

breaks covenant with her God, and permits truth to perish from among her people.

But we hear that you are to carry your cause before a higher tribunal. Brethren, it is already before the most august tribunal on earth. It is now at the bar of the whole Christian world. The decision indeed given by this tribunal may not save your property; but it will do more. Let men on earth, however, judge as they may in this great matter, we trust and believe that the noble and good men among you who have come forth in the spirit and power of christian reformers are acting and are determined to act as in the sight of Him that judgeth righteously.

Yet we cannot look at what has already taken place in this matter, or think of what is likely to happen without great sorrow. True, God can bring good out of evil and make the wrath of man to praise Him. Still who does not know that divisions and distractions among christians open the mouths of scoffers, cause the weak to stumble, and make the hands of many feeble. Let those answer for all this who are the cause of such deplorable evils. Fidelity to God, and love to the souls of men lay necessity on the friends of truth to oppose error. And truly it is our solemn conviction that had the errors against which you have made at last so decided a stand been permitted to overrun your church, Ichabod might have been proclaimed through all your borders. There might have been peace and harmony, but it would have been peace without truth, and harmony without piety. It cannot be disguised, and ought not to be concealed that these errors strike at the fundamentals of religion. Wherever they prevail they leave nothing that is solid for the trembling penitent to build his hopes upon, and nothing that will yield true consolation to the pious soul.

Christian brethren, it is needful for us all to be watchful against errors in religion. A superficial metaphysical philosophy—a daring spirit of speculation in morals—a reckless contempt of all ancient opinions and usages—a wish to deal with religious truth as if its first principles had yet to be settled—a vicious mode of analogical reasoning, and a godless liberalism are peculiar and alarming characteristics of the times in which we live. That the human mind thus influenced to some extent within the Church, will naturally produce errors in religion—might be inferred *a priori*. Experience but too painfully confirms the truth of the inference.

Let all the churches of Jesus Christ learn from what has lately been witnessed that truth is the only sure basis of union and love among professing christians; that essential errors in religion

are never harmless, and that to trifle with such in their incipient stages, or to draw the mantle of charity over them is neither to manifest true kindness to the erring nor fidelity to the interests of the church of the living God. The charity that endureth all things can rejoice only in the truth.

In fine, christian brethren, we fervently pray that in passing through your present trials you may be sustained by the grace of God, and blessed; and that it may be found in the end, you have not lost but gained strength as a religious community. A church united not in name but in spirit, instinct with love and imbued with the truth, manifests the glory of God, and is a blessing unspeakably great to the world. To such a church we may apply the language of inspiration:—she is fair as the moon, clear as the sun, and terrible as an army with banners.

Brethren, Farewell. Keep that which is committed to your trust. Hold fast the truth. Put on the whole armour of light. Fight the good fight of faith. And when you and we have finished our labour on the earth, may we all be received into that church where the spirits of the just are made perfect with God.

At the City of Toronto, the second day of May,

One Thousand eight hundred and thirty-nine in name, and by appointment, of the commission of the Synod of the Presbyterian Church of Canada, in connexion with the Church of Scotland.

ALEXANDER GALE,

*Contener.*

ROBERT MACGILL,

*Clerk, P. T.*

THE RISE OF THE PAPAL HIERARCHY. BY THE REV. ROBERT LEE, MINISTER OF CAMPSIE, SCOTLAND.

From the Church of Scotland Magazine.

(Continued from page 121.)

63. The causes by which the Episcopal order in general attained to power and dignity, affected also the Roman bishops, but upon the latter they acted with greater energy.

The Roman city was the most wealthy and populous then existing—the capital of the world; and till the fourth century, the fixed residence of the emperors, and of the principal nobility. Long before Christianity had received the sanction of the secular au-