

sea of this life, glorious and blessed Virgin! Amen."*

The Roman Catholic Bishop of Montreal is an amiable and benevolent man, much esteemed in his own church, and respected by the inhabitants of the city. His high station gives him great influence, for good or for evil. Error propagated by such a man, is doubly dangerous to souls, because he speaks with authority, and his word is received as an oracle. How sad the reflection, that under his guidance tens of thousands will be led to "worship and serve the creature more than the Creator," and to consider themselves eminent in piety, deserving the rewards of heaven, while God will regard them as profane persons and idolaters, and their hopes will be found to rest on the sand!

Is it right, according to the word of God, to consider Romanism as a form of Christianity? Is it not a nullification of gospel truth—an audacious attempt to dethrone the Saviour?

The Christianity of the Future.

There is a power yet to be elicited—a power proper to our holy religion, and most characteristic of it, and which the now imminent perils of the social system throughout Europe, and not least so in this country, seem to be bringing into activity. What we intend is something more stern than the *sympathy* which the Gospel generates, and more serious than the *zeal* which it inspires; we mean—that sense of Right which it so solemnly authenticates, which it will yet bring to bear, not simply, as heretofore, upon the individual behaviour of men, one towards another, but upon the relationship of class to class, throughout the social system, and the

momentous operation of which will, as we conjecture, give a character to those revolutions that are impending upon the civilized world. Christianity, we believe, is now about to do for civilized communities that which no political reforms, and no political philosophy, and certainly no insurrections, can ever effect. If it were asked, What shall be the future of England? the prediction might be risked, that, inasmuch as Biblical principles have here a firmer hold of the human mind than in any other country, it shall be the chosen field whereupon the last development of the powers of the Religion of Christ shall take place; and wherein shall be carried out, in a signal manner, that dispensation of Justice under which nations may prosper permanently, and be at peace within themselves.

Are we supposing that Christianity shall come in to frame political constitutions, or that texts shall be cited in Parliament for the purpose of overruling contrary decisions of political science? By no means: a very different office do we assign to the Bible, and a very different function to its interpreters. An illustration of what is intended presents itself at hand. Take the case of that mere compassion, or sympathy for the bodily sufferings of those around us, to which the motives of the Gospel impart intensity. Those who are most susceptible of this sympathy, and are most alive too to Christian influences, are often impelled, in their benevolent eagerness, to adopt measures, the tendency of which would be, if not instantly, yet after a while, to aggravate these miseries, or to spread them over a wider surface. Here then comes in the guidance and the corrective influence of Political Science—of Political Economy, and of that practical discretion which is acquired in administering any system of relief, whether voluntary or statu-

* The Latin sentences quoted in the Letter are, with one or two exceptions, extracts from hymns composed in honour of the Virgin, and sung in the churches.