

prophets, or to the evangelical trumpet, that which St. John, filled with the Holy Ghost, thundered out, is true. "In the beginning was the Word, and the Word was with God, and the Word was God. This was in the beginning with God. All things were made by him, and without him nothing was made." And, what the same preacher adds, is likewise true: "The word was made flesh and dwelt among us; and we have seen his glory, the glory as of the only-begotten of the Father." In both natures, therefore, is one and the same Son of God, who, whilst he assumes our nature, does not lose his own, and who, whilst he renews man in man, perseveres unchangeable in himself. For the God-head, which he possesses in common with the Father, suffered no disparagement of its omnipotence, nor did the form of a servant alter the form of God. For the supreme and everlasting essence, of mankind, has indeed transferred us into his glory, but has not yet ceased to be what it was. Hence, when the only begotten of the Father acknowledges himself to be less than the Father, to whom he declares himself to be equal, he shows the truth of both forms in himself; inasmuch that the inequality in him shows his human, and the equality his divine nature. The corporeal birth, therefore, detracted nothing from the majesty of the Son of God, and added nothing to it, because an uncommutable substance can neither be lessened nor increased. For, when we say that 'the Word was made flesh,' we do not mean to signify that the divine nature has been changed into flesh, but that the flesh has been taken up into the unity of person, by which flesh, no doubt, the whole man is understood, with whom, within the womb of a virgin which was made

fruitful by the Holy Ghost, and which was never to be deprived of its virginity, the Son of God is so inseparably united, that He, who was before all times begotten the essence of the Father, is one of the same, who is begotten in time from the womb of a virgin. For we could not possibly be loosened otherwise from the fetters of eternal death, unless He had debased himself in our nature, who remained omnipotent in his own.

THE GLOOM OF POPERY.

A Protestant writer, in reply to another Protestant writer with whom he is disputing about American excellence, (*oh dear!*) makes the following observations on the above words, which his adversary had used. "The Gloom of Popery.—We owe some of the noblest productions of the arts, to the circumstances of their being enlisted in the cause of religion. The Catholic thought no offering to his God too costly or too magnificent,—the Puritan thinks that he cannot be too mean and niggardly. However we may differ from our Catholic forefathers in opinion, we cannot but admire those stupendous monuments which the spirit of piety reared, in various parts of the land, to the service of religion and learning. The Puritans (when in power) are remembered for nothing but their selfishness, tyranny, ignorance, and warfare against every thing in the shape of ornament, if connected with religion. Many of the churches in this immediate neighbourhood (Colchester) to this day bear testimony to the savage spirit of destruction and robbery which characterized the fanatic Hur who was commissioned to overthrow 'showy altars,' demolish 'painted windows,' deface angels