

world. Fidelity to all engagements constituted one grand characteristic of primeval Christianity. Violation of oaths and promises is, beyond all question, an innovation on the Christianity of antiquity, and forms one of the variations of Romanism. The attachment to truth and the faithfulness to compacts evinced by the ancient Christians were proverbial. The Christian profession, in the days of antiquity, was marked by a lofty sincerity, which disdained all falsehood, dissimulation, subterfuge, and chicanery. Death, says Justin and Tertullion, would have been more welcome than the violation of a solemn promise. A Roman bishop, in those days of purity, would have met an application for absolution

from an oath with holy indignation; and the humblest of his flock, who should have been supposed capable of desiring such a dispensation, would have viewed the imputation as an insult on his understanding and profession. But the period of purity passed, and the days of degeneracy at the era of the dark ages entered. The mystery of iniquity in process of time, and as Paul of Tarsus had foretold, began to work. Christianity, by adulteration, degenerated into Romanism, and the Popedom became the hot-bed of all abomination. Dispensations for violating the sanctity of oaths formed, perhaps, the most frightful feature in the moral deformity of Popery.

---

### THE IRISH CHURCH.

THE repeal agitators in Ireland, and their friends in treason and rebellion throughout the Empire, are intent upon the destruction of the Irish Church; and this we well know is only a preparatory step to a more serious aggression to the Protestant establishment in England. Against the proposed robbery and plunder of Christ's heritage in that country all loyal Protestants will most solemnly protest. To hear the enemies of British rule talk, one would imagine that all the troubles in Ireland spring from one source, the existence of the Protestant Church by law established. From its *nominal* adherents, as well as from its avowed foes, assertions so unqualified, and details so overwhelming, have been reiterated against it, that its friends have hardly dared for a time to appear in its defence. Even in our own Province the *Sun*, the *Citizen*, and the *Witness*, in their hatred to the Protestant and British Establishment of that country, have vented a large amount of

their malice and spite upon this position of the possessions of the Saviour. Down with it! down with it!! they cry, even to the ground; confiscate its property, tear down its walls, and leave nothing but the ruins to tell the story that Christ once had a Church in that kingdom that joined in the noble Protest at the period of the reformation.

Again and again has the great question been established that the claims of the Church in Ireland to the TITHES, as a species of property is not less clear and undeniable than that of the Church in England. In England, it is not easy to ascertain either the precise time at which tithes were introduced, or the exact authority by which in the several districts they were ceded to the Church. But the origin of tithes in Ireland can be more distinctly traced. It dates at least from the reign of Henry II, whose first act it was, as the Sovereign of the country, to ratify the proceedings of the Synod