

the Atlantic; and all this difference is found in the alarm which is produced by a candid comparison of the uncolored realities successively transpiring around us, and the alarm which rests upon some tip-toe fancy that owes its birth, youth, and strength to a trifling mind, a morbid timidity, or a mental derangement.

We are, in these essays upon the times, examining the more prominent and well marked features of the Roman Ecclesiastic family—the old Lady herself, and some of her spiritual daughters. As the relatives in this connexion are numerous, and our space for notes and observations cannot be enlarged, we promise only a glance at the more striking indications of family disposition and relation. We must remember as we proceed, that we are now among those members of the connexion which people usually call protestant, and, too, it will be expedient not to forget, that the current of common opinion is altogether favourable to this new name.

The eldest daughter of the hierarchy is the mother of another daughter whose virtues in certain respects are now to come under review. She speaks forcibly and significantly through her authorized functionaries, associate and confederal, in this style:—

“Let no man, or number of men, in our connexion, on any account or occasion, circulate letters, call meetings, do, or attempt to do anything new, till it has been first appointed by conference.”

In reference to the time, the place, and the circumstances attending the proclamation of the above decree, we shall retain our remarks for another day. May we not ask all our readers, the friends of Methodism included, if the tones and accents of this law of conference sound unlike the tones and accents of Ecclesiastic Rome? It is no pleasure on our part to find and expose a protestant decree of such dimensions; but it belongs to our task to speak of things as they are, faithfully opening to view those points of protestantism which we have pledged ourselves to examine and expose. One thing is undeniable. If the above was not to be found, we could not find it: and hence we are culpable, not for making or fabricating, but merely for finding what is to be found.

We cannot, however, pass this very pithy restriction of conference without a word of review. Two things claim especial attention. The language of the official decree clearly indicates that the gentlemen who are its authors and finishers have the power to introduce or appoint something new in Messiah's kingdom. No member is allowed to attempt anything new, “until it has first been appointed by