

connection with his famous letter to the Pope. The following extract from its article entitled, "Hob and Nob with Antichrist," is eminently instructive.

"In the appendix to Archbishop Manning's 'England and Christendom,' Dr. Cumming found a Papal decree ordaining that before anything is discussed with heretics, they shall first undertake to submit to the determinations of the Council, and that, in case of their declining this, they are to be dealt with as condemned schismatics. Here was a discovery just suited to Dr. Cumming's purpose. It proved that in attending the Council he must, 'according to this infallible decree, incur great personal risk.' Luther avowed his determination to go to Worms, though all the devils in hell should try to prevent him. Dr. Cumming feels that such heroic resolutions are out of place in the nineteenth century, and in the minister of a Presbyterian congregation in Drury Lane; so he admits that the prospect of being 'dealt with'—that is to say, consigned to a bonfire, as John Huss was in similar circumstances—would be an obstacle to his going to Rome.

"In this dilemma he takes Archbishop Manning's advice, and addresses himself directly to the supreme authority. He has written, he tells us, 'to Pope Pius IX., with all respect and deference, a short letter in the accustomed ecclesiastical Latin form.' Has Dr. Cumming succeeded in deceiving himself when he talks in this way, or is he only anxious to deceive others? It is all very well to talk of the 'accustomed ecclesiastical Latin form'—by the way, in what dictionary of ecclesiastical or other Latin has Dr. Cumming met with *Presbyterus*—but this is just the plea which has been put forward in all ages as an excuse for sinful conformity. Naaman only conformed to an 'accustomed ecclesiastical form' when he proposed to bow down in the house of Rimmon. What business, we should like to know, has Dr. Cumming to begin a letter to Antichrist with '**Sancte Pater,*' or to profess himself the servant '*+Sanctitatis Tue*'? Because, we suppose, he can go to the Council in no other way. But if Dr. Cumming were consistent with himself, he would desire to keep away from all such gatherings as from an assembly of wicked doers. We read in the Apocalypse that all the world 'wondered after the beast,' but we nowhere read that the saints exchanged civilities with him in the accustomed anti-christian form, or asked leave to state the reasons why, as at present advised, they must decline to accept the mark. A few words at the end of the letter, (Dr. Cumming's letter to the *Times*, including a copy of his note to Pius IX.) suggest, we fancy, the key to Dr. Cumming's lamentable apostacy. 'I am persuaded,' he says, addressing the editor of the *Times*, 'that, if you send, as you doubt will, a reporter to the successive meetings of the Council, he will not be able to report any language used by me, or the others,'—meaning Dr. McNeile, the Bishop of Ripon, and another eminent, but to us, alas! unknown Protestant champion, Dr. Blackeney, all three of whom Dr. Cumming hopes to take with him—'inconsistent with the courtesy we owe, or the respect we feel to the sovereign Pontiff and the assembled prelates.' The vision of a 'discussion,' such as we believe he has often borne a part in in earlier life, floats before Dr. Cumming's imagination. The fields in which he has hitherto won his honours were but the obscure platforms of local Protestant meetings. Now he dreams of glorifying himself at Rome, with the whole Roman Catholic Episcopate for adversary, the *Times* for reporter, and the world for audience."