

The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—Acts viii. 11.

VOLUME IV.—No. 41.]

QUEBEC, THURSDAY, JANUARY 6, 1848.

[WHOLE NUMBER 197

TO-DAY.

Up, Christian! up! and sleep'st thou still?
Daylight is glorious on the hill!
And far advanced the sunny glow
Laughs in the joyous vale below;
The morning shadow, long and late,
Is stretching o'er the dial plate.

And are thine eyes, sad waker, say,
Filled with the tears of yesterday?
Or lowers thy dark and anxious brow
Beneath to-morrow's burdens now?
New strength for every day is given,
Daily the manna falls from heaven.

Link by link the chain is made,
Pearl by pearl the costly braid,
The daily thread of hopes and fears
Weaves up the woof of many years;
And well thy labour shall have sped,
If well thou weave'st the daily thread.

Up, Christian! up! thy cares resign!
The past, the future, are not thine!
Show forth to-day thy Saviour's praise,
Redeem the course of evil days;
Life's shadow in its lengthening gloom,
Points daily nearer to the tomb.

Christian Register.

THE OUTPOURING OF THE HOLY SPIRIT.

From the annual Invitation to united prayer for it, by the Rev. James Huldane Stewart, formerly of Liverpool, now of Godstone, Surrey.

Already for ten successive years have these general Concerts for Prayer on the First day of the New Year been held; and, through the goodness of the Lord, with increasing success.

In addition to the various calls for this devotional union to which reference has been made in former invitations, the peculiarly interesting circumstances in which the new year approaches, press upon us with commanding force. They seem to say to those who look to God both as the Great Ruler of the universe and the Hearer of Prayer, "Draw nigh to God, and he will draw nigh to thee."

To mention only a few of these circumstances. First. The present very remarkable dispensations of Providence towards our country. This year commenced, as it is well known, with a grievous scarcity, amounting, in some parts of the United Kingdom, to almost actual famine. This judgment, whilst it was felt by all classes, fell more especially upon the poor—thousands of whom perished either by hunger, or by maladies produced by destitution. When, however, we publicly humbled ourselves before God as a nation, seeking his aid by a day of national prayer and fasting, that God, who is slow to anger and of tender mercy, "was pleased to remove this severe calamity; yea, far more than remove it—for not only did the Lord favour us with a most abundant harvest, but that this blessing might not be lessened by demands from other nations, throughout almost every part of Europe, "his paths dropped fatness," and the year "has been crowned with his goodness."

To teach, however, how entirely dependent we are upon Almighty God, and that it is not one day of fasting that will suffice to turn away his just anger, if that day is not followed by departing from our evil ways, the Lord is now visiting the nation by another mark of his displeasure, showing to those in higher stations that his providence can enter their chambers, and visit them as well as the humbler classes—can convince them that "covetousness is idolatry;" that "the love of money is the root of all evil;" that "a man's life consisteth not in the abundance of the things which he possesseth;" and that "riches take unto themselves wings, and fly away." For into what straits and difficulties have they fallen of whom it might be said, as of ancient Tyre, "Her merchants are princes, and her traffickers are the honourable of the earth?" For a season credit was almost at a stand—a general panic prevailed—and the inquiry seemed to be, not, Who has fallen? but, Who can weather the storm?

Looking at these dispensations of the Most High, must we not feel how urgent a call this is for prayer for the outpouring of the Spirit, that as a nation we may benefit by this wonderful mixture of mercy and judgment?—That the goodness of God may lead to repentance, his judgments to that holy fear of offending against his Divine Majesty; that they may bring us as humble suitors to his throne of grace—put an end to the open profanation of the Sabbath, to "making gold our trust," to depending "upon an arm of flesh," or otherwise provoking him who is "a jealous God, and will not give his glory to another."

Let us then, my Christian brethren, as with one heart and soul, approach the mercy-seat, entreating that he with whom "is the residue of the Spirit," will pour out of his Holy Spirit for these important purposes.

A second striking circumstance which is presented to us at the opening of the New Year, is the assembling of the New Parliament. Her Majesty has indeed summoned the great council of the nation to meet before this invitation will have reached you; but this, it is considered, is only for a more special purpose. The great subjects which concern the general welfare of the British empire will remain for legislation when the new year arrives.

As such a crisis, what language can express the importance of Her Majesty's counsellors, and of all the assembled Members of Parliament, being under the special guidance and direction of the Lord?—of his granting to them that wisdom which comes from above, prospering all their consultations "for the advancement of his glory, the good of his Church, the safety, honour, and welfare of our Sovereign and her dominions."

This is more especially called for from the peculiar activity of the Church of Rome, and from the favour she has obtained in some quarters. Surely we who rejoice in our deliverance from her yoke, and count it among our highest privileges to possess the faith of our Protestant forefathers, surely we are called to earnest prayer for our rulers, that God would raise up a body of faithful men from among them, and grant to them, by the gift of his Holy Spirit, that firm faith in his written word, that holy boldness in maintaining our Protestant principles, and that power of argument in the Senate, that none shall be able to gainsay or resist; making them, by his blessing, the honoured instruments of leading down to our posterity the unshaken faith of our fore-

fathers, without exposing us to those judgments which God has denounced "upon Babylon," and upon those who have her mark.

A third remarkable circumstance which is presented to us at the approach of the new year, is the disturbed state of Christendom,—the present movements in Spain, Portugal, Italy, and the Roman Catholic Cantons of Switzerland. Upon this subject, however, I can only glance; brevity allowing me no more space than to mention how urgently these commotions call for prayer, that "the Lord who sits upon the flood" would overrule them to hasten on that glorious season "when the kingdoms of this world shall be the kingdoms of our Lord and of his Christ."

The last circumstance which I notice as demanding earnest prayer for the outpouring of the Spirit, is the paramount importance in the present day of cultivating a high and holy standard of personal religion.

Without entering into any detail respecting "the signs of the times," all who have attended to the instruction given by many of the Lord's faithful ministers for some years past, will have heard the cry, "Behold the Bridegroom cometh, go ye out to meet him;" that is, they have been warned that "the coming of the Lord draws nigh." It is at such a season that those who "have slumbered and slept" are said to "awake, and to trim their lamps." "This," the wise virgins "did so effectually that the foolish said to them, 'Give us of your oil.'" For although their own lamps were gone out, having no oil in them, they saw the bright shining of the lamps of their companions, and were attracted by it. Does not this convey to us this important instruction, that as the coming of the Lord draws nigh, the religion of his true followers will be of so attractive a nature, that others will desire to possess the same? It is clear, also, that this attractiveness proceeds from their having the active power of the Holy Spirit granted to them. For the request is, "Give of your oil;"—the frequent emblem used in the Scriptures to express the Holy Spirit. At a season, then, beloved in the Lord, when the judgments of God are in the earth, how desirable it is for us to be seeking after this attractiveness—this carrying out into ordinary life those graces which are "the fruit of the Spirit!"—How important, not for our own glory, but for the glory of God, and the promotion of the eternal blessedness of our fellow-men, that these graces should, in a measure at least, be seen in us;—Divine confidence, holy boldness; truth, wisdom, knowledge, godliness; faith, hope, joy, peace, love; goodness, meekness, humility; temperance, patience, forbearance, brotherly kindness. These are all the gifts of the Spirit, and can only be expected if earnest prayer is made for a large measure of his sanctifying grace. Let us then, my beloved friends, "forgetting the things which are behind and reaching forth to those that are before," commence the New Year by uniting in this general concert for prayer; that, though our bodies may be distant from each other, our spirits may be in perfect union, our desires one; that God may be glorified, his Son our Lord Jesus Christ universally honoured, and that happy season soon arrive when the new song of the redeemed shall be sung, and the courts of heaven resound with unceasing hallelujahs "to God and to the Lamb."

A PASTOR'S FAREWELL TO HIS FLOCK.

It is now nearly three years since, in the Providence of God, it became my privilege steadily to minister to you in holy things. During that period we have had much ground for encouragement in our work, for which we desire to return our heartfelt acknowledgments to the great Head of the Church. In opening our labours in this portion of the Vineyard, our motto was, "Not by might nor by power, but by my spirit, saith the Lord." We set out with the determination of depending on the aid of the Holy Ghost, and of giving to God all the glory of any success with which He might be pleased to crown our efforts. And now that we look upon this congregation, increased nearly threefold in numbers and influence; blessed too with a large and flourishing Sunday School,—when we mark the hold which the Gospel has taken upon many who were before in a state of rebellion against God;—when we observe how many who attended worship no where have found a home within the precincts of this Sanctuary;—when we reflect upon the liberality with which every call has been met by this Congregation; their kindness to their Pastor and "Servant for Jesus' sake;" their ready co-operation in all his plans for the good of the Church; we do from our heart praise God for his goodness; we acknowledge the presence and blessing of the Holy Spirit; we cheerfully give Him all the glory. Yes, our heartfelt exclamation is, "not unto us, not unto us, but unto thy name give glory, for thy mercy, and for thy truth's sake!"

In my preaching, I have endeavoured, as far as God has given me the ability, to hold up a crucified Saviour as your only hope. It has been my aim to keep continually before your minds, the necessity which existed for an atonement in the fall and guilt of man. I have pointed out to you the means by which that atonement could be made effectual to the salvation of our souls, by the exercise of a simple faith, the casting aside of all self-righteousness, and the becoming clothed in the righteousness of Christ. I have never ceased to represent, this faith, as "working by love," yielding holiness as the fruit, though these good works are not in themselves in any degree meritorious in the matter of justification before God. I have reminded you of a judgment to come, and exhorted you now at once, to make the great Judge your friend. I have endeavoured clearly to point out the change which the unregenerate heart must undergo, before there can be any meetness for the enjoyment of Heaven; the agency by which it is effected, the power of the Holy Ghost, and have exhorted the unconverted to make it their earnest prayer, that they might become thus renewed. You will, I think, bear me witness, that I have striven to preach to you the whole truth, and that without respect to persons—knowing that to God only have I been accountable for the due exercise of my ministry, and that I ought to "endeavour so to

labour as "to be free from the blood of all men." And now before the word is pronounced that severs the bond by which we have been united, let me ask in all solemnity, and as in the presence of God, what has been the effect of my preaching? "For," says St. Paul, "we are unto God a sweet savour of Christ in them that are saved, and in them that perish: To the one we are the savour of death unto death; and to the other the savour of life unto life." Have these Sermons been the means of helping you in your Christian course, of preparing you for the enjoyment of Heaven, or have they had a hardening influence, serving by the opportunities they have afforded you of repentance, to aggravate your everlasting condemnation? Dear Brethren, with joy and gratitude we express our conviction, that to some we have been "the savour of life unto life." You have been roused to a sense of your sinfulness, and have found in a saving knowledge of Christ, the peace which you had so long sought in vain;—others who were already communicants have, we bless God, been spiritually enlightened to behold more clearly the truths of the Gospel, and have been led to dedicate themselves more unreservedly to the cause of Christ. Testimonies like these have, from time to time, gladdened the heart of your Pastor, cheering him in his work, and enabling him to feel, that his labour has not been altogether in vain in the Lord. Yet, alas! this cannot be said of all,—such blessed effects have not in every instance attended the preaching of the Gospel from this pulpit. No, beloved Brethren, the sadness with which we part from many of you, is increased "inhold by the consideration, that as far as man can judge, our teaching has in your case been of small avail. I look around upon some of my congregation, who, notwithstanding all the sermons they have heard, and the Providences which have thickened around them, are still living in impenitency and sin. Intemperance has not been rooted out from among us,—the intoxicating draught is still poisoning the domestic bliss of many in my congregation,—the Sabbath is still profaned, the name of God taken in vain, licentiousness is yet rampant—oh! can it be, my friends, that in the face of all the warnings which you have received from God, you will thus persist in heaping iniquity upon iniquity, selling your souls for naught, binding more closely around you the chains of Satan, dooming yourselves to everlasting misery? For the last time, as your Pastor, I urge you to repent of your sins, to fly from the wrath to come, to turn to Christ, that so iniquity may not prove your ruin. Stir yourselves up to call upon God in prayer, realize your danger—make the effort, and Christ who came "to seek and to save that which was lost," will give you strength.

But there are others for whose spiritual welfare we feel deeply anxious. Those who are almost persuaded to be Christians, but who have not yet taken the step which binds them to the Lord. We have been waiting now for nearly three years for some of you to stand forth boldly on the Lord's side, and now we must go without the blessing being granted. For the last time, we stand this morning at the Lord's table, inviting you to come forward and partake of the heavenly banquet, but there was no response. We leave you with sadness, for alas! what more can be said than has been said, what more can be done than has been done, to induce you to give your hearts to God? Oh! brethren, shall not this night witness the solemn resolution taken, the good work begun? Will you not cheer your Pastor's heart, nay, will you not cause joy to the angels of heaven, by determining now to choose and to follow the portion which shall never be taken from you? Nor will I hide from myself that there are others in this congregation, whose Christian course fills me with uneasiness; they are to be found among the communicants, the avowed followers of the Lord; those who profess to be animated by the spirit of Christ, and engaged in the service of Christ. My heart bleeds for the cause of my Divine Master; Christ has been wounded in the house of his friends. What, I ask in a spirit of affection, what are worldly lookers on to think when they witness such inconsistencies in professing Christians? How often has your minister been checked in his efforts to draw others into the fold, by being pointed to the misconduct of those who were counted on the Lord's side! What can we do but again and again reply that religion is not to be charged with the inconsistencies of those who profess to be actuated by its principles! the traitor among the Apostles, nay, the five foolish among the virgins, as well as the pointed declaration of God in his word, teach us that all are not Israel who are of Israel,—all are not vital Christians who are named after Christ. We must expect that there will be false professors in religion—it is nothing strange. But, beloved, we hope better things of you—we do trust that in heart you are all sincere in your profession, and only need "to have your pure minds stirred up by way of remembrance." Let your conversation be as it becometh the Gospel of Christ. Do not indulge an unforgiving spirit, lest ye be not forgiven at the great day of account. Remember that by every inconsistency you are causing the weaker brethren to stumble—remember that God will not hold you guiltless in the season of retribution. Stand fast, therefore, with one mind striving together for the faith of the Gospel.

To the younger portion of my congregation let me address a few words of advice. How is it, my beloved friends, that so many of you have not yet given your hearts to God, that you have been losing this bright and golden, I might almost say, this only opportunity, of securing an interest in Him who is able to afford you real happiness? Oh! why is it that I have been earnest in the Sunday School and out of it, in pressing upon your attention the importance of remembering your Creator "now in the days of your youth?" Because I have been sensible that your age was in itself no security against the approach of death; that, whilst in the act of addressing you, the deadly messenger might have already received his commission to cut you off from the land of the living. And such has, in more than one instance, been the event. Yes, I have more than once passed from the Sunday School, where all was life and intelligence, to the grave; where I have remained but the inanimate clay. I have exhorted you to pay immediate attention to religion, because

conscious that your youthful hearts were by nature corrupt, and that unless transformed by the influences of the Holy Spirit, you could not hope to be saved. I have exhorted you to seek religion in youth, because convinced that it is a great deal easier to serve God now than when you have been long the slaves of the world; and because every moment of delay has been lessening the probability of your ever becoming the true followers of Christ. It is my love for your souls which has prompted me so often to urge you to seek an acquaintance with that blessed Saviour who died to redeem you. And, shall I not give utterance to the feeling?—I have been disappointed at not seeing more of your number affording evidence of sincere love to that Saviour. Will you not all of you resolve this night to give your hearts to God? Will you not from this time forth cry unto God; "My Father! thou art the guide of my youth?"

To the Superintendent and Teachers of the Sunday School, I would add a word in parting. Yours is a noble work. Prosecute it vigorously in the strength of God. It is a very true observation, but no less true, that the young are the hope of the Church. To you along with your Pastor has been entrusted the solemn responsibility of training up these dear children in the way they should go.—You have been preparing for usefulness those who are shortly to become the fathers and mothers in Israel. Your privilege it has been to aid in ripening these precious souls for a happy immortality. May multitudes rise up to call you blessed! We are no longer to occupy the same field;—I trust that we shall still be fellow-labourers in the vineyard of Christ. Oh! remember him who has laboured among you in the Lord. Let our prayers mutually ascend to the Throne of Grace, that each may be strengthened and blessed. May the Lord prosper you in your interesting work!

To the Wardens of the Church, for their cordial co-operation and friendship, I tender my warmest thanks. Nor can I forget the kindness of those who have so cheerfully and so acceptably conducted the praises of the great congregation; the Lord reward them abundantly by giving unto them a double portion of His Holy Spirit, that they may be prepared to join the song of angels in the glorified Sanctuary above.

My beloved brethren and friends, one word more and I have done. I came to you with a sincere desire of promoting the best interests of you all. It was my determination not to know anything among you, but "Jesus Christ and him crucified." In reviewing my past ministry, I am humbled to the dust, by reason of my sins and deficiencies. God in mercy forgive me. But oh! remember that "we have this treasure in earthen vessels." Let not any deficiencies which you may have witnessed in me, bring reproach on the blessed cause I have sought to advocate. Forgive me wherein I have offended, as you hope to be forgiven.—Accept my sincerest acknowledgments for all the kindness which my family have received while among you. Pray that the Divine Blessing may accompany us in our removal, and be assured that our humble supplications will ascend in your behalf to him who is able to supply every deficiency, and to bring you each one to everlasting happiness.

I wish you all an affectionate FAREWELL.—From the Farewell Sermon delivered by the Rev. Charles Bancroft, A. M., in St. Thomas' Church, Montreal, October 31, 1847.

STATE OF IRELAND,

described by Lord Stanley, in the House of Lords, on the 23rd of November 1847.

My Lords, I say advisedly that the state of Ireland at this moment is worse than a state of civil war. In civil war you do indeed find friends, neighbours, and it may be relatives, enlisted in opposite ranks; but the struggle is an open one, and you meet your enemies with arms in your hand. That is not the case in Ireland at the present time. (Hear, hear.) The best landlords, those who have sacrificed all the comforts of civilized life (and they must be sacrificed in certain parts of Ireland) in order to discharge their duty to their tenants and dependants, are at this moment—I could name some Members of your Lordships' House who are in this position—absolutely besieged within their own houses, incapable of moving from their own domain, fortified, and held prisoners within their own gardens, with the knowledge throughout the country that their names are on a black list, and that they are marked out for assassination. (Hear, hear.) They remain at their post, they endeavour to execute their duty; hoping, by their patient suffering, to enlist your sympathy on their behalf. One by one they are cut off by the hand of the assassin. They wait till that slow but certain doom, against which there is no protection, shall fall upon them, unresisting and unprotected; or, if they be protected at all, it is only by the daily presence and espionage of police walking by their side. One by one, on their way, it may be, to the Board of Guardians, with a design of mitigating the sufferings of the poor, do they fall; and, to the disgrace of a civilized community be it said, with the knowledge and connivance of half a country, are the best, the humane, and the most irreproachable of men cut off by the hand of the assassin. In this country the whole community joins in the repression of outrage, but that is far from being the case in Ireland. And, my Lords, I here approach a very serious and delicate question. I cannot avoid the expression of my opinion, that however much the Roman Catholic clergy in Ireland may, as a body, be desirous of repressing and discouraging offences, they do not, as a body, lend themselves to the support of the law. I believe that the sacredness of confession is to a certain degree dangerous to the civil Government and the peace of Ireland. (Hear.) My Lords, I respect the conscientious scruples of those who conceal the secrets of the guilty man confided to them in confession; but this I must say, that although I have heard of many denunciations against informers in Ireland—and in that country by "an informer" is meant every man who joins in bringing offenders to justice, in whatever mode—prosecutor, witness, and judge (hear, hear)—yet I never heard of any statement being made by the Roman Catholic clergy, publicly or privately, by pastoral letter, by private communication, or by authoritative declaration in a chapel, dedicated to God, as to the duty of every member of the community, not only to abstain from

crime himself but to denounce to the civil authorities those whom he might know to be guilty of crime, or to mediate its commission. (Hear, hear.) My Lords, I never heard of such an instance; and while I would speak with all respect of a class of persons whose merits I am far from denying, I must say I do not believe that the Roman Catholic clergy of Ireland apply the influence which they possess to the support of the law, by recommending and enforcing, as a solemn duty, the denunciation to the civil authorities of crimes known to be contemplated, and which may afterwards be perpetrated. There have, indeed, been recent instances of denunciation of individual landlords which could hardly fail to stimulate to acts of violence a too excitable population; and I believe I am justified in saying that in one very recent and most melancholy case the denunciation was followed, within two days, by the assassination of the man respecting whom a priest had asked from the altar, "whether he deserved to live?" Her Majesty's speech leads to the conclusion that some measures will be asked for the suppression of crime in Ireland. My Lords, in my own name, and I am sure I may add in the name of my Noble Friends behind me, (cheers from the Noble Lord's supporters)—I am sure I may also say in the name of humanity and civilization, let those measures be effectual, and they shall have our support. (Hear, hear.)

ITALY'S WRONGS, AND HER PROSPECTS.

From the Edinburgh Review.

It is a wretched thing to have an interest that any body should be made unhappy through the misconduct of another. Yet this was long the relation of Russia to Poland. It is now the relation of Austria to Italy. Russia prevented Poland from improving her constitution, that she might be so much the more easily dismembered and absorbed. From her Lombard-Venetian provinces, Austria watches every movement in the rest of Italy, with the same object. She has, unfortunately, a direct interest, that the several members of the great Italian family should be more uneasy and worse governed than the Austrian; and that there should never arise an Italian nationality, or an Italian nation. The instant, therefore, that a spark of life appears in Italy, the hoof of the Croat is set in motion to tread it out. It is true, after the disturbances of 1830 in the Papal states had been put down, that Austria went through the form of joining the other four great powers (May, 1831) in the memorandum to Gregory XVI., then newly elected Pope, recommending certain reforms as essentially necessary. This was, however, a pure formality; for, on Cardinal Bernetti's attempting to give effect in part to the recommendation, Austria interfered. Her interests are so diametrically opposed to those of Italy, that Azeglio assumes it as a fact, of which there can be no question; and he assumes accordingly, that no justice is to be expected from her.

But what are we to say to France? That great country can have no manner of interest in the degradation of Italy. Quite the contrary. But if her government had frankly played into the hand of Austria from the first, its policy would not have been more fatal to Italy than it actually has been; while it would have saved that unhappy country from no end of hopes and struggles—encouraged only to be betrayed. The French occupation of Ancona, as explained by Cassimier Perrier to the Chamber in 1832, had two objects: in the first instance, the protection of the Papal states against Austria; but in the next place, the introduction of those administrative reforms, which are a better security to government than the repression of periodical rebellion. Ancona, however, was afterwards evacuated; with no further security for this last object than may be supposed to be contained in the brilliant speeches which M. Guizot and M. Duchatel (the present ministers), as well as the Duc de Broglie and M. Thiers, made on the occasion. And now that the Pope himself has turned reformer, what mist is again poisoning the policy of the Tuilleries? Instead of co-operating to raise up two noble nations in the two peninsulas, the French people—so proud, and justly, of their nationality—are made to look like conniving parties to some secret compact, by which France is to give up Italy to Austria, on condition that Spain is delivered over to the matrimonial designs of the house of Orleans—a turn of affairs like this, surely, in which France has no more interest than glory. It will be a difficult task for any future historian of "modern European civilization," to reconcile any conscientious sympathy in its progress, with these transactions. Whoever wishes to study severe morality on paper, will do well to read M. Guizot's writings; whoever wishes to study loose morality, illustrated by examples, cannot do better than track him in his late ministerial career.

If ever a nation assumed a moral attitude which entitled it to the confidence of neighbouring powers, it is the Moderate and Progressive party, now happily a great majority throughout Italy, and represented by the Pope himself. The Moderate party is become so numerous as to be the National party; Their great rule of conduct has been, to substitute appeals to reason, in the place of appeals to force; to urge forward the governments, in order that revolution may be anticipated by reform; and to keep back the people, in order that no pretext may be given for Austrian intervention. The first year of the Pontificate of Pius IX., so regarded, would make an annus mirabilis in any history.

A few months before the late Pope was passing to his last account, Azeglio laid at the old man's feet a glowing picture of the terrible effects of his misrule, and of what was his awful responsibility. Gregory must have trembled even in St. Peter's chair, as he read of righteousness, temperance, and judgment to come.

"Either my accusations," said Azeglio, "are calumnies—if so, prove it—or, it is true, that one who preaches justice, and sits in his highest charge, is himself committing injustice. And then, it is reasonable to ask of him—if there are two Gospels, and two morals, or only one—if he is convinced, or no, of that which he is preaching and teaching to the world? It is then reasonable to ask of him, to deny one of two things—either his teaching, or his actions: to demand of him, if in our age it be lawful, or among things possible, to maintain any authority whatever, upon the flagrant and perpetual denial of its own proper principles; if there be a man

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See Revelations xiv., xviii., xix.

Zeck. iv. 6.

Psalm cxv. 1.

2 Cor. ii. 15, 16.