

in the purity of the faith, and even in the discipline and government of the Church. Patriotism! since history has told us that an intimate connection subsists between a sound theology and a sound church order; and that the Calvinistic Theology and Presbyterian order, defending and confirming each other, form the best guarantees for public morals, the truest bulwark of civil and religious liberty, and the deepest foundations of national endurance and strength.

THE CHURCH AND OUR CHURCH. *A. J. Wernip.*

What is the Church? what are its prerogatives in the world? are questions which every man should put to himself; and if he can give them no prompt and satisfactory answers, they are questions for the determination of which he ought to search into the Book of God, with such helps as he can find, until he can say, I have found them. No word in human speech has been so tortured and abused as the word "Church." It has by some been decked out in garbs the most grotesque, and adorned with an emblazonment of curious colours. No wonder, that the popular mind, ever alive to absurdities, has become so heedless of all church claims! No wonder that, by way of reaction, there has arisen to some extent among professing Christians, an extravagant estimation of individual right, a tendency to individual isolation, and a facility of causeless and sometimes violent separation from church communions! Would such be the case if men had just conceptions of the nature of the Church, and of the obligations which, as a divine institution, it imposes upon them?

Much injury, doubtless, has been done to this subject by the injudicious advocacy of seeming friends. Some Protestants, not satisfied with controverting the assumptions of the Romanist, sanction, by their arguments, opinions of an opposite and equally erroneous kind. Because Rome makes the Church everything, and endows her with the attributes of Antichrist, they must straightway deny that the Church is anything particular in the world; and so, regarding her as little better "than a community of ghosts," denude her of those earthly prerogatives which she has received from her Lord. Must we, then say that Christ has no spouse on earth, because Rome proclaims herself to be the only "Bride of the Lamb"? Must we say that the Church has no part to do in the work of redemption, because Rome says that only within her pale is salvation to be found? Must we say that Christ Jesus has given to his servants no sacred duties to perform, and no government to administer, because Rome asserts for her ministers priestly functions in the Church and sovereign powers in the world? Surely it is not necessary to rush into such extremes as these in order effectually to combat the pretensions of the Ritualist and Romanist. Yet, practically, this is what we fear many Protestants are doing in these days. They would not, perhaps, in so many words, avow such sentiments as these; yet it would appear, from their general conduct, that they have little or no regard for the character and the work of incorporate Christianity. Why should this be so? Are teachers so few, or so silent on this topic, that professing Christians are seldom or ever invited to take it into serious consideration? Are the sources of knowledge so difficult of access, or is the question one so recondite and difficult, as that apathy and ignorance concerning it may reasonably be excused? It may be true that our preachers have taught less about the Church than its importance demands, and so far they are to be blamed; but it cannot be said that the subject is either a learned or an obscure