

it outrages the dictates of reason, and seeks to compensate for its moral impotence, by the imposition of physical bondage and restraint. That will be a glorious æra for our world, that shall witness the utter destruction of every system, secular or nominally sacred, by which men are constituted the legislators of the human mind; and human productions, whether in the form of "Articles," "Confessions," or "Traditions," shall be utterly, and for ever discarded, as the standard of Faith, and as the test of truth.

We unequivocally assert the exclusive authority of the Word of God, in matters of religion. Receiving and regarding it as an authentic record of the Divine will, and relying on the abundant and accumulated evidence by which its inspiration is sustained, we consider that the position best becoming us as intelligent beings, is that of lowly prostration, of meek docility, of unreserved submission—our proper enquiry on all subjects, pertaining to religious sentiment and duty, being "what saith the Lord?" We would listen with besitting deference to the oral or recorded opinions of the wise and good; but we can at best regard them only as opinions and however sanctioned, as of no such authority as to bind the conscience, and to sway the understanding. "To the Law and to the Testimony," we exclusively appeal, as the source of pure and unadulterated truth—as the standard of right and wrong, in all that appertains to religious belief and practice—as the statute-book of the moral world, perfect in itself, and presenting, on every religious subject, to the serious, devout, and diligent enquirer, a luminous solution of his doubts, and the full, final, and irreversible decisions of universal knowledge, infallible wisdom, and inviolable truth.

Congregational Churches—single and combined, have, at different times, issued certain declarations of their faith and order, for the purpose of diffusing information, or defending themselves from unjust aspersions: but in no instance, have they ever claimed for these compositions, however, to them apparently Scriptural, the shadow of authority, nor ever appealed to them as the final, or even as the first tribunal, in cases of religious controversy. Such declarations, have ever included the distinct avowal of the principles, "that *The Scriptures of the Old Testament, as received by the Jews, and the Books of the New*

*Testament as received by the Primitive Christians from the Evangelists and Apostles, are divinely inspired, and of supreme authority;—that the New Testament contains, either in the form of express statute, or in the example and practice of apostles and apostolic churches, all the articles of faith, necessary to be believed, and all the principles of order and discipline, requisite for constituting and governing Christian Societies;—and that human traditions, fathers, councils, canons, and creeds, possess no authority over the faith and practice of Christians.\**

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#### EUSEBIA.

In a sequestered and thinly peopled vale, which was watered by the river "the streams whereof maketh glad the city of our God," and its banks bedecked with the trees of righteousness, dwelt *Eusebia*. Her abode, which stood in the midst of a grove of lofty cedars, interspersed with clusters of the evergreen olive, was constructed of the most substantial and durable materials, presenting to the visitor from whatever quarter he approached, an exterior the most chaste, simple, and symmetrical. Though the peculiarities of the fair inmate were derided by some and disliked by most of those in whose vicinity she dwelt, there were comparatively few who in her presence could manifest either derision or dislike, and who were not compelled, at least tacitly, to admit, and even to admire the superiority and refinement of her manners and her taste. Her form was elegant, her dress modest, and free alike from affected plainness and superfluous ornament. In her speech there was no singularity of tone; but the texture of her diction was peculiarly her own. This was said to have been owing to her familiarity with a favourite volume, which, whilst it modified the style of her conversation, furnished her also with general principles and laws for the regulation of her conduct. To her conversance with this invaluable book, was said to have been owing her freedom from every thing like hesitancy or indecision, under any circumstances that called for promptitude either of purpose or performance. Though far from courting, she never shunned publicity;

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\* "The Faith, Church Order, and Discipline of the Congregational or Independent Dissenters, as set forth in the Declaration, adopted at the general meeting of the Congregational Union, held in London, May 7th, 8th, and 10th, 1833."