

more remarkable is the circumstance, that it was held in the very week of the great religious anniversaries of New York City. The infidels, it seems, are determined to hold their anniversaries as well as the Biblicals!

It requires no great depth of philosophy to trace the connexion between sectarianism and infidelity: between the ceaseless cant about the Bible, and the rejection of the Bible altogether. The sects, while making such a parade about the Bible, are split up into divisions innumerable about the meaning of the Bible: and they are, at the same time, indulging in all manner of uncharitableness towards each other, and especially towards those whom they do not consider as holy as themselves. Can we wonder, that, in this general unsettling of all religious belief, men of sense, finding nothing but perpetual variations, varieties, and inconsistencies in Protestantism, should turn with disgust from it, and plunge into the gulf of downright infidelity?

Such a course is natural enough. Protestantism in the United States is but running the race which it has already run in Germany and throughout the continent of Europe. It has sowed the wind and reaped the whirlwind. It has boasted its love for the Bible; and, in the end it has rejected the Bible altogether, after having first wofully distracted its meaning and frittered away its great doctrines.

The last American Almanic presents us with the astounding fact, that more than half of our population over 21 years of age belong to no church whatever:—that is, that this large proportion is composed either of infidels, or of persons indifferent to all religion!! And yet this is an age of boasted enlightenment! And this is a land of "open Bibles!" Gracious heavens! Upon what times we have fallen! Nor have we yet seen the worst.

Would it not be well for the "League" to let their Catholic brethren alone for a while, and turn to the reclaiming of their infidel fellow-citizens? We barely offer the suggestion.

CATHOLICITY IN GENEVA.—'Forty years ago,' says the Evangelical Observer, U. S., 'there was a Romanist citizen in the city of Geneva, the sphere of Calvin's labours.' It is not so now: for, according to Dr. Cheever, two-fifths of the whole population of Geneva are at present Catholics. The doctrines of the Reformers are on the decline in this strong hold of Presbyterianism, for out of forty pastors of the national church, but three are said to be evangelical, the remainder being Unitarians, who, remarks the Observer, 'it is well known, esteem indifference to evangelical religion, the very charity of the Gospel.' Unitarianism and Rationalism prevail in the national

church; and these, the Observer fears, can never withstand 'the flood of Romanism.' 'The mass may yet be celebrated in the church where Calvin preached.' Christians all over the world should pray for the continued success of this 'revival of pure and undefiled religion in Geneva.' This ancient hot-bed of darkness, error, and despotism, is now being blessed with 'evangelical light, and truth, and liberty.'

PRESBYTERIAN DEFINITIONS OF FAITH.—The late decision of the Presbyterian American church in general council assembled regarding the validity of Catholic Baptism, has been treated with unmeasured contempt and ridicule by the Episcopalian Papers. One of them expresses wonder why in the dogmatical tract, styled a 'Report of the Committee &c.' there was so little of scriptural reason given for this astonishing decision. There is a reason undoubtedly for such omission, which these learned 'doctors in Israel,' if called upon would be very sorry to give.

We may perhaps expect by way of retaliation to see Episcopalian baptisms condemned at the next meeting of the meek brotherhood.

We had prepared for the amusement of our readers a few extracts from the speech of Professor Thornwell on that famous occasion. But want of room compels us to forego this pleasure for the present.

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JAMES DONOHUE.
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