

the inventions
of *The Church*).
Saints? What
What else was
transubstantia-
which she had
ist. 'The Re-
ned what was
est. And so
ould bring in
practices.
d the Church
rted from the
ermany done
of Neology.
he eye, and
but "there is
against the

our fellow-
may appear,
h attends it
testimony,"
est, beware
the Romish
ir adoption,
view; but
he practice
ent day, of
l dragging
rable plan.
n the Word
s Apostles
ly Spirit to
arers. On
to the as-
they were
the rest of
do? Then
ery one of
on of sins,
—(Acts ii.
Paul and

Silas, "Sirs, what must I do to be saved?" the answer he received was this, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house."—(Acts xvi. 30, 31). Here we find Jesus Christ acknowledged as the *only* "way, the truth, and the life."—(John xiv. 6). But we are informed, that there are those, in this our day, who say, that unless you go in the way *they* point out, a way of which we find no mention made in the Bible, there is *no* salvation for you,—that, unless you are willing to declare yourself for Christ and place yourselves under their special direction, you must consider yourselves "for the Devil." It is asserted that, when they have brought up to this particular seat those whom persuasion, fear, or force has been able to move, they entirely forget the direction of St. Paul, to do all things "decently and in order" (I Cor. xiv. 40), but assail the throne of grace with such shouts, as would make one imagine that they supposed "the Lord's ear was indeed heavy, that he could not hear." You that have witnessed this, compare it with what St. Paul says: "If therefore the whole Church be come together into one place, and all speak with tongues," (that is, in a confused manner, so that none can understand what is said), "and there come in those that are unlearned, or unbelievers, will they not say that ye are mad?" "God is not the author of confusion, but of peace, as in all churches of the saints."—(I Cor. xiv. 23, 33). Though this language was first addressed to those who misapplied the "gift of tongues," yet it must be acknowledged by all sober-minded Christians as applicable to those who, a score at a time, address the throne of grace, each at the height of his voice, some in supplication, some in thanksgiving, some in deprecation, and others in the language of triumph.

However well calculated this confusion may be to work upon the passions, or to affect a heated and excited imagination, it ill accords with that humble, holy, chastened feeling of adoration with which we sinners should approach "the high and lofty One that inhabiteth eternity, whose name is Holy,"—Him, who thus speaks of himself, "To this man will I look, even to him that is poor and of a contrite spirit, and trembleth at my word."—(Isaiah lxvi. 2). You all remember how Elijah, the prophet of the Lord, mocked the worshippers of Baal and said, "Cry aloud; for