

melting down their rich booty, so as to escape detection.

Had a thunderbolt struck the head of the unfortunate Pierrot, he could hardly have been more stunned than he was on hearing this. The moment he was a little recovered from his first amazement, he began to storm, and protest that no consideration on earth should ever prevail on him to commit so horrible and ungrateful a sacrilege. But his companions now knew their power, and dealt with him as a skilful angler does with a fish that feels the first smart of the hook; they gave him play and allowed him to vent his feelings; and then, when he had exhausted his first burst of passion, began to draw him into the full gripe of their wicked might. For this purpose, they represented to him, that it was too late to draw back—for if he attempted it, they would immediately fulfil their threats of delivering him up. They told him that it was mere folly to shrink from the commission of one crime more, which they had promised him should be his last; that if he ever repented, it would be as easy to repent of this, as of its predecessors; if not, that he was fully lost by what he had already done, and could not make his case worse. Many other wicked arguments and persuasions they employed; and when at last all else had failed, they savagely threatened to wreak their vengeance upon his family, and to proceed at once to murder his wife and daughter.

[To be continued.]

EXCLUSIVE SALVATION.

We extract the following from the first chapter of Baxter's Tenets:

'The belief of the Catholic church on the subject of exclusive salvation has been much and frequently misrepresented by the enemies of her creed. They have long believed, that this church in the plenitude of her uncharitableness has doomed, and still dooms to certain reprobation, all those who did not profess her code of faith.

Without adverting, in support of this tenet, to the creed of the reformed churches, which were once as peremptory and unrelenting as ever our enemies have deemed the church of Rome, it must be understood, that the Catholic church, in matters of faith condemns those only, whom she calls heretics. These she has always condemned, and these she still condemns. But what does she mean by a heretic? For from this meaning alone, are we to discover the justice or injustice of her condemnation, and pronounce whether she be charitable or uncharitable. A heretic according to all sound divines, the definitions of general councils, and particularly the catechism of the Council of Trent, is 'One, who despising the authority of the church, which he has sufficient reason to believe is the true church of Christ, contrary to its decision obstinately adheres to a false and impious opinion.' (Cat. Concil.

Trid. Ar. ix. part 1.) As St. Paul pronounces heresy to be a crime, (Titus, chap. iii. v. 10,) it must be a voluntary act, and the Catholic church has always deemed it so. Obstinacy in known errors, or in rejecting the known truth of revealed faith, is an essential requisite to form a heretic; and it is only against characters of this nature, that the church levels her anathemas of condemnation. And what thinking and reasonable man will refuse to condemn them? If the truths, which the Son of God disclosed to men, merit their assent, their obedience, and their veneration, certainly the man who obstinately, and therefore, knowingly and willingly, disbelieves and rejects them, deserves the condemnation of every consistent Christian.

'I need hardly remark, that the Catholic church does not consider him a heretic, who sincerely professes another creed, in regard to the falsity of which he does not entertain a fear, and is disposed, if he did discover his falsity and the divine authenticity of another creed, instantly to reject his own, and embrace the true one. Catholic moralists even pronounce it to be eminently sinful in a man, who professes a different creed, and is in his own mind convinced that it is the true one to reject it, and embrace Catholicity. If a man entertain rational doubts of the veracity of his own creed, the importance of religion and self-charity, require that he should attempt to resolve those doubts; if he do not make this essay, but remain contented from any prejudicial motive, in the profession of this doubtful creed, then he is a traitor to his own salvation, and must stand condemned by every man of sense. Although those, who sincerely profess dissenting creeds, containing the essentials of Christianity, do not belong to the Catholic church in the eyes of men, they do nevertheless belong to her in the sight of God, and, as such are real members of the church. By baptism, by whomsoever or wheresoever it be given, they are initiated into the church of Christ, (and the Catholic church deems herself that Church;) and as by the supposition, they have never wilfully and obstinately rejected any known tenet of divine faith, they still remain members of that church.

"Although ignorance of the true religion, when joined with uprightress and sincerity, be not an insurmountable barrier opposed to salvation, it is nevertheless certain that there is a TRUE RELIGION, whose peculiar advantages render its discovery eminently important, and the greatest of blessings; and, that there is, and only can be, one religion of this sterling character. Faith is an essential ingredient in religious worship; for 'without faith it is impossible to please God.' (Heb. xi. 5, 6.) and 'he who believes not shall be condemned.' (St. Mark, xvi-5. 16.) Now faith is certainly the belief of revealed truth; for the belief of falsehood can