

detail of the acts and deeds of the Westminster Assembly, and those proceedings of the long parliament connected with the call and session of those creed makers. An assembly which sat five years, six months, and twenty two days, in which they had one thousand one hundred and sixty three sessions, must have done a great deal of ecclesiastical business, right or wrong. Their deeds will appeal to posterity either good or evil, according to the medium through which they are viewed. If viewed through the medium of the popular and fashionable systems of this age, a majority of their acts will appear good and commendable to those who are their children; but if viewed through the medium of the twelve apostles, by those who venerate their character and authority, their deeds will appear every way out of character, and worthy of the severest reprobation. It is a very slim commendation of them to allow that they declared many truths in their confession; for so did the council of Trent and the council of Nice.

After they had spent the above term of five years, six months, and twenty two days, in creed and discipline manufacturing, those who yet kept their seats were converted into examining committees. After making the laws of conscience and conduct, they became examiners of such ministers as presented themselves for ordination or induction into livings. In the form of examining committees they might have sat till their last breath, had not Oliver Cromwell, on the morning of March 25, 1652, turned the long parliament out of doors, and thus being deprived of their patron, preserver, proprietor, benefactor, and guide, they broke up without any "formal dissolution."

OBSERVATIONS ON THE OLD AND NEW COVENANT, AND RESPONSE.

FRIEND OLIPHANT:—I acknowledge the obligations you have laid me under by the trouble you have taken in directing me in what you think is truth; but as you have not complied with my first requirement, you have left me in the same state you found me in. In your remarks upon my first sentence, you have over-leaped the mark, as the why and the wherefore is addressed to fellow mortals like myself, and not to God, because that would be unreasonable; for there is not a human being upon the face of the earth that he requires to have faith in any thing but what there is along with the requirement indubitable testimony given to base faith upon.

I am sorry that you have put yourself to so much trouble in finding the beginning at which I begin, seeing that I quoted from Genesis, second chapter, and only seven days from the beginning of time.

You have marked out four propositions which I acknowledge, and in the proof you offer against the first one, you have these words, "The ten commandments were given to the Jewish people by divine authority." Thus far you are right; for they were never given to the Jewish people as a nation before, but that does not prove that they were not previously given to Adam. According to your own showing, example is equal to precept. In the scriptures we do not find in as many words that these ten precepts were given to Adam but there are in the scriptures examples enough to prove that they