

supposed to quench the hope of a definitive issue. We have present to our view the strange spectacle of contradiction that usually attends a transition state of mind. On the one hand discussion is urged upon us, is popular, and change the subject all discussion is deprecated. Only yesterday and the agitation of the Romish controversy was opposed as at variance with the rights of our Romish fellow-subjects, a useless wounding of the sensibilities of our Catholic Brethren. We have learned the necessity of taking up the measuring reed and entering into their most hallowed precincts ; as they cannot be allowed the claim of right to set up their most cherished convictions in opposition to the Word of the Eternal.

But this assumes (and very properly) that the Word is competent to decide, and that it is our duty to prosecute the examination of it to a decision. The Protestant Alliance is formed upon this assumption, and all its labors proceed upon the principle that Popery stands condemned by its judgment, and that men do not go beyond their province in declaring that judgment : and it is entitled to the support of all who love the Bible, in seeking the overthrow of a system which is most destructive to those who are most under its influence.

But when we condescend upon the details of the multitudinous aspects under which Christianity has been exhibited, and the different phases of Protestantism, many, very many, adopt a tone of speech which would, if followed out, anticipate the examination of any question affecting the religious conviction of any human being. Among men of different views who is to decide, is the inquiry ? "Men of equal talents, equal learning, equal piety and devotion, to the Word of Life, differ, have differed, and will differ, and it is in vain to hope to bring men to one mind." Therefore, what ? "Let these vexed questions alone. Who is to be the judge ? You cannot set yourself up over all the piety, learning, and talent, of the Christian world."