

and all the habits of mind and modes of thought. And I thought I could perceive that, next to the self-sufficiency of private judgment, and next to the principles on which they depend, of exegesis and of argument, by which every thing must be clearly defined and proven, the chief secret of this terrible decay is in the want of a liturgy to protect the faith, and of the order of Apostles to whom the promise was given by our Lord, "Lo, I am with you always, even unto the end of the world." Though we say it in sorrow, we must say it in candor, aye, in fidelity to the Master, that, as a matter of historical *fact*, "the gates of hell" *have*, to an extent that should inspire the most serious misgiving and dismay, "PREVAILED against" the Presbyterian communion. Only two out-posts—one in Scotland, and one in part of the United States,—and in both a sad breach has been made in the walls,—remain to be taken, and *the work is done!* In this country, Presbyterianism, save in New England, has not fulfilled its course; and yet it is rent into conflicting schisms, and agitated with wild "winds of doctrine," and is the unhappy plaything of what one of their own divines has called "the eternal Eureka of some new divinity." But of Presbyterianism in New England, in France, in Switzerland, in Denmark, in Germany, in Holland, in Prussia, over nearly all which countries it has had an uninterrupted run and reign of three hundred years, we can speak now historically. Gather the Presbyterians of all these lands into one vast assembly, and you will find, that they have, almost to an individual, "denied the Lord that bought them with his blood." Ask them again if the Bible that we acknowledge contains the inspired and infallible communications of God to men, and, with scarcely a dissenting voice they will tell you NO!—More than three hundred years was Popery in laying her