

them, such as the following, that "the Church of England lost at the Reformation some things which were in themselves good and tended to edification:" that "justification was an impertinent subject to introduce before a congregation, as there was not one man in ten thousand who was not already justified." These and like statements I have heard from gentlemen who have been students in the University. I do not here dwell upon them; I come to the consideration of documents which I shall quote, and I think when these documents are well weighed, and compared with the articles and formularies of our Church, they will abundantly establish the conclusion to which I have come, that the teaching in Trinity College is dangerous.

I have now in my possession five copies of the catechism, which has been for years in the hands of the students of Trinity College, and which graduates of the University declare contains the questions of the Provost, corrected from his own manuscript, with the answers taken down carefully from his own lips. I have collected these five copies, and their agreement is such as must convince any one that either they all had their origin from one copy, or that they were reported with wonderful fidelity from the lips of the lecturer.

The following are specimens of the dangerous teaching contained in this catechism:—

On the article, "Born of the Virgin Mary," we find the following questions and answers:—

QUES.—What is the Hebrew form of the name Mary?

ANS.—Miriam.

QUES.—What does that signify?

ANS.—Exaltation.

QUES.—What signification, then, had it as borne by the mother of our Lord?

ANS.—The exalted position resulting from her having given birth to the Redeemer of the world.

QUES.—Who is the first recorded possessor of this name?

ANS.—Miriam, the sister of Moses and Aaron.

QUES.—Show that she may be regarded as holding a