

regard them either as hypocrites, preaching what they did not practise, or as Jesuits, insinuating under the guise of the phrases in use among the orthodox, a doctrine in harmony with their evil deeds. But, again, is the preaching of the Gospel, all that ministers are to look to in laboring for the salvation of sinners? It is God alone, we are told, that giveth the increase,—without his blessing, without the outpouring of his spirit along with the sowing of the word, even Paul must plant, and Apollos water in vain; and is the *mere preaching of the Gospel* all that is required to secure this blessing, and this outpouring of the Spirit from on high? If men preach not in faith, or preach with an evil conscience,—if they be denying or perverting some important truth of the Gospel, if they be supporting a cause which is dishonouring to Christ, have they any warrant to expect that he will acknowledge and give effect to their labours?—is there not, on the contrary, reason to fear that his Spirit will be grieved, and that he will seal up the fountains of waters, and curse them with a withering drought from his presence, until the heavens over them become as brass, and the earth beneath them as iron? We believe that the sad experience of many a minister of the Gospel, who has preferred worldly expediency to principle, and given, on some hollow plea, his support to an evil cause, might teach a lesson of salutary warning on this subject. It was one of the reasons which weighed with us in seceding from the Synod, that had we remained, and thus become committed to the support of an Erastian Church, God would have had a controversy with us for our sin, and that we could not have expected His blessing on our labors; and on the same ground, we would call upon all, and especially we would call upon the ministers of the Synod, in one way or other to dissolve connection with the Erastian Church which they are supporting. Then, and not till then, we hold, can they, with a clear conscience, and with full consistency, and with a warrant to expect God's blessing upon the word, preach the whole un mutilated Gospel.

9. A ninth objection is grounded, on the violent and intemperate language which, it is alleged, has been employed by some of the advocates of our cause, in speaking of the Synod and the Church of Scotland. "We cannot," say some, "give our sanction to a cause which is so supported."

We do not notice this objection as if it were deserving of a formal answer. We will not suppose that any full grown man can be so senseless, as deliberately to confound the real merits of a cause, with the language of some of its supporters. Were this allowable, there is, perhaps, no cause upon earth, that might not be pronounced unworthy of support; and it would not be difficult to shew that *your own* cause might thus be condemned. We notice it for the purpose of expressing our belief, that if the ground of the objection be enquired into, it will be found to have originated, not so much in the use of intemperate language among our supporters, as in the misrepresentations of two