

Our religious society, from its earliest establishment to the present day, has received these most important doctrines of Holy Scripture in their plain and obvious acceptation; and we do not acknowledge as in fellowship with us, as a Christian community, any body of religious professors which does not thus accept them, or which openly receives and accredits as ministers those who attempt to invalidate any of these doctrines which we esteem as essential parts of the Christian religion.

It is the earnest desire of this meeting that all who profess our name may so live and walk before God, as that they may know these sacred truths to be blessed to them individually. We desire that, as the mere profession of sound Christian doctrine will not avail to the salvation of the soul, all may attain to a living efficacious faith, which, through the power of the Holy Ghost, "bringeth forth fruit unto holiness; the end whereof is everlasting life through Jesus Christ our Lord," Rom. vi, 22. "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever and ever," Rev. v, 13.

Signed in, by order, and on behalf of the meeting aforesaid.

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From the Imperial Magazine.
ON MINISTERIAL FIDELITY.

Human nature is so constituted, that good can neither long exist, nor extensively exert its influence, without being alloyed with evil, and clogged with sinful infirmities. All Christians must necessarily rejoice at the vast increase of pure religion, and at the dedication of wealth and talent for the advancement of divine truth, and at the co-operation of mental and physical energies in the cause of our Redeemer, which characterize the present day; but our joy is inseparably connected with sorrow. We see that persecution no longer exalts its hideous and infernal visage, and that the disgrace formerly attached to a profession of religion is now removed, and that common decency, and the customs of the country, prevent many from embracing a system of infidelity, or following a course of profanity, and cause them to make some show of religion. We rejoice at these signs, and hope that they are the harbingers of more glorious days; but there are certain evils either connected with them or resulting from them. When religion becomes fashionable, we are in great danger of sinking into a fashionable religion; and wherever there are professors of this fashionable religion, they must have fashionable preachers, and a fashionable gospel; and from this amalgamation of religious profession and worldly feeling arises a system of unfaithfulness in preaching.

Perhaps few questions have received more varied answers than this: *What is fidelity?* If I may be allowed to define it, I would say, it is to preach "the truth, the whole truth, and nothing but the truth." It is to declare the whole counsel of God, giving to each doctrine its relative promnency, to each precept its proper situation, to each promise its true application, to each threatening its due authority, and to each sentiment its consistent and legitimate meaning, without fearing the frown, or courting the smile of man." But is this system uniformly adopted by all who bear "the vessels of the sanctuary?" Some sermons are so enveloped in the flowers of rhetoric, and so adorned in the meretricious trappings of human eloquence, that the simple grandeur and the native beauty of the gospel are totally lost amidst their cumbrous load of worldly ornaments. The faithless minister studiously avoids all practice, to please the Antinomian; or neglects all doctrine, lest he should offend the Pharisee—such a man is not only unworthy the name of a "parson," but is an actual disgrace to a Christian community.

The preaching of the gospel is of too sacred a nature to be made the vehicle for human applause, or the instrument of a vain ambition. The work of a minister is connected with an that is important in time, and with all that is awful in reference to eternity. It is the work for which the world was created, for which the Son of God died, for which the Holy Spirit descended, and for which the universe exists. Its connexion with the immortality of the soul stamps upon it a sacred reality, and invests it with a fearful responsibility. A pulpit is the last

place in which self should be exhibited, or in which pride should be fostered, and a minister is the last man who should offer his adorations at the altar of popularity; yet, if he be endowed with talent and learning, he is in great danger of bowing the lowest, and of continuing the longest, as the inflated victim of a dreadful delusion. It is to be feared, that many a minister has offered more devotion at this shrine, than prayers in his closet for the divine blessing. He has chosen his subject, selected his text, divided his sermon, arranged his thoughts, and adjusted his expressions, under the influence of popularity. He has forgotten that he is to draw the sword of the Spirit manfully and fearlessly, not to admire the brilliancy of its shaft, or to display the splendor of its appearance, but he is to use "—to wield it with energy, and so to plunge it, that may "stick fast in the hearts of the king's enemies." If he neglects this, he should have suffered it to remain in its scabbard. To such a one it may properly be said, Where is Fidelity? Where is that feeling which induced an inspired apostle to exclaim, "I am clear from the blood of all men!"

Popularity is a poor exchange for faithfulness, and it often happens that the tumultuous acclamations, and the noisy plaudits, of a mixed assembly, are soon turned into deadly hatred and malevolent vituperation; those who were the first to cry "Hosanna," are the foremost to exclaim, "Crucify him." Where can he the piety, or rather to what an extent does the want of piety influence that man, who can calmly see his hearers sink to perdition, whilst he is busily occupied in so arranging his words as to make the offence of the cross to cease, and to avoid uttering harsh expressions "in ears polite;" instead of plainly declaring what the Holy Ghost declares respecting the state of sinners, and instead of pointing them to the Lamb of God, as the only refuge from that doom which inevitably awaits them, if they reject his atonement? But he is too much engaged in elevating self, to lift up Jesus Christ.

Attend to the ministrations of our Saviour: "the common people heard him gladly," and they will hear nothing gladly," except they understand it. they may bewilder their understandings in vainly endeavouring to pursue the preacher through all his mazes of reasoning, and all his flight of eloquence and in making guesses at his meaning; but the gospel will never be "a joyful sound" to them, until they know its import. Listen to the meek Redeemer fulminating the terrors of judgment against hypocrites and Pharisees, and do not imagine him too severe or uncharitable, no, he was charity personified, but his charity was guided by divine truth, and influenced by a holy principle.

Ministers are not ordered to be successful, but they are commanded to be faithful; and the moment their fidelity ceases, that moment they should descend from the pulpit, and occupy a less important station. The plain truth will frequently offend the carnal mind, but St. Paul expressly declares, "If I please men, I am not the servant of Jesus Christ." If hearers are displeas'd at the truth, he it so:—the minister makes his appeal to heaven, and refers the purity of his motives, and the sincerity of his intentions, to Him who gave him his commission. The ears of many are so refined, that the hypocrite must not not be exposed, nor the secure be aroused, nor the profane be admonished, nor the careless be alarmed; they must not be told that the curse of Jehovah hovers over them, and that the damnation of hell awaits them, if they die in a state of impenitency. Terms more polite, and expressions less severe, must be adopted; but when the gospel truckles to human prejudice, or accommodates itself to sinful opinions, it ceases to be the gospel of God, and becomes a compromising system of ours.

Did St. Paul suit his doctrines, or adapt his language to the philosophic infidelity of the Athenians, or to the classic elegance of the Romans, or to the prejudiced notions of the Jews, or to the abandoned profligacy of the Gentiles? Hear him at Corinth, the seat of learning and the nurse of science, exclaim, "I came not to you with excellency of speech, or of man's wisdom, declaring unto you the testimony of God." Attend to him before Felix,—he is neither awed by the pomp of the judge, nor influenced by his own personal danger as a prisoner, he fearlessly tells an notorious man of "temperance," and an iniquitous judge of "righteousness," and boldly invites him to "judgment to come," where all his bribery would be exposed, and all his abominations

and injustice be made known before an assembled universe.

Faithful ministers are scarce, and those who have them ought to "esteem them very highly in love for their works' sake;" and however pointed their assertions, or personal their strictures, or harsh their doctrines, or cutting their sentiments may appear to some, they can point to a judgment day, and say "your blood be on your own heads." If this spirit actuated every minister of the gospel, there would be no base bending to sinful prejudice, nor despicable crouching to human pride, nor servile courting of popular applause.

The horrors of a death bed must be fearfully increased to an unfaithful minister; his self reflection must be most severe, and the accusations of his conscience most harrowing; while he fancies that he sees the ghosts of many of his hearers rising from the pit of perdition, to upbraid him with his cruelty in deceiving their souls. And if we realize a judgment day, and single out the most wretched individual amongst the wretched myriads that throng the left hand of the Judge at that day; it is not the man who made a god and worshipped it, nor he who spent his life in profanity, nor he who died heaping curses on his Maker; neither is it he who was misled by Mahomedan delusion, nor he who was the infatuated devotee of a superstitious and sanguinary creed; but it is the unfaithful minister. His appearance on that day will cause a fiend like yell of horror and madness from his former unhappy hearers, and be —; but the scene is too awful to be pursued!

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TEMPERANCE.

MELTING OF PHYSICIANS.—At a meeting of Physicians held in the meeting house at Poland Corner, Dec. 10, for the purpose of deliberating upon the means of promoting the cause of Temperance, Dr. Seth Chaudler, of Minot, was appointed Chairman, and Dr. C. P. McLellan, of Gray, Secretary. After an animated discussion, the following resolutions were unanimously adopted and recommended to the consideration of the Faculty of Medicine generally:

Resolved,—That we view with deep regret and anxious solicitude, the alarming depredations which the internal use of ardent spirit has made upon the physical energies of the human system.

Resolved,—That we consider the habitual use of ardent spirit as no more necessary, and equal, as injurious, as the habitual use of opium, arsenic and other poisons.

Resolved,—That we consider the original intention of the use of ardent spirit generally perverted.—That it is an article belonging exclusively to the Materia Medica, and only as such do we consider it in any way necessary.

Resolved,—That tho' ardent spirit be an active stimulant, is not only unnecessary but hurtful, excepting in some extraordinary cases, which cases generally elude the judgment of those who use it;—that it is not only injurious to the physical health; but destructive to the morals, and its common use ought to be considered disgraceful.

Resolved,—That we will dispense with alcoholic solutions of Medicines in our prescriptions, as much as practicable, in order to ascertain how far ardent spirits is an indispensable adjunct to the Materia Medica.

Resolved, That we will individually, use our influence with our employers, to dispense with ardent spirit in their families in times of sickness, except by the particular advice of their Physician.

The Association then adjourned, to meet in the same place on the second Wednesday in February, 1830, at ten o'clock in the forenoon, at which time a public address may be expected.

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From the Journal of Commerce.

We have just received from London a pamphlet of nearly 100 pages 8vo., entitled "INTEMPERANCE."—About 16 pages consist of introductory matter; the remainder is a reprint of several American publications on the subject.—Among the articles republished are the address of Kittredge, Humphrey and Beman, and the addresses of the New-York Society, to the citizens, to Physicians, and to Grocers.

The compiler proposes to prepare another work called TEMPERANCE, giving a view of our Societies and their effects. He says, "It appears most extraordinary to me, that the Ministers and Congregations of the United States of America should have