the value of this peace may be seen by considering its opposites—war, guilt, and misery. To be an enemy to the God of love—to have a conscience for a tormentor and Satan for a tyrant—is a sad condition of all those who will not be reconciled. The evidences of being at peace with God, are a change of views, feelings and conduct toward God. When he is beheld in Christ reconciling, and his character as the God of peace is understood, then the soul no longer regards him as an angry Judge—a cruel foe; but seeks his favour and finds it; studies his character and loves it; desires the image to be impressed on the soul; makes his glory the great business of his life; and glories in his perfections as manifested and harmonised by the Lord Jesus Christ.

"This peace comes into the soul in believing. Not before, not a long time after, but in the very act of believing; and only while we continue to believe it is maintained. It flows into the soul by looking into Jesus, and being conversant with his perfect work; even as the glories of a beautiful prospect flow into the mind while looking at it. Just as my soul is filled with his wonder by gazing upon what God hath done in creation, so is my soul filled with peace by believing what God hath said in his word. If his words enter the soul there must be peace, just as wherever the rays of the sun penetrate, there must be light. This is God's great testimony—Jesus Christ, his own Son was delivered for our offences, and was raised again for our justification." Believing this; feeling my need of all this being done for me; resting upon this as Heaven's all-sufficient remedy; approving of this as honourable to God and safe for man—being as a sinner, invited to make use of the provision—I take Christ at God's right hand for my righteousness before him, and I am justified. I become "the man blessed whose transgressions are forgiven, whose sin is covered;" unto whom the Lord imputeth not iniquity, and now I have peace with God. I see he is my friend, and I love him, trust him, and desire to serve him as such; and wish ever to lie adoring at his feet, under a sense of my obligation to rich unmerited grace and mercy.

Reader, "is it peace?" Are you reconciled to God? This peace is freely proclaimed in the gospel. It is pressed home upon your attention with all earnestness and good faith. Day after day, and year after year, the gospel has been following you and watching you at every turn; it has still said, "Be ye reconciled to God." Are you reconciled? Is God your friend? If it is not so, consider your fearful state. Do you say, that you see nothing to fear—feel nothing dreadful—so much the worse! Do you say, "I shall have peace though I walk after my own heart?" It cannot be. God hath said, "There is no peace to the wicked." See that ship yonder, how gaily it dashes through the sea, with sails outspread and colours flying; the very winds and waves seem made only to be its ministers. Such is your case now. But look again—there is the ship, but its gay colours are gone—its sails are torn to shreds—its mast is broken—and the pitiless winds are driving it upon those fearful breakers a little way ahead. There! it has struck! what shrieks of agony! what a crash. Such must be your case unless you are reconciled to God. The power that now sustains you in being, and supplies you with good; will ere long be lifted up against you; and how will you escape the grasp of God's justice? and whether will you flee when God reminds you that he invited you to be at peace with him, and that you perished in your mad warfare? "Because there is wrath, beware, lest he take thee away with a stroke, then a great ransom cannot deliver thee." (Job xxxv. 18.) "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him." (Psalm ii. 12.)—*Rev. J. Coe, London.*

### Fruits of the Rum Traffic.

The following from the New York Observer written by a minister of the Gospel, presents fearful evidence against the rum traffic. It is only a solitary instance, however, among thousands, almost daily occurring:

The first scene of my pastoral labors was a thriving village of about 1,400 souls, containing three churches, and seven or eight stores, where spirituous liquors are sold, three of which were dignified by the new Tavern, and so recognized by the law which gave to them its ample protection. The history of these three taverns, if written, would make an argument in favour of a prohibitory law, which all the legal authority in the land could not gain say. Many a broken heart yet weeps out its secret sorrows over hopes which there have been shattered. Many a widow looks to those haunts of infamy as the scene where her husband forgot his plighted vows, and entered the path that led him to a drunkard's grave. Many a mother still mourns over buried hopes which but for these scenes of dissipation might have been the comfort and support of her declining years.

Early in the Washingtonian movements, this place became the theatre of active operations among the friends of Temperance reform, and earnest and noble efforts were made to arrest the progress of the evil which was sending such numbers to a drunkard's grave.

Among those who were induced to sign

the pledge was a man whom I had regarded as being utterly beyond any hope of even a partial reform. L—, was notorious for his intemperance. The tavern was a constant resort, where he spent his time and his money. Scarcely a day passed that he might not be seen there, his unshaven face, his matted locks, his senseless and strange eyes, his reeling form, a fitting testimony to the work of ruin that was there carried on. It had scarcely entered the mind of the most sanguine friend of the cause, that he could be induced to attempt, even a reformation, or if so, that any permanent change could be effected. His old friends boasted that he would be back with them before the week was ended. To the surprise of all, L— kept his pledge, and indicated a manly determination to break off from his hateful and ruinous practices. For a long time I missed from the street the poor wretched inebriate, but was told that he was at work steadily, and remained faithful to his promise.

One Sabbath, I noticed among my congregation a tall, well-dressed stranger, a gentleman in appearance, and a serious and attentive listener to the services of the hour. At the close of worship I inquired who he was, and was asked in reply, "Why don't you know L—?" I could scarcely believe my eyes, the transformation was so complete. The pledge had worked wonders, though it needed something more to perfect the work, by a renewal of the heart. On inquiry, I learned that he had wholly deserted the tavern, avoided passing it, if possible, for fear relapsing into his old habits. It is needless to say how this change was felt in his family, to which for years he had been the source only of sorrow and shame. Several months after I was called upon by a former companion of this man, himself also a reformed drunkard, and asked to go and visit L—, who was sick and probably dying. I was shocked to hear of his illness, and more so when I learned its cause. For nearly a year and a half he had been from his old habits and firmly resisted all attempts to draw him back into his former associations.

The keeper of the tavern at whose bar he had for five years fed his appetite, and squandered the means which he ought to have given to his family, boasted publicly that he would make him break his pledge; and he had often tried without success to accomplish his fiendish purpose. One fatal day, as he was passing his old haunts he was told that a person wished to see him within on special business. He entered the bar-room, unsuspecting any mischief. As he looked around him he saw many of his former associates, still pursuing their career of vice and shame, while at the bar stood the man who had long supplied him with the draught of death, and who now approached him with drink. The unhappy man firmly and nobly replied, "I have been free from this habit for more than a year. I have seen my family restored to happiness I am once more respected. A single glass would bring on my old appetite and ruin me forever." With an oath, the tavern keeper replied, "you shall drink it;" and pouring out some on his hand forced it against his lips. The poison was thus tasted and the work was done. The slumbering devil awoke again, and revived with tenfold intensity. In less than three months he was prostrated with the delirium tremens and I was called to see him dying.

Following his friend I passed on to a poor and dilapidated house, and descending a pair of stairs that cracked and trembled at every footstep, I entered the home of the drunkard. Everything showed that the work of ruin was complete. The evil spirit, for a time banished from his bosom, had returned with seven others worse than the first. In three months all his earnings had gone, to fatten men whom the law had licensed, for the public good, to destroy the peace and happiness of society. On a miserable bed lay the victim of a traffic that is evil and only evil: his eyes staring from their sockets; his limbs trembling with an uncontrolled agony; his breath short and convulsive; his countenance denoting an unearthly horror; and his groans seeming like the preludes to the sorrows of hell. By his side stood his broken hearted wife, with her child-rent and wan; and over a few brands that smouldered upon the hearth, a half-drunken associate was trying to warm some gruel for his food. It was a scene for an artist's pencil, that desolate room, against whose broken and patched windows howled the winter's wind, and where death was doing its work.

I could do nothing for the unhappy man. His mind was already shattered and gone, and his life was fast ebbing away. He evidently was already unconscious of all that was going on around him, and the solemn and awful shadows of eternity were rapidly gathering around the dying man. To converse with him was useless; he heard me not. I could only kneel and commend his afflicted family to God. Two days after, I was called to officiate at his funeral. His pall-bearers were twelve of his old associates. I felt that on such an occasion duty was to the living not to the dead; and so selecting my text, the warning of the wise man, "And thou mourn at the last, when thy flesh and thy body are consumed, and say how have I hated instruction and despised reproof;" I sought to set before his companions the bitter elements of sorrow they were preparing for themselves in death and in eternity. I have often thought of that scene. What was the act but murder, that sent that man to a drunkard's grave? And yet around him at whose bar his appetite was fed, and by whose horrid act he was drawn

away from the paths of virtue, the law threw its protection and sanctioned his unholy traffic. O could it have no pity and care for the helpless family of his victim.

Must Liberty and Constitution be forever pressed into the service of men whose only work is ruin and death. Blessed be God for the dawn of a brighter day, which will bring some measure of security to men who earnestly desire to break from the spell of the enhanced cup, and to wives and children who have too long suffered the bitter woes which must ever follow in the train of those who put their bottle to their neighbour's mouth to make him drunken therewith.

## Correspondence

### New York Correspondence.

NEW YORK, Dec. 17, 1856.

Mr. Editor.—The old adage, "No good comes of fooling" has of late been proved true again by an insurrection of the slaves in some of the Southern States. During the political campaign the enemies of freedom misrepresented the Fremont party. The Republicans made this plain issue "Kansas a free State." No more, no less. Their opponents at the South, as well as North, in order to mislead the people represented that, if the Fremont party succeeded, the slaves of the South were to be liberated by power of Congress. The slaves overheard this matter and supposed that an army from the North would come to deliver them. So they made ready to join the army, having secreted arms and ammunition. This plot was incidentally discovered, and of course, greatly excited the fears of the whites who have already put to death a large number of the blacks. One man has thus lost nine slaves. It is probable that when the time for reflection comes their last acts will prove to be as rash as their electioneering was false.

On Monday a resolution strongly condemnatory of the revival of the African Slave Trade passed the House in Congress by a vote of about three to one. Over half of the Democratic members, so called, voted against the resolution. As strange as it may seem when the repeal of the Missouri compromise which excluded slavery from Kansas was first agitated, it met even a stronger condemnation than the above vote, yet in a few months, the repeal took place. So this heavy vote does not give us the security we desire, yet taken together with the great Northern freedom vote at the late election it is not without encouragement: especially as Jefferey Lecompte of Kansas has been deposed. The freedom vote though not successful in producing great effect on the dominant party to restrain them from their mad schemes. Walker, the filibuster, according to latest accounts from Nicaragua is likely to be repulsed from that country. It seems his popularity has rapidly declined since it was known that he has repealed the laws abolishing slavery. The *Sun*, a paper of considerable influence among the class from which Walker derives his recruits, is out now against him. It is undoubtedly true that Walker has nothing more to do but escape, unless he speedily receives large recruits. His course in Nicaragua has been one of extreme cruelty.

Augustus Graham, a benevolent and wealthy citizen of Brooklyn, our neighbouring city, previous to his death, which occurred in 1851, left money to the Brooklyn Institute to secure a course of lectures annually I believe in the Institute on the "power, wisdom and goodness of God, as manifested in his works." The first course was delivered by R. S. Storrs, Junr., D. D., of Brooklyn, last winter, and there are now just from the press in the form of an attractive book, of 338 pages octavo. Mr. Storrs is pastor of a Congregational church in Brooklyn and possesses one of the most thoroughly disciplined minds in our nation. The book is of course designed for popular reading; and learning is rarely employed more skillfully, or for a more useful purpose than in these lectures, viz., to make important subjects easily understood by the common mind. The book is from the house of R. Carter & Brothers, of whose invaluable service to the public by the publication of thorough evangelical works, I have frequently mentioned to your readers. This volume of "Graham Lectures" is very appropriate upon "the Constitution of the Human Soul." The soul is treated of as endowed with personal life, with faculties of knowledge, with faculties for virtue, with faculties for beneficent operation, with faculties for happiness and with faculties for immortal progress, and the power, wisdom and goodness of God, argued from the constitution of the soul. Mr. Graham being dead yet speaketh, and he also, if the successors of Mr. Storrs shall approximate himself, has prepared many others to speak in a similar manner. This book does not pretend to be a work on mental philosophy, yet it has more mental philosophy than most books so entitled. While it is a work on natural religion it speaks not in feeble words of revealed religion. This work is destined not only to a wide circulation, but to a wider sphere of usefulness. It is not often the writer for the public press experiences the genuine pleasure he does in commending such a book.

Dec. 25. The fear of insurrection in the South continues to spread. The desperate condition of Walker does not seem likely to be relieved, as this Government seems to throw obstacles in the way of recruits reaching him. While a few recruits, it is supposed, sailed from here yesterday, about from a hundred were prevented, though some men high in official influence did their utmost to get them off. A number of wrecks on the Jersey shore within a few days, have been the occasion of much suffering and the loss of seven or eight lives. The steamer Knuxville was burned a night or two since, at her wharf, the work of incendiaries it is supposed and some arrests have been made.

The American and Foreign Christian Union whose object is to sustain Missionary labourers among Papists at home and abroad, has recently issued a circular in which it is stated there are many new doors for their operations opened in Belgium, Sardinia, France, South America, the West Indies and Mexico. It is the purpose of the Board to form churches only in extraordinary cases, preferring to direct converts to churches already founded, and twenty churches have been founded of French, German and Irish Catholics in this country. Over a thousand conversions have been reported; ten thousand papist children and youth have been called into Sabbath schools; many hundred adults have been taught to read the Scriptures; a quarter of a million, of seven different languages, have been visited by the Missionaries for religious purposes. Distrust of the priests is everywhere increasing. The society has raised up several churches in papal countries abroad, and maintained in Rome itself for the past six years Protestant public worship.

The weather is cold, and the sleighing for this place good. There is considerable suffering for want of employment, it is said, in this city.

### London Correspondence.

LONDON, Dec. 19, 1856.

The usual political lull before the meeting of Parliament has set in already, the chief questions now disputed in the parlour and in the press being those of social and religious interest. It is time the Ballot is made the battle-ground of some sharp debates, but as no settlement of that long agitated point can be arrived at under months or years of delay, there is no exciting interest attached to the controversial contest. The fact is that few oppose the Ballot except those who fear they may suffer from its application. It is adopted in the club and literary and scientific societies, and therefore the objection of being un-English is either a proof of too little or too much. The practical advantages would be great in allowing that liberty to thousands of voters which they do not choose to enjoy at the present time on account of the risks to which an exercise of it would expose them. Unless it be contended that the use of political rights should be surrounded with civil disabilities, the opponents of the Ballot have not an argument of importance in their favour. On the ticket of leave system and the cognate question of transportation there continues to prevail a wide difference of sentiment. The Judges—Baron Alderson and and Bromwell for example—do not coincide in their public utterances, and the newspapers are in anything but a state of harmony about it. The *Times* is inclined to the side of society, and advocates the revival of transportation in a modified form. The security of society is unquestionably the first thing to be looked to, and after that the best means of converting the dangerous classes into peaceful and productive ones. Well may our statesmen and public men put up prayers for the wisdom that is from above and is profitable to direct them. Their deliberations I feel will avail little till they see their way clear to deal with a high hand with the master source of adult and juvenile criminality—the liquor traffic and drinking customs.

The cruel murders which continue to be perpetrated, without the discovery of the offenders, cause great uneasiness. The one in the North of an old man and his wife, teetotalers and decent people, is a terrible evidence of the violence which lurks in the midst of our enlightenment and christian profession. That such deeds should be possible in this day is a thing to oppress and wound the heart. How much is yet to be done before the spirit of the people is one approved of God, and in concord with the mind of Jesus; for it must be borne in remembrance that the more serious offences are symptomatic of chronic maladies which fester in the social system and produce minor evils whose name is "legion."

The new Bishop of London is making himself at home in his diocese. He recently went to Islington on an episcopal visit, and while giving the voluntary principle a quiet rebuttal referred to it in the most earnest manner as a practical exhibition of the christian life and the grand agent in the spread of pure religion to the ends of the world. He particularly insisted on the importance of church extension, not by building new churches only, but by attaching to the church the swelling population which surrounds but seldom enters the national buildings. Dr. Tait means to be a working bishop—and in being so has the best wishes of dissenters as much as those of his own party, for the Church of England with all its pretensions is now only one party, and scarcely the major party, of the English religious public. What would those say to this who 250 years ago strove so fiercely to promote uniformity of faith and worship! Dr. Tait owes his promotion it is said principally to the tender interest of the Queen in his bereavement of five children of

scarlet fever while he was Dean of Carlisle. Her Majesty at that time wrote to him an autograph letter offering condolences as a mother, and adding that as she was sure he never could be comfortable at Carlisle, she would not forget him when a removal was possible. How royally she kept her promise the event has shown. Dr. Tait could not have been sanguine enough to have expected so distinguished a translation.

The renovation which the Episcopal bench is undergoing will tend to make it a more serviceable part of the parliamentary machine, though no Baptist can be of two minds on the question, how far the interests of religion would be subserved by the separation of the "right reverend" fatherhood from the Upper House. Petrarch deplored the secular spirit of the Roman See, and the old leaven wants purging from our English hierarchy. Things are mending, though it will be long before the Society for the liberation of Religion—a euphemism for the separation of Church and State—will be congratulated on its full and final success.

The latest lion of the season is undoubtedly Dr. Livingstone, the Independent missionary and minister to the hardly less celebrated Robert Moffatt. He has been exploring south-western Africa for four years, and has done and been where no white man has either done, been, or attempted. He has brought to light tribes and tongues before unknown, and has solved geographical problems which had set previous solution at defiance.

His contributions to science have been of a most marked and remarkable order; and the Christian church may well rejoice in the public testimony of Sir H. Rawlinson, that to christian missionaries science is indebted for its most valuable contributions in modern times. Dr. Livingstone has of course been fettered, to his heart's discontent, I dare say; for he adds modestly to his other distinctions, and is more willing to do great things than to rehearse them. The appearance of his travels in a printed shape, will be impatiently waited for by the world of readers, and independent of their technical value, his descriptions will be full of that incident and novelty which fascinate men of every clime. During his journeyings he partially forgot his native language, and on arriving at the Mauritius could not enunciate a complete English sentence without difficulty. He holds out hope that Ethiopia, in her hitherto untracked recesses, may be brought to know the Saviour, and to "lift up her hands unto God." As it was with our Saxon ancestors, the African chiefs have much faith in compulsory conversion. One chief asked leave to "beat" his people into believing, saying, as the missionary dissented, that he knew them better than the Dr. Let the beseeching method be first adopted.

I have referred to the controversy in the Independent body, about the "Rivulet," a small book of poems published by Rev. T. T. Lynch, a Congregational minister of unblemished character, deep spirituality, and peculiar mental gift. This book was attacked by the *Morning Advertiser* as non-evangelical, and so rude was the assault upon it that sixteen Independent ministers of London issued a protest against the aspersions of the reviewer. Dr. Campbell, the editor of the *British Banner*, and of the Congregational monthlies, came out to the aid of the *Advertiser*, and did his worst to attach the stigma of unworthiness to Mr. Lynch. His attacks have been repelled by the original protesters, and chiefly by Mr. Kinney of the Weigh House Chapel. The flame, thus fanned, has spread, and has threatened to become a fire snapping the bonds of union and social sympathy among the ministers and members of that denomination. Dr. Campbell has recently resigned the editorship of the *Banner*, and with the New Year starts the *British Standard*. Repose, not to speak of concord, will not be restored till he ceases to be in editorial connection with the Congregational Unions—a position he is ill qualified to occupy, from the impulsive, violent, and despotical character of his mind. Placed on his own footing, it would be seen what his personal influence really was, and the degree of public confidence in him as "a shepherd of the people."

Mr. Spurgeon has re-occupied the Surrey Gardens Hall on Sunday mornings, and on Sunday week was visited by Lord Campbell, the Lord Chief Justice of the Queen's Bench, who seemed interested in the proceedings. A shilling for admission is now made, but the furor does not abate. In this there would be something inexplicable, if the caprices of the multitude, and the power of curiosity, were not too familiar to be matter of wonder to the observer.

Ireland and the human race have lost one of their best friends in the decease of Father Matthew, on the 8th inst. He was in his 69th year, but might have lived much longer, had he not suffered from a paralysis of one side. The air of Madeira was tried two years ago in vain, and on his return it was said to gaze, as I was permitted to do, upon that noble, benignant countenance of his, so radiant with the wish to do what want of health had placed beyond his power. Father Matthew was a very popular priest, but, so far as I could ever learn, directly or indirectly, he was without an atom of that of that bigotry which we associate with the name of Rome and the Romish priesthood. He gave the title of "Rev." to Protestant ministers, and his letters breathed such a spirit of christian affection as could not be exceeded by the epistolary communications of the most enlightened and pious minds. It may interest you to