

would engage the attention of a scholar or a gentleman, they must look for other exponents of those frightful doctrines which we so justly termed suicidal, which make God the author of all evil, which excite their votaries to all the excess of presumption or consign them to all the horrors of despair.

But whilst we entertain conscientious doubts as to the identity of the Editor, we can feel very little, if popular rumour be correct, respecting his stupid ally the *Presbyterian*. Surely our Halifax press must be degraded indeed, when the slame of such a stingless wasp is permitted to defile them. We believe he is known, at least so say the generality of his Catholic neighbours much better than he imagines. In his clumsy attempt the deceitful mask of the conventicle has fallen off, and we recognise him as the genuine descendant of an old priest-hunting bigot, the records of whose brutal intolerance have been carefully transmitted even to the present generation. Better far that he had minded his business, if he have any to mind, than to be employed in raking up from the foul sink of bigotry, his calumnious invectives against Monks and Nuns. And as to Catholic priests or Jesuits, we are certain that if he traced back to no distant period the pedigree of his hybrid race, he would find memorials there which should make him blush to pronounce the name of a Catholic Clergyman at all. Having swept this reptile from our path, we proceed to our "aggravating" friend.

The sympathy of the *Guardian* for the Church of England, would be indeed a novel sign of the times, if its heartless mockery were less transparent. With what singular care this pretended friend has selected and printed in italics, all that portion of our reply to the *Times* which refers to the Established Church, and with what dexterity he has omitted all that related to his own more absurd, and soul destroying doctrines! But he shall not escape us, with all his affected simplicity. We will not suffer him to stray from the real question at issue even if he should "mount on the stilts of transubstantiation" according to a rhetorical figure of the *Times*. In repelling his rude assaults on our Church we assailed the Founder of his own. We called him a tyrant, a hyperite and a monster; and we will sustain the propriety of those harsh appellations. We will prove every one of them to be strictly deserved and though the task is ungracious, the cause of Gospel truth requires that this pretended Reformer of the Church of Christ should be exposed in all his native colours. Undoubtedly the life of a christian may be infamous, and his doctrine true, and no argument can generally be sound which would make purity of morals the inseparable companion of true faith. Considering the weakness of mankind, and the corruption of our fallen nature, "it needs must be that scandals come," and that the tares be mingled with the good grain even in the Church which Christ has founded. An exception however must be made to this rule, in the case of pretended reformers. They are bound to show us their credentials, and to prove their divine mission as the prophets in the old, or the Apostles in the new Law. They set themselves up as the judges and censors of the whole christian world. "They hoisted the standard of rebellion against the Church which had existed for fifteen centuries. They proclaimed that Christ's Church had fallen away, that she was corrupt both in doctrine and in morals, in other words that the Gates of Hell had prevailed against her. They called upon Christendom to abandon the Church of their fathers, and to curse the bones of their ancestors, declaring that "for eight hundred years or

more they had been plunged in gross and damnable idolatry." Have we not a right to ask those men for their heavenly commission to reform the world! Shall we not ask them by what authority they consign to damnation, their forefathers for a thousand years! by what right they attempt to overturn the sacred and venerable edifice which was "built on the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone?" what proofs they give that they alone were right and all Christendom in error?

The Prophets and Apostles worked miracles to confirm their authority as the legitimate expounders of God's law. The reformers disclaimed the possession of any such power. The Apostles and Prophets announced to the world revelations of the Divine will which were before unknown to mankind. The Reformers never pretended to give any new revelations, nor to publish any additional inspired writings. The Church founded on the Apostles, declared for fifteen hundred years, that she was guided by the Holy Ghost; that she alone possessed saving faith and that all mankind were bound to listen to her voice. The Reformers claimed infallibility, neither for themselves nor for the heterogeneous mass of sects and churches which their incessant wrangling produced. Ordinary mission those Reformers had not, for they were outcasts from the only Church which then existed; and as we have seen, they gave no proofs of an extraordinary jurisdiction to preach to the people of God. They came then, neither working miracles, nor producing new revelations, nor sustained by heavenly witnesses, nor claiming personally nor collectively any freedom from error. Where then are we to look for their authority! On what ground are we to believe their doctrine? Authority they possessed none, unless what attached to their personal character, their morality or their learning. Are we not forced then to examine these, and to try whether the men who consigned the whole world to damnation, were pre-eminently distinguished themselves for holiness and purity of life? Stripped of every jurisdiction and authority, and coming to reform all mankind, they stand upon their own naked merits, and surely their sanctity ought to have been extraordinary and unparalleled, to give any justification for their daring career and their terrible anathemas.

Having premised so much we now come to particulars. Calvin is hailed as the Apostle and Founder of one of those Reformed Churches. He is looked upon with feelings of devotional reverence, as a heaven-born messenger of grace. And yet, if the truth were known concerning his real character, his memory would be held in execration by thousands of those who now revere his name. We spoke of him in contemptuous terms; but we did so, from a knowledge of his disgraceful history, and a full conviction of the infamy of his life. Perhaps our words grated harshly on the ears of many, whose blind reverence for their Apostle, was never displaced by the light of history. But we used the words advisedly, and did so, to excite curiosity on the personal history of this wicked impostor. In our last number we stated briefly some particulars of his life, which we dare say were never heard before by thousands of Presbyterians in Nova Scotia. We will follow up the enquiry for their sakes; as well as to vindicate ourselves; and after having drawn a faithful picture of this blood-thirsty and cruel hypocrite, from his own writings, from the testimony of his contemporary reformers and from the judgement of all impartial historians, we will seriously ask whether God could or would have chosen such an agent as the