

for me, and be with me at the hour of death," fifty times each day. Is it possible that a believer repeating such a prayer fifty times every day, and many hundreds of thousands of times during his life,—is it possible that he should perish? No, "a child of Mary's cannot perish."

Third advantage.—The member is placed under the especial protection of the virgin. "Do you know," says the orator, "who the virgin is?"

"Are you aware of her power? She is parent of her Creator, directress of her God. The title of Mother of God explains all. She is almighty. If able to deliver us, if invested with requisite power, is she willing to do so? Who can doubt it, seeing she has offered herself a sacrifice, by consenting, from love to sinners, to become the mother of the infant Jesus. Denying herself, renouncing all held most dear when she answered—Behold the handmaid of the Lord; be it unto me according to thy word—Luke i. 38. It is thus that she bruised the serpent's head."

A ROMANIST PILGRIMAGE STATION.

Between Nuremberg and Ratisbon, in Bavaria, is situated the lovely village of Deuring. One half is with the church placed on the top of a lofty cliff, along whose rugged sides the roads are carried in a serpentine form. Here a modern Golgotha has been established; and our Lord's ascent to that place of skulls imitated by deluded Roman Catholics. A pilgrim approaches, and desires to perform the allotted task—on his bare knees he crawls along the rough rocky ascent, until lacerated and bleeding, he arrives at a lofty cross, on which is extended an image as large as life.

POPERY IN SCOTLAND.

Popery is advancing in Scotland with giant strides. It is well known, that in secret, the Jesuits and other emissaries of the Man of Sin, have been covertly working; but now in Edinburgh it is openly planting a line of forts across the city. In Presbyterian Scotland, and in its enlightened capital, popery is setting up a nunnery, building a splendid cathedral, and bishop's palace—establishing boarding schools for young ladies. Lord Glenlee's house has been purchased, the chapel in Lothian Street, the school in High Street, with the old sessional school of John Wood and Andrew Thomson, in Market Street, and last of all, the Broughton Street Chapel. Add to which, one of the ragged schools is in their hands, and another establishment is about to be planted in Leith. And what is Protestantism doing to meet the spread of ruinous and deadly error? Nothing in a systematic way, except the Edinburgh Mission, under Mr. McMenamy. An appeal has been made in all the Free Churches, for funds to carry on, and extend missionary operations. The *Edinburgh Witness* of 9th January, has a powerful article, headed Cowgate Popery, in which he compares the masses of Irish popery coming down into the warmer regions of Protestantism, to the glaciers which descend from the frozen heights of Mont Blanc, into the sunny vales below. In the heart of that city, which D'Aubigne styles the capital of the Reformation, is to be found at this day, Popery of the most genuine character:—

"Within a few hundred yards of the spot where Guthrie mounted the ladder, and Argyle laid his

head upon the block, popery is as firmly believed in, the Virgin and the Pope are as devoutly adored, as they ever were in any age of the world. And as Popery is as sincere, so we find it is still as malignant. It is as thoroughly the wolf as ever, and waits but the opportunity to gorge itself with the flesh, and make itself drunk with the blood of Protestants. The Protestants are still a decided majority of the inhabitants of Edinburgh; and it is owing to that circumstance, and to that circumstance alone, that we have not an Inquisition in St. Mary's Wynd, and an *auto da fe* of Protestant heretics twice every year in the Grassmarket, with Priests, Gillies and Rigg, and all the worshipful fraternity officiating thereat with crucifixes and flambeaux.

Every hour the question grows in importance, what are we to make of the Popery that is daily arriving on our shores? We cannot take our stand in mid channel, and say to the miserable wretches who are fleeing from the terrible wreck into which the priests have converted their country, "You cannot pass from thence." These poverty-stricken, because Popery-stricken beings, are forced upon us by a law as irresistible as that which pours the frozen snows of the Alps down into the beautiful vales beneath. We must think of some means of thawing this mass,—of converting this Popery into Protestantism. We must destroy it, or it will destroy us. Such means are already in operation. The Irish Mission is acting as a thaw upon the importation from the foreign shores of Ireland. But is that mission so adequately supported, as that for every Roman Catholic that arrives on our shores, a convert is drafted into the ranks of Protestantism, and so the accumulation of our existing Popery cut off? In the case of the Alpine glacier, the powers of congelation at the top of the mountain are exactly balanced by the dissolving powers at its foot; and thus the inhabitants of Chamouni can sleep in safety beneath the shadow of the glacier, knowing that nature has set limits to its increase, and secured the beauty of their valley from devastation. Is it the fact, in the case of our drift Popery, that the process of dissolution equals the process of accumulation? This is the lowest ratio of evangelisation that can consist with our own safety. The famine and the death of Ireland are daily precipitating new hordes upon us; and we must be prepared to tame, and civilize, and Christianize, upon the same scale on which this descent is carried on, before we can sleep in quiet beneath the shadow of the Cowgate Popery. Every Papist who arrives on our shores, though clad in rags, and without a penny to procure a morsel of bread, has been taught from childhood to look down upon us, poor heretics, with bitter contempt, as men accursed now, and doomed to expire in our Protestantism in eternal flames; and with such feelings, we are not to expect that they will use much ceremony in helping themselves to our homes and our goods, to which they believe they have a better right than any other, and which they also believe to be more agreeable to the Divine will than they should possess than that we should do so. We have already been obliged to surrender one street to them. By and by we will be forced to surrender another, with perhaps a square or a crescent, and a few schools and churches to boot; all at length Edinburgh will be too narrow to contain both them and us; and if we should choose then to defend our own, it must be by force. This is no exaggeration. The rate of emigration from Ireland, which the growing misery of that country is more likely to increase than to diminish, renders inevitable some such result in all our large towns. We have only one alternative. We must employ sometimes more missionaries and Bibles soon, or we shall have to employ soldiers and cannon."

On New Year's day, an agent of the Irish Mission, in open day, was way-laid and beaten by a mob of some fifty scoundrels,—all for the crime of being a Scripture reader. The trial before the Bailies' Court brought out the moral degradation

and ruin that Popery works upon its victims.—Such was the evidence given in court, and the little obligation felt by the witnesses of their oaths, that the offence was not proven:—

"Popery has always held it to be right to destroy one half of mankind to save the other half. On this principle, doubtless, did Popery deal with Michael Gaynor in the Bailies' Court. She would have deemed it right, had she been permitted, to beat the life out of the agent of the Irish Mission, in order to preserve intact the purity of Cowgate Popery. Popery sometimes talks of reasoning, and we may cite, as in point, the abortion of Bishop Gillis. But Popery never reasons when it can use force. It is much easier to burn a heretic than to answer him. Popery did not reason with Dr. Achilli at Rome; neither did it reason with ourselves once in Cologne, when we happened to meet, in one of the narrow streets, the procession of the host, and refusing to uncover at the clamorous demands of the mob, and do reverence to a wafer, which that mob believed to be God, we had a shower of blows aimed at us by the bystanders, which, however, did us no farther harm than making our hat roll in the strand. Popery never yet gained anything by argument, though it has gained much from force; and it will never have recourse to the former unless when it is bound up from using the latter. But if Popery has reckoned on fighting her battle with her favourite weapons in Edinburgh, she has reckoned without her host. We tell the Jesuit clique, who are determined to drive matters to extremity, to have a care. They are not living in the dark ages; and they will find it no joke, should they rouse the full force of public opinion, and let in upon their dark doings the full blaze of a free press. We claim the liberty of putting a Bible into the hand of every Irish Roman Catholic who enters our city, and of sending our missionaries to lay before him the grounds of our faith; and in this work we neither must nor will be subject to molestation from them. And if this conspiracy against our quiet as citizens, and our rights as Protestants, is persisted in, we shall not fail to drag the ruffians by whom it is headed into the light, whether they wear a priest's surplice or a navie's jacket."

POWERS OF CIVIL MAGISTRATES.

Dr. McCrie's opinion, *regarding* to certain objections brought against it. Confession of Faith, as giving undue authority to the civil magistrate, in matters spiritual, is very clearly set forth in the subjoined extract, from a small work of the Dr., on the Unity of the Church.

"An objection brought against the Confession is, that it subjects matters purely religious and ecclesiastical to the cognizance of the civil magistrate, and allows him an Erastian power in and over the church. This, if true, would be very strange, considering that the Assembly who compiled it were engaged in a dispute against this very claim with the Parliament under whose protection they sat, and that owing to their steady refusal to concede that power to the State (in which they were supported by the whole body of Presbyterians), the erection of presbyteries and synods in England was suspended. Independently of this important fact, the declarations of the Confession itself are more than sufficient to repel the imputation. It declares "that there is no other head of the church but the Lord Jesus Christ." (chap. 25. § 6.); and that He, as "King and head of his church, hath therein appointed a government in the hand of church officers, distinct from the civil magistrate. To these officers the keys of the kingdom are committed." (chap. 30. § 1. 2.) Yes, the very passage appealed to in support of the objection begins with the following pointed declaration: "The civil magistrate may not assume to himself the keys of the kingdom of