

CHRISTIAN VISITOR.

SAINT JOHN, FRIDAY, OCTOBER 11, 1850.

LIBERTY OF CONSCIENCE.

It is surprising to see how little this subject is understood in the world, and how small a portion of the world enjoys it. If its advantages and comforts were properly appreciated here, where as large a portion of it is enjoyed as in any part of the world, it would serve to counterbalance the whole variety of little incidental disadvantages under which we labor in these lower provinces of British America.

The religion of a man is but the possession and expression of his submission and allegiance to his Creator. Its virtue and value are inseparable from its voluntariness—the free and intelligent direction of a man's affections and will. "God is a spirit, and they that worship him must worship him in spirit and in truth."

Our Foreign Religious Intelligence during a few weeks past has revealed some strange things. Whilst the Emperor of China, whose walls till recently so effectually barred all approach, is openly proclaiming a free toleration for Christian Ministers and Missionaries, and the Sultan of Turkey is displaying a like enlightened policy, Christian Ministers are banished from Sweden, and babes are carried forcibly by constables to the font of the State Church; protestants are followed with implacable hatred through the Catholic countries of Europe, and the British flag fails to protect her citizens in their worship in Tuscany and the Grecian Isles and in one of the chief cities of the Empire, as will be seen in another column, the decencies of domestic life are outraged by the officers of the law despoiling honest and religious citizens of their property to support the arrogance and extravagance of a priesthood, who show in their connection with such outrages how little they care for souls or for God.

We shall look in vain for a cessation of civil commotion in Europe till those in seats of power display less infatuation in this particular. The intelligence which has been communicated to the masses during the few years past, and the insight they have had into the impositions and abuses under which they have labored, perpetuating poverty, ignorance and oppression, cannot be smothered. It will work till right triumphs. The contest may be long but the victory is sure. Those who enjoy without question or disturbance what is so strenuously withheld from millions in Europe, cannot be uninterested in the struggle. The poor and the oppressed are entitled to our sympathy, and those sighing for religious liberty to our alms and prayers till they shall be free.

We sympathise fully in the general regret that Capt. Hutchins has resigned the command of the Admiral. He was in every respect a model Captain. Capt. Wood, formerly pilot of the steamer Governor, however, is spoken highly of as a worthy successor. We regard that steamer with her gentlemanly officers as one of our chief agencies for progress and improvement. We are glad to hear of her success.

We are under great obligations weekly to the punctuality and liberality of Col. Favor's Express for late papers.

mate, the objects of the most intense and absorbed attention of the Catholic faithful. Our readers are of course aware that it has not been usual, circumstanced as the country has been for many weary years of religious persecution, for the members and dignitaries of religious orders to appear in public clad in their monastic robes. Hence the appearance of the reverend fathers, superiors, and presidents of the regular orders, added not a little to the intensity of the devout enthusiasm with which this solemn procession was viewed by our faithful people.

Next followed the deacon and sub-deacon of the mass about to be offered up by his Grace the Primate. These revered functionaries were robed in their altar vestments—the deacon in chausable of crimson tissue, worn over alb, amict, and soutane, with cincture and stole over one shoulder, the sub-deacon in dalmatic, without stole, worn over alb and cincture.

Next came the mitred abbot of Mount Mellera, robed in cope of crimson satin, with single mitre, closed at top, of plain white linen.

Next the came bishops according to the order of their seniority, the juniors first. The names of the various prelates will be found recorded in the proper place.

Next followed the three arch prelates of Dublin, Tuam, and Cashel, supported by their apparitors, and followed by their train-bearers.

Next came the bearer of the primatial crozier, robed in crimson cope and bareheaded, carrying the pastoral staff of his Grace the Primate of all Ireland.

Last of all came onwards, supported at either side by his attendant priests, Paul Archbishop of Armagh, our venerable Primate, the living and breathing blessing conferred by the Father of the Christian world on our prostrate land, the bearer of glad tidings and the herald of the peace that is from above to our suffering people. His grace was clad in the usual archiepiscopal violet soutane and rochet, over which he wore a rich cope of crimson and gold cloth, trimmed with a triple fall of gold lace. The primatial mitre was of white satin and silver tissue, decorated with the cross and Paschal Lamb, in raised bullion, and set with precious gems of great size and value—diamonds, rubies, amethysts, and emeralds, representing the rubrical colors, emblematic of the apostolic virtues. The green of the emerald typifying the verdure of an ever lively faith, the dazzling purity of the diamond representing innate purity of heart and thought, the deep violet of the amethyst portraying humility and penance, and the rich crimson of the ruby, the banner of the blood of the martyrs of the faith, among whose glorious choir more than one predecessor of his grace have been worthily numbered in the records of the Irish martyrology. As the procession passed, the crowd remained prostrate on their knees, forming dense masses of silent, well-ordered, and awe-stricken people, extending in the direction of the street on either side, as far as the eye could reach. His Grace the Primate, as he approached, uplifted his hands, and solemnly invoked blessings on his kneeling children in the faith.

As the procession wended its way slowly through the great entrance of the chapel, the altar might be viewed from outside, blazing with lights, and glittering with panoply of festival decoration, and presenting in the dim distance, at the extremity of the long vista formed by the double line of the procession, a scene of gorgeous yet shadowy splendor, rendered indistinct by the clouds of perfumed incense that floated upward from the censers in the sanctuary.

As the procession proceeded up the aisle and through the nave at either side of the choir, the organ pealed forth Handel's glorious "Hallelujah," and on the tones of the grand instrument dying into silence, the soft and beautifully mellow chant of the choir of priests was heard intoning the sweet hymn to the Virgin, "Ave Maria Stella."

So much for this splendid display of clerical pomp and man-worship.

STRANGERS IN BOSTON.—At no former season have the streets of our city been thronged by such crowds of persons as have visited us during the two past months. We have published a statement, that the receipts at the late Fair of the Mechanics' Association exceed the sum of \$20,000. Probably, upwards of a hundred thousand persons visited that exhibition, and full two-thirds of that number were non-residents in Boston.—Boston Paper.

MONEY.—We should feel particularly obliged to our readers who have not yet paid their subscription if they will call, or send us the money during the coming week. Many in this city and neighbourhood are on the list.—Will Carleton lead in this race?

Orders for the several Domestic Missionary Boards have been drawn, and are in the hands of Mr. Hersey, the Treasurer of the General Union, waiting the call of the Board. We will forward according to request that for Fredericton, and also for Education Society by the first opportunity. That for Norton and Westmorland has been forwarded by hand of Rev. John Francis. The amount voted Elder Joseph Crandal, £8 5s., awaits his order.

LETTERS RECEIVED.—Rev. Wm. Hobbs, with remittance; Rev. J. Trimble, do.; D. Moore; J. Blakeney.

Correspondence.

[FOR THE CHRISTIAN VISITOR.]

REV. J. D. CASEWELL'S SERMON CONTINUED.

"I command thee to come out of him," he said to the demon. This circumstance struck the people who witnessed his miracles "with amazement." "With authority" said they, "he commandeth the unclean spirits, and they depart." This however was but the dawn of his glory; for when he wrought those wonders he was anticipating that exaltation in which he should be proclaimed King of kings and Lord of lords. In proof of the supremacy of his authority we may instance his own language to the Jews. "As the Father raiseth up the dead and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment to the Son, that all men should honour the Son, even as they honour the Father." John v. 21-23. What idea can you form of supreme authority higher, than this? the power of acting according to the dictates of the will? What man can do it? What angel can do it? This prerogative belongs exclusively to the Deity. "He doeth according to his will among the armies of heaven, and the inhabitants of the earth."

3. The authority of Jesus Christ is universal.

"God hath put all things under his feet." In anticipation, perhaps, of his incarnation, he exercised regal authority over the Israelites. In this character he regulated all their civil and ecclesiastical institutions, and placed them in the happy land which he had promised their fathers for a possession. When he entered into the world, he was announced to the magi by secret inspiration, as one who was born King of the Jews. The Scribes in answer to Herod, who was anxious to know where the Messiah should be born, cited a passage from the prophet Micah. "And thou, Bethlehem, in the Land of Judah, art not the least among the princes of Judah, for out of thee shall come a Governor, that shall rule my people Israel." When Jesus stood before Pilate, he was accused of making himself a King, and when the Jews found that the accusation of blasphemy did not weigh with the Roman Governor, they immediately urged the other charge, and appealed to the loyalty of the Governor, and maintained that the pretensions of Jesus to kingly honors, was a sufficient reason why he should be crucified. But, though the Jews were so provoked at the claims of Jesus, Pilate resolved to publish them by a most impressive inscription, which he placed on the top of the cross—"Jesus of Nazareth, King of the Jews." This inscription was written in Hebrew, Greek, and Latin, so that the information it conveyed might be read by all the strangers which at that time had resorted to Jerusalem to celebrate the Passover. But little as Pilate thought of this act, which was intended publicly to vex and chafe the Jewish rulers, God designed by it to convey a glorious truth, and to intimate to the world, that though the rulers took counsel together against the Lord and against his anointed, saying, "Let us break their bonds asunder, and cast their cords from us," yet he would set him King on his holy hill of Zion, give to him the heathen for his heritage, and the uttermost parts of the earth for his possession; that he would break his enemies with a rod of iron, and dash them in pieces like a potter's vessel.

We have a beautiful and striking emblem of the universal authority of Jesus Christ in the 5th of Revelation; where the book sealed

with seven seals, emblematical of the Divine purpose, relative to the government of the world, was exhibited in heaven, and a challenge was given to all the celestial powers to open it, or in other words to guide and superintend the events to which it related. No one among all the princes and thrones of heaven being of sufficient dignity and ability to undertake so great a charge, the inspired writer says, "I beheld, and lo in the midst of the throne stood a lamb as it had been slain, having seven horns and seven eyes, * * * and he came and took the book out of the right hand of him that sat upon the throne." Upon this, the whole hierarchy of heaven rose up and sung, "Thou art worthy to take the book and open the seals thereof, for thou wast slain." And what was this but saying, thou art worthy to reign in heaven, and to rule over all the affairs of men? What was it but a reiteration of the apostle's language? "For the sufferings of death, he was crowned with glory and honour." God hath put all things under his feet, and hath given him to be head over all things to the Church.

What things or beings or events can you imagine which are not under the feet of Immanuel? What in the compass of the universe that lies beyond the circle of his authority?

Are they Kings? He is the prince of the kings of the earth. By him kings reign and princes decree judgment. He hurls the proudest monarch into the dust, or at his pleasure lifts an abject to a throne. Be wise therefore O ye kings, be instructed ye judges of the earth.

Are there political convulsions? He doeth according to his will amongst the inhabitants of the earth. He superintends and overrules the plans and devices of men; guides and preserves those who are submissive to his will, and infatuates and confounds the self-confident and vain. He entangles the wise in their own craftiness, and carries the counsel of the froward headlong. When he comes out of the place of his holiness to correct the nations, his glory covers the heavens, and his brightness is as the light, he has bright beams coming out of his hand, and there is the hiding of his power. Before him flies the pestilence, and burning coals go forth at his feet. He stands and measures the earth, and drives asunder the nations; and the everlasting mountains are scattered and the perpetual hills do bow.

"He bears in his hand the sceptre of the Elements, which test themselves to chaos. At his high command; he breatheth, and a Tempest shakes the sea,—he speaketh, and the Clouds reply in thunder,—he gazeth, and From his glance, the sunbeams flee;—he moveth, And earthquakes rend the world asunder. Beneath his footsteps, the volcanoes rise. His shadow is the pestilence: his path, The comets herald, through the crackling skies. And planets turn to ashes at his wrath."

Are they departed souls? He has the keys of death and the unseen world. He dismisses human spirits from their occupation in the present world, whenever he pleases; opens and shuts the gates of death upon successive generations; and consigns them with divine authority to their destinies.

Are they infernal spirits? They also are under his feet. In the days of his flesh, he expelled them by a word. In the garden, he overcame them by his agonising prayer. On the cross his triumphant, dying cry shook their dominions to the centre; and at the mouth of the sepulchre, they fled, thunder-stricken and confounded. "He spoiled principalities and powers, and made a shew of them openly."

Are they celestial beings? He is Lord of angels. He sends them forth as ministering spirits, to minister to the heirs of salvation; employs them as instruments, in the administration of his government, and receives their humble and most affectionate adorations.—Thus "all things are put under his feet."

[FOR THE CHRISTIAN VISITOR.]

A FEW THOUGHTS.

Suggested by the retrospect of the last few years.

My mind reverts to the scenes passed with my young companions, who were then smiling and gay; friends that loved and were beloved, but now are gone. The grave claims them; they rest in the sweet repose of death, their slumbers are not broken by the clangour of a heartless world; nor are they longer disturbed by the cares of life. I love to visit their grassy beds and shed a tear though death binds them in his relentless arms.