

THE BIBLICAL RECORDER.

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Sketches of Recent Religious Movements in Prussia.

Our readers will remember a series of sketches furnished us by our former German correspondent, intended to give a connected, though perhaps somewhat cursory view, of the rise of Rationalism, and the effects produced upon the state of religion in Germany by the rapid spread of Rationalistic doctrines, and the persecution of their adherents were subjected by the Prussian government. These sketches, which were divided into four several topics,—History of the "United Evangelical Church" of Prussia; The Rise of the Protestant "Licht-Freunde," or Rationalists; The Movement in the Catholic Church, begun by John Ronge, and occasioned by the Exhibition of the Holy Coat at Treves;—and the Main Events which have characterized the Ecclesiastical History of the Reign of the present King of Prussia, (since 1840),—were partly published in our last volume. We commence to-day the publication of the remainder, beginning with a somewhat particular account of the famous exhibition of the Holy Coat, of the course pursued by Ronge in his well known conflict with the Catholic hierarchy of Germany, and the fate of the so-called German Catholic party.

Much care and labor have been bestowed upon these articles, and it is to be hoped that they will be found substantially correct, and valuable for the light which they throw upon a topic little known and studied in this country.

The attempt has been made in previous articles, to give such a sketch—slight, but sure—of the growth of Rationalism and the parties to which it has given rise in the Protestant Church of North Germany, as would enable our readers to form some clear idea of the present state of things, and of the successive steps which have led to it. A similar sketch remains to be drawn of the influence of the new philosophy in the Catholic Church, and of the movements to which it has given birth. It has previously been incidentally mentioned, that Hermes, the distinguished Professor in Bonn, endeavored to find the grounds of the Catholic religion in, and to base it upon, the philosophy of Kant; that the course pursued by his followers in that university, drew down the censure of the Pope, and of their more immediate head, the Archbishop of Cologne. We commence with the accession of the present King of Prussia to the throne, in 1840, and the return of the Archbishops of Cologne and Breslau to their offices, from which Frederick William III. had suspended them.

The accession of Frederick William IV., and the call of Eichhorn to the Ministry of Church Affairs, was not more marked by the renewed exertions and redoubled activity of the so-called "Orthodox Pietistish" party in the Protestant Church, than by the increased zeal of the Ultramontane party in the Catholic Church. The hierarchy, which had been curbed and restrained by the late King, showed its Romish colors more shamelessly than ever; and under the lead of Gorres, gained so much influence as to cause at length the dismissal of the two Harmesian Professors, who still remained in Bonn,—Braun and Aschbacher. This was January 25, 1844.

Seven months later, August 22d, Czerwik, (Tscherski) parish priest at Schneidmühl, in Posen, with his entire congregation, proclaimed their independence of the Pope. Czerwik does not appear to have been led to this step by the exhibition of the Holy Coat at Treves, but by a justly formed conviction of the falsity of the pretensions of the Romish Pontiff. He does not pretend to separate from the Catholic Church, and professes to restore it to its original form and purity. The position which he and his coadjutors took, followed by the German Catholic societies in Elberfeld, Berlin, and other places, is shown in the following extract:

"This, it will be seen, is the platform, very nearly, on which Luther stood—at least early in his career. Now turn we to the Holy Coat of Treves, the exhibition of which called forth another champion, before whom Czerwik was forgotten, even the Skull, who had slain his thousands, found his glory dim before David, who had slain his ten thousands. We draw some particulars in relation to this relic, which is the garment mentioned in the Gospel of John, 9: 14, 25.—If you wish to be holy, be like—'from a History of the Holy Coat in the Dom Church at Treves,' prepared at the request of the Lord Bishop of Posen, as an introduction to the public exhibition of this Holy Coat, in the autumn of the year 1844. J. Marx, Professor in the Episcopal Seminary. With the approbation of the Most

high-worthy Lord Bishop." Of course there can be no mistake in such a book! It is unnecessary, for the readers of the Watchman, to enter into the controversy, whether the outer garment—a sort of cloak or mantle, which is preserved at Argenteuil,—or the under garment—of a "sponge brown" color, and in form almost precisely like a modern woolen under-shirt, (also woven without seam,) which for centuries has wrought such wonders in Treves,—is actually the "vesture" or "coat" of our version, for which the four common soldiers cast lots. The reader will doubtless consider the authority of J. Marx, Professor, &c., especially as it has the approbation of the "Most-high worthy bishop," as sufficiently decisive on this point.

Our author does not, it must, alas, be confessed, give us a very clear account of what the lucky individual to whom a turn of the dice gave the sacred relic, did with it,—whether he sold it, wore it out, preserved it as a sacred thing, left it in Judaea when his regiment left that country, or took it with him. In fact, Herr J. Marx, Professor, etc., says not one word about it. Nor is there any more explicit account of what became of the garment during the wars of Vespasian and Titus, at the destruction of Jerusalem, during the persecutions of the succeeding Roman Emperors, in short, during the whole of the first three centuries of the Christian era.—The passages relating to its recovery by the holy Helena, are worth translating; and if the reader is not thereby convinced of the authenticity of the relic, the translator can only say that he pities him, and, unfortunately, sympathizes with him fully in his want of faith. But to the words of Herr Prof. J. Marx, of the Episcopal Seminary.

After the splendid victory over Maxentius, (A. D. 312,) Constantine, in concert with Licinius, by a decree, put an end to the persecution of Christians, and proclaimed freedom of religion in the Roman Empire. Constantine himself, and his mother, avowed the Christian religion. By this celebrated act of justice, and still more by the distinguished kindness of the Emperor and his mother toward the church, the Christians in all lands felt themselves under the highest obligations to them. The Emperor adorned his mother to be crowned Empress, and adorned with this dignity, and honored as a pious Christian, she visited the holy land in the year 328, to see the various sacred spots, and by her numerous charities to bring help to the Christians there. By questioning the inhabitants, she found the spot where the cross had stood [326-329], years only had passed since the crucifixion, the holy grave, the holy cross, the table which Pilate wrote, and the holy nails, lived long in Palestine, as a model of meekness, benevolence and piety, and travelled throughout the country, everywhere distributing rich gifts. Thus are we informed by Eusebius, Bishop of Caesarea in Palestine, Rufinus, priest at Aquileia, who was long in Palestine, and Theodoret, Bishop of Cyrus in Syria. On this same journey of the holy Helena, and her residence in the holy land, hangs the tradition of the coming of the Holy Coat to the church at Treves. The holy Helena, says this tradition, after her return from the holy land, presented the coat, by the hand of St. Agocius, Bishop of Treves, to the church of that city, being moved thereby by her affection for the place of her birth. As we have no contemporary accounts, we are forced to examine whether this tradition, which we find some time later upon record, carries weighty grounds of probability (since this matter does not admit of absolute certainty, founded upon historic proofs).

We say, then, this tradition has every probability in its favor. With the discontinuance of the persecution of the Christians, under Constantine, A. D. 313, ceased for the first the reasons previously given, which rendered the concealment of such a holy relic as a garment of Christ, not only prudent, but absolutely necessary. Not long—thirteen years—after, appeared the holy Helena in the holy land, where in all probability the Holy Coat must be found. She came as the guardian angel of the Christians, as the first Christian Empress, as the pious seeker after the sacred spots about Jerusalem, both from devotion, and to bring to light all the sacred mementos of the sufferings and death of the Saviour. We ask, then, who has there ever been in the world so favorably situated to obtain holy relics in Palestine, as just this holy Helena? Now for the first time could such things be withdrawn from their silent concealment in the care of some family; now existed no longer the slightest danger of their being despised; now was that enlightened and pious Empress in the land, to whom every Christian gave gladly, from veneration and love, the most precious of his possessions; and it was she who could in the richest manner reward such an offering. Moreover, through the discovery of the Holy Coat, the title on the cross, and the Holy Nails, and the great joy which the Empress had thus spread abroad, the attention of all Christians, especially those of Palestine, was drawn to the Holy Helena, and her uncommon regard for holy relics, and as she travelled the country around, scattering rich gifts everywhere, she must have had every possible opportunity to hunt up the Holy Coat, or to receive from some quarter or other as a gift [it providing it was still in existence,] J. Marx, Professor, etc., does not add.)

When, however, the coat was once in the hands of the holy Helena, it was perfectly natural that she send the same to the church in Treves, just as she sent a portion of the Holy Cross and one of the Holy Nails to her son Constantine, at Constantinople, and it is entirely improbable that she should have omitted a similar mark of regard to the city of Treves, where she had long resided. This is the weightiest part of the argument of J. Marx, Professor, etc. He adds reasons why so little has come down to us in the writing of former ages concerning the coat, discusses the authenticity of other pretended holy garments, &c. &c. The exact method in which it was proved that "the Holy Helena" was not received herself, does not appear. He informs us, however, that the cross which was dug up from beneath the foundations of a heathen temple, was authenticated by the miracles which it wrought, and leaves us to infer that the coat was proved authentic in the same manner. The sum of his reasoning is this:— Tradition states that the Empress Helena, and gave it to the church at Treves, and its authenticity is proved by the miracles wrought by it; that these miracles were accomplished, as proved by the testimony of

the Romish church; the Romish church is infallible.

The author chronicles also the various public exhibitions of the relic. The first was in the Cathedral at Treves, in 1196; the second, at the instance of the Emperor Maximilian I., in 1512; a third probably took place in 1514, as Pope Leo X. granted an indulgence, dated January 26th of that year, to such as visited the Cathedral for the purpose of honoring the holy coat, and who added something to the funds for repairing and beautifying that edifice. The next exhibitions were in 1531, 1543, 1553, 1555 (on the 6th, 7th and 8th of May,) 1594. The years 1630 and '31 are memorable for a great contest between the Elector-Archbishop, Philip Christopher, and the Episcopal Chapter, concerning a pretended piece of the Holy Coat, in which the Chapter seems to have conquered, and rendered it certain that their Holy Coat was the coat, and the whole coat, and nothing but the coat. Splendid exhibition of the Holy Coat in 1835. In 1734 and 1765 it was exhibited at the fortress of Ehrenbreitstein. During the wars of the French Revolution, the Holy Coat, as well as its defenders and protectors, the priests of Treves, led rather a vagrant life, but finally got back to its old quarters in 1810, and helped replenish the funds in the church box very materially by an exhibition the same year. (We must do Professor J. Marx the justice to add, that his work itself has not been accessible to us, and we have been forced to make our extracts from it at second hand.)

Treves, the oldest city in Germany, once a splendid capital, and surrounded with relics of the Romans, long the seat of an Elector, received its last blow when, after being almost ruined by the French, it became a frontier town of the Prussian kingdom in 1815. The great lines of trade and travel had settled down in other directions, its trade had fallen off, and when Bishop Arnoldi was appointed to the See, in 1842, the wealth and splendor of the archbishopric had diminished to the lowest point. But he must be a poor priest indeed, who cannot contrive ways and means to make the peasantry administer to his wants, and Arnoldi, just before his consecration, meeting Metternich at Coblenz, obtained a promise from him that the Holy Nails which had fastened the Saviour to the cross, and which the bishops of Prag had for several centuries unjustly detained, should be sent back to Treves, where they properly belonged. It was intended to celebrate the arrival of these iron relics by an exhibition of them and of the coat together. But the nails did not come, and probably the wants of the bishop grew pressing, for in January, 1844, the Chapter came to the determination to exhibit the latter alone.

The first official announcement of this determination which has fallen into our hands, is dated at Treves, July 6th of that year, and signed, "Das Bischoefliche General Vicariat."

This circular contains the order in which the pilgrim processions of the various cities, towns and villages of the bishopric will be received, on what days they shall come, through what streets they shall approach the Cathedral, and general rules and directions which they must follow.

The first sentences of this circular are worth translating: It rejoices us to notify the right reverend clergy, and the faithful generally of the bishopric of Treves, that our most revered Lord Bishop, in compliance with the oft-repeated pious petitions of the people of this bishopric, for the privilege of seeing and honoring that priceless treasure preserved in the Cathedral of this place—the coat without seam of our Lord and Saviour Jesus Christ—had decided to comply with these requests during the course of the present year. This Holy relic will therefore be exhibited in the Cathedral for a space of six weeks, beginning on the 15th of August, so that the wishes of all may be gratified, who cherish the pious intention of journeying to Treves, to honor with their personal inspection the Holy garment of our divine Redeemer, and every one may be able to find the complete indulgence granted by Pope Leo X., under date of January 20, 1514. The said Pope, under wit, granted free indulgence, in the words of the Bull, "to all the faithful forever, who should go as pilgrims to Treves, to the exhibition of the Holy Coat, sincerely repent of their sins, and confess, or even have the firm purpose to do this, and moreover lend a helping hand to the proper and worthy endowment of the Cathedral of Treves, (which, since the end of the last century, has been in continual necessity,) to the end that this Dom church may, by its grandeur and the splendor of its decorations, be worthy of its dignity as the place wherein are preserved the coat without seam of our Lord Jesus Christ, and so many other Holy relics." At the same time that we announce these joyful tidings to the people of the bishopric, we publish the rules and regulations to be observed by all who visit the exhibition, etc.

The 17th of August, the day before the exhibition, came. At noon, the whole city of Treves was in commotion. The bells were ringing, the cannon of the steamboats sounding, as the multitudes collected from all quarters in boats, post-coaches, private conveyances and in long pilgrim processions, to await the great event of the next day. The dwellings in the city and its environs, and a thousand places fitted up for temporary accommodation, were filled with strangers.

The 18th of August opened clear and beautiful; at 8 A. M. the bells of the Cathedral invited the faithful to a festival. High Mass, and the enormous concourse showed the crafty Bishop Arnoldi, who himself officiated at the high altar, the success of his scheme, and proved that he, the shepherd, had not miscalculated the ignorance, bigotry and superstition of his flock.—The Mass being ended, a Dr. Braun, entered the pulpit and delivered a discourse to the multitude upon the great event which was about to take place. The Cathedral appears to have then been cleared of the mass of visitors while the preparations for the admittance of the huge procession were making.

At one o'clock, P. M., the smaller processions from the various churches moved forward to join in the monster train which was to pass through the Cathedral. Across the main floor a passage was made by arranging the benches which led to a point near the high altar, where, hard by the door of the "Schatzkammer," (treasury) in a glass case hung the "sponge brown Holy garment" against a white ground, and displayed with sky blue silk. A few banners were

in pots—not unusual in the churches of the Rhine—and this was all in the way of decoration—simplicity recalling Christ's commendation of the wisdom of the unjust steward. In suitable places were placed receptacles for the gifts of the pilgrims, the proceeds being devoted (1.) to the Cathedral at Treves, (2.) for youthful converts—a good object—and (3.) for the finishing of the Cathedral at Cologne. A host of gens d'armes and policemen preserved order without and at the entrance of the edifice; a guard of citizens and the priests took command within.

The Throne of Iniquity.

Dr. Barnes on the Maine Liquor Law, delivered a powerful discourse at Harrisburg last winter, about which so much has been said by way of eulogy, that we copy for this column of the Chronicle the substance of the argument itself, omitting the introduction and inferences.—Ch. Chronicle.

THE PRINCIPLES IN LEGISLATION BEARING ON PUBLIC EVILS.

1. First, society has a right to protect itself. I do not know that this would be called in question, for it is universally acted on; but the importance of the principle itself, and its connection with the point before us, demands that it should be well understood, and that its bearings should be clearly seen. It is important to understand that there is such a right in fact, and to see clearly to what it extends.

(a) In regard to the fact, it may be remarked, that it is inherent in the nature of a right that there should be the prerogative of self-protection, or self-defense, and that all societies, and all individuals, act on it.

God has a right to protect his own government, not to say himself, and is constantly doing it by all his prohibitions of certain courses of conduct; by all the penalties affixed to his laws; by all the punishments which he brings on transgressors; by all that he does to overthrow and crush the enemies of himself and his kingdom.

Man as an individual, or as the head of a family, has a right to protect himself or his family, by all the wisdom which he has; by all the strength, properly employed, which he possesses; by all the aid which he can secure from the magistrate under the operation of law; and by all his appeals to the God of truth and justice. There are arrangements every where to secure him in the protection of his rights, and he does no wrong if he avails himself of these to defend those rights against all who would invade them.

Society has a right to protect itself. The right is inherent in the organization. It is always acted on. If it were not so, the attempt to organize civil society would be a farce. In all civil society it is assumed that this is so—Hence the enactment of laws; the affixing of penalties to laws; the institution of courts; the establishment of a police force; the infliction of fines and punishment; the cutting off of those who are dangerous, by capital punishment; the employment of a military force to suppress riot and rebellion; the resisting of foreign invaders and the suppression of treason. All these proceed on the principle that society has a right to protect itself so as to secure the ends of the organization.

But to what does the right extend? Clearly to every thing where injury or wrong would be done. In God's government it extends to everything where his honor or his law is involved; in the case of a man as an individual or as the head of a family, to everything where he or his family have rights which are invaded by others; in regard to society, to every thing which pertains to the public, and which affects the public good. "Let a man," says Blackstone, "be ever so abandoned in his principles, or vicious in his practice, provided he keeps his wickedness to himself, and does not offend against the rules of public decency, he is out of the reach of human laws. But if he makes his vices public, though they be such as seem principally to affect himself, (as drunkenness or the like) they then become, by the bad example they set, of pernicious effects to society; and therefore it is then the business of human laws to correct them." 1, 124.

As this principle is interpreted by society, it extends to everything which would affect good order, its safety, its prosperity, its existence;—a protection of society extended in behalf of all that would promote its welfare; a protection against all that would injure, endanger, or destroy it. It is a protection extended to the peaceful pursuits of industry; to the person and reputation of individuals; all that contributes to good morals and order; to the rights of conscience; to life, liberty, and the pursuit of happiness;—it is a protection of the community against all which would invade it by force and arms; against all which would corrupt or weaken it; against all which would undermine the public morals;—against all vices, as Blackstone specifies, which are of a public nature, and which tend by example to be of pernicious effects in society.

On these principles of self-protection, society legislates against lotteries against gaming, against counterfeiting the public coin, against drunkenness, against profaneness, against poisonous or corrupted drugs, against any employment that in its nature tends to endanger the public health, peace, or morals. No man, on this principle, is allowed to set up and prosecute a public business, however lucrative it may be, which will have either of these effects—for the public good is of more consequence than any private gain could be. If, for instance, a man should set up a bakery in this city, in which by the infusion of a deleterious drug into his bread he would endanger the public health, society would not hesitate a moment in regarding this as a proper subject of legislation, and would never dream of tolerating it, or taxing it, or regulating it, or licensing it. If from the bakeries of this city, bread of such a character should go forth for a single morning, and there was a general concert and understanding among the bakers to continue this practice as the regular line of their business—if there was not law enough in the community to put a stop to it, there would not be patience and forbearance enough to prevent a storm of public indignation that would in a day lay every such bakery in ruins. There are not so many bakeries in this city as there are houses for selling intoxicating liquors.

2. Lay it down as a second principle in regard to legislation, that society should not by its laws protect evil. This perhaps is sufficiently clear from the remarks already made, but the

importance of the principle in itself, and in its application which I intend to make of it, requires that it should be made a little more distinct and prominent. The position is, that the purpose of a society in organizing a government, or of a government under such an organization, should not be to protect evil in any form. The law is made "for the lawless and disobedient; for the ungodly and for sinners, for unholy and profane, for murderers of fathers and murderers of mothers, for man-slayers, for whoremongers, for those that defile themselves with mankind, for men stealers, for liars, and for perjured persons," (1 Tim. 1, 9,) and not to protect anything which will give facility in practising them. The true object of legislation, is to prevent not to protect evil. God never instituted a government on the earth with a view to its throwing a protecting shield over vice and immorality; he has never commissioned man to sit in high places to accomplish any such work. The end of government, so far as it bears on that point at all, is to suppress crime; to punish wrong-doers; to remove iniquity; to promote that which is just and true. And it matters not what the evil is, nor how lucrative it may be made, nor how much capital may be invested in it, nor how much revenue may be derived from it, nor how many persons may have an interest in its continuance,—the business of the lawgiver is to suppress it; not to protect it; to bring it to as speedy an end as possible, not to become the pandor to it, or the patron of it. What would be thought of a government that should, under any pretext whatever, take under its protecting care, thieves, counterfeiters and burglars?

Achilli Versus Newman.

The following remarks from the British Banner, with regard to the late libel suit brought by Dr. Achilli, a convert from Romanism, against Dr. Newman, a convert to Romanism, will be read with interest, as it perhaps gives as truthful an opinion among English Protestants with regard to this remarkable trial:

"The city, if not the nation, has been excited during the last week with the trial which has just come off in the case of Achilli vs. Newman. This cause has peculiarities; nothing of the sort has for many years disgraced a court of British law. It was in a great degree an array of Popery against Protestantism, carried on by one convert against another, and rendered all the more fierce by the spirit which characterizes the Vatican towards all who escape from her thralldom. One of her paradisaical delights is, to curse Protestant proselytes above all other malefactors, with bell, book, and candle. Rome has special pleasure in cursing; and now that she is not permitted to burn men, she consoles herself by hurling her anathemas on the hapless heads of those who have escaped from her cruel chains; and especially if, as in the case of Dr. Achilli, they have cast at her a Partisan dart, or rather, thrown into her camp a deadly mortar. The recent trial was specially signalized by the number and variety of the witnesses, and the vileness of their testimony. Witness after witness was brought forward to depose to certain misdeeds on the part of the Protestant proselyte. Nothing that skill, or craft, or energy, or money could effect, appears to have been left undone to crush him. We remember nothing, in our own times, ever approaching the trial in some of its baser features, except the memorable case of Queen Caroline. The object, in both cases, was substantially the same; the witnesses, too, were much the same, largely from the same country, and stamped with the same character. Nothing could have been more disgusting and revolting than the chronicle of profligacy which was sworn against Achilli. Were any purpose to be served by it, we should analyze the evidence, and exhibit its religious characteristics, which we think might be done with an effect far more striking to the eye of the moralist than was done in the court, where, to a large extent, moral considerations are excluded, and still more those of a religious character. Dr. Achilli himself appeared as a witness in his own cause, and in that capacity he acquitted himself with singular ability, displaying a self-possession, a courage, a tact and a frankness seldom witnessed under analogous circumstances. He must be either a virtuous man, strong in his integrity, or a consummate hypocrite. For seven and a half hours he occupied the witness box, where he was examined and cross-examined, with a searching severity seldom equaled, by the first men at the bar. Some of the questions put by the opposing counsel were gratuitously insulting, and provoking in the highest degree. These were moments when the true character of Achilli was tested to the uttermost; and we incline to believe that nothing but conscious integrity could have enabled him to act the part he did, under such circumstances; no confusion, no mantling blush on the cheek, no pallor, which speaks stronger than language, nor even the slightest ruffle of temper. Two of the witnesses, who, regardless of their own infamy, had sworn to the crime with which he was charged, were in succession brought before him, when he declared, with calm and dignified solemnity, that he knew not the individuals; that he had never even seen them; while one of them wavered, trembled, and was confounded before him.

"The badgering and blustering of the defendant's counsel having come to a close, and the Attorney General having replied, it then became the duty of the Lord Chief Justice to sum up, which he did with a clearness and comprehensiveness which his intelligence, experience, and deep sagacity enabled him, in all complex cases, to exercise, taking special pains to see that no point was neglected on which the jury might require to be instructed; and having completely satisfied them, they retired, and, after an absence of two hours, returned with a verdict to the effect that Dr. Newman was guilty of a malicious libel. There are points in the evidence which may seem to bear an unfavorable aspect as to Dr. Achilli, since they excite a fear that his notions of morality may still retain a taint of the Popish system.

"But on this it is no part of our business to speak. We have deemed it our duty, however, to make this statement, since we could do no more; for we cannot pollute our pages with the atrocious recitals which we deeply regret to see so largely poured forth from the columns of the London Press. The whole thing is an abomination of the Romish Church, in this matter, we need say nothing; the object of the Romanists, from first to last, doubtless was to crush and destroy Achilli; but this they have not accomplished. There is, notwithstanding, reason to fear that, from the nature of the case and the nature of men, Dr. Achilli has been seriously injured. No man can pass through such an ordeal, whatever his innocence, without injury— injury which will too probably cleave to him while life lasts, and which can hardly fail to impair his character, and, by consequence, the value of his labors in all coming time. But, whatever be the result as to Dr. Achilli, there can be no mistake as to the damage, boundless and irretrievable, which this proceeding will inflict on the church of Rome."

From the Watchman and Reflector.

A Soliloquy.

"I have managed him adroitly," said the prince of evil, as he turned from the counting-room of a wealthy merchant. "I made good use of the famous Scripture, 'He that provideth not for his own household, is worse than an infidel.' And it was a good time for my efforts, too. I know that his heart is set upon a new and handsome house that the one he now occupies, and if he goes on to lessen his subscriptions to these hateful missionary societies, I have persuaded him that he can build it. But I had hard work this morning, to get that fifty dollars subtracted from his subscription to the Bible Society. If I had not played my cards well through the last year, I never could have succeeded.— One twelvemonth ago, and he would have driven me behind him, if I had only suggested such a thing. There is nothing like constant trying, gaining a little to-day, and a little to-morrow.— How well I made his pride in his children aid my purpose. I have really made him believe that the erection of a new and splendid house would be greatly to their advantage. O, how I wish I had them all safe within my net!

"But there is that praying wife of his. I can't get round her, any way. She seems proof against all my temptations. And her mother was just like her—always watching and always praying. I never could manage to do her much harm. How I hate these praying families! They do me more harm than all the rest of the world put together. The new house may all come to nothing, and the subscriptions all remain as they are, through the influence of this golly wife.— However, I have done her some mischief. She will be shocked when she hears of the withdrawal of the fifty dollars. How I abominate these Bible Societies! They are always thwarting my designs, and I will leave no stone unturned to injure them. And I can do a great deal by means of covetous or worldly professors. They are the very best machinery to work with in prosecuting each and all of my designs, and so long as their numbers are so large, I need not despair."

We must Encourage our Minister.

But how? Pay his salary promptly? This is an essential point. But still he will sink.— What then? shall we treat him with respect? Yes certainly. But then he would die of discouragement under the kind-st treatment, and the affectionate smile of the whole church. He would give more for one fervent prayer, than the whole round of fashionable civility. Never, no never can you encourage him, while he sees you not at the prayer meeting. All the rest, though highly proper, can never keep up his courage. And a minister whose courage rests only on this, is contented with these, is not worth a fig. Courage he may have, but no thanks to you for it. You have fed it only with words of chaff.— And if he has it, is from God? A church, or church members, who do not patronize the prayer meeting, can never encourage their minister. And the surest way to kill his courage outright, is to let prayer-meeting die. For he can have little confidence that professors will pray fervently at home, if they shun the prayer meeting, or believe that they desire a revival, however greatly they need it. To those who wish to encourage their minister the way is plain. And as to others, whether they wish it or not, they are sure to discourage him just as far as the prayer-meeting is forsaken.—Ch. Mirror.

A NEW OBJECTION.—A colporteur in one of the Atlantic states found an idea prevailing among some of the wealthy families he visited, that if they remained ignorant of their religious duties, particularly in regard to sustaining missionary and benevolent operations, they would not be accountable. "I was reminded," he says, "of an objection made by a woman while soliciting her to subscribe for the Messenger. 'Why,' says she, 'if I take that paper, I'll be reading it, and then I'll want to read religious books and the Bible, and then I'll want to go to meeting, and then I'll be praying and attending to religion, like some of my neighbors that take the paper.'— Exactly so," said I; "that is the result that by the blessing of God may be accomplished, and the very reason why I wish you to take the paper."—Am. Messenger.

The Rev. Dr. Bridgman has recently arrived from China, on a short visit for his health, which had become quite prostrated in his exhausting labors in the translation of the Bible. Bishop Boone of the Episcopal mission, Rev. Mr. Culbertson of the General Assembly's Board, and Rev. Mr. Snek of the Southern Baptist, are cordially united with Dr. Bridgman in this translation, and entirely harmonious on the difficult question of the word to be used for God or Jehovah. The original translation of the Bible by Dr. Morrison in China, and almost simultaneously by Dr. Marshman at Serampore, while both were able and valuable, are regarded as too literal, and in many cases adhering too strictly to the English, whereas the Hebrew is, in many cases, more readily translated into Chinese. Dr. Medhurst's translations, on the other hand, were in many cases too free. The new translation, in which several missions are now using, proves to be intelligible and acceptable to the Chinese, and is doubtless a work of incalculable value for the millions of that people.

SINGULAR CASE.—A funeral sermon was preached at Ferrisburgh, Vermont, on the 11th December last, on the death of Mr. Glimon Bond. By his request it was written and read to him before he died. The text was, "Though I walk through the valley of the shadow of death, I will fear no evil; for thou art with me, thy rod and staff, they comfort me."—Psalm 23: 4.