The Parket Spatists.

Prochyteriam to be false to the very core, by quorations from the Confession. The language also of the Confession on the point of dispute is to clear that we are shut up to the conclusion, that tither the Confession contradicts itself, or Mr. P., and has anonymous paper are wrong, for their the Confession contradicts itself, or Mr. P., and has anonymous paper are wrong, for their the confession contradicts itself, or Mr. P., and has anonymous paper are wrong, for their to controlled the upotations given in the review. But it does not require much about you have very shelf is wrong, the Confession of Mr. P., as nothing can be clearer than that Mr. F., in I is quotations from the Confession, the and clowshers, does not understoud the meaning of the forms about which he wrive! This you will see by anothing.

The anonymous paper, as you see in the review, pages 21 and 22, any Prochyty rians believe two thunes, namely. "that the government of the whole church or congregation should be placed in the lands of a few individuals color the accision, and in chiract are interesting to the control of the control of the color of the control of the color of t

she die in the Nuclear was a superior of the service of the servic

the poople. They are sleeted by them, sad sont by turn suther representatives to Church courts where they are as numerous as taining the same and the same and the same are summers, and there they can dety sleet a supermany. Insessions, as a general rules, and there officers for every minure, and in many assessions, two sevens for new, the same of the sevens of the sevens of the charges in the safety. In the next the cost of the charges in the antenations, paper, assessing of them for a statements. In the next the same of the charges in the them are nearly of the same and the s

Only for the dust Mr. F. has throughout the words of the Sarine, which to been apply. But we must, very briefly, we might now ond our examination of the reply. But we must, very briefly, we might now ond our examination of the reply. But we must, very briefly, we to receive the new condition of the reply. But we must, very briefly, to receive the new condition of the reply now before us. In order to delike, you must turn over in your libles the passage, and read them with care. You have a series and the words of the reply now before us. In order to delike, you must turn over in your libles the passage. If we does Mr. F. organd dollar X. 22 Hew there Mr. F. organd of the X-reply liberated the said of the reply holonged to the foundurs of the Christia Church, inspired teachers, anineulously intelligence of the reply holonged to the foundurs of the Christia Church, inspired teachers, anineulously belonging to the Apostless of the reply and the reply of the

and denforce the laws of Christ their Head; and that this authority is invested to them, is swident from the word of God.

The reway, page 21—22, directs yes to the council held at Jernaslem, where the decision care the state of the council held at Jernaslem, where the decision care the first of the state of the council, to Mr. P., is no proof, as he can so it aside, as loo does the passages just spinlined, as belonging exclusively to the Aposites. But to us, who have been a superior of the state of the council as the council of God, but take the whole Seriptures as our rule of fasts and practice, the 16th elapter of Acts as a most conclusive proof in favour rule of fasts and practice, the 16th elapter of Acts as a most conclusive proof in favour of our Clurch Government, But heades and called the Edularity of the Same Aposto alluming to these fiftees, mornally aske: "Is it so that there is not a wise innu among you that shall be able to judge who are least eateemed in the Sureck." The Hobbows, chapter will? It is so that there is not a wise innu among you that shall be subject to the same approximate and the sureck. The Hobbows, chapter will? It is so that there is not a wise innu among you that shall be sureck. The Hobbows chapter will? It is a sureck. The Hobbows chapter will? It is a sure that are wanting and orderin chief in the Church." Allucious of this kind are very church." Allucious of thi

In concituding our remarks, we would atto text, whether from a fear, on the part of Mr. F., to commit his cause by a fair consultant of the poline at issue; or from a want of apprehension, or ability to expel with them; or from what is were, a desire to hide from his readers the waters of his side of the contovers; we have a fear of the contovers; who reads his say—one thing is clear to any who reads his say—one thing is clear to any the contour the contour