

2d. But infidelity is stamped upon the system itself, and the whole mode of carrying it out in public. This is a serious charge, but I adduce the proof. Can reverence for the Word of God be found where its plainest language is thus set aside, or made to bend to every crook in this devious scheme? But besides this, it is well known that its supporters have often, and publicly declared, that if it is not this year verified, they will no longer believe the Bible! nay, that it may then be burnt!! Here is infidelity, if ever that monster reared its impious head on earth. And has it come to this, that after the blessed book has comforted the distressed, bound up the broken-hearted, dispelled with its gleams of heavenly light the shadows which rest upon the valley of Death, and upheld, yea, caused a triumph, by its "exceeding great and precious promises," the tormented martyr, through all the ages that are past, is it now, in the nineteenth century, to stand or fall, to be prized or destroyed by its coincidence or otherwise with the presumptuous speculations of men, displaying either a wilful perversity, or the grossest ignorance of some of the "first principles of the oracles of God?" The more this feature of it is considered, the more serious must it appear to every pious mind, and have a tendency to rouse the dark suspicion, that some hidden plot of infidelity must be at the basis of the whole. At all events, as much is *seen* of its *spirit* and tendency as ought to be sufficient to lead every one to act upon the warning of our Lord, in reference to similar sentiments of old, "Take heed that no man deceive you."\*

3rd. The mode in which it is held forth to public attention, is subversive of the Gospel scheme of salvation. It is not only exhibited as a point of immense importance to be believed, but as *absolutely essential* to salvation; so much so, that the doom of all who do not receive it has been announced repeatedly, in terms which I cannot in this place repeat. We learn, my hearers, that "one thing is needful;" and that doubtless Paul had in view when he counted "all things but loss, for the excellency of the knowledge that is in Christ Jesus," and "his blood cleanseth from all sin." But here we have something in addition, exhibited as the only means of mercy to perishing sinners. And what can come more plainly under the designation of "another gospel?" which, if even an Angel from Heaven should publish, the Apostle says he shall "be accursed when the Lord shall come." We should therefore dread having any fellowship with it.

\* That what is advanced is no breach of the "charity which thinking no evil," will appear to any one who can judge of impiety, when it is stated and can be *proved* by many witnesses that a *preacher, so called*, publicly took the name of God in vain. If this is to be done in such circumstances and by those who call themselves "*Messengers of God*," then why, not only in the bar-room or any other "*high place*" of wickedness, but any where, may not the swearer raise his shameless front and blaspheme his Maker? And what awful evidence is it of blind infatration, that an ear should be given to individuals of such a stamp!