

“renew” month by month, should be inserted here. Then would the fearful contrast between what is *professed* and what is *practised* be startlingly apparent. But this latter document is so well known that I may omit it. And I will leave it to any candid person to say whether anything I have said as a reason for withdrawing from the denomination, requires after this either apology, modification or other vindication. At the same time I cannot but express my regret that the solemn and awful truth had not been uttered in terms less calculated to shock and offend.

It were easy to comment on the above documents; but the tale they tell is so sad, and so sadly told, that one has no heart to expatiate. These are dark and trying days we live in. But prophécý has foretold them, and warned us to look for days still more dark. Nor are the children of God left in ignorance as to the path of their duty in these sad times. Such churches as these three documents describe so graphically, are not going to be reformed by a “Circular Letter,” which, when read to the Association, is apt to be listened to with great impatience, as occupying precious time, and when sent forth to the churches, is looked upon as of no weight whatever, and read but by very few, if by any. Nor will “spicy reports,” denouncing in scathing terms the *worldliness*, *COVETOUSNESS* and *NIGGARDNESS* of the great bulk of professors, nor will any other measures, reform them. They are to be “cut off;” “their end is *DESTRUCTION*.” They are to be “*SPOED OUT*.”

I will quote a few passages of Scripture, and beg the reader to give them a candid, prayerful consideration.

“This know that in the last days perilous times shall come. For men shall be lovers of their own selves, *COVETOUS*, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false-accusers, incontinent, fierce, despisers of them that are good, traitors, heady, high-minded, *LOVERS OF PLEASURE MORE THAN LOVERS OF GOD*,”—[“Spending every year more for *mere luxuries* and superfluities than they do for the cause of Christ.”]—“Having a *FORM* of *GODLINESS* but *denying the power thereof*.”—2 Timothy, iii: 1—5.

I ask the reader to compare this solemn portion of the Word of God, with the “Covenant” read, so often and solemnly sworn to, as one might almost say, by “our churches,” and then compare both