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| W. H. BIDWELL, EDITOR \& PROPRIETOR. |  |  | NEW-YORK, THURSDAY, MARCH $24,1853$. |  |  | VOLUME XXIV. NO. 12. WHOLE No. 1200. |  |
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| Cumpo |  |  |  |  |  |  |  |
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| Forbign Correnpondence of the M.Y. Evangeline. BISHOP IVES' LAST ABERRATION. The Decamerone Roms, Jan. 4th, 1853. The Decamerone of boccaccio, "our holy father," the Pope, has in his sovereign wisdom prohibited with- |  |  |  |  |  |  |  |
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|  |  |  | within us, as a part of our intellectual being, an undying memory! We remember the case of |  |  |  |  |
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|  |  | binds it fat it to his heart. When wesley mas ext |  |  |  |  |  |
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|  |  |  | thoughts and deeds are written for future use. The day will come to each of us, when we shall live mainly in the past; when our |  |  |  |  |
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|  |  |  | perience, the scenes and doings in whieh we here ave a part, will furnish the materials of an endless happiness or an endless misery. |  |  |  |  |
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|  |  |  | protestantism before luther. Life of John wessels. |  |  |  |  |
|  |  |  | ITE OF JOHN wescels <br> Among those who appeared during the century |  |  |  |  |
|  |  |  | that intervened between the death of Huss and the Reformation of Luther, and who served as |  |  |  |  |
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|  |  |  | the Reformation of Luther, and who served as links between the two periods, was John Wessels, or Gansvort, as he was called, from the place |  |  |  |  |
|  |  |  | sels, or Gansvort, as he was called, from the place of his birth. He was born in the year 1419, at |  |  |  |  |
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|  |  |  | marked predilection, devoted himself to the writings of Plato and other Greek authors. Som |  |  |  |  |
|  |  |  | Greek monks at that time in Cologne, must have |  |  |  | ${ }^{2}$ |
|  |  |  | been his instructors in that language. It is diffcult to determine the means by which he became lainted with the |  |  |  |  |
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|  |  |  | owed them to Jewish teachers. Meanwhile, he had devoted himself with nnwearied diligenee to the study of theology. Thns prepared, he be- |  |  |  |  |
|  |  |  | the study of theology. This prepared, he betook himself to Heidelberg, to engage in the bu- |  |  |  |  |
|  |  |  | siness of teaching. But this was forbidden him, on the ground that he had not yet received the |  |  |  |  |
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|  |  |  | gular clergy. After having given some philoso- phical lectures at Heidelberg, he returned to Co- |  |  |  |  |
|  |  |  | logne. Thence he went to Louvain, and afterward to Paris. Here he spent sixteen years, and |  |  |  |  |
|  |  |  | during this period strove to unite the two great parties into which Philosophers were divided |  |  |  |  |
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|  |  |  | Rome. The new Pope freely invited him to ask any favor of him which he chose. Wessels sim- |  |  |  |  |
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|  |  |  | surprise that he had not asked for a Bishopric, <br> or at least for some rich benefice. Wessels re |  |  |  |  |
|  |  |  | plied that he had no farther request to make, than what he had made already. He returne |  |  |  |  |
|  |  |  | to Groningen, his native place, where his teachings subjected him to the suspicions of the Inqui- <br> sitors, of whom he stool in read |  |  |  |  |
|  |  |  | itors, of whom he stool in dread; bnt supported by the Bishops of Utrecht and Munster, he es |  |  |  |  |
|  |  |  | ped their hands. <br> For his rare union of piety and learning for |  |  |  |  |
|  |  |  | For his rare union of piety and learning, for was a linguist, orator, poet, philosopher and oologian, he was called lux mundi, the light |  |  |  |  |
|  |  |  | heologian, he was called lux mundi, the light f the world. |  |  |  |  |
|  |  |  | But a numerus prity whose linideses he |  |  |  |  |
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|  |  |  | that he should despise St. Thomas and other holastic heroes for their ignorance, that he at- |  |  |  |  |
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|  |  |  |  |  |  | ssmpathy,) having fastened him to the cross, deep socket prepared to reecive it; the shock |  |
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|  |  |  | Semer |  | dard free from all objections. It is double, but its parts always perfectly agree. Its merits arset forth by an Author of great wisdom, in a |  | Cheever, now of Michizan, mand Mr. Jacob Johnson, now one of the Elders. |
|  |  |  |  |  |  | up to the highest pitch, how wall he sustain them? how let them down? To him it was easyenough! "Ah!" said he, "yon shrjek with | son, now one of theOn the evening of this day, Rev. Charles Hoover, now of Jersey City, was installed the first pastor. |
|  |  |  | itled "Theological Miscellany," were first blished at Wittenberg in the year I522, pro- |  |  |  |  |
|  |  |  | Ity biluther |  |  |  | consequence of the revulisons in business of$1837-38$, the enterprise was abandoned. Being compelled in consenuence of the destruction by |
|  |  |  |  |  |  | again, The sun refused to look upon it the earth trembled, the centurion cried out, 'Truly this was the Son of God |  |
|  |  |  | ne is bound to believe the Pope as Pope, but nly so far as he is orthodox. Andif any, either |  | of the world to God, they rise very high, andbecome precious; but when used for any otherpurpose whaterer, they fall below zero, and bepurpose whatever, they fall below zero, and become trash. It will abide circumstances of great |  |  |
|  |  | them little realized by the living, in those inspired wards-" And thou mourn at the last, |  | usage. Indeed, Odanr. It succeeded in its place, rious heir of Masotry. and attracted little attention until the odium |  | man, and devilish, mingled in a fearful conflict Gaze with the awe-stricken crowd! Weep with | church builiding, and then proceeteded to to recect the <br>  |
|  |  |  | relate of the Church, whom Jesus Christ him18 ordained, erred even to a denial of his Mas- | excited against Masonry drove that institutioninto retirement. It may be otherwise charac- | purpose whatever, they fall below zero, and be come trash. It will abide circumstances of great trial : A Dying Hour; The Day or Judgent; |  | left. The ground was leased for an number of years the first time ohurch occupied this September, 1838 . |
|  |  | when thy flesh and thy body are consumed, and say, How have I hated instruction and my hear despised reproof!" | If ordained, erred even to a denial of his Mas-re it may teach us that our faith must standot in men, but in the Holy Spirit. The life of |  | Eternity. It is the only true one. It is perfect and infallible. This standard is "The | Gaze with the awe-stricken crowd! Weep with the daughters of Salem! Linger nntil you hear <br>  | Owing to the e embarrassments alluded to, itwas with great difificulty and much sacrifice that whe edifice in Markee street, plain as it was, wa |
|  |  |  |  | terized as a reformed Masonry, bing substan- tially and dormally the sane thing, but tuatrded tially and formalyy the same thing, but guarded |  |  |  |
|  |  | The function and power of memory bear af- fecting testimony to the fearfulness of man's | in men, but in the Holy Spirit. The life of the life of the Pope; for most of the Popes |  | cording to this standard, see "The Book," Luke <br>  |  | the edifice in Market street, plain as it was, was finally completed. Such was the zeal manifested that the people, the pastor at their head, turned |
|  |  |  | the Council of Constance |  |  |  |  |
|  |  |  | here three Popes were deposed. Still later, ius the Second by public bulls claimed tempo- |  |  |  | pushed through by dint of much personal sacri-fice at at time when the con ase, a short time before they had regarded themelves wealthy |
|  |  |  | Suple |  | \&c. \&c. Merchant! Banker! Dealer in Values! Reader ! whoever you are, (for your soul hasvalue,) take this for your standard, and Jesus Christ for your Friend, or you will soon be | to ome formard and commemorate his death |  |
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THE NEW-YORK EVANGELIST, THURSDAY, MARCH 24, 1853


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