

the process of sending them to New England and elsewhere, to be ordained, and then formed a Presbytery to suit the exigencies of the case—they saw that their *elective affinity* Presbytery was unsafe in the hands of an orthodox synod, and then erected an *elective affinity* synod for its security—they saw that ministers manufactured and shielded in this way could not pass currently while Presbyteries retained the right of examination—and then declared they should be received on their testimonials—they saw that to condemn the errors specified in the resolution offered by Mr. Jennings, would be to condemn themselves—they saw that to countenance the "famous memorial" would be to offend New England, and a "few dozen" of your acquaintance—they saw that to reject the memorial and the resolution after what had transpired, would fix on themselves everlasting contempt—and then they voted their "unbiased attachment to our excellent standards!" Well, indeed, has the able defender of the Act and Testimony said, "The doings of the Assembly for four years had strongly set in such a way as to make heresy respectable, to make it secure, to make it praiseworthy, to organize it, to protect it—and finally to engrave it in a permanent establishment, as a part of our organization." "The urgent motive for the erection of the new Presbytery of Philadelphia was the protection of these errors in doctrine and discipline." "The assembly is believed to have taken it into favour for that very reason." By your own rule then their motives were corrupt; but you say, "Some of the most offensive of these acts were proposed, or carried through, by men who have ever stood, and do now stand, high in the respect of the churches," p. 123. Who ever doubted it? Who stands higher than the recent commentators on the Romans—than the editor of the Philadelphia—than some professors in theological seminaries—than distinguished revivalists? Some of your "few dozen" may be found in these high ranks!

You inform us, "the acts were sustained by men who have testified against these errors, and have some right to be believed," p. 123. I deny that any man has a right to be believed, whose words and actions are the antipodes of each other. That "actions speak louder than words," is a *trite* which should put such men to shame. What estimate am I to make of men who "stand high," or *sit high*, "who say and do not?" Still more, "who say one way and do another?" And hence you have rightly said, "No testifying against error would satisfy the friends" of the Act and Testimony, p. 130. What good will it do for the Presbytery of New Brunswick and the synod of Pittsburgh, to bear witness in their own way, while they suffer the errors and abuses to go on—while by their acts they shield and protect them? No wonder "there was a rebuke of the middle course," put forth in no very measured terms, by the official paper of the movement party," as the signers of the Act and Testimony are called, p. 130. Yes, gentlemen, they are the "movement party." They have believed, and spoken, and acted, and they have no intention of nullifying their flag and sitting down in repose. "The declaration on the part of any number of individuals, that error exists in the church, is not sufficient for its extinction." The cause is altogether inadequate to the effect.

You ask with some degree of alarm, notwithstanding all your composure, "Is the wedge to be driven home?" p. 133. Yes, gentlemen, no bedridden home. But why be alarmed, when you think the "movement party" so weak? You say "not one-sixth of the ministers in a church admitted to be substantially sound, have signed the document in question," p. 121.

The body of a sound church, long trained in a form of sound words, usually remain sound, after many of its ministers become corrupt. Plain, honest, well informed members of a church, frequently resist successfully the heretical opinions of the most talented speculators in theology. Believing the main body of the ruling elders and members of the church to be sound, when the majority of the clergy had become corrupt, the framers of the "Act and Testimony" have made their appeal to the fountain of power, so far as the Head of the Church has made his own body on earth that fountain. The church may be in a worse condition than they supposed. If so the need of reformation is increased rather than diminished. Say then that not one-sixth but one-tenth of the ministers, "in a church admitted to be substantially sound," has signed the "Act and Testimony," it is more than I expected. If numbers can be relied on, there is a greater number in the "movement party" than was once found sufficient to drive the *iceberg* home against the thunder of the Vatican.

[Concluded next week.]

THE DEATH OF THE YOUNG.

BY PROFESSOR LONGFELLOW.

Beautiful is that season of life when we can say in the language of Scripture, "Thou hast the dew of thy youth." But of these flowers Death has gathered many. He places them upon his bosom, and his form is changed to something less terrific than before. We learn to gaze and stunner not, for he carries in his arms the sweet blossoms of our earthly hopes. We shall see them again, blooming in a higher land.

Yes! Death brings us again to our friends. They are waiting for us; and we shall not be long behind them. They have gone before us—and are like the angels in heaven. They stand upon the border of the grave, to welcome us with countenances of affection, which they wore on earth—yet more lovely—more radiant—more spiritual.

Death has taken thee, too, sweet sister, and thou hast the dew of thy youth! He hath placed thee upon his bosom and his stern countenance wore a smile. The "far country" seems nearer and the way less dark; for thou hast gone before—passing so quickly to thy rest, that day itself did not more calmly. And thou art there waiting to bid us welcome, when we shall have done the work given us to do, and shall go hence to be seen no more on earth.

Infant Baptism.—The Syriac translation of the New Testament, it is admitted, was completed very early in the second century, if not before; at least the Gospels of Matthew, Mark, Luke, and Acts of the Apostles. Now in the Syriac "and his household," "and his household," "and his household," "and his household," are translated *Lydia and her children, and her children, and her children, and her children.*

—Prof. Ford.

BAPTISTS IN AMERICA.—The editor of the American Baptist and Home Mission Record gives the following account of the increase of that denomination the past year:—

There are 341 associations, 6,093 churches, 3,224 ordained ministers, and 734 licentiate. Only 152 associations sent in their minutes to the general agent, and their net gain amounted to 27,351 members. The same ratio for the whole number (341) would give a net increase of not less than 60,000 for the year past.

From the Protestant Vindicator.

I send you an extract from the Derry Journal. It exhibits, in strong features, the genuine character and spirit of Romanism in Ireland, as it is taught by the Priests, and practiced by their devoted and superstitious slaves. It is something similar to the persecution of the boy Ryan in Boston, which recently happened; and the account of the woman now living at St. John's, which you lately published. Such facts only prove that Popery is every where and always the same.

DERRY.

PERSECUTION FOR CONSCIENCE SAKE.

A case of a very disgusting nature came before the Mayor. The interest to hear the particulars of it was intense, and the court was greatly crowded. The case originated in an aggravated assault which was committed by John Devlin, on his sister, Catharine Devlin, who has lately renounced the dominion of the Romish Priests, and adopted the Sacred volume as her only rule of faith and practice; whence she has learned that her Maker is the *alone* object of worship—that there is but one Mediator between this great and pure Being and offending man—that deliverance "from the wrath to come" is obtained in a way which excludes boasting on the part of him who experiences it, referring all the glory to the author of salvation, and that the blood which was shed on Calvary's Cross, which is efficacious to cleanse from *all* sin, is the *only* Purgatory. If it were not so well known that the Romish Church has always persecuted whenever she could, and that her spirit is incapable of any improvement, it would excite astonishment that, in this enlightened age, any would be so devoid of common sense as to dream of entraining the mind. The body may be enchained, immured in a dungeon, extended on the rack, or given to the devouring flame; but the nobler part will assert its dignity, and spurn the dictation which would impiously coerce it.

The parties having been called, and the complainant sworn, she was desired by the Mayor to state what she had to say, which she did nearly in the following words:—

As she was returning from William-street, she was accosted by her brother, John Devlin, who asked her how she did, and said she was a great stranger. She replied she was well, but supposed she could not venture to visit him or her other relatives, as she understood that she had been threatened. He said she had nothing to fear, and asked her to go with him for a short time to his place, as he had something to say to her. She answered she would not, but that he might now say whatever he wished. He then urged her to accompany him into a public-house on the quay to drink; but she refused, telling him that she had never made it a practice to frequent such a place, and would be sorry to do so now. This conversation took place as she was going home. As they walked along, he asked her if the report of her having changed her religion was true. She replied in the affirmative. He said that she had pretty disgraced herself by leaving her Church, and that he was ashamed to hold up his head on that account. She told him if he never had more cause to hang his head, it would be well with him. He then insisted that she should accompany him, either to his house or that of a relative, named Quig. Apprehensive that his designs were evil, she refused. He then laid hold of her, and in a savage manner dragged her to the latter place. She called for aid as she was forced along, but from the nature of the business not being understood, she received none. She fell several times, and was severely hurt. On arriving at Quig's house, she ordered her to get up stairs, which she at first refused to do, unless some witnesses were allowed to be present; but, aware that violence would be resorted to, she considered it as well to comply. Her brother then interrogated her, relative to her leaving the Church of Rome, and used disrespectful and threatening language respecting certain persons, particularly the Rev. James Raddell, who, he conceived, had been instrumental in leading away her mind from its doctrines. She stated that she could not believe these doctrines nor submit her conscience any longer to the authority of man. He said that her conduct implied that she considered her mother was burning in hell. She said that she had nothing to do with the dead; that all would have to appear at the judgment seat of Christ, when every one would have to give an account of himself to God. He insisted on her taking an oath to return to the Romish Church, to which she replied, that that would be contrary to her conscience, and she reminded him that he would not have to be accountable for her in the day when the secrets of all hearts would be revealed.

He then became greatly exasperated, told her that the devil was in her inside, and that she was in the direct path to hell. She asked him, understanding that he had been with Dr. McLaughlin, if that was the language the Bishop desired him to use to her, and said that such expressions proved him to be a stranger to the grace of God. He said she was a confident *strumpet*, and that if she did not promise to return to the Chapel, he would take a knife from his pocket and run it through her bloody heart. She told him she was in his power—he might act as he pleased—but he would have to be accountable for his conduct towards her. He next took a cord from his pocket, and threatened to tie her—These threats so operated upon her mind, that she extorted a promise from her that she would attend the Romish Chapel on the next Sunday morning, he pledging himself that if she remained unconvinced by what she would then hear, he would never molest her any more. She told him, that to gratify him she would go *once*, but that it would have no effect in altering her present opinions, nor would she ever enter it a *second* time. On this condition she was liberated. Nancy Quig was present at the most of this conversation.

Witnesses were then produced, to corroborate the complainant's testimony as to the assault, but it was unnecessary, as the accused unequivocally admitted his guilt.

The Mayor then ordered the information of Catharine Devlin to be taken, when her attorney stated that his client did not wish to prosecute her brother, but merely to have him put under security to keep the peace.

Ordered to be kept in custody till he would find bail for three years—himself in 15l and two sureties in 10l each.

The attorney then produced Margaret Campbell, to prove that Sarah McTeague had used menacing language in reference to Catharine Devlin.

She deposed that as she went into her own house, she heard scolding on the street: went to the door, and saw Sally McTeague. A girl asked Sally whom she was scolding; she replied it was the Misses Galbraith, for turning a Catholic girl from her religion. "Is she your sister," said the girl. "No," God forbid, for were she my sister, I would cut her throat, if I should dance on the *lob-board* for her. She takes good care to keep out of my way, but if I get my hands upon her, if the devil does not turn her inside out, I will."

Statistics of popery in the United States.—"We must be in haste," wrote Mr. Fenwick of Cincinnati—"If the protestant sects are beforehand with us, it will be difficult to destroy their influence." It will be interesting to protestants, to see the result of these urged applications to Europe, for popish priests to "destroy the influence" of protestant denominations in the United States.

We have lately procured the *Catholic Lady's Directory*. The cover is adorned with a triple crown, representing the one worn by the pope, and intimating that the inhabitants of the United States are, or ought to be, the liege subjects of Rome. Perhaps it is also intended to render the republicans of "this too free country," as the priests term it more familiar with the insignia of that royalty, which will prevail in the days when the free principles introduced by the Reformation, shall no longer vex the mother church and her august head.

The number of Roman Archbishops and Bishops in the United States, is 12. They are located at Baltimore, Bardonia, Ky., Charleston, S. C., Philadelphia, St. Louis, Boston, New York, Mobile, New Orleans, Detroit, Cincinnati, and Vincennes, Ia. Their territory is laid off with geographical precision, so as to embrace the whole United States.

The churches and clergy are scattered over the United States in the following manner:

SOUTHERN STATES.

Louisiana—Churches 26, priests 29; of these 7 are stationed in New Orleans.

Mississippi—1 church at Natchez, no priests.

Alabama—7 churches, 6 priests, 4 stationed at Mobile.

Florida—3 churches, 2 priests.

Georgia—4 churches, 3 priests.

South Carolina—1 church, 7 priests, 6 of these resident at Charleston.

North Carolina—11 churches, 3 priests.

Virginia—55 churches, 23 priests. The Rev. William McSherry, of St. Thomas' Manor, is provincial of the Jesuits.

West Virginia—10 churches, 4 priests.

District of Columbia—3 churches, 6 priests.

MIDDLE STATES.

Pennsylvania—56 churches, 43 priests, 15 of these reside in Philadelphia.

Delaware—3 churches, 2 priests.

New Jersey—6 churches, 5 priests.

New York—43 churches, 36 priests.

NEW ENGLAND.

Connecticut—8 churches, 3 priests.

Massachusetts—11 churches, 13 priests.

Maine—7 churches, 6 priests.

New Hampshire—2 churches, 2 priests.

Vermont—1 church, 1 priest.

WESTERN STATES.

Michigan and Northwest Territory—16 churches, 13 priests.

Ohio—25 churches and stations, 18 priests, 6 of these reside in Cincinnati, and 5 at St. Josephs, where there is a convent of the Dominicans.

Kentucky—27 churches, 33 priests, 11 of these reside at Bardonia. At Lebanon is a convent of Jesuits where the following Jesuits reside: Messrs. Chazelle, Petit, Gouet, Fouchet, Evremont and Coombs. At St. Rose, Washington county, is a convent of Dominicans, where 5 priests reside.

Tennessee—1 church, no priest.

Missouri—18 churches, 19 priests.

Illinois—10 churches, 6 priests.

Arkansas—9 churches, 1 priest.

Indiana—3 churches, 2 priests.

Total of Churches in the United States, 332.

We have only put down the priests enrolled with the churches. This does not inlude all. The total number of priests in the United States, is stated in the *Catholic's Lady's Directory*, to be three hundred and forty-one! The employment of a large portion of these is not stated. In the diocese of St. Louis, the number of priests is set down at 112.—*Cin. Jour.*

THE STANDARD.

FRIDAY, APRIL 3, 1835.

TO OUR SUBSCRIBERS.—We assure you, before we go any further, that we are in a very good humor; though we are very sorry we are ever forced to address you as at present. But necessity compels us. We have seen in a number of papers of late, "that the Standard removed from Cincinnati to Indiana, to live cheaper." Perhaps it was so. One thing is certain: we are well pleased with our present situation: we have abundance of good water, and breathe a salubrious air. But, we cannot live upon air and water. Such are the times, that we cannot get men to work for us, nor materials to work upon, without *pay—money!* To send our paper to you, as we do weekly, costs us a great deal of money, and we have no way of making or getting money, but from you. Will you not look over your books, or tax your memories, and see if you do not owe us something? Perhaps (no doubt of it) some of you will discover that you have been subscribing one, two, three, four, and more, years—even from the beginning of our paper—and have never sent us one remittance. Does that look right? We can assure you, it does not feel just right. We are therefore in earnest when we call upon every subscriber to pay his just dues, and that as soon as possible. If we speak too plain, we ask pardon—but, verily, we wish to be understood.

Our terms are:—If paid within six months, \$2 00—after six months, \$2 50. Six months of the current year, are nearly passed.

Agents will confer a favor by remitting what monies they may have in possession, forthwith. Remittances by mail, may be made at our risk.

ERRATUM.—On the last page and fourth column of the present paper, for "Polish violence," read "Popish violence." Perhaps the mistake is prophetic of the violence which may yet be committed by the Poles, who, having fled from their own country to this safety, are to be located west of us—all of whom, we have been informed, are Roman Catholics.

INDIANA THEOLOGICAL SEMINARY AND HANOVER COLLEGE.—From the Annual Catalogue of this Institution, just published, we make the following summary:—Theological Professors, 2; Students, 10. College Faculty, 7; Seniors, 6; Juniors, 20; Sophomores, 21; Freshmen, 30; Academic Department, 119; Irregular and Scientific, 24. Total, 230: Dismissed, as unpromising, 6. Tuition, \$10 00 per session: Board, from \$1 00 to \$1 50, per week: Room rent, \$1 00 per session: Fuel and lights, \$5 00 per year: Washing \$4 00.

Next Session will commence the first Monday in May. "It is very desirable that all the students should be present at the commencement of the session."

To the Editor of the Standard.

Dear Sir,—The paragraph "Nunneries," transferred to our Gazette of Vincennes, of the 14th March, from the "Standard of South Hanover"—denounces the Catholic Religious Societies of Females, now spread all over our United States, as "intolerable haunts of turpitude and atrocity." It makes it a matter of reproach to Americans, to treat them with favor. It urges earnestly that they be not "slow" to learn the lesson of "detestation" and destruction; which, it is said, Europe inculcates to them. It quotes with unqualified commendation, the acts of foreign lawless tyranny and spoil—particularly those of the Parliament of England, 300 years ago, in the days of that bloody monster, Henry VIII.

The Societies so fearfully denounced to our citizens, exist in our United States in a great variety of forms. We have the Carmelites, Visitation, Clarisses, Dominicans, Sacred Heart Ursulines, Loretines, Sisters of Mercy, Sisters of Charity of Nazareth, and those of St. Joseph's Valley, near Emitsburgh, &c.—They have a very large number of houses; and where they exist, they uniformly enjoy the "favor" the paper spoke of. Where they are not established, the opinions and judgments of the people are not formed from actual survey and scrutiny.

As one particularly acquainted with the last institution mentioned, the Sisters of Charity of St. Joseph's, permit me, Mr. Editor, simply to state that they exist, since 1809, in Maryland, and have formed 32 of their establishments in the States of Massachusetts, New York, Pennsylvania, Delaware, Virginia, Ohio, Missouri, and Louisiana. Among them, there are 14 Asylums for Orphans, in some of which there are more than a hundred of orphans at a time, under the care of the sisters—4 Hospitals—21 Free Schools, where many thousands of children receive daily instruction—many boarding, and day-scholar Academies; that of St. Joseph's, a most numerous one, with a large proportion of Protestant pupils of the most intelligent families. The parents had, for long years, every opportunity, which we have not, in these remote parts, to judge whether their esteem and favor was judiciously and safely attached to the Institutions denounced in our Indiana papers. The Houses thus mentioned, exist, 5 of them in the very City of New York, 5 in Philadelphia, 4 in Baltimore, 2 in Washington and Alexandria, 2 in New Orleans, 1 in Boston, where the Ursulines were first sheltered after the burning of Charleston—Richmond, Albany, Cincinnati have their own.

It is scarcely probable for sensible readers, that some hundreds of sisters, with their numerous Protestant friends, servants, officers, physicians, &c.—their thousands of pupils, and of patients, and their families; situated, not in corners, but in the middle of the most enlightened cities, as their establishments are, for the greatest part of them; under the inspection of municipal bodies, and of boards of managers—most of them often Protestant gentlemen, as, for instance, at the Infirmary and the hospital in Baltimore—of other boards, particularly at the Asylums—of most respectable ladies; many of them also Protestant—would not only escape detection in their turpitude and atrocity, but see their excellent name more and more honored by all; their services most esteemed, and called for in many more places than their number, although continually increasing, can afford. No, Dear Sir, this is not probable; and we would think it safer for good men duly to suspend their judgment, until they may have truly examined into the case. It would be more fearful for the persons that would judge these good sisters, than for themselves; if through prejudice and improper precipitation, they were exposed to hate, and cause to be hated, what, in the eyes of the Almighty, may be praiseworthy, whilst it actually seems so, in the eyes of unnumbered people, the best at opportunity to form a correct judgment of the characters of the persons thus injured.

I refrained, it seemed to me, in these remarks, from any expression that might prevent the admission, in your paper, of this testimony of an old friend of the Sisters particularly mentioned here; but, who has been well acquainted with a large proportion of the other Institutes of this Country. It can, after all, but give occasion to more particular and fair inquiry, and elicit more information concerning the evils and dangers lately denounced in your paper, and our Gazette of Vincennes.

Respectfully,
SIMON BRUTE,
Bishop of Vincennes.
Vincennes, March 21, 1831.

THE BISHOP'S LETTER.—We have received the preceding communication from Vincennes, purporting to come from the Catholic Bishop of that place, as will be seen by the signature. We sometimes correct manuscripts, without authority for so doing, but in the present instance we cannot assume the responsibility, inasmuch as the manuscript comes from the region of *infallibility*. We shall therefore print the letter *verbatim et literatim*, as we received it. The paragraph referred to, as having come from the "Standard," we have not been able to find in our paper; and we are, consequently, unprepared to justify or condemn it. We do not hesitate to say, however, that we detect *Nunneries*, and we care not how soon the lesson of "detestation" is learned by all—but a lesson of "destruction" is quite another thing. The word *destruction* seems to be thrown in, by way of making out a bad case. We would inform the Bishop that Protestants never learn lessons of *destruction*, except from Roman Catholics. Amongst Catholics, this lesson is so thoroughly taught, that it is amongst the last lessons unlearned by those who have once belonged to their communion; and hence a spirit of persecution and *destruction* clung, like a viper, to Protestants, even after they had renounced the authority of his *Holiness*. As to that "bloody monster, Henry VIII," we detest his character as much as we detest nunneries—but we think an overruling Providence wisely suffered the power of this lawless tyrant to be exerted against the overgrown power and blasphemous pretensions of the "man of sin and son of perdition." The spoiliations which he committed upon the Catholic establishments in England, Roman Catholics ought not to complain of; as they very well know, that it was only lawless power, grasping what a legalized system of cheating and imposture had been for ages accumulating, at the expense of the temporal and eternal interests of mankind. Upon the contents of the letter in relation to the good character which nunneries sustain, we would only remark, that these establishments are not new things. The intelligent part of the world will judge of them from their past history, their connexions, and the principles upon which they are founded. Colleges, Orphan Asylums, &c., are very good things, in themselves, and it is by manifesting great zeal in building up such institutions as these, that the king of a few petty states in Italy, and the impudent pretender to the empire of the world, must get a footing in this country. Sa-

tan must put on the garb of an "angel of light," if he would succeed in his schemes of deception—and it would be strange if the Pope has not yet learned this stratagem from his old master. Show us any other road to influence and power, in this country, and we will give the Roman Catholic Church credit for taking this one.

That scenes of "arrogance and turpitude" should be found often in nunneries, in this country, by protestants, is not probable. Such events, at present, would defeat the end for which these institutions were established. They must recommend themselves to the confidence of a virtuous community, or they cannot exist or accomplish their object. For Colleges, Orphan Asylums, &c., no thanks are due to the Roman Catholic Church or to Nunneries, as such—but to a virtuous public opinion, and to the benevolence of subordinate agents, who, absorbed in the present good, have no eye upon ulterior designs.

For the Standard.

The Corner Stone, or a Familiar Illustration of the Principles of Christian Truth. By Jacob Abbott, author of "the Young Christian."

When an author has acquired, by his genius and writings, a considerable degree of popularity, his labours and influence, as they are on the whole favourable to evangelical truth and genuine piety, or the reverse, are calculated to produce much good or evil. The effect may be in some measure increased or diminished, by means of the "Guardians of the press," the editors and publishers of our weekly, monthly, and quarterly periodicals, who by their recommendations and censures, have no small influence in directing the public taste, and in extending or curtailing the circulation of the works of doomed or applauded authors. If the sentence pronounced by the accredited censors of literature were, in all instances, just, and based upon sound moral and religious principle, then many a scribbler would be reluked into a sense of his ignorance and folly; many a press would cease to groan under the piles of absurdity and error, which are obtruded upon the public, and puffed into celebrity, by the interested, or the indiscriminating; much time and money, now thrown away upon trash, or worse than trash, might be saved, or bestowed more wisely, and the ruin of many an ingenious, but unformed mind, be prevented.

But more particularly, the conductors of our religious periodicals should be aware of their influence in directing their readers to the purchase and perusal of books, which, according to the nature of their contents, may be guides to the blind, or "lead them into the ditch" of error, sin and misery. The responsibility is great; and it should be conscientiously and firmly met. Editors and others should not only notice, for the benefit of their readers, works which they can safely recommend, but also record their solemn caveat respecting such as would prove injurious. It is not so gratifying to the feelings to censure, as to applaud; but it may be as necessary.

The book whose title stand at the head of this article, has not been seen by the writer. But he has met with a notice of it in the Edinburgh *Book-Reviewer*, some extracts from which he deems it a duty to lay before the American Public. The author of "The Corner Stone" is favourably known, by his writings, both in this country and in Europe; and while we cheerfully acknowledge his many excellent qualities, as a writer, we deem it so much the more necessary to expose his defects, as a theologian. Elegance of style, acuteness of thought, accuracy of observation, and refinement of taste, we readily concede to him; but all these furnish neither palliative nor cure for the propagation of dangerous error, in his otherwise meritorious pages. The writer in the "Presbyterian Review," after duly acknowledging the various merits of Mr. Abbott, and making several friendly strictures of a more general character, proceeds thus:—

"He has been revelling amid the luxuriant and gorgeous delineations here presented of our Saviour's doings, but in vain does he attempt from all that has been set before him to form any precise and definite views as to the great purpose which our Saviour has accomplished by all that he has done and suffered in our name and on our behalf. And even when this subject is handled, as it professedly is, the views which are set forth are meagre and inaccurate, and touched with such a cautious hand as to preclude our bringing forward any charge of systematic heresy against the respected author. The doctrine of universal pardon is broadly hinted at, but by no means openly avowed. There is, however, one sentiment exhibited in the following quotation, which leads us strongly to suspect that Mr. Abbott approximates in his theological creed to the Arminians. After bringing forward an occurrence of real life, as illustrative of the doctrine of substitution, he thus proceeds:—

"Such a case is analogous, in many respects, to the measures God has adopted to make the forgiveness of human guilt safe. It is only one point, however, of the analogy which I wish the reader to observe here, viz: that though the measure in question was a thing essential for the master to do, it was not essential for the criminal to understand, at the time he was forgiven. So in regard to the moral effect in God's government produced by the sufferings of Jesus Christ, in preparing the way for the forgiveness of sin—the measure was necessary to render free forgiveness safe, but a clear understanding of its nature, and of its moral effect, is not always necessary to enable the individual sinner to avail himself of it. . . . Man could not have been forgiven if Christ had not died, but he may be forgiven, and yet not know that Christ died, till he actually meets him in heaven." P. 76.

"This is one of the most prominent doctrinal errors with which the author is beyond all doubt chargeable. He admits in all its extent the efficacy of the death of Christ in procuring the pardon of the sinner, but he denies the necessity of faith towards our obtaining an interest in that death. Though we are in the plainest terms informed in the language of Scripture, that 'he that believeth shall be saved,' we are taught by Mr. Abbott that a man may be forgiven, and yet so far from believing, may never once have heard of the death of

"Although the whole of the Review is worthy of perusal, yet, for the sake of brevity, we must limit ourselves to a few extracts, showing the nature of the errors which Mr. Abbott holds and disseminates. The readers of the Standard will see enough, in the few extracts which can probably be given in a single article, to make them cautious what books they purchase.