

tencies of Protestantism, and he declares himself a Deist. Well, still discontented, because still pursued with difficulties, he insensibly becomes a Pyrrhonian. Pyrrhonism is a state too dreadful to endure, and he concludes the series of his errors by sinking into the dreadful abyss of Atheism."

IF all be true that is recorded, even by Protestants themselves, the history of the Reformation is a satire upon its name and pretensions. If sound doctrine gained nothing by this Revolt, there are abundant vouchers to prove that pure morality gained as little. Even in the infancy of this unhappy Secession, when prudence and policy ought at least to have saved appearances, what was the character of Protestantism and Protestants? Let us listen to their own report.—Pareus Eberus, a learned Lutheran minister, utters this bitter complaint—"Our whole evangelical congregation abounds with so many divisions and scandals, that it is nothing less than what it pretends to be. If you look upon the evangelical teachers themselves, you will see that some of them are spurred on with vain glory and an invidious zeal. Some of them raise unreasonable debates, and then maintain them with unadvised heat.—There are many of them who pull down by their wicked lives, what they had built up by the truth of their doctrine. Which evils, as every one sees with his own eyes, so has he great reason to doubt whether our evangelical congregation be the true Church, in which so many and such enormous vices are discovered."

ANDREW DUDITH, in his epistle to Beza, writes as follows—"What sort of people are our Protestants, struggling to and fro, and carried about with every wind of doctrine, sometimes to this side, sometimes to that? You may perhaps know what

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