

The Religious Intelligencer.

AN EVANGELICAL FAMILY NEWSPAPER, FOR NEW BRUNSWICK AND NOVA SCOTIA.

VOL. V.—NO. 47.

ST. JOHN, NEW BRUNSWICK, FRIDAY, NOVEMBER 19 1858.

WHOLE NO. 255

THE RELIGIOUS INTELLIGENCER,
An Evangelical Family Newspaper,
FOR NEW BRUNSWICK AND NOVA SCOTIA.
REV. E. H. HARTLEY, Editor & Proprietor.

Published every Friday Morning,
at the office, No. 26 Germain Street, St. John, N.B.
TERMS,
Seven Shillings and Six Pence
A YEAR IN ADVANCE.

Subscriptions received for one-third of a year. []
Communications and Business Letters may be
directed to either of the Editors.
Agents and others should be particular to give
the Editor's Office, with the County and
Province, of Subscribers and others for
whom they make remittances, &c.
Please take notice, it is not the Parish or Town
in which they reside, but the NAME of the
office where they wish to receive their pa-
pers, that we want.

The Confessional in the Church of Eng- land.

In this struggle of Protestantism against Ro-
manism, the laity are giving their unmis-
takeable expressions against the practice of Auricular
Confession. Their feelings and opinions were
expressed at the meeting at St. James's Hall,
some account of which we give our readers from
the *London Beacon*—

A large and influential meeting was held on
Monday, in St. James's Hall, to protest against
the confessional and other innovations in the
Church of England. It was convened by Mr. C.
Westerton, but that gentleman was prevented by
severe domestic bereavement from being pre-
sent. The attendance consisted almost exclu-
sively of representatives from the metropolitan
parishes. About eight hundred persons were pre-
sent. The chair was taken at noon by Mr. Al-
derman and Sheriff Hale, who, in opening the
proceedings, expressed a hope that the resolu-
tions about to be submitted to the meeting would
receive that calm and dispassionate consideration
which their importance demanded.

Colonel Vereker moved the first resolution.—
He said it was now apparent that the country was
beginning to realize the fact that these Pnecy-
aggressive forms a question of vital national
importance. The time is fast approaching when
thorough Church reform will be insisted upon
by the people at large. The Tractarian party
men with whom compromise is utterly im-
possible. (Hear, hear.) They do not ask for a
question of suffrage, or even of equality in the
Church; they want to monopolize the Church
altogether, and to force out all who differ from
them by introducing as much of what they call
the Catholic element that the consciousness of
them will not allow them to remain. The day
of compromise is past.

We will, continued the Colonel, no longer
submit to have these plague-spots left in our
Church, or to have our religious edifices turned
into pools, where filth of all kinds can be cast
and vermination concentrated. (Cheers.) We
will not allow our sanctuaries to be thus defiled,
our gigantic Church revenues to be handed
over to these traitors to be used for our own de-
struction. (Cheers.) But, it may be said, how
are the innovations of which we complain to be
stopped? I believe there is only one way in
which it can be done, and that is by reforming
our prayer-book. (Cheers.) This is not such a
trivial matter as many wish to represent—
it is a fact, a revision of the prayer book is expressly
provided for by the 34th Article of the Church.
We should recollect that our prayer-book, beau-
tiful and sound as it is in most respects, is, after
all, only the work of man, and was compiled at
a time of unexampled difficulty, when the coun-
try was emerging from the ignorance and super-
stition of Rome.

In conclusion, he moved the following resolu-
tion—
"That priestly confession and absolution, and
other false doctrines and innovations, have been
recently taught and practised by many of the
clergy of the Church of England, and encouraged
by some of its dignitaries and bishops. This
teaching, believing such doctrines and innova-
tions to be at variance with the spirit and teach-
ing of the Reformed Church of England, but
especially having no warrant or foundation for
the same in the Holy Scripture, the only basis
on which all Christian doctrine and practice
should be based; that such teaching and prac-
tice having excited the alarm and fired the im-
agination of the great bulk of the members of
the Church of England, and of all true Protest-
ants throughout the empire; this meeting hereby
renew its solemn protest against such teaching
and such innovations in the Church of England,
and declares its allegiance to the doctrines of the
Gospel, to preserve which for our use and guid-
ance the martyrs of the Reformation suffered."
This meeting therefore declares, that if the
Church of England is to be truly the Church
of the nation, she must not be permitted to go back
to the darkness and serfdom of the priest-ridden
middle ages, but adopt her institutions to the
growing wants of the people, and take the great
and simple truths of the Gospel only as the foun-
dation for her teaching.

Mr. Beal, of St. Barnabas, seconded the resolu-
tion, expressing his regret that the absence of
Colonel Westerton imposed on him the duty of be-
coming its spokesman. He reminded the meeting
that they were the elected representatives of
20,000,000 of people, and ought fairly to be assumed
to express the sentiments of the vast majority of

our towns' population. They were not met to
discuss whether confession is practised; that was
admitted.

All who know anything about it as an institu-
tion know it to be the fruitful parent of crimes of
enormous magnitude and of the deepest dye. I
know from a trustworthy friend some of its work-
ings in a district not far distant from where we
now are. It may be new to some to know that to
such an extent is it carried that the daughters
and other female members of their family, who
perhaps dare not openly attend the Tractarian
Churches, or dare not visit the confessional as
practised in the private dwelling of the priests,
are induced to visit the homes of female friends,
and at these homes priests, not connected with
the district call, and under the guise and pro-
tection of a visit to a friend, the Jesuit confes-
sors appear, and in a private room of many of the
mansions of Belgravia the confessions of females
are received, without the knowledge of the house-
holder. There are in Belgravia other dark rooms
than that now notorious at St. Barnabas, and in
these dark rooms the purest of minds and the
most guileless of hearts become demoralised and
guilty by the insinuations conveyed to them un-
der the form of questions as to thoughts, words,
and deeds. Parents in this and other fashion-
able neighborhoods think that they sufficiently
protect their grown up and growing daughters if
they place them under the protection of a man-
servant or lady companion. The servant inno-
cently enough adjourns to the servants' hall, little
knowing the nature of the visit above stairs. No
Tractarian clergyman is without his cross, his
crucifix, or his rosary. It has been boasted by
them that, although we might succeed, through
the law of the land, in banishing these outward
emblems from their churches, we could not banish
from the homes of the faithful the altars and
crucifixes before which it was the daily habit of
these people to say their prayers. With such
teachers in our church, and with such doctrines
taught, and with such practices in full force, can
we be amazed at the number of perversions daily
taking place.

Recapitulating the history of past contests in
Belgravia, as illustrating the tendencies of the
Oxford movement, Mr. Beal said that what had
once appeared but as against words and signs
of trivial import, against candles and crosses, and
rood screens and altars, and metricious trim-
perly, had now a most momentous significance.

"I would that we had been believed as true
prophets. Had the Judicial Committee of the
Privy Council done its duty, and endorsed the la-
borious eloquent judgments of Dr. Lushington
and Sir J. Dowson, we should have heard little of
the confessional. I believe that Dr. Lushington
wrote his judgment no less than four times, so
anxious was he that what might probably be the
last great work of his life should be worthy of his
reputation. We were warned, however, that in
the Judicial Committee there would be a com-
promise in which we had not, and could not have,
any part. In the gilded saloons of Belgravia,
where the interests of so large a portion of the
human races are bought and sold in the great
political market, it was whispered that it would
not do to be too severe upon those men, and that
the Church was broad enough to receive and con-
tain them all. The great body of the middle
class, thoroughly sound at heart, were not parties
to the infamous compact. (Cheers.) Had the
Judicial Committee done their duty—had they
said, 'We have nothing to do with consequences;
we have only to assert the law of England'; had
no compromise tainted the judicial character of
that tribunal, there would have been no need for
convening this meeting, and the confessional would
not now have been rampant throughout the
country. (Cheers.) The disease required the
stern and ready knife of the operator. At that
time the removal of a hand would have saved the
arm; now it is an arm that must be sacrificed,
and if our State doctors falter or lose nerve, the
whole body will quickly fall a prey to the dis-
ease. (Cheers.) Some 200 clergymen have se-
ceded to the Church of Rome, and we are in-
famed by Cardinal Wiseman that more converts
have been made in within the past few years
than in the 300 years preceding. We sounded
the alarm through all constituted forms. Whence
has this movement arisen against which we are
contending? It is strange that we find it origi-
nating in an appointment of the late Sir R. Peel.
Mr. Oakley, himself a convert, says—'My earli-
est personal reminiscences of an error upon the
old fashioned religionism of Oxford date from the
Regius Professorship of Dr. Charles Lloyd, the
tutor of the late Sir R. Peel, who received
from that Minister, about the year 1827, the ap-
pointment to the Bishopric of Oxford. Dr. Lloyd
was a clergyman of great attainments and un-
usual ability. . . . By early education and ac-
cidental connection Dr. Lloyd was, of course, a
staunch Protestant; but, on succeeding to the re-
sponsible office of Divinity Professor, and finding
himself possessed of the influence of which his
learning and ability joined to a remarkable fac-
ility of gaiping upon the affections of his pupils,
gave him over the young men of his class, he
contrived to extricate himself more or less from
the trammels of his position, and to run out in
what Oxford men would call a new line.' He
accordingly selected as the subject of a course
of divinity lectures the History and Structure of
the Anglican Prayer-book—a subject which led
him, and with him his pupils, to the examination
of the Missal and Breviary, as the source from

which the principal contents of the prayer-book
had been taken. This occasioned a great run
on the stock of a Roman Catholic bookseller, who
sought information as to what meant, and Mr.
Oakley adds—'I believe I was the means of al-
laying his apprehensions, and securing a free im-
portation of Missals into Oxford.' From this
moment the Isis and Tiber flowed in a joint cur-
rent towards. To the lectures of Dr. Lloyd
flocked Edward Pusey, John Henry Newman
Wilberforce—(cries of hear, and huzzas), Froude,
the late Bishop of Salisbury, and others, and Mr.
Oakley again informs us that the lesson was but
slowly and reluctantly learned by the great body
of the University; that the 'wooden horse,' which
stalked so heavily and so majestically along was
full of warriors armed cap a pie for her encounter.
It is a strange simile, wonderfully reminding us
of the Greek subterfuge on the garrison of Troy,
and which he illustrates by a reference to Mar-
garet chapel. 'Margaret Chapel,' continues
Mr. Oakley, 'has yielded some scores of con-
verts to the [Roman] Catholic Church, including
four of its successive ministers—(hear, hear);—
and this, although it never aimed at anything but
to promote the cause of the Church of England.
It continued to do its work long after I quitted it,
and has now merged into one of the most mag-
nificent churches in England, which I have no
doubt will do its work also.' It is enough to
raise a blush when we find among the gentlemen
of England—formerly renowned for their chivalry
and honour—men so dead to all moral sensibility
that there seems to be no act so base, no turpi-
tude so glaring, that they will not attempt its jus-
tification.

The object of this movement, Mr. Beal argu-
ed, and much cheering, was to render the
Church dominant, the Crown subservient, the
nobility an appendage, and the people en-
slaved.

In religion alone, in the office of the church,
in the teachings of the pulpit, we have a party
striving to put fetters on the intellect, to sub-
vert free thought, to bow the head and break the
spirit, again to bid defiance to the Crown, again
to hurl anathemas of superhuman terror on a
superstitious and priest-ridden race. (Cheers.)
I trust that this meeting will be the commence-
ment of an earnest and unflinching movement—
(loud and prolonged cheering)—which will rally
the great body of the middle class in this mo-
mentous struggle. (Renewed cheers.) You,
gentlemen, although vestrymen of the metropol-
itan parishes, are here in a non-official capacity.
You were invited here at the suggestion of Mr.
Westerton, as a private individual, and as church-
warden of St. Paul's, simply that you might take
counsel one of another. We ask you to go back
to your vestries, and to call upon them to en-
dorse the resolutions proposed here to-day, by
agreeing to petitions in accordance with these
resolutions, to which your corporate seals may
be attached, and which will express officially the
opinions of public bodies representing 3,000,000
of people in this metropolis. (Loud cheers.) We
ask you to call upon parliament to address the So-
vereign, praying her to adopt a course similar
to that pursued under similar parallel circum-
stances by Queen Elizabeth, and by one Oliver
of Huntingdon, the unworried Puritan King of
England. (Loud cheering.) We ask you to call
upon the House of Commons to second the
efforts of the Crown by announcing that they
are prepared to pass legislative measures which
will for ever put an end to the obnoxious and
detestable practices of which we complain—
(cheers)—by requiring all members of the Church
of England to sign a declaration, expressing
their disbelief in any Scriptural warrant for the
practice of auricular confession—(loud cheering)—
their disbelief in baptismal regeneration—
(hear, hear)—and their disbelief in the Real
Presence in the Eucharist, or by adopting some
other unmistakable course which may show to
future generations the determination of the Par-
liament of England to maintain the purity of the
Church. (Cheers.) I may be allowed to give
a few words of warning to parents with refer-
ence to this subject. In many of the newspa-
pers we see advertisements of colleges or schools
in various parts of the country, which hold out
the inducement of an apparently cheap educa-
tion to the middle classes. There are establish-
ments of the description at Hurstpierpoint, at
Shorham, and at places in the counties of
Bedfordshire and Essex. The advantages of a
good education are offered at these Establish-
ments for the trifling amount of 13 or 14 a year,
and persons of the middle class who are desirous
that their children should enjoy such advantages
are thus entangled into sending them to schools
where they learn all the formularies of the Ro-
man Catholic Church—where they are taught to
observe fast days and vigils, and to attend the
confessional, and where the most objectionable
catechisms are used. [Mr. Beal here read from
one of these catechisms some of the questions and
answers, which were to the following effect:—
'What is confession?—It is to accuse ourselves
of all sin to a priest, in order to obtain absolu-
tion. What if one wilfully conceals a mortal
sin in confession?—He commits a great sin in
telling a lie to the Holy Ghost. (Disapproba-
tion.) How must he make the confession?—
The method of confession is, first to kneel by
the side of the priest; secondly, to make the sign
of the cross, and to ask his blessing, saying, 'Fa-
ther, give me your blessing—(hisses and ex-
pressions of disapprobation)—the duty, to say the

words of confession; fourthly to say how long
it is since the last confession was made, whether
he was absolved or not, and whether he per-
formed the penance, and then to accuse himself
of all sins committed since the last confession.
To whom has Christ given power to forgive sins?
—To the Apostles and their successors, the Bi-
shops and priests of the Church. (Disapproba-
tion.) By what means are sins forgiven?—By
baptism and absolution. (Renewed expressions
of disapprobation.) I thought it my duty, (Mr.
Beal continued) to point out the error and crime
committed by parents who permit their children
to be educated at such establishments. (Cheers.)
The policy of the party to whom I am referring
is thoroughly Jesuitical. The mothers of Eng-
land are first assailed; and then, through their
mothers, and by the means I have described, the
children are infected with corrupt doctrine, and
it is hoped that in course of time there will be
among the rising generation a race leavened
with these doctrines, and prepared to assist in
the degradation of the Crown and the enslave-
ment of the people. (Loud cheers.)

Let then your vestries become arenas for an
earnest vindication of our Protestant Church,
and while nobly discharging their own duty,
let them see that the hierarchy do theirs. (Cheers)
Let no effort be spared to clear away the impu-
rities which now disgrace our Church, and, above
all let them take care that their just demands are
heard in the highest quarters. (Cheers.)

Mr. Gowlard, a vestryman in the hamlet of
Ratcliffe, then came forward to propose an
amendment, but it was some time before he
could be heard, in consequence of the confusion
which his appearance created. When, however,
he declared that his object was to 'put a stop to
the blackguard system of the confessional,' and
not to interrupt the harmony of the meeting, he
was allowed to read his amendment, which was
to the effect 'that this meeting is of opinion
that the practices of confession and absolution is
inculcated and enforced by the Prayer-book of
the Church of England, and therefore pledges it-
self to use all legitimate means for the revision
of the said Prayer Book and the expurgation of
everything that tends to such practices.' The
reading of the amendment was followed by a
scene of considerable uproar, caused principally
by some one crying out that Mr. Gowlard was
a dissenter, and wished to make an attack upon
the Church, and it was not until the chairman
decided that the proposition read by Mr. Gowlard,
not being an amendment upon the original
resolution, could not be put that order was resto-
red. Mr. Gowlard was then allowed to speak
to the resolution, but he had not proceeded far
before he again excited the hostility of the meet-
ing by criticising part of the ordination service,
which he said sanctioned the use of the confes-
sional. Ultimately he was obliged to retire.

Mr. C. Sibley supported the resolution, which
was afterwards carried with acclamation, only
one hand being held up against it.
Mr. Taverner, churchwarden, of Marylebone,
moved, and Mr. Rock, churchwarden of Walk-
brook, seconded the second resolution, which was
to the following effect:—
That a petition embodying the foregoing resolu-
tions be presented to the House of Commons,
praying an address to Her Majesty, to issue such
directions as may accomplish the object of the
petitioners, and the following gentlemen be a
committee to draw up such petition, and place it
in proper hands for presentation.
This was supported by Mr. Goddard, a vestry-
man of St. Mary, Lambeth, and on being put,
agreed to.

Mr. Parker, of Southwark, proposed the next
resolution:—
That the chairman do forward to the court of
Aldermen, the court of Common Council, and the
various metropolitan vestries and district boards
a copy of the resolutions passed this day, inviting
them to adopt petitions with the like object to
the House of Commons.

Mr. Berry, of Pimlico, seconded the resolution
which was also carried unanimously.

On the motion of Colonel Vereker, a vote of
thanks was awarded to the Chairman, and the
meeting separated after giving three cheers for
Mr. Westerton.

The Ministry We Need.

A Professor in one of our theological semin-
aries writes as follows: 'The greatest wants in
our ministry are zeal and skill in preaching.
We want powerful, popular preachers. Mere
learning, however sound, and piety, however ar-
dent, will avail but little without zeal and tact
in preaching.' This just and important senti-
ment we commend to the attention of our can-
didates for the Gospel ministry. God has or-
dained by the foolishness of preaching to save
them that believe."

Though the matter of our preaching stands
first in importance, very much depends on the
manner; by which we mean now, not rhetorical
style of composition, or eloquent delivery, but
zeal and tact; that zeal which is the fruit of ar-
dent love for souls; and that tact (not artifice)
which is implied in the phrase "wise to win
souls." These qualities, as distinguished from
"mere learning, however sound, and piety,
however ardent," we would characterize as con-
sisting in the union of solid learning and ardent
piety, and in their being employed zealously and
skillfully in the work of preaching. The pulpit
is not the place to display learning, yet learning

may be used there with great effect, if controll-
ed and sanctified by ardent piety. But, again,
ardent piety connected with learning may be so
deficient in the requisite energy and tact, as to
fail in making "powerful and popular preach-
ers."

To be "powerful and popular," in the sense
the correspondent, (we speak from our know-
ledge of the man whose preaching possesses both
of these characteristics) there must be strong
good sense; evangelical theology, sound argu-
ment, apposite Scripture quotations and illus-
trations; and our sermons must be delivered with
hearts glowing with earnest emotion, with lips,
touched like Isaiah's, with a live coal from the
altar, and with tongues as "the pen of a ready
writer." We do not assert that these qualities
can be attained in an equal degree by all. But
if our candidates for the ministry will keep them
constantly in view, and diligently apply them-
selves to their attainment, they will at least at-
tain them so far as to add greatly to the power
and effectiveness of their pulpit ministrations.
To preach is to make proclamation, like a pub-
lic crier; and we have in the ministry of John
the Baptist, to whom this term is applied, a for-
cible illustration of its import when used to de-
scribe a preacher of the Gospel. We hope that
all who are looking to the sacred office will be-
come, in power and spirit, John Baptists—
faithful harbingers of Christ; proclaiming bold-
ly, earnestly, and effectively, "Prepare ye the
way of the Lord."—Record.

Readings with a Romanist.

In the year 1852 I was asked to visit a poor
Roman Catholic woman who was confined to her
bed, in Islington, she having told a neighbour
she should be thankful to any one to read to her
(no matter what), to beguile the time.

I went regularly every week, on a certain day
and hour; and, without making the slightest al-
lusion to her being a Romanist, began to read
various portions of the Bible, asking, occasion-
ally, whether she had ever heard this or that before?
During two whole years she only remembered to
have heard three portions, and those indistinctly!
I did not read consecutively, but chose a series
of subjects, leaving her to apply what she heard
to her own religion, and her own heart.

This plan was greatly blessed to her soul, for
week by week the light dawned upon her. Her
remarks were so original and quaint that I kept
a note book of each reading, which is now a most
valuable confirmation of Psalm cix. 130th verse
—"The entrance of thy words giveth light; it
giveth understanding unto the simple."

After a time I told her it was God's own Book
I was reading, and from the version of it ap-
proved by her own priests. I then read from the
Donny Version the parable of the rich man and
Lazarus, Luke xvi. 19-31. She said, "Oh,
dear, how interesting this is, I must sit up to
hear it. Ah, the man was in hell, not in purga-
tory; and can people talk from heaven to hell?"

"No, I think not; this is only a story or para-
ble. Heaven could not be the happy place, it is
everywhere in Scripture said to be, if we could
hear the cries of our friends in hell. Listen to
this story of the penitent thief:—'And Jesus
said unto him, Verily I say unto thee, To-day
thou shalt be with me in paradise.'—Luke
xxiii. 43."

She exclaimed—"What! taken to heaven at
once—a thief, and crucified! taken without fast-
ing or penance! Oh, what a Saviour is Jesus!"

"Notice! he asked for nothing but to be re-
membered. He believed Jesus was Christ, and
had the power to help him, and he cast himself
on his mercy; nobody ever did that, and failed."

Lifting her hands, she said, "Oh, that he would
remember me! But do go on. What does it
say about purgatory?"

"Why, just nothing at all. Neither the word
nor the place is mentioned once."

"Surely, if there is such a place, it would be
mentioned in this part for those two fellows de-
served to go there." "Perhaps that is the rea-
son why your priests forbid you reading God's
book, for there you would find out that only hea-
ven and hell are mentioned in the Bible, and not
purgatory." She answered, "But what an aw-
fully wicked thing to tell us lies, and keep the
book hid from us. What can they do for? I
am half thinking ours is very like a religion of
pay from end to end."

The following week the subject of the reading
was "Seek first the kingdom of God," illustrated
by Lot's history in the 13th and 19th chapters
of Genesis. When I read the 14th verse,
"But he seemed as one that mocked unto his
sons in law," she said, "But none of them cared!
Like enough hundreds would do the same
now! and the angels led him forth! they
might have gone and left him to perish."

"Yes. Observe he lost all—his money, his
property, and his wife."

She interrupted with—"Lot was himself drag-
ged out of the fire."

"Yes, he lost all his went to Sodom to gain."

"He had better," said she, "have stayed with
Abraham by far."

I observed, "Hundreds do the same now. They
go to live in a house or family to get rich, never
thinking whether their souls will prosper, and
often they lose all."

She answered, "Now that is a true saying.
Oh, why do our priests deny the book that tells
us such true things?"

"They say it is so difficult you cannot under-
stand it." She quickly replied, "Faith, but I can and do!
People must have heads like wood (thumping
the forehead) not to understand such plain words.
There's none so deaf as those who won't hear;
and if they would explain it like this, it would be
an enlightenment to them as well as to us."
We now come to the subjects of—

Jesus as Man.

Proved by his miracles—John iii. 7.
Walking on the sea—Matt. xiv. 25.
Healing the sick—Matt. xii. 10.
Raising the dead—John xi. 43.
Knowing the thoughts—John iv. 39.

Jesus as God.

Proved by His thirst—John iv. 6.
His hunger—Matt. ix. 2.
His weeping—John xi. 35.
His sleeping—Matt. viii. 24.
His death—Matt. xxvii. 50.

To the proofs of the first she said, "How the
woman must have looked at him, when he
told her all that she had ever done! Surely, and
he was God." She then went back to her per-
sonal troubles, saying, "Oh, what a sad Christ-
mas I shall have, all alone! None of my chil-
dren with me—in debt—and in so much suffer-
ing!"

I replied, "Yes; but Jesus is with you to
comfort you. Nothing can shut him out, and
though earthly friends forsake you, he will never."

To the proofs that Jesus is man, she answered,
"Did he really suffer pain? I thought his be-
ing God shielded him from all suffering, and that
even being crucified was nothing to him." I
read to her Luke xxii. 41-2, and Matt. xiv. 34.
At a future interview she said to me, "How of-
ten I have thought of your words, 'Jesus is with
you. And he truly was with me on Christmas
day, for, though alone, I did not feel dull at all.'"

I had given her a tract on purgatory, called
"The Happy Escape."

She said, "Oh, can you get me one of these to
give to my son?"

"Is he a Romanist?"

"Yes, sure; he holds an excellent situation in
the post office, but having a wife who drinks, is
in great trouble."

"Does he attend to his duties and go to mass?"

"Not often. He came to see me the other
day, and said he was getting deeper and deeper
in debt, and did not know what to do. I said to
him 'You want comfort.' 'Yes, mother, I do.'
'Well, then, just look on the wall, and take the
comfort I have found.'"

"He turned to the wall, and read the text
which you had placed there, 'Come unto me all
ye that labour and are heavy laden, and I will
give you rest.' Matt. xi. 28. 'Those are fine
words,' said he, 'and I wish I had that rest.'"

"Well, I said, 'I have found it. A lady
comes and reads to me twice a week; oh, such
words! and now I can lie and suffer from week
to week, and never feel my mind uneasy.'"

"Can your son read?"

"Oh, yes, he is a good scholar."

"Does he read the Word of God?"

"No ma'am, he says he has no time."

"There is another reason for his neglect, see
Matt. xii. 23. 'The care of this world and the
deceitfulness of riches choke the word.'"

"That," said she, "is the very thing—that is
it entirely; how could you tell it so exactly?"

"Because it is all written in God's Book." I
then read to her the whole chapter—the Parable
of the Sower—and she answered, "Well, to be
sure, you find everything in the Book."

Thoughtlessness of Mankind.

Astonishing fact, that all that mankind know-
ledge as greatest, they care about the least;—
as first, on the summit of all greatness, the Deity.
"His acknowledged he reigns over all, his pre-
sence always here, prevails in each star, observes
us as an awful Judge, claims infinite regard,
is supremely good;—what then? Why, think no-
thing at all about him! There is Eternity!
You have lived perhaps thirty years, you are by
no means entitled to expect so much more life;
at the utmost you will very soon, very soon die!
What follows? Eternity—boundless region;
inextinguishable life, myriads of mighty and
strange spirits; visions of God; glories, horrors.
Well—what then? Why, think nothing at all
about it! There is the great affair, moral and
religious improvement. What is the true busi-
ness of life? To grow wiser, more pious, more
benevolent, more ardent, more elevated in every
noble purpose and action—to resemble the Di-
vinity. It is acknowledged. Who denies or
doubts it? What then? Why, care nothing at
all about. Sacrifice to trifles the energies of the
heart, and the short and fleeting time allotted for
divine attainments! Such is the actual course
of the world. What a thing is mankind.—[Fos-
ter's Life and Correspondence.

Death of Christ.

Come with us a moment to Calvary. See the
meek sufferer standing, with hands fast bound,
in the midst of his enemies, sinking under
the weight of the cross, and lacerated in every
part, by the thorny rods with which he had been
scourged. See the savage, ferocious soldiers
raising, with rude violence, his sacred body,
forcing it down upon the cross, wrestling and ex-
tending his limbs, and, and, with remorseless
cruelty, forcing through his hands and feet the