## "Stand ve in the ways, and see, and ask for the Old Paths, where is the good way, and walk therein and ye shall find rest for your souls."-JEREMIAH. vi. 16.

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## TORONTO, CANADA, THURSDAY, JULY 25, 1850.

WHOLE NUMBER, DCLXXXI.

## poetry.

DEATH. Death, thou wast once an uncouth hideous thing, Nothing but boues. The sad effect of sadder groans: Thy mouth was open, but thou couldst not sing. For we consider'd thee as at some six Or ten years hence; After the loss of life and sense, Flesh being turn'd to dust, and bones to sticks. We look'd on this side of thee, shooting short; Where we did find The shells of f dedge souls left behind; Dry dust, which sheds no tears, but may extort. But since our Saviour's death did put some blood Into thy face. Thou art grown fair and full of grace. Much in request much sought for as a good. For we do now behold thee gay and glad As at doomsday; When souls shall wear their new array, And all thy bones with beauty shall be clad. Therefore we can go die, as sleep; and trust Half that we have Unto an honest, faithful grave; Making our pillows either down or dust VEEKLY CALENDAR

Da.	Date.			Ist Lesson		2nd Lessor	
F	July 28,	9TH SUNDAY AFT. TRINITY.	{M, E,	1 Kings	18, 19,	John Philen	16. 10n.
M			ίE,	Jer.	23, 24,		
T	" 30,		{ M, E,	66 61	25, 26,	John Heb.	
W	" 31,		( M, E,	•••]	27, 28.		
T	Aug. 1,		{ M, E,	46	29, 30,		
F	** 2,		{ M. E,		31,		
s	" 3,		{ M, E,	65. . 14	33,	Acts Heb.	1. 6.
F	4,	10TH SUND. AFT. TRINITY.	{ M, E,	IKings	21.	Acts Heb,	2. 7.

JULY 28, 1850. (By the Rev. G. F. Townsend, M.A.)

THE EPISTLE,-(1 Corinthians x. 1-13).-" The Old Testament is not contrary to the New; for in both everlasting life is offered to mankind through Jesus Christ." The sacraments, sacrifices, ordinances, institutions, and the whole ritual of the Jewish law had a reference to Christ. The manna, that fell from Heaven, and the water that flowed from the rock, were typical of Christ. Christ was the Guardian Deity who led the children of Israel by the fiery cloudy pillar through the waters of the deep, the dangers of the wilderness, and the perils of their journeyings. Christ was the Jehovah-Angel, whom they resisted, tempted, and grieved with rebellions, murmurings, provocations,

against difficulties unknown to those of olden countries. The splendid asylums for the sick at Home furnish an practitioner in Canada, under even the best circumstances, must toil and contend against paueity of means and selfish parsimony-while a Legislature hospitals are hampered, and their benevolent intentions restricted and almost nullified. If Toronto and Montreal are to be seats of learning, we apprehend that the whole country is interested in their welfare, and cannot therefore understand why the Government should look on our hospitals, for instance, as mere local institutions. They are and ought to be part and parcel of our Universities, and as such should be supported, or at least assisted by the Government .---

on this point, we may then indeed hope more confidently to see works of standard issue from the Canadian Press; we may then more reasonably expect to hear our Universities taking a stand in medical science on this Continent equal to that which the late King's College attained in the Faculty of Arts, and that reproach removed, which has pronounced the Literary Sterility of Canada.

We close these brief remarks by offering to Messrs. Armour & Ramsay our hearty congratulations on the success which has attended their part of the Publication, and we hope that the first publishers of so excellent a Canadian Work may again be called on to increase our native literature.

A PRESBYTERIAN CLERGYMAN LOOKING FOR THE CHURCH. (By one of Three Hundred.) CHAPTER IX.

DOWNWARD TENDENCIES. In my younger days, I had been greatly prejudiced and hard sayings against Him. All are not Istael who against Episcopacy, by the fact, that public functionaries are of Israel. Many were baptized unto Moses in under British law were formerly required to be Church the cloud and in the sea, who were not made parta- Communicants. The Church of England, though so " little kers of all the privileges of the mosaic covenant .- among the thousands of Israel," is so truly "a city on a Heirs of the riches of the valleys of Canaan, they did hill," that all that happens in her is immediately noticed all eat of that spiritual meat, and all drank of that and known, it would appear, over the whole earth. Yet spiritual rock that followed them, yet many were cut the same abuse existed wherever Presbytery was estaboff from Israel, and were destroyed of the destroyer. lished and existed within the memory of the living, in por-So it is that many in the Christian Church, made by tions of New England itself. But I never heard of sacraaptism partakers of all the privileges of the Christian mental abuses so offensive as some that I have witnessed

our God, can we fail to be grateful to those who, by the Evangelical and Excellent Neander, given up to what has been invited from Geneva, into the ruins of a few been made a peculiar object of attention. Much, how- secret decree of the divine compassion is not necessarily ever, remains to be done, and every diligent enquirer excluded, by virtue of which, through the wisdom of Godfinds many pearls yet discoverable in the great depths in the discipline of free agents, they may be led to a free of science. We are not therefore astonished to see appropriation of redemption." The fatherof the new philosoanother production on the eye issue from the Press- phy of Germany has been deified as " Messiah the Second ;" this we could but have hoped for, but we are both sur- and our awful Baptism, I was informed, had, by some of prised and gratified at finding Canada the birth-place her clergy, been administered in the name of Liberty of so sound and practical a work as that sent out by Equality, Fraternity, or of Reason, Humanity, and Love Mr. Howard-we do not wish to be misunderstood, or of Country. It is taught by her pastors, that there is no have it supposed that we have no ability in the Pro- other God than in the things we see, and that man himself vince. We can boast of men as sound and talented as is the highest impersonation of Divinity, and, in such a those of any other country, but they have to struggle one as Christ, man may therefore be lawfully adored i As to the Bible, it has been justly said, that "if Luther could return from the dead, he would find the Bible as abundant and easy field of obsenation ; while the much banished from the communities professing his doctrine, as it was, in the worst times of the Papal policy." And if the Bible has begun to reappear in those lands at all, it has been in many an instance, if not in absolutely squanders its means on less worthy objects. Our all, by the direct or indirect agency of British residents, or of a British and Foreign Society.

The

Nor would this be so terrific a result of Presbytery, if the "Evangelical" clergy of Germany, of whom one here and there is to be found, gave hope of a brighter day. But Luther himself bequeathed to them the dangerous precedent of setting Scripture itself aside, when it stood in the way of some favorite opinion. Epistolem Stramineam-An Epistle of Straw-he did not hesitate to style the Epistle of St. James, because it laid the axe effectively at Should the Legislature awake to a sense of their duty the root of his articulem ecclesiæ stantis vel cadentis Other books of the Bible fared with him but little better. The German Evangelical Clergy, still profiting by the courage of the master, are able, by a dash of the pen to settle, on the basis of "private judgment." the canon of Scripture which the whole Catholic Church was cautiously substantiating for three hundred years. "Scarcely a book of the New Testament," says a Presbyterian writer well acquainted with his subject, " has escaped the obeliscus of some Aristarchus; and we know not that the Doctor's hat could be duly conferred, in Germany, on one who had not singled out some book for elimination. . . . There are in Germany scores of scholars whose tact enables them

to pick out a Pauline epistle as confidently as a banktribute the Apocalypse to a discipline of John. Eichhorn ounces it a drama on the fall of Judaism and Paganism. . . . Semler condemns it as a work of a fanatic. Ammon thinks the author and the editor of John's Gospel to be different persons. Vogel, Rettig, Ballenstedt, and Bretschneider, deny its authenticity. Schliermacher rejects First Timothy: Eichhorn rejects all the Pastoral Epistles. Schmidt throws doubt over both the Epistles to the Thessalonians. Cludius treats those of Peter in the same way. Baur and Schneckenburger consider Luke, in same way. Baur and Schneckenburger consider Luke, in the Acts, not as giving a faithful narrative of events, but the Acts, not as giving a faithful narrative of events, but an apologetic statement, to vindicate favorite opinions. Kern maintains that the Epistle of James was forged by

od in the account given of Cornelius. And it is

Restoration, two hundred and forty have lapsed into Soci-nianism. Well may the Church of England be called "THE BOLWARK OF THE REFORMATION:" and we mar-vel not that all that touches her—since it touches the apple attracts the observation of the world. Still there is the owl and the bat that would rejoice in her eclipse! These

Church.

But give Presbyterianism the opportunity of one more experiment. Follow the "May-Flower" in her ocean-path, and wonder to yourself, whether the flood from the dragon's mouth shall pursue this woman and her child into the wilderness. Behold the Pilgrims disembark; a public acea a virtuary people a gradity construction who noble race, a virtuous people, a godly congregation, who fast, and give alms, and pray, and establish once more, not unaided by sons of the Church of England, a Christian empire, far from the contact and contamination of the old leaven, and fortified in fence-work deeper, higher, broader, than any that had been contrived before. And are we to death-worm to gnaw at the root of the transplanted tree ? Are we to behold the same mysterious plague-spot appear in a new clime, upon a healthy and vigorous frame, until from the crown of the head to the sole of the foot, it shall

he "a leper white as snow ?" And tell us ye divines and ye diviners, when shall all this be ? Shall it be soon ? Shall not generation after generation, washed in the Lamb's blood, be placed first beyond the reach of sin and death ? No! we tell you, no! Sourcealy have the feet of the Dilement to all Purposed Scarcely have the feet of the Pilgrims touched Plymouth Rock, before the empoisoned waters gush from its bosom. Scarcely have the children that gambolled on the decks of the May-Flower, grown up to manhood, ere Arminianism, at once the offspring and the antagonist of Calvinism-an Arminianism not grounded in Catholic truth, nor guarded by Catholic restraint, but guarded and grounded in the vain sanctions of human reasoning, and the simple reactions of human instinct,-has overspread the land, and an Egyptian darkness has stretched its curtain over the new empire. to pick ont a Pauline epistle as confidently as a bank-cashier can detect a counterfeit note. . . . Several atman of fasts and vigils, who, at Oxford, spent whole nights on the cold earth in prostration and prayer, but a man whom the Church of England preferred to drive from her communion, with the Wesleys and their companions, into schism, because she wanted the wisdom to employ them in her own bosom-Whitefield, and a few individuals

like-minded, come, as another Moses and Aaron, to spread their hands over the land, and dispel the unnatural dark-ness, and once more we see New Eugland, through Whitefield of the Church of England, recovering, to some exof a hundred years, it had unaccountably lost.

ginning of the present centry 4 The Church of the Puri-tans, after as fair an experiment as it was possible to make-with the whole ground again to itself a Jewish Christian, in the name of this Apostle, to contro-vert the Pauline doctrinal views which prevailed in not imported, like the plaque, by any intercourse with dethe Gentile Churches. Giverer finds underiable marks of falsehood in the account given of Cornelius. And it is in the moral world, from the latent germ, that in a fra funking theory, is at once the primordium vitæ and the primordium moriis to the system. The Blighting angel drops again the cursed dew from his wing, over bright by preachers who, confronted by no Liturgy of purer times, preach ferriessly and blasphemously that Jesus is not "the true Gd," and that the Son and the Father are "Yea, we are fin to that madness and folly," said Ed-wards, "that I an persuaded, if the Devil came visibly among many, and held out independency and liberty of con-science, and should preach that there were no devils, no hell, no sin at all, but these were only men's imaginations, with several other doctrines, he would be cried up. followed, admired ' And the result has made good these The Universalsts alone, teaching that " there is no hell." boasts of having come into possession of a thousand pul-pits, among the sons of the Puritans, in this ill-fated land now quoting again, — A venerable decoginal, and a not ble scholar — perhaps the most celebrated Professor in Ger-many, and whose works we never open without instruc-tion and delight." [!] And such is the sea of doubt and wild conjecture, in which even the "Evangelical" remnant in Germany are driven. And, unless the Church be in-voked as the true witness, to say, what were the books of Scripture confided to her, from the beginning, who shall set-tle, either for the German Presbyterian or American, the canon of Scripture, and give them again the Bible, of which their Churches and flocks engulfed in the one gurgite vasto. No wonder that we hear, in the middle of the nineteenth century, that, in America, the lineal descendant of Mather the Puritan has returned to the Episcopal Church ; that in Germany the descendants of Luther the Reformer have taken refuge in the Romish Communion; and that, in Great Britain, a descendant of Cromwell, the Protector, ministers at the altars of the Church of England. As to New England, we regard the last experiment of Calvinism as made. "Ten years," says a sagacious Presbyterian divine, "will place the [orthodox] Churches Massachusetts beyond redemption." Says the Editor of The Presbyterian," "The ground they assume in the ontest with the Social is absurd and futile. The latter may lie on his arms, without striking a blow, and confidently await the issue." "It has been long prepared in theology; but its allegiance to the public sentiment of more sluggish communities has retarded it. It is laboring along, like an active steam-tug with a half-dozen logy have fallen into the arms of an essentially liberal Chris-tianity." This is the tendency-downward and down-ward-still everywhere downward. There is no remedyshould never had been Unitarians; we are Unitarians only in the ignorance and the absence of something better.<sup>37</sup> And the late growth of the Church there appears to justify the remark. In Connecticut, where the chanting of the service when first introduced by Bishop Seabury, was nghed at and hooted by the people on the street as an "Indian pow-wow," there are now one hundred congre-gations that so worship God. And of Newburyport where the bones of Whitefield are entombed, it has been said of this man and that man in the list of the Episcopal clergy, that he was born there. That single town, as if Whitefield had repented in the dust, and had warned them from the dead to return to the bosom of their ancient mother, has given birth to at least twenty living pastors and divines of

plains that "the system of American Universalism has not a single defender in England." In a single word, the fact—enough to make one shudder at its contemplation— must now be obvious, that, if Presbyterianism had re-tained its footing in Great Britain, the whole Protestant more than a subsequence. Why is it, I inquired that, in diffe-rent languages, and in distant lands; sundered from each tained its footing in Great Britain, the whole Protestant world would at this moment have been Socinian or Infide!! During four years that it triumphed under Cromwell, one hundred and seventy-six sects, or forms of heresy and blas-phemy, appeared; and, as stated before, of two hudred and sixty Presbyterian Congregations that survived the and sixty Presbyterian Congregations that survived the to the highest pitch by protracted and barbarous wars why isi, that the religion, that has once divorced itself from its Bishops and its Litargy, is downward and ever downward in its tendency, bequeathing her sceptre in all lands, without a single exception yet, first to the Socinian. vel not that all that touches her—since it touches the apple of the world's eye—is at once felt at the Earth's heart, and in all Earth's extremities; and the least speck upon her face, like a spot on the great luminary in heaven, instantly attracts the observation of the world. Still there is the owl and the bat that would rejoice in her eelipse! These are the facts that drove me rapidly on toward the result contemplated in this narrative. But give Presbyterianism the opportunity of one more experiment. Follow the "May-Flower" in her occan-nath, and wonder to yourself, whether the flood from the

which they guarded by an uncompromising creed and by a vigorous discipline—a Church, that less than a hundred years ago amid a miversal re-awakening, returned for a while to the manly faith of the earlier Puritans—should now, again, while hearts are yet beating that kindled and beat under the eloquence of Whitefield and Brainerd and Edwards and the Tennants, have lapsed into Socinianism —Universalism—Deism? One of their favorite divines we find, in a New-York pulpit, associating, in a breath the names of "Socrates and Cato of Howard and Lafayette of Jefferson and Jesus!" "Such is the era," says one of their orators in the mesmeric trance—and not mendorsed by a number of their clergy—"such is the era foreseen by David, Isaiah, Zechariah and Daniel, and impressed upon Confucius. Zoroaster, Brahma, Jesus. Mohammed, Fourier —it was sung on the Orphic lyres of Egypt—preached and which they guarded by an uncompromising creed and by a clusion, that Presbyterianism embodies in it, by an inherent Confucius. Zoroaster, Brahma, Jesus. Mohammed, Fourier —it was sung on the Orphic lyres of Egypt—preached and anticiyated by Paul—and described by John in the Apoca-lypse!" We hear Boston divines beginning at last to deny the personal existence of their Maker; and the learning of old Harvard University is at this moment employed in the grave business of seeking to convince her sons, that, al-though they be right in denying the "*lince* that bear record in heaven." yet their is sufficient reason to believe that there is One ! Herself the plaything of a hundred schisms and sins, the old New England Church is now abandoning, her children to "the delirious wanderings of the transcendher children to "the delirious wanderings of the transcend-ental philosophy; and some of her leading divines are echoing the huge atrocity of Germany, that Jesns was but

since the days of the Aposites, "It has been rent into irre-concilable parties, which have ended in the adoption of op-posing creeds, and separate communions; the same phil-osophizing spirit is stalking in its midst, which has, all around it, entirely supplanted the old faith On the prin-cipal, "Nec Deus intersit, si Deo non dignus nodus." we are told that natural causes may have drigd un the Bed Sac are told that natural causes may have dried up the Red Sea; the chair that he occupied as a preceptor has in latter that natural causes may have rained fire on the plain; that years, we are informed, been filled by a Socinian. Bethlehem; that natural causes may have produced all the phenomena ascribed by our Lord to demoniacal agencies, in accommodation to the prejudices of the Jews. Not very far, all this, though I, from the German discoveries, that the As-cancing of Jesue may have high a meteor in the heavens over Bethlehem; that natural causes may have produced all the phenomena ascribed by our Lord to demoniacal agencies, in accommodation to the prejudices of the Jews. Not very far, all this, though I, from the German discoveries, that the Ascension of Jesus was his disappearing in a mountain-fog, that there was a clearer and steadier light than the sparks and his stilling the tempest was his settling a dispute among of reason's kindling, in which Christianity might h And, in doctrinal theology, almost afraid that my very thoughts should be overheard. I yet thought within myself, Where do we stand? "Original sin is an original absur-dity"—"Imputed righteousness is imputed nonsense,"— of a planet, reflecting for a while the bright rays of the dity"—" Imputed righteousness is imputed nonsense,"— "Natural inability makes sin a natural misfortune, but cer-tainly not sin"—" We must be willing to be dammed, that God may be glorified, or we cannot be saved"—"We are as much indebted to God tor sin as for holiness"—" God is as much the Author of evil as of good"—"God was bound fo introduce sin, as producing, through grace, the greatest possible amount of knowledge and of happiness"—" Re-generation is simply a resolution of the will, in view of motive, or is the result of moral stasion"—" Were I as elo-quent as the Holy Ghost, I could by the presentation of min-tives, regenerate the world"—"When the laws of mind quent as the Holy Ghost, I could by the presentation of mo-tives, regenerate the world"—"When the laws of mind shall be better understood, regeneration will universally take place, as the natural result of the proper selection and adaptation of motives"—" As God cannot govern the sun take place, as the hathrar result of the proper selection and adaptation of motives." "As God cannot govern the sin by motives, nor the stars by the ten commandments, so neither can He regenerate mind, and give it a new direc-tion, by the direct and immediate power of His grace"." "Spiritual Christianity is to be henceforth the standard; perish forms and credks"." "The Church must be re-built the faith, or the system; for the frightful phenomena are commander to the system; for the frightful phenomena are commander to the system; for the frightful phenomena are commander to the system; for the frightful phenomena are commander to the system; for the frightful phenomena are commander to the system; for the frightful phenomena are commander to the system; for the frightful phenomena are commander to the system; for the frightful phenomena are commander to the system; the system; the system; the system; the system; the system is and matures a perish forms and creeds — The Church must be re-built upon broader *basis* of faith"— Its discipline must be al-tered, and other tests of communion, adapted to the times and the societies around us to be instituted"— The eternal generation of the Son it is not absolutely necessary to believe"-" In fact, we subscribe the Confession of Faith only as indicating the outline or substance of doctrine"-"And of private judgment, and next to the self-sufficiency as indicating the outline or substance of doctrine"—"And the old forbidding doctrine of the Atonement, an eye for an eye, and a tooth for a tooth, must be abandoned for that of an Atonement, by which man shall become morally at-one with God"—"for. (to use the language of one of our emi-nent divines, whose pen seems not to have understood the first lesson of reverence,) no debt was due from us to God, and consequently, none was paid by Christ; we had not deprived God of His property; we had not robbed the trea-sury of Heaven!; God was possessed of as much riches after sury of Heaven; God was possessed of as much riches after the fall, as before; the universe and the tullness thereof still remained His; we neither owed money to the Deity, nor did Christ pay any on our behalf; *His atonement, there-fore, is not a payment of our debt.*" myself, emanating from the Edwardses, the Deceners, the Barneses, the Skinners, the Emmonses, the Hopkinses of Presbytery, have, within my own brief recollection; become the absorbing themes of our pulpits, our schools of theology, the absorbing themes of a Liturgy, of our very prayers. The Old School, or Orthodox Presbyterians, occupying them-selves, for the most part, the doubtini and slippery ground of the New Lights of the last generation, are awhile in doubt whether they can rally in sufficient strength to "exscind" their unsound brethren, or whether they shall be driven to secession, as the only escape from evils under which the body is groaning. The crisis comes. The Church is rent. Heresies multiply. The Catechism, in a thousand parishes, gives place to "Union questions," and to "The Child's Book on the Atonement," "The Child's Book on the the Soul and its Immortality," and perchance, "The Child's Book on the existence of its God!" The Catehism once neglected, there is no possible way of commending such a system to a ripened understanding, in after life; and the whole body, loosened in its joints and bands, resbyteriau body, which, by setting adrift sixty thousand communicants, aimed at becoming purer, is still entirely below the requirements of its Confession. The Sacraments, in the sense of that Confession, are almost lost; the eternal generation of the Son not held to be at all essential; the distinction between moral and natural inability, ultimately so fatal to the system, allowed : salvability of all, in a certain sense, assented to, at the necessary expense of election and a limited redemption; and Princeton itself, becoming daily more remarkable for the patience respect, and "delight," with which the student and the eader are conducted through its Reviews and its Exegetial Chairs, to the laboratories of the German theologians, In fact, the Old School Presbyterians, while boding that "ten years will place the Churches in Massachusetts beyond redemption," are unconsciously far out on the ebbing tide, toward the gulf of Continental Neology. There is certainly a chain of hands from Calvinism own to Atheism-Calvin reaching the hand to Luther Luther to Arminius, Arminius to Pelagius, Pelagius to Arius, Arius to Socinus, Socinus to Messiah the Second The Rev. Wm. Bartlett, St. Luke's Chelsea.
"Josiah M Bartlett, Pierpont Mañor, W. N. Ý.
"Moses B. Chase, Chaplain U. S. Navy.
"Thomas M. Clark, Trioity Church, Boston.
"George H. Clark, Late of All Saints' Church, Worcester.
"Samuel A. Clark, Church of the Advent, Philadelphia.
"Samuel Cutler, St. Andrew's Hanover, and Trinity, Marshfield. and even Messiah the Second to another, and another still whom this theology teaches us to look for. At Calvin the uppermost link of the theological chain, retaining yet much of its ancient Catholic consistency and polish, the series stops; and between Calvin and Cranmer, Presby-terianism and Episcopacy, human philosophy and celestial faith, private judgment and Catholic consent; there is an interrol window the certification of the second s Marshfield. Benjamin Dorr, D. D., Christ Church, Philadelphia. Samuel M. Emery, Trinity Church, Portland Conn. William Friend, St. Peter's and Grace Churches, Port Royal, Virginia. Benjamin Hale, D. D., Fresident Geneva College, N.Y. William Horton, St. Thomas's, Dover, N. H. Jacob B. Morss, St. Thomas Parish, Baltimore Co., Marviand. interval, wide as the earth, high as the stars, and lasting ing to restore that wall, where it may have been weakened? there not a hid treasure in its corner-stone? Pray, gentlemen, desist from calling names. Pray, for a triffing, temporary advantage do not endeavour to stultily us to the world, and expose us to its sneer, by creating the impres-

the price of our redemption ; His cross, save where

echoing the huge atrocity of Germany, that Jesus was but one of a series of Messiahs, whom the world has a right to look for until society shall be conducted by the paths of liberty and progress to its longed for perfection.
Once more. That small portion of the Presbyterian Church, to which it has been my happier lot to be attached — what, said I, cautionsly, within myself, is its condition? Let me think. Under my own eyes, and while enjoying, as some have said. " the most remarkable revival since the days of the Apostles," it has been rent into irreconcilable parties, which have ended in the adoutlon of our concilable parties.

These, and numberless like propositions, continued I to myself, emanating from the Edwardses, the Beechers, the Barneses, the Skinners, the Emmonses the U-1 wild "winds of doctrine," and is the unhappy plaything of what one of their own divines has called "the cternal Eurekas 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 ran 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, nied 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 hand upon the laity, and repelling them from the cup; but in less than three hundred, in all the countries we have named, Presbyterianism has laid her hand upon the crown of JESUS, and torn it from his brow, and declared Him to be no God of hers. Again and again has she surrendered the Divinity of her Lord, taken off from His exalted Person the purple robe, and suffered Him to be crowned with shame and spitting. Rome, with all her abominations, never did it. Which then is the Anti-christ of the present day? I dare not answer-but one, whom the catholic faith has always held to be inspired, has said. "He is anti-christ, hat denieth the Father and the Son;" and again he says, " Many deceivers are entered into the world, who confess not that JESUS CHRIST is come in the flesh. This is a de-ceiver and an anti-christ." (1. John ii 22, 23: 11. John 7.) "Have you heard the dreadful news ?" said a very re\* markable lady, and active parishioner of mine, not many vears ago.-"another clergyman in England gone over to Rome "Indeed !" I replied; " it is really very sad; but" (endeavoring to adapt my answer to one who had been nearly Swedenborgianized out of the doctrine of the resurrection, and liberalized and spiritualized, as I had heard, into the elebration of the communion with friend Gurney and his companions,) "I think he might have done worse - better ieve too much than too little." But this did not damp, n the least, the ardor or the satisfaction with which, sometime afterward, she renewed the lamentation, "O, Mr. have you heard the dreadian news-have you not heard it ? another of our clergy gone over to the Papists !" have you not "But why do they leave the Church," said I ; "do they believe the Church of England to be Erastianized and Puritanized beyond redemption? If so, I can only say that I do not agree with them.<sup>39</sup> Still, after a certain interval, as the heaven. Why then should Episcopalians be blamed for not wishing to bridge the gulf, or to break down the dividing wall? Or why should they be derided for seek-not heard – another elergyman apostatized ?'

ovenant, members of Christ, children of God, and in- in Geneva. I happened, on one of the chief days of Comheritors of the kingdom of Heaven, fail through munion, to be at the cathedral in which Calvin was the wickeduces of life, infldelity of heart, and perseverance chief pastor in his lifetime. A large number of gentlemen in evil, to attain unto the end of their faith, the salva- and men stood in the streets about the Church, waiting untion of their souls. The collect, in the prayer for a til the sermon and preliminary services should end, that right judgment ; the Gospel, in pointing out the great they might go in and receive the Sacrament. This, too, I duty of action, labour, and perseverance, refer to the was informed, was the common practice ! With the views two great means by which we can accomplish the duty which I held, even then, that the unworthiness of the of "avoiding the like example of unbelief," enforced minister or of the congregation could not invalidate a Sa= in the Epistle of the day. crament, and on the ground that the Creed yet remained as

the parables of our Lord, as those of the wise and was a Church of Christ, I remained in the cathedral, and foolish virgins, and of the five and ten talents, urge endeavouring to feel my own unworthiness, rather than upon his disciples the need of continual zeal and ac- that of the minister, I received the Communion without tivity in their obedience to their new Master. The the smallest scruple. But here I may tell the world a seas a race, a warfare, a journey, necessarily include the idea of continued labour, perseverance, and exertion. This parable contains the same exhortation. The his injustice, rapacity, fraud, or want of principle; it is held up for the imitation of the disciples, that they may learn to seek the same diligence and solicitude worldly minded in the promotion of their temporal in- anti-Christ" in 1838, was the same who, in the controversy terests. If the wicked so labour for the meat that of 1845, made the following ad captandum. perisheth, how much more should the Christian labour for the meat which endureth unto everlasting life,-The abuse, not the use, of riches is injurious; as implied the idea of refined feelings, as well as bland manwealth, if sanctified, may conduce unto the attainment of salvation. Riches, if expended in works of charity and mercy, in the relieving the necessities of the distressed brethren in the household of faith, or in promoting the increase of the kingdom of God, may help be put in possession of the evidence by which so bold and to lay up for their possessors treasures in the heavens, unflinching an assertion is to be sustained; or, if that evi- den, with giant step, the causeways of Irish Presbyterianand be the cause of their reception into everlasting ha- dence is not forthcoming, it is equally high time that the ism; planted her banners in the Presbyterian encampments bitations.

Exe; By Henry Howard, M. R. C. S. Eng: Sur- of a giant." Bamsay, Montreal.

THE GOSPEL,-(St. Luke xvi. 1-9) .- Many of the Reformation had left it, and therefore that the Church titles ascribed by the Apostle to the life of a Christian cret. There was in our company that day, a Presbyterian clergyman, who thought, to use his own expression, that " the Church in Geneva had exceeded the limits within which a Church continues to be a Church of Christ," and example of the unjust steward is not commended for with a conscience, I doubt not, as clear as my own, in the opposite direction, he would not and did not commune. It remains only to be said, that the clergyman, who thus turned his back on the altar at which Calvin ministered. in their spiritual concerns, which are exhibited by the

"When Dr. Wainright, a gentleman, a scholar, a Christian minister, (in each of which titles there seems to be the purpose of un-Churching the whole of Protestant Christendom, the Churches of Germany, SWITZERLAND, France. &c., it is surely high time to demand that the public should jure divino of untrammelled " private judgment." enormity of the assumption should be exposed. There are along the Thames and the Seine; written her insulting hundreds who can perform the task better than myself, but creed on the tombs of the Vaudois and the Huguenots: THE ANATOMY, PHYSIOLOGY AND PATHOLOGY OF THE still I believe it not a task which requires the strength reared her towering head above the Alps and the Ap-

geon to the Montreal Eye Infirmary. Armour and , Well said ! Now then, Doctor, to your "task." If the fair vallies of Switzerland; and kept her insulting jubilee itseif," says a discerning Unitarian, "for a reform in its veriest Lilliput is equal to it, I am sure that you are. You in the cathedral of Geneva, and over the dust of Calvin,did not commune with the Church of Geneva, on the Rolling with the turbid forrents of the Rhine, she has seet-Throughout the whole Sacred volume we find the inspired writers constantly alluding to the Eye, as affording a fitting object from which to deduce analo- same reason, with the large Churches of Germany and by her resistless spell, has wonover to herself the renowned gies; and the preciousness of this organ is most forcibly set forth in that beautiful expression of our Saviour, the forth in that beautiful expression of our Saviour, should be put in possession of the evidence by which so that be average under the public down before her. Wittemburg and Heidelburg have kissed her feet; and Göttingen and Berlin have anointed them worn Church, to which a goodly multitude are coming "The light of the body to the He hears perchance the gorgeous splendour of the ground of Catholic and established law; but you have done north, and, like the maelstrom on the coast of Norway, setting Sun call forth exclamations of praise, and may it on the ground of private and independent judgment. He have swallowed, in her capacious throat, the Churches of be the fierce light shines around his brow as if strug-did it, with a thousand leagues of sea between; you crossed those empires. It was not the stormy wave of the Baltic gling to burst through the night that hangs on the the sea, and did it at the chief altars of Geneva. He that arrested her progress; for she had stridden a continent blind man's eye, yet all is dead and the memory of the charged them only with erecting another Church, which and an ocean before. It was not the hills of Dofrefield bright days adds a paug which serves but to increase is not another; you have charged them with preaching the misery of his state. The blind man suffers under "another Gospel which is not another." Whether of the misfortunes unknown to others, yet how wonderful, two anathemas is most offensive? Pray, put "the public" how incomparable the wisdom and goodness of God, in possession of "the evidence;" for, "if that evidence beautiful upon those mountains she beheld the feet of Aposknowing our wants and anticipating our distresses, the be not forthcoming, it is high time that the enormity of tolic Bishops. "It would be interesting," says a writer, Almighty Creator "hath so done His wondrous work," the offence should be exposed." But we will not wait. that while our fall marred its primitive perfection, His Leaving Switzerland, let me ask the reader to go with foreseeing eye planned the capability of restoration me down the Rhine, and see how fare our "separated and placed within our reach the means of healing the brethren," in Germany. It is well-known that the Proinfirmities of our flesh-and we would here remark on testants of Germany, like those of France, Holland, Switthe astounding fact, that while throughout the domain zerland, and, in fact, of the entire continent, with the of Surgery a large portion of its operations tend to single exception of Sweden, are Presbyterians. Many of has not more than half a dozen Evangelical preachers, out spon the body, yet all its powers displayed on the eye them, from motives of expediency, or convenience-and it of six hundred clergy; the other has not as many Rationaserve to restore and bring back that which was lost. is a concession of great importance to Episcopacy-have This alone is sufficient to shew the value of sight. -- created a class or order of Ministers, at first called Super-Art has fashioned a cunning support for the body, intendents, but dignified, latterly, with the Babylonish Presbyterian, and without it." should a foot be lost; and the artificer has furnished name of Bishops; and, in this respect, resemble the Metho- I know of but one other spot in Europe, out of which

significant that even the sounder German writers, when called upon to combat such views, rehearse them without any approach to a shudder. . . . Neander himself reany approach to a shudder, . . . Neander immself re-gards the Epistle to the Hebrews as the work of a Chris-tian, a learned and eloquent Alexandrian, who stood to Paul in the same relation as Melancthon to Luther. He denies the genuineness of the First Epistle to Timothy, and exceedingly doubts that of Jude, and entirely gives up the Second of Peter. As to the inspiration of the Scriptures more ally Nearder holds it, both in degree and in kind, far below what is regarded as orthodox among ourselves."-Such are the fancies of German divines and universities, to which the Stuarts, and Hodges, and Alexanders of Presbyterianism, and her seminaries in America, are sent to learn the Art of Exegesis. And these are the elaborated fancies of Neander, "A venerable theologian," according to the singular predictions. Princeton Review, from which I have just quoted, and am now quoting again,-" A venerable theologian," and a no-Presbyterians in this country yet unthinkingly boast, as the ners,) has taken so public, so extraordinary an occasion, for rule of faith, but whose claims they are consistently enough beginning, like their more advanced brethren in Germany, to re-investigate, in all the unbounded plenitude, and the

Thus has Socinianism, with her pestilential train, trodpenines : dashed on, like the winter avalanche, into the universities of Germany. Leyden and Leipsic have fallen that turned her back, for she had conquered the Jura and the Alps. But, with the music of those waves, there were borne to her ears the strains of a Catholic Liturgy, and on whose accuracy I must, for the present, rely, "to compare the two kingdoms of Saxony and Sweden. Both are almost exclusively Lutheran; the people of both are generally well educated; religion is one of the studies in sally Rationalistic; the other universally Orthodox. One lists, out of three times that number! One is Episcopal and has retained the Apostolic succession; the other is

a substitute for the hand most valuable, but no art or dists of America, who have this spurious Episcopacy. this spirit has departed "naked, and wounded and bleedcunning can replace the eye or let in the bearers of But, in fact, the Protestants on the Continent, Sweden ing." The Church of England has, by the daily incense light on the sightless globe, -- therefore, God in His only excepted, are Presbyterian. And what has been the of her wholesome Liturgy, enbalmed an atmosphere justice has remembered mercy, and although the eye fate of the faith in Germany-the land of Jerome, and around her, which Socialianism has never with any compartakes with the rest of the body in its curse ; yet it Huss, and Grotius and Melancthon-THE LAND OF fort, been able to breathe, and, by her Apostolic descent, is so constituted, that the same means which disfigures LUTHER ? "I could not find," says a recent American has inherited a blessing, which Sociaianism, with her mess other members serves to restore to it its former beauty. and Presbyterian traveller. " a single individual in Germany of red pottage, has never been able to supplant. So-If, then, the eye has been so specially provided for by who believed in the eternity of future punishments." Even cinianism, like a local malaria, with her train of diseases,

Their names are as follows :---

- Stickney, St. Peter's Church, Cambridgeport.
- Does r. Alcaney, St. Feder Schutten, Cambridgeport. Charles C. Taylor, St. Audrew's, Ann Arbor, Michigan. Stephen H. Tyng, D. D., St. George's Church N. Y. James H. Tyng, Jr. St. George's Church, N. Y. Frederick Wadleich, St. James's Church, N. Y. George, D. Wilde, Grace Church, New Bedford. John Woart, Christ Church, Boston.

not heard - another clergyman apostatized ?" "Is it possible," I replied, " apostatized to what ?" "To Popery !" "Ah, indeed !" I remarked; "I did not know but you meant, to the Independents or the Baptists, or possibly the Unitarians; however there is this consolation," said I to the sion, that it is for forms and shadows that Episcopalians lady, who carried the Church of England as some better contend ! We will not tell you you know better ; but we employed ladies take their knitting, in her lap, " it is a con-Charles C. Adams, St. Paul's Church, Key West, Florida. | do tell you it is high time that you knew better. The ad- solation that not a speck nor mote can appear in the eye of