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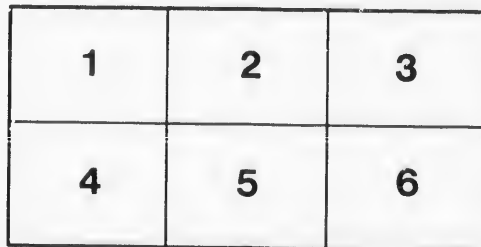
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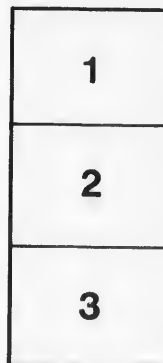
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PRESENT

CHURCH OF SCOTLAND, *scilly*

AND

A TINT OF NORMANISM,

CONTENDING

IN

A DIALOGUE.

"NOT BY MIGHT, NOR BY POWER, BUT BY MY SPIRIT, SAITH THE
LORD OF HOSTS."—Zach. iv. 6.

"THE WEAPONS OF OUR WARFARE ARE NOT CARNAL, BUT MIGHTY
THROUGH GOD."—2 Cor. x. 4.

It is designed that any Profit arising from the Sale of this
Pamphlet, after all necessary deductions, shall be duly contributed
to the service of the "BRITISH AND FOREIGN BIBLE SOCIETY."

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PREFACE.

SUCH as are unacquainted with the still rough and rude manners of some of the Highlands of Scotland, even at this day of evident reform, may be apt to suppose the following little work as partly but chimerical and romantic; or to think, at least, that in a long degree, some of its characters are drafted at random, destitute of truth, or past all moderation of description.

The Author, therefore, though purposely laid under a very tight and tedious restraint of feelings, in order to give no unnecessary offence, sets to his account to suffer sad and sound reflections on this point, from different quarters; especially from those ignorant of his very high ground; or such as feel too far interested regarding sentiments or conduct by him condemned or exposed; or are too conceited of their own light and knowledge, and so stand opposed to any religious measures intended for their conviction or correction beyond the line or limits of their ordinary means of information. O Controversy! How dangerous and dolorous! 'Though often unavoidable and sometimes profitable! "Out of the eater came meat." "The wounds of a friend are better than the kisses of an enemy."

The drift of the ensuing Dialogue being deemed of utmost importance to those more immediately concerned, and not of indifference to any others, it is thought but just that, before any presume to pass upon it a sentence of death, they should give it a patient perusal.

Whether the performance may claim any credit, or not, from its real or intrinsic merit, in the estimation of the judicious and the serious in general, it can hardly fail, in some of its bearings, to touch the vein of the humorous and the curious, though not so much from the intent of the speakers, as by the novelty of the subject.

Zealous defence of sacred truth, or exposure of errors and misconduct, without undue severity of temper, and free from deficiency and redundancy of evidence, particularly under keen provocation, and ungrateful reproaches, requires a rare and radiant talent, which the writer hereof sincerely approves and ardently admires in others; though, at the same time, and with equal sincerity, he desires to admit and lament his own sad and sore insufficiency on this tender and taunted ground.

THE AUTHOR

Cape Breton, 36th October, 1841

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Rev.

**RELIGIOUS SOPHISTRY EXPOSED;
OR, THE PRESENT RELIGIOUS STATE
OF THE
CHURCH OF SCOTLAND
DEFENDED AND CONDEMNED,
IN A DIALOGUE
BETWEEN FOUR SCOTTISH SETTLERS IN CAPE-BRETON, VIZ:
ANGUS, BRUCE, CHARLES, AND DONALD;
AT A MEETING FOR THE PURPOSE ASSEMBLED,
AND FOUNDED ON
THE TWO FOLLOWING LETTERS.**

BROAD COVE, 24th September, 1846.

Reverend Sir,—We, the undersigned, form the only Presbyterial, and the highest constituted ecclesiastical authority, acknowledged by the Established Church of Scotland, in this Island, and in that capacity possess jurisdiction over all the members, probationers, and ministers of that Church, residing within the limits of Cape Breton. We have learned that you claim the Status of a Minister of that Church. Therefore we, in the exercise of the jurisdiction competent to us, call upon you to produce, at our bar, or before our Moderator, within forty days of this date, the documents on which you found your claim. We add that, in the event of no satisfactory credentials being within that time produced, we may, at the expiration thereof, feel ourselves called upon to take more public measures in reference to the claim you advance.

We are, Rev. Sir, yours. &c.

JAMES FRASER, *Moderator.*
DUGALD McKICHAN, *Presby. Clk.*
ALEX. FARQUHARSON,
PETER MACLEAN,
JOHN GUNN.

Rev. Norman McLeod,
St. Ann's, Cape Breton.

St. Ann's, C. B., 6th October, 1840,

Reverend Sir,—Your letter of the 24th ult., signed at Broad Cove, by yourself and the rest of your Reverend brethren in this Island, I received this morning; to which I beg to answer, that I feel it requires a piece of self-denial in me to take any notice of such a fulminating farce: but the sacred proverb says, "Answer a fool according to his folly, lest he be wise in his own conceit;" and of all fools I seriously consider religious fools, at the pinnacle of profession, to be the most dangerous to deal with; whose minds and consciences are so sadly and shamefully scared up to every mode of conviction of their own religious miscarriage. I flatly deny having ever claimed the "Status of a Minister of the Church of Scotland," and in all humility and sincerity desire to bless Heaven for having enlightened my mind to dread and abhor that status. I have certainly from time to time professed myself, as in my own estimation, a poor and unworthy member of the once venerable and glorious Church of Scotland; but the meagre, the pitiful, and degenerate thing that passes now under the pompous and boasted sanction of that name, I utterly and indignantly disclaim, with all its alarming "bar" and awful "authority," in the most open and unreserved manner possible; so that you, or any others, cannot make this avowal more public than I freely allow. And without downright and wilful misrepresentation, I openly defy all the information in the country to substantiate any thing beyond the scope of this plain declaration against me on the subject. I feel no diffidence on this stable ground; and since ever I arrived at my conclusions on these points, I have never felt desirous of evading any candid and dispassionate investigation of them. I do not wish to excite your anger, which is, alas! but too manifestly dominant on the least occasion; but in consideration of your dangerous and wilful extravagance, especially regarding the vacant, wild, and fanatical changes, under the name of conversion, worked up by the silly, sly, and disgusting art of some of you, and fostered by almost all of you, together with your openly profane and indiscriminate administration of the most solemn and sacred ordinances, exclusive of many other similar means of conviction, in the obvious tenor and tendency of your conversation and conduct, I cannot but infer,—without contradicting all scriptural reasoning on the point,—that the Church which gives place and support to the like of your characters, in her highest office, must, in fact, be any other thing than a living Church of Jesus Christ; which has been my most serious and deliberate view on the subject, for the long space now of forty years together; and every day, if possible, confirms me more and more on this grievous though unavoidable determination.

O! the vast privilege and rare benefit of "forty days' " suspense and respite!

In fine, I heartily regret that your unfortunate, offensive, and confirmed insolence and pride, so conspicuous in your letter, as a true specimen of your general disposition and conduct, as Ministers, towards all who dare object to your measures, render it morally impossible for me to answer you in a more agreeable style. "With the froward thou wilt show thyself froward."—Psalmist.

I am, Rev. Sir,
Yours, &c.

NORMAN McLEOD.

Rev. James Fraser,
Boularderie Island.

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DIALOGUE.

Angus.—After the perusal of these letters, I wish you, neighbor Bruce, to pass your opinion upon them, in some remarks, in the audience of this meeting.

Bruce.—Though I have my opinion, on many topics, in common with the generality of our neighbors, I may vary from the most of them on this ground; and therefore would rather hear than pass remarks on that subject.

Angus.—And do you fear to declare your sentiments on public points, which make so much bustle through all the neighborhood?

Bruce.—I do not fear the light, but only chouse not to be unnecessarily drawn into disputes, however important in themselves: The points in question are both tough and tender, as well as weighty.

Angus.—I am surprised that our clergy have not published these letters, which would show to the world the audacity of their correspondent, and at once discharge them from any imputation, on the score of their opposition to him and his adherents.

Bruce.—Perhaps they do worse, on the subject of these letters, than publishing them, for they are said to have, directly or indirectly, misrepresented, to as many of their people as have no chance to know otherwise, the real drift of their contents.

Angus.—Could you believe our Ministers capable of such meanness as would justify your suggestion?

Bruce.—I am sorry there is no great mystery in the view of the sun on that ground; the remembrance of which makes my very heart begin to sicken.

Angus.—There is nothing that I feel more proud of than the recent enlargement and improvement of our Church, and the piety of her Clergy, both at home and abroad. Her "General Assembly" in Scotland, I hear, maintain a cordial correspondence with her sacred majesty our Queen; who consequently deigns to bestow on them special benefits and favors according to their applications. How, then, durst any petty single man write or speak so contemptuously of our good and grand ecclesiastical order!

Bruce.—I am afraid the said correspondence, part of which I have read, is wholly for the Church; and, on the part of the General Assembly, little intended for the benefit of Her Majesty, but to flatter her into a conceit of her own exalted merits, and prospects, for time and eternity. I see worldly privileges and preferments, politics, and political strife and contention, under the mask of religious zeal, very like to eat up, and drain off all the very natural affections of professors and Ministers, not to speak of the power of religion.

Angus.—To whom do you apply your last remark; do you mean any particular religious community?

Bruce.—My remarks are indeed of a very general application; and your party is far from exempted; especially when I find you so much priding yourself upon false grounds.

Angus.—Do you then waive any reflection upon the original ground of our reasoning?

Bruce.—I think it sufficient, in the mean time, to say that that correspondence pays itself; for, if the one letter is foolishly authoritative in its spirit, the other is keenly independent. A certain person of general credit for discretion and talent, after the perusal of the two copies, remarked that the first was more like a "Popish bull" than any thing of the kind ever read by him between Protestants, and that, as to the reply, he would make none, but return the "imperative mandate" inclosed to its authors. But perhaps, if he knew better all the circumstances of the case, he would think that measure very doubtful, if not very dangerous; for silence on that score would be triumphantly construed into a weakness of cause.

Angus.—Is it candid to infer from that "imperative mandate" that the rest of the authors' doctrine and conduct may not have been found agreeable to the standard of truth, notwithstanding that "Popish bull?"

Bruce.—Without change of mind by sincere penitence on their part, the inference supposed may not only have been, but must still be, during all their future life on earth, both just and reasonable. For they are manifestly far beyond the bounds of modesty in their ecclesiastical authority; which is quite agreeable to the rest of their administration.

Angus.—Whatever you say of their conduct, is not their doctrine orthodox and scriptural?

Bruce.—Not seldom the very reverse, even to merited ridicule; or which may be far worse, the consternation and confusion of silly and unsettled minds. For example, one of the chief instruments in our famous revival, in addressing upwards of a thousand hearers before their dismission at a late sacramental meeting, among other stuff of the same nature, expressed himself in the following strain:—"O people! you came out under the curse; but if you please, you may go home under the blessing." On another occasion, the same preacher said to some of his audience, "Fare ye well! you inhabitants of the 'Rhuichin,' (*i. e.* points or headlands) I see you bound and burning in hell;" &c. As the people thus addressed did not honor and humor his reverence, like the rest of his adherents, he wished to frighten them to submission; some of whom instantly fainted; and have not indeed to this day recovered their former sense or steadiness; especially some weak females. But you will observe all this must be named a revival! Deny the quotations, if you can; for the strength of the evidence is undeniable.

Angus.—Though I should wish otherwise, I believe it is needless to contradict you on that score. But these inadvertencies are indeed so harmless in my view, and likewise so solitary, that I really think any man stands a-tiptoe that makes such a bustle about them.

Bruce.—The points in question are neither so indifferent, nor so solitary as you choose to describe them. I can produce some more examples of the same kind, from a sermon of another of our preachers; who is also instrumental in our sounding revival; and for which I have

the same strength of evidence to challenge contradiction:—"Moses was a murderer by killing the Egyptian; But no man is subject to capital punishment for the commission of one crime." "Mary Magdalene was a harlot." And that "Temperance Societies are founded on Mahomet as their original." And, treating in his preaching of the general domination of Satan in this world, he asserted that "it is by the instigation of this evil spirit that the Bulls are in the habit of covering their mates on the Lord's day." But enough of this disagreeable stuff. Mere delicacy of feelings, regarding both myself and others, should make me entirely waive this last quotation, but for my sincere zeal that the Lord would please in his sovereign mercy, to open the minds of any of my auditors, to consider the awful depth of shameless idiotism, at which some of our clergy are arrived; and in the fellowship of which all of them are involved. It is by no means in order to excite lightness, or laughter, that I expose the folly of our Ministers. For, if I were sure that men would freely discharge me on this ground, I would still tremble to fall under the charge of heaven: "to speak evil of no man;" &c. Tit. iii. 2.

Angus.—I think any man can hardly transgress that scripture more than yourself; who can never cease from meddling and finding fault with others.

Bruce.—I hope you can distinguish between speaking evil of men and speaking necessarily of their evil.

Angus.—I suppose their evil, or erroneous, doctrine cannot kill you. Why are you so uneasy about Ministers, when your head is in no danger from them.

Bruce.—I should thank Providence on that ground; for I have by me some sound evidence, that one of your Clergymen said in a late conversation among some of his associates, "Were it not from fear of the civil law, I would break the skull of neighbour Bruce." But I have no pleasure in being so personal and particular; I would, therefore, rather waive just now this branch of the subject, and enter upon some other points far more general and open to the view of the world.

Angus.—What do you think then of the present state of the Church of Scotland, as to her religious life and reform?

Bruce.—I rather beg to recoil the question, and first to enquire of yourself how far do you rest satisfied as to the general account given of her flourishing state by her own admirers and supporters, and particularly through her chief organ in this country, "The Guardian!"

Angus.—I cannot for a moment hesitate to believe that the gross and scope of the statements, from time to time, given in that very medium or religious information, which you have just mentioned, must be well founded.

Bruce.—If your belief is not then ill grounded, your query is solved to purpose; for the Church of Scotland, according to the testimony of the modest Guardian, is not far now from the centre of a millennial state, in spiritual life and growth.

Angus.—But you slyly evade my first interrogatory—you have not disclosed your own judgment on the subject.

Bruce.—You seem to want my opinion as a ground of reflection rather than for instruction.

Angus.—From your suggestion one would infer that your sentiments on the point are the reverse of mine; or so, at least, in a considerable degree.

Bruce.—I shall not deny the justice of your inference.

Angus.—Hem! And do you mean then to assert that the famous Guardian—the choice vehicle of our venerable community and reverend Clergy in this quarter—is to be suspected of mis-statement, or exaggeration, on the score of the improvement and revival of the Church?

Bruce.—It is not unfrequently difficult to prove a negative; and mere assertion is no proof either for, or against your assumed position.

Angus.—I guess it is not mere assumption to maintain as truth the faithful intimation we receive, by the Guardian, of the flourishing and reforming condition of our eminent Church; especially when the same is corroborated by the intelligence and correspondence of many other unexceptionable means of information.

Bruce.—I can see little on the subject beyond the mere affirmation of self-interested, misinformed, or designing people; who are either foolishly imposed upon, or endeavour to impose on the credulity of others.

Angus.—Fie, man! I would have you prove something on the ground of your dangerous surmising.

Bruce.—I as heartily wish you could, by any fair facts, prove to the contrary.

Angus.—Are not the statements of good christians, and popular Ministers of the Gospel, of what they see and hear, or may fall under their own immediate cognizance, fully sufficient to answer for your fair-facts demonstration?

Bruce.—Granted, were these men indeed such as to answer your real description of them, and not the reverse; but nominal christians may make mere sounding Ministers very popular.

Angus.—And do you dare maintain that the most prominent Ministers, in the famous Church of Scotland, are popular only in the estimation of shallow or hollow christians?

Bruce.—I must, till you show me better proof to the contrary; for I presume upon the same claim with yourself on hypothetic arguments.

Angus.—The light and heat of the meridian sun are not hypotheses to any but the blind.

Bruce.—Let me hear something of the evangelical improvement of your dignified Church, that may correspond with your grand simile, unless you judge me blind to your evidence: but the blind may feel the heat of the sun!

Angus.—My ev-ev-evidence! Are not all the evidence and information in the country, on the subject, as level to your eyes as to mine, if they are not purblind through unavoidable ignorance; or rather by something worse—tenacious and wilful prejudice? Have you not read or heard any thing of the reform of non-intrusion, of the law of Church extension—the erection and endowment of new chapels—the wonderful

revival at Kilsyth and its favored neighbourhood, which now graciously begins to extend here and there over all that blessed kingdom; the results of which are some general and visible seriousness in many places hitherto, if not openly p. ofane, yet without any apparent concern, in the matters of eternity—more lively and regular attendance on the means of grace—more attachment to, and impartial regard for, their spiritual pastors and guides, as well as fervent affection for the association and conference of fellow christians—zealous and numerous accession to the sacred and solemn ordinance of the Lord's Supper? At said Kilsyth, the principal scene of revival; not fewer than one thousand three hundred communicants attended together on a late occasion! Several other instances might be shown on this last point of similar solemnity, although not frequently of the same numerical extent.

Bruce.—I fancy you have got into your stirrups at last; but—

Angus.—Stop Sir, with your butts; for since, indeed, I happen to be on this happy ground, and that I now can respire a little after half stifling by your ungenerous and suspicious objections, I shall come nearer home in order to limit your ground of evasion. Look around you, according to the estimate of the faithful Guardian, and mark the known religious improvements and flourishing extension of our glorious Church, and that far beyond those of all other denominations; not only in the Canadas and New Brunswick, but also over all Nova Scotia; and particularly at Pictou where the Gospel of our Lord and Saviour has gained such gracious ascendancy and influence of late years, over the minds and conversation of the generality of our people, in that interesting district, that you will not seldom hear, from time to time, the number of communicants, at a sacramental meeting, to amount to the lofty figures of 3, 4, or even 500. This is by no means a hyperbole, but an undeniable fact. And still, you know, this same Pictou is a place of much discouragement and opposition to our cause by Dissenters, and especially the Antiburghers. If I have not, by this time, convinced you of your culpable suspense on the subject, I can strike still closer to our doors.

Bruce.—The closer the better, and since your point seems far from exhausted, I wish not yet to hinder you.

Angus.—Though you give me ample grounds to suspect the sincerity of your inquisitive motives on the subject, and that it is a serious and tender point to treat closely of religious conversions with their native results and concomitants, yet I will not succumb, nor retract, since all my hesitation herein is merely for your relentless severity and captious mode of reasoning, flowing from your rancorous disposition, and dangerous prepossession. For what in the world, but your black envy and rooted virulence, could prevent your heartiest concurrence and cordiality with me, and every other good man, in loving, admiring, and acknowledging the great goodness and gracious power of the Lord in the sudden, surprising, and, in several instances, the alarming changes which, of late, have existed and are still increasing among our people; for though you seem to be suspicious on the subject, I think you cannot be ignorant of the facts.

Bruce.—As far as I know my own motives, I trust you are mistaken in charging me of either captiousness, or rancor, on this score; nor do I, in the least, desire herein to disguise my knowledge; or betray you into any acknowledgement, or discoveries beyond the bent of your own free will and the settled purpose of your mind.

Angus.—Well then; is it not a favorable, if not a manifest, token of the LORD's approbation of his messengers, our Ministers, when remarkable revivals, and numerous conversions, are the immediate result of their labor and administration?

Bruce.—Freely granted, if these revivals and conversions are, according to you: meaning, for the real advantage and spiritual benefit of their subjects.

Angus.—I hope the marvellous light which has lately sprung up in our neighborhood, in this happy Island, is not to you as a candle under a bushel; for whatever objections you may choose to start against 'men and manners' at a distance, it is inexcusable—it is contemptibly obstinate even to extreme—to deny, or not to acknowledge what, if but in your own favor, you would term undeniably fair facts.

Bruce.—Pray point out some particulars on that head.

Angus.—I need not detail the LORD's gracious and wonderful operation at Whycocomah, Lake Ainslie, &c., &c.; which, according to the apt remark of some of the leading instruments of this blessed work, is more like some of the extraordinary results of the HOLY GHOST's descent on the day of Pentecost than any other parallel that can be found in all the history of the BIBLE.

Bruce.—I still see reason to insist on hearing some detailed account of that present great, and glorious, revival of which you treat with so much excitement of mind.

Angus.—Will you then be so very ingenuous as to declare unequivocally what may be your principal drift and aim in posing and teasing me so much on such a public subject?

Bruce.—Without any dissimulation, it is in order, by your own clear concession, in the enumeration of particulars, to be the better enabled to confute your positions and allegations, which, upon the whole, I most sincerely and firmly believe, and that upon the maturest deliberation, to be dangerously false, and grossly unfounded.

Angus.—What! Do you positively mean to charge me and my religious correspondents of known exaggeration, or wilful mis-statements, upon so serious and delicate topics as the momentous concerns of eternity and the salvation of men?

Bruce.—I have already suggested that self-interested men may easily impose upon themselves and others in religious concerns; and the Scripture is amply express to that purpose.

Angus.—With all your stubborn incredulity I hope you will not dare deny what falls flatly under your own, as well as my, personal cognizance and power of investigation; as I was, a little ago, before our mutual digression from the subject, about to instance in the case of our highly favored neighborhood.

Bruce.—Without further circumlocution, then pray proceed.

Angus.—I resume then that the sudden, surprising, and, at times, the alarming changes which we have to observe from time to time, appear to me to surpass the power of delusion:—people of every age, part, childhood, and of every description of character, without sexual distinction—some of the roughest and most untamed disposition in their former habits, and most dominant and turbulent in their previous conduct, are in a moment brought to the ground by the ministry of the word. Though these happy subjects are respectively, and at once, convinced of their deplorably lost state by nature, and consequently of their entire need of a SAVIOUR, yet the visible symptoms of their internal operation are considerably various:—some are screaming and screaming—some screaming and shrieking—others peeping and tooting—or snuffing and snorting, and that truly in a mood far beyond the utmost ordinary pitch of their pulmonary power; others falling down prostrate, monkey-like spring from place to place, with surprising agility—the tender sex, in their gimpest habilimien s, you might see rolling themselves and raving in tumultuous pulverulence—stark—regardless, in the mean time, of either their nudities, or damage: Another sort sit still, statue-like, in a wild and vacant gaze; and, if men, alternately twist their hats upon their thumbs for a considerable time, without any apparent consciousness; but if women, they not seldom toss and tear their toyish hoods; and in some rare instances must be prevented from suicide; or, at least, from some personal mischief. In short it is now no rarity, under the ministry of our favored preachers, to see a numerous part of a religious meeting at once excited; and, as to age and sex, or any previous circumstance, indiscriminately tumbled and rumbled into a blended and complete tortuosity—to the admiration and emulation of some of the spectators—to the fear and alarm of others—to the curiosity or offence of ignorant or prejudiced individuals—and to the commotion and astonishment of all; whose combined agitation, and distracted confusion, not seldom supersede the loftiest strains, and loudest vocality of the most fulminant of our preachers; some of whom are, now and then, yet so animated as to frighten the stoutest heart of their audience, and to shatter their own pulpits. This is only a summary of the strange and hopeful scenes we are witnessing from day to day; but a minuter relation of all the diversity and variation of this notable revival would, in the mean time, be tedious to us both. I should hope, however, that you will not once attempt to contradict the plain and open truth of this my statement.

Bruce.—I do not in the least suspect the faithfulness of your narration, as far as external circumstances only are regarded: our difference of sentiments is about the spirit of the work.

Angus.—And do you or any mere man presume then to judge of the secrets of other men's hearts, which is the prerogative of the Omniscient JEHOVAH.

Bruce.—Not so very fast, Sir; though we are unable to know the hearts of others immediately, yet according to our measure of knowledge, and means of information, we may and must know them mediately; or,

in other words, by the conversation and conduct; for, according to a trite metaphor, the tree is known by its fruit.

Angus.—I see nothing in the disposition, or conduct, of these converts contrary to their supposed regeneration and religious profession: nay, but all their devotional behaviour generally corresponds with the intensity of their previous conviction, and the notoriety of their merciful release. Their prayers and praises—their frequent conference and christian sympathy—the regularity and zeal of their attendance on the ministry of their Pastors—the reformation of their general habits,—and their holy hatred, and at times, even their grinning disgust of the wretched ‘natural man;’ especially if any wise found opposed to, or suspicious of their own religious confidence, or of the extraordinary graces and wisdom of the blessed instruments of their begun salvation:—all these things, I say, are publicly known to every impartial spectator. And if you take the account to be correct, what better fruit, I beg to know, could you expect upon the subject?

Bruce.—I have no doubt of the justness of your narrative regarding the manifest devotional, and, in a degree, the civil reformation that has for some time existed at the places in our neighborhood to which you have referred; but I must still tell you that my ideas are the very reverse of yours, respecting the nature of the whole scene. I freely acknowledge myself to be one of the spectators and auditors, who, you say, are offended at the extraordinary perturbation which, for some time, has generally existed in some of your religious meetings—offended did I say; nay, but most deeply and completely disgusted to hear those fanatic fits, and wild freaks—the genuine result of deranged intellects and diswitted brains—originated, countenanced, and confirmed by the sly art, and unhappy lure, of silly and selfish declaimers; who, under the mask of pious ministers, fatally impose upon the credulity, and work upon the blood and passions of their ignorant and timid auditories, by their tautological harangues, and common-place remarks, vociferated with the terrific expressions ‘fire and furies—damnation and devils;’ accompanied by the ghastliest possible grimaces: I say that to see and to hear these, and similar mean tricks, under the solemn and sacred name of ‘Gospel,’ played off by our proudest preachers, and so received by their foolish and deluded converts, in the manner now described by us both, although under quite different views, cannot be felt by me, in common with many others around, but with the sincerest regret, the strongest aversion, and the utmost abhorrence.

Angus.—I really abominate to hear you talk of any ‘regret’ in the case, if you mean so to treat the whole subject as, by such sweeping arguments, to deal your death-blows both to the far-famed labor of our best ministers, and its gracious results and influence upon the minds and manners of their people. But I have, I think, as good a right to insist on your descending to detail the grounds of your objections, as you had to demand my enumeration of the hopeful impressions, and happy signs, of our notable revival:—upon what foundation can you then be so positive in your sad and fearful conclusions on this score?

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Bruce.—Your views and mine are indeed so strangely at variance on these weighty points, that I have so little hopes of ever convincing you of your dangerous errors, that I rather fear you will lose all patience to hear my intended detection of the groundlessness of your opinions. For in the first place, besides what I have in general already suggested, I find you deeply mistaken on the score of what you term "conviction of their lost state by nature, and therefore of their entire need of a SAVIOUR;" I answer, that they are convinced of neither, is the bane and bottom of all their fatal delusion; and the manifest control and powerful exercise of their imagination and vagaries over their understanding and conscience are most visible to every judicious and impartial man, in all their impressions and daily conduct. They talk of sin and duty in very vague and general terms; and of the SAVIOUR at great random:—their gloomy sorrow and smirky joy are both alike quite disagreeable to the lively and gentle spirit of the Gospel. Their lofty and conceited thoughts of their own attainments in spiritual knowledge and experience immediately after their supposed 'release from the bondage of the law,' must be disgusting to all but such as are under the same ignorance and baneful illusion with themselves. What you are pleased to call 'their holy hatred,' is nothing but proud contempt of all those not of their mind. Their 'grinning disgust' of any opposed to their measures you rightly, though inadvertently, control, at least for some time, over a degree of their former wild or profane habits are but circumstancees common to almost every persuasion, immediately after the real, or ideal, conversion of its subjects. But the zeal of these, under remark, is both rancorous and fanatical; and the reformation of many of them is already found to be merely nominal and inconstant. Even the meekest christian, if opposed to their false confidence, or not professedly of their party, must at once be grossly nicknamed; and, if within their grasp, not less dangerously pursued or assaulted. In fact their clutch and club are as ready as ever at the cheek, or their clamorous tongue at the name and character of the man who dares reflect on their folly or falsehood; or once suspect the boisterous and newly-buoyant conceit of, and confidence in, themselves and their blind guides. But we must know that all this ferocity and clapper-clawing must, in their own sense, be now sanctioned; their whole conduct being now religious, it must, of course, be metamorphosed; for the old things are passed away, and behold, all things are become new. Every subject and circumstance, with them, shall have a new nature as well as a new name; in some degree consonant to the text 'whosoever killeth you will think that he doeth God service.' A woman of known meekness and integrity told me lately, that being at the time confined by sore sickness, among her numerous blood relations of the people in question, she had to learn, by sad experience, that if she were to die of destitution, as well as of disease, she could hardly expect a visitant of this 'holy seed:' why? because the poor bed-ridden invalid was not fully of their religious cast! This is by no means a solitary instance of this nature, but one of a cluster, to avoid prolixity; which I defy any to disprove.

Angus.—My heart begins to beat, and my very spleen to boil: Do you think—for a few fibs or foibles—to consign the whole remarkable work to worse than oblivion—to derision and execration. Is it possible that any reasonable men would, or could have themselves so worked up, by their own power or efforts, as to impose, at such a rate, upon the ears and eyes and understanding of so many of their judicious and intelligent fellow creatures; and especially their critical and impartial Teachers? Without some celestial agency, I think it hardly conceivable, how such mental, physical, and moral operation should be effected, so far beyond the ordinary course of nature.

Bruce.—I will not attempt to deny that there is indeed something extraordinary in the case; nay I strongly suspect, though quite far from your view, that at least some of the subjects of this spurious revival are in a degree affected, not only with lunacy, or delirium, but in some strange instances possibly by demons. But, to whatever influence, or agency, we may impute these abhorrent wild freaks and deranged notions, whether animal or mental, I think it next to blasphemy to father them upon the HOLY SPIRIT of GOD. And it is principally in order to discharge the blessed Gospel of JESUS CHRIST from such disgraceful, and abominable imputation that I indeed thus humbly endeavour to expose this unfortunate, shameful, and obstinate delusion, or wilful ignorance; especially of Ministers on the subject. For the purblind congregations, for the most part, according to known experience, would be cured, at once of these sorry whims, fulmonary excitement, and proud extravagant pretences, if they were any wise properly dealt with according to Scriptural reason by their religious guides.

Angus.—Do you not fear the just displeasure and judgment of Heaven for your most ungenerous charges and rash conclusion! Don't you allow any space of probation or trial to show the progress and subsequence of these doubtful, if not hopeful beginnings?

Bruce.—I need not a moment; for I have known, in my day, a hundred scores of similar extravagance, without one instance of favorable tendency, or profitable consequence; besides that these, and such foolish and unscriptural antecedents, carry in their very front the very index of their necessary and unavoidable results; except to those who are either woefully ignorant, or wilfully blind.

Angus.—Why should you have so long concurred with me in demonstrating this revival as so very novel or strange, if its nature and operation have long been so very familiar to you?

Bruce.—Because I have chosen rather to treat of the direct and immediate tenor of its principles, and the texture of its tendency, than of the similarity of its features and complexion; lest your ignorance, or prejudice might prompt your suspicion of my distant comparisons. For though we are unhappily at such variance on the subject, yet I heartily wish your benefit by my mode of reasoning, as well as the due support of my own argument.

Angus.—I regret to find ample scope for suspecting your benevolence; for when I see you so wantonly delight to roll and riot in carnage and

blood—yea in the very death and burial-ground of the best and greatest characters, I can freely dispense with your friendship; nay, I must utterly despise it. But when you talk so often of the self-interest and wilfulness of Ministers, and other good christians, on the score of revivals and reforms in the Church, pray what motives can you impute to them as the bottom of your charges? For, though I am liver-sick of your slanderous reflections, I cannot so soon relinquish my ground.

Bruce.—The foundation of my remarks on that head though mysterious to your prejudiced mind, is otherwise very simple and unobscure:—Our Ministers in the first place, are at the nurseries of their theological studies, offered and received in the gross, without the least due discrimination as to their religious character. When their regular course in divinity, as they term it, is past, our swarms of young doll divines, after a tedious training, and suspensive waiting, are let loose upon the world like locusts: bent and prepared for nothing but the Church:—themselves and their friends see no further bar but to meet an opening for their comfortable and permanent support. This they must have by fatal destiny, right or wrong, foul or fair, at home or abroad. Now that they have the emoluments, the shelter, and good credit of the Church, it is but pious gratitude that they would prove themselves her true sons, and faithful soldiers, if not her famous champions. And whether they love her or not—but why not love their dear and tender and cherishing mother!—it is their interest as well as their duty to keep close at her side—to admire and magnify every possible feature of her beauty, and to applaud and exaggerate every supposable item of her merit. And since 'number is strength,' and that strength is sway, they endeavour by every practicable means to extend her number, and to establish her authority. And one of the likeliest modes to this purpose, is to endeavor to make the world in general, particularly her own suspicious members, believe that the Church is now, as well as at any former period, the special, if not the peculiar favorite of HEAVEN:—a position most untenable in her present general degeneracy, and her visibly barren state, without some extraordinary efforts, and plans of disguise; some of which are seen now in active operation and process, as already partly observed, viz.—By the law of Church extension and reform, in its various and numerous branches—of which not a few are pretty complex in their texture and tendency; or are dexterously qualified for their respective ends; such as the augmented appointment and support of Missionary labours, in Colonial and Foreign* Countries—of extraordinary, and circular preaching,—the re-admission of Seceders†—the eager attempt, and plausible struggle now at work, in order to grasp the monopoly of superintending and governing all seminaries and schools, particularly under the miraculous Normal System for the education of youth, which are in the slightest shadow or degree any wise

* It is not meant to detract from Foreign Missions, especially where the BIBLE is otherwise unknown.

† Vide 'Old Rooster' and 'Bantam' in a late No. of 'The Novascotian.'

found within the utmost limits of her jurisdiction. But of all other schemes for the attraction and absorption of the minds of the people in her favour, these spurious and, permit me to repeat, abominable revivals, are now the topstone of her farcical, and fatal delusion. Now I say in great seriousness, and without any wilful or known malevolence, that it is as common and congenial to a degenerate and barren Church, according to the corruption and pride of our fallen nature, to regret the reproach and discredit of her religious unfruitfulness; and to feign and presume prolificacy, as it is to an envious and artful barren wife, in ruining her misfortune, to endeavor, as we have at times observed, to disguise her barrenness by some sinister and despicable subterfuges.

Angus.—But granting for argument's sake, what I should be otherwise sorry for a moment to admit, as being equally impracticable and base in itself, that the pastors and the people concerned would combinedly devise, or project a scheme, in order to impose on the minds of others, by what you are both cruel and daring enough to style 'spurious revivals,' how, I indignantly ask you, is it possible that either, or both of them, could by any means compass their design? For I suppose you have already concurred with me in believing, or admitting that, at least in many instances, the work is extraordinary; and so, beyond the power of imitation or legerdemain.

Bruce.—I wish you to understand that I take the word 'extraordinary' in a comparative sense, according to the common definition of dictionaries; and so my admission on that score, is nothing in your favour, or against my own arguments. Delirium or madness, as well as possession, is extraordinary, compared to a different state of the body or of the mind; and this is all that I mean to assert; or admit on the subject. I have full opportunity to know, past all hesitation or doubt, that there is nothing extraordinary in all the revival now making so much noise in our neighborhood, as already remarked, but some kind of wild fits of delirium or madness; or, what is far worse, the very work and delusion of evil spirits. And that, in a word, there is not the least sign of the spirit of the Gospel in the whole bustling scene. But as to the instrumentality of the actual subjects themselves, or of their guides, I do not maintain that either, or any of them are absolutely, or directly capable, by all their art or aim, of producing such effects as some of this curious and dangerous operation exhibits—although imitation or disguise is far from out of the question;—but that when the Lord, in his sovereign displeasure, permits these shuffling whimsies and wild notions to possess their subjects, both parties concerned are relatively culpable:—The former, because, the drift or style of their preaching is likely to produce nothing more correspondent to its nature than unreasonable dread, or fanatical terror, with all its wild and foolish concomitants: and that yet they scorn to be corrected themselves; or to see their semi-deranged converts discountenanced in their delusions, or rectified in their manners, either by themselves, or by proxy: but that they rather wilfully and obstinately pride themselves as the honourable means appointed by HEAVEN for the spiritual benefit, gracious conversion, and saving reformation of so many 'poor lost sinners.' And the latter,

since they implicitly and stubbornly stand on the slippery ipse dixit of their leaders, and do not hold themselves open to conviction from any other quarter; so that they are voluntary, if not perverse victims to their own errors and enthusiasm.

Angus.—Though I must expect but little satisfaction from a man of your character on this important subject, yet after all your wrangling, I would fain to hear, in reference to our converts, what 'Gospel signs' could you substitute for those you explode?

Bruce.—Whatever regret I should feel for my ignorance on that ground, I wish I could express my words according to my fancy; or, far more correctly, according to the Scriptures. Now our SAVIOUR tells us that the very first work of the Paraclete, or the consoling spirit of the Gospel, is to reprove or convince the world of sin, John xvi, 8. This real and evangelical conviction is therefore the very foundation and accompaniment of all gospel obedience and gracious improvement: and it is then this reasonable, silent, gentle, sober, permanent, and fruitful conviction that I, or rather the word of JESUS CHRIST, would substitute for your fanciful, violent, furious, freakish, fickle and unfruitful thing. The next step, in order of time, or at the same instant, in saving conversions is, according to the following words of the said text—conviction, or knowledge, and acceptance of CHRIST's righteousness; which is in every respect most answerable to the case of a convicted sinner; instead of his own, which is, by a prophet, appropriately styled by the figure of 'filthy rags.' These two points are, as it were, the two legs of the Gospel, or of all saving knowledge and christian experience. And they produce in the hearts and minds of all their subjects, as some of their genuine results, the following feelings or virtues: Sincere hatred of sin, for its malignant nature, guilt, and pollution; even exclusive of its attached, or consequent punishment. 'I abhor myself,' said Job. 'O wretched man that I am,' saith Paul. 'What indignation!' &c., 2 Cor. vii 11. Again, love to God for his own divine and inherent righteousness, purity, and holiness; as well as for his love, goodness, and compassion—as all made known by the Mediator. 'I will sing of mercy and judgment,' &c., said David. 'Thou lovest righteousness and hatest wickedness,' &c., 45 Psalm. 'Behold the severity and goodness of God,' St. Paul. 'The LORD is righteous in all his ways, and holy in all his works,' Psalm cxlv, 17. 'The zeal of thy house hath eaten me up,' MESSIAH. But your converts have nothing but confused, and erroneous notions of sin, and of grace—of mercy and of judgment—of themselves, and of God; without any scriptural consistency. The true believer has likewise his mind much occupied about the great two subjects of eternity—HEAVEN, and HELL: And however far his mind is left still under clouds and darkness on these vast and invisible points, during all his terrestrial pilgrimage, yet, according to his measure of spiritual knowledge, he has his views and feelings, though peculiar and supernatural, yet most sober and corrected; and necessarily quite agreeable to the analogy of Scripture. His desires of HEAVEN arise from innumerable particulars, and various motives; but the chief of them is in order to be perfectly holy; and so not only made

capable of being fully satisfied with the fellowship and fruition of the Lord, but also of serving and satisfying Him forever; without the galling yoke of sin,—of heart or habit—life or lusting. The communion of Saints, in the next place—which is so exhilarating and nourishing to the real Christian, even in this world of vomit and woes, of imperfection and corruption—must be superlatively glorious in the heavenly Kingdom; and therefore earnestly desired, and longed for by him; according to the treasure and exercise of his graces. Fervent, though moderate, and resigned, wishing for death and judgment, is one of the true concomitant signs. ‘To all them that love his appearing.’ 2 Tim. iv, 8. ‘Looking for’ and hasting to the coming of the day of God.’ 2 Peter iii, 12.—‘Earnestly desiring to be clothed upon with our house which is from heaven.’—‘And willing rather to be absent from the body, and to be present with the Lord.’ 2 Cor. 5 chap. ‘To die is gain.’ St. Paul. The association of holy angels is also well worthy of being desired by the true convert; although here below so ignorant of their unconceivable excellence—read Hebrew 12, 22, & 23. On the other hand the apprehensions of the sound believer is not only excited on account of the undescribably awful and eternal suffering or torment to which the bodies of lost sinners will be exposed in the next world, terrifying past all thought as it is, but also, and chiefly, for the more desperate misery of the soul; for as the latter is far the more glorious part of man, its eternal happiness or wretchedness must accordingly be greater. ‘Some shall come forth to shame and confusion.’ Daniel. ‘Hide us from the face of the Lamb.’ Revel. ‘My God, my God, why hast thou forsaken me?’ CHRIST. The utmost wickedness and desperate blasphemy of damned humanity, are things in themselves, exclusive of their correspondent punishment, to be awfully dreaded by any moral, generous minds; but especially such as ever have experienced the gracious love and joy of the Spirit of God; but little regarded by those who have all their fear of damnation, or their wish for glory, merely in their dominant imagination, or ungoverned fancy. From the scriptural principles just now stated must flow, or upon them will be attendant, as some of their necessary and unavoidable results and connections, the following: As first, self-diffidence, with dread and disgust of religious pride, and self conceit of heart and life, to which gracious souls generally feel and find themselves sadly exposed, not long after their conversion. Next, humble concern for, and sympathy with their fellow-creatures; especially their nearest relations and associates; particularly those of a natural, or moral good and amiable disposition, who are yet under the clear, and sad marks of an unconverted condition; as well as a special, moderate, modest, fixed attachment to, and regard for all who appear to them—as far as their acknowledgedly partial, and limited discernment reaches—to be the happy subjects of regeneration. ‘When the commandment came sin revived and I died.’ ‘We know that we have passed from death unto life, because we love the brethren.’ ‘We know not what we should pray for as we ought,’ &c. St. Paul. ‘I have great heaviness and continual sorrow in my heart *** for my brethren, my kinsmen according to the flesh;’ &c, &c, St. Paul. Again the true convert

will feel afraid of undue and vicious anger and resentment under the mask of pious zeal: and yet he must hate all known sin, in others as well as in himself, and also sinners as such. 'You know not what manner of spirits you are of,' said CHRIST to his rashly zealous disciples. 'Do not I hate them, O Lord that hate thee?' &c, Psalm cxxxix, 21 & 22. Another prominent trait in the character of a truly renewed man, is general and prudent beneficence, as well as benevolence, according to his circumstances, but more particularly to 'the household of faith;' yet at the same time, with as little appearance of favouritism, and needless partiality as possible; for in some true sense all mankind are his friends and brethren. He is accordingly most desirous, from the very bottom of his heart, to be at peace with all men, as far as it lieth in his power; according to the familiar and express sacred texts to this purpose; which I need not now quote. This is a prolific and grand subject;—and my very soul is in it; but I must sorely curtail it, before your patience is murdered; yet I beg to be indulged a little farther till I offer some remarks upon the disagreeable point of comparison. Now my friend, I must suggest that I do not find any of these, or similar tokens, among all your converts, but the very reverse; as I have already partly observed; religious pride—self-confidence—noisy clamor, and sanguinary resentment, under the mask of godly zeal; without any self-reflection. No heart-complaint—no groans under the wiles, or violence of the still remaining body of sin, or of its original author—the arch-adversary, emphatically styled the wicked one; unless they talk at random, or in mere imitation like idiots, or parrots; of sins and duties—of vices and virtues—of heaven and hell; without any coherence in their sentiments, or consistency in their conduct. One particular instance however I must not pass; because it is of a very recent date, and of certain notoriety, as well as that it has fallen under my own immediate cognizance. J. M. a poor widow having a numerous family of children, had for some successive years been used now and then to visit her large circle of acquaintances and relations at L. A. where she had never failed to muster something to her need; and to answer the known destitution of her circumstance; particularly in the article of wool: but unfortunately this year, the needy woman went thither to take her ordinary rounds, and for the same purpose; but alas! to no effect. Why? Because, forsooth, her friends there are now, either all converts to the new faith, or are so far under the influence of the general and sacred mania as to consider themselves discharged from their former obligation of charity, or common friendship; for the poor widow, you must understand, is not exactly at present of their religious views, in their new speculation. But to speak seriously—which I find it not always easy on this subject—this short story tells a great deal to my point; and I defy you and all your supporters to falsify it. 1 John iii, 17.

Angus.—Hail your tedious descant has almost absorbed my thoughts like a Mohammedan in his abstracted contemplation; but I remark two points in it on which we must have some further reasoning: The first is, that though I do not choose upon the whole to discard your general principles, yet I cannot rest quite satisfied with the application of some of

your scriptural quotations which, being purely figurative, may be thought of either doubtful, or double meaning; and especially when drawn from dark prophecy, or sublime revelations: Such as you have taken from Daniel and the Apocalypse in your treating of the final misery of the wicked. The other point is, that where I do not differ from you, on the primitive acceptation of other Scriptures you have handled, I never thought that after-generations, especially in our latter days of more general light, and farther extended means of religious knowledge, were to apply them to themselves:—Or, in other words, I am far from singular in holding that the same high standard of religious attainment, in christian experience and self-denial, is neither expected nor exacted from us now, as it was in the apostolic, and the immediately succeeding age; or indeed at any posterior times even of extraordinary revivals, or religious revolutions. You have, for instance, spoken in the lofty strain, of the great saints—John—Peter—Paul, and applied their exalted aspirations and sacred longing for death—for judgment—and eternal glory, to the ordinary christians of our day. I believe, with the generality of good men, that many have well-founded hope in the Gospel, and hold creditable standing in all the offices of the Church, without ever once dreaming of such superior,—and I am apt to say,—such arrogant acquisition as you have; I think, very dangerously and presumptuously, suggested on the subject. I say, my good neighbor, the Lord in his mercy correct you, in the time of his long-suffering and forbearance; for there is hardly such a thing, as you pretend to treat of, in a Country, or in a Kingdom; if you in reality pretend to it, in your own person; for I rather think you make the application at random, in order to sublimize the strain of your preaching; and I verily believe that the best of our Ministers, and the brightest of our Doctors in Divinity, would think yourself on this ground by far more fanciful, or frantic than those you have the hardihood to style by such ungenerous epithets.

Bruce.—As to the first of your remarks, I heartily wish there were no greater difference between us on the whole subject; and it should be well for us both to be tender and docile, and not bardy and head strong thro' all our life, on such consecrated ground. And all I would say now, in my own defence on that score, is, that when the texts in question may very likely have their meaning applicable to the punishment of the whole man—soul and body; and that probably some of them may,—as many good critics asserts—have a slight degree of their fulfilment even in this life; yet, that at the same time, there was nothing started on the case any wise dangerous or stumbling of itself to either of us; or, I should hope, to any other. But regarding the last of your objections, it is both far more serious and extensive. When I admit, what is most clear and undeniable, that though the Apostles and other men of extraordinary gifts are not to be imitated now, in their inimitable talents, yet they are for our express example and imitation in their ordinary graces and conduct. Nor do I mean to presume upon the degree of their ordinary piety in the variety of its extent. And this remark might extend also regarding all eminent characters living in times of extraordinary and gracious revivals.

or religious revolutions, as you have just observed; but not according to your opinion. For we may, and ought to aspire after the quality of all their ordinary gifts and graces; and the greater the degree the better; and without this principle and feeling we cannot be saved; and the same nature of desire after death, judgment, and eternal redemption, is common to all true believers in the Gospel of Jesus Christ. For St. Paul includes, not only his correspondent brethren at the time, but christians in general, in the words 'unto all them also that love his appearing'; so that your objections on this ground fall to nothing; besides their being most dangerous, if not fatally destructive to you and all others under the power of the same errors. The propriety of my application of the quotation in question is manifestly evident from numberless other scriptures, fully of the same import:—'Set your affections on things above, not on things on the earth' Col. iii. 2. 'For here we have no continuing city; but we seek one to come.' Heb. xii. 14. In short, what is this principle but the marrow and the substance of the Gospel; and the very undeniable sum of the ten commandments, which is love to God and man? For where this love rules the heart, or is in any degree in the habit of the mind, it will necessarily, according to its strength, prove itself to this effect and of this very tendency.* Take a brief simile—for instance, a generous wife; who happens to have her worthy husband abroad—she frequently hears, and receives affectionate letters from him to her great satisfaction—he procures, or obtains an estate exceedingly more valuable and grand, salutary and convenient, in every possible respect, than what he left behind—and among far more agreeable neighbors and associates—he writes to his dear spouse that he intends, as soon as is convenient, to send for her, and for any friends and companions of her choosing, either along with her, before her, or, as may be, soon after her: Will it, under these, or correspondent circumstances, be any ways unnatural or unbecoming in this wife to be daily longing for the time appointed by her loving absent friend, to send for her, and take her to himself; or, I ask, in this case, what would be thought of her fidelity, or affection to him, if she did not with tearing joy, look and long, from day to day, for the medium of her intended and departure? Though this comparison is but very faint and weak, yet in its application it is both apt and easy. Are then the unvalued and immediate fellowship of God and of Christ—the society of Angels, and of the spirits of just men made perfect—even before the resurrection of their bodies—the full redemption of our own souls from sin and thralldom and death, both personal and relative, with all their concomitants and consequences—I say are all these great and grand objects so chimerical, neutral, or undesirable as to be unworthy of all the possible aspiration and affection, as well as the contemplation of christians; who by their very name, as well as their profession, declare to the world that they are, not only the subjects, but the friends and children, the members and very heart-spouse and choice companions of our most glorious Lord and SAVIOUR JESUS CHRIST, the King of Kings and

* This gospel doctrine is now openly opposed from the pulpit—in Cape Breton.

Lord of Lords! By your unfortunate and feeble attempt to unhinge, or discard these sound and essential principles, and to substitute some grinning and gloomy forms—and some sorry and sapless rites, varnished over by the gloss of religious sophistry, and upheld by the power of trick—display, you plunge yourself and your supporters into very hard difficulties, and endless inconsistencies; if not into a most destructive labyrinth. If the ground of our dispute were unimportant to the concerns of eternity, I would be sadly sorry and ashamed not to have it long resigned over to some tippling wranglers, or religious sophists, who are interested in argument, in order to feed their own spleen, or to display the fruitfulness, of their intellectual spawn.

Angus.—You have taken unworthy advantage of my arguments, and in a degree fight your own shadow. I did not mean to maintain that the ordinary gifts or graces of the Gospel are not in any measure necessary to salvation now as well as at former periods of the Church; for the scriptures are express to that effect: ‘Except a man be born again, he cannot enter into the Kingdom of God,’ said CHRIST to Nicodemus. ‘Without me ye can do nothing,’ saith the same author of truth. We have a train of sacred texts to the same import. My meaning therefore is this, that we should make vast allowance for the marked difference of circumstances between the Apostolic age, &c., and our present, or similar days. In the former, you must observe that the Christians before the time of their conversion to Christianity were, at least for the most part, either heathen, or pagan idolators, or unbelieving Jews—for very few of the Hebrew nation were good men at the time of our SAVIOUR’S incarnation. On this undisputed supposition therefore, it was but quite natural—as in fact it happened—that the Gospel dispensation, which was so surprisingly novel in all its bearings and administration, should bring along with it so great and remarkable a revolution in the minds and manners of all concerned, according to their various and different stations and circumstances, motive and opinions; so that the opposition and persecution to which the christians were then exposed, for their new religion, could not be possibly endured with so much fortitude, meekness, and patience, without gracious supplies and supports answerable to their extraordinary and unavoidable state of affliction and adversity; for it is written—‘As thy day so shall be thy strength.’ Now our peaceful and happy times are in many weighty particulars the very opposite of those under remark, and of any similar days, whether subsequent or antecedent. We, Heaven be praised, suffer no persecution, at least, of any extent or consideration. Every one of us may sit unmolested under his own religious vine, or fig-tree. From the preceding premises I infer two brief collaries:—In the first place, that the Christian subjects of any Christian, or pacific Government, being free from religious persecution, need not expect such abundant succours and supplies of grace from the hand of the LORD as when placed in opposite circumstances. Secondly, that people, in the aforesaid circumstances; i. e., without persecution, and trained up from their youth in the Christian religion, under the pious example of parents and teachers, may have the operation of their gospel graces so

*The
gaining

latent and unnoisy, under the amiable mask of moral virtues, as to be wholly unknown, or hardly discernible. You see now that, though I still think it dangerous for believers, of this day, and in our Countries, to presume upon being like the good and great men of former times in spiritual talents, yet that I do, by no means, deny, as you would charge me, the necessity of saving faith to the salvation of all the redeemed; only under some modification, different from the soaring flights, and lofty pretensions of some folk, who must lord it over the necks of their humble, modest, unassuming fellow Christians. And my good friend, to be plain, I tremble to hear high conceits of one's self, and such contempt of other honest souls, though not of so lifted noses, or sounding strains:—Even the great prophet Elias was corrected by the Lord, when he thought and pleaded none to be faithful to Heaven but himself alone in all the land of Israel; whereas the merciful God knew the vast number of seven thousand of his hidden ones, where that good man could not pick out one associate. I guess that that rebuke 'had taught' the prophet a good lesson all the remaining days of his life; for we do not find him any further in such a ruffle in himself, nor so distrustful of other good people—two things often together—till the day of his death—poh! I should say, the day of his translation. 'The Lord was here,' said good old Jacob, 'and I did not know it.' 'Judge not, that ye be not judged.'—'And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye?' said our blessed SAVIOUR—and many other useful admonitions to the same effect for our correction and instruction. In short, we clearly see it is not always the best men that have the highest thoughts of themselves and the slightest of others. To this purpose I might easily quote the Pharisee and the Publican, in the Gospel, and many other parallel texts—but these I hope, in the meantime, are sufficient.

Bruce.—In dealing with inconsistent men, we must lay to our account to meet cramp inconsistency. In plain truth, I feel at a loss how to answer your shufflings and extremes. How, for 'goodness' sake, can you ever reconcile your strong accounts of such thunder-revivals, being possibly necessary in your blessed land of christian quiet and peace, and what you affirm, at the next turn, to the very contrary in your plausible proposition, and two glossy inferences—stating forth that men, in our circumstances, may, or rather must, have all the operation of their 'Gospel graces' so 'latent' or concealed as to be 'wholly unknown, or hardly discernible.'* I do not, in the least, mean to deny the agreement and subserviency of genuine moral virtues to the saving graces of the Holy Spirit of God; for though very distinct, they are never at variance: since they both flow from the same divine Author: for, "every good gift and every perfect gift is from above;" &c. St. James. But when I heartily love and esteem moral virtues, and their amiable possessors, I see great danger in placing these inferior properties or qualities of the mind any

*This is but a limb of religious 'Idealism'—a fatal principle springing up, and gaining ground in our day.

wise beyond their due estimate ; and especially, in admitting them to the superior station of the divine and renovating graces of the Gospel : Besides, on the other hand, that you would slyly insinuate these moral virtues to be found among your nominal Christians in far more abundance than you have any good ground for ; since the great majority of these your good creatures are, alas ! but too plainly found to be sadly defective in these venerable and desirable intellectual endowments. You must, therefore, by fatal destiny, either retract the necessity of your pompous revivals, or admit the fallacy of your exaggerated estimate of the morality of our Country in our times. I say further, were we to grant, for the sake of argument, what should be very desirable, that mere morals, or external Christian instruction would gain ground so far in the world as to supersede the shameful visibility and notoriety of vicious habits, it would not follow, as a necessary consequence, according to your inference, that spiritual graces should be so masked or disguised, as to be either unknown or hardly perceptible, through the influence of mere morality, or outward Christian instruction ; or of even both these put together. For the original, or native corruption of the human mind, in its fallen state, is so desperately deep-rooted, powerful, and operative, even under the greatest natural and moral possible advantages, that the spirit of the Gospel ; or in other words, the Spirit of God and of CHRIST will meet with so much violence and dire opposition to His divine agency—to His converting and sanctifying influences, in all the happy subjects of this great change (infants and idiots excepted) as to render it impossible, in all ordinary cases, not to be known by experience, in a less or greater degree, in a manner very perceptible, to the persons themselves ; and in some measure to all others concerned. I say *known* but not to all of them by assurance of faith and salvation ; for that is not my meaning, but by hope, which is one of the genuine results and accompaniments of all evangelical experience. Rom. v, 4 & 5. My sense will probably be plainer, if I say whether the renewed man is sure of his saving change or not, he cannot be ignorant of a certain change having taken place in his views and feelings ; and in some degree in his conversation and conduct, in all ordinary circumstances ; whatever his former character may have been, either in his own, or others' account. "But the natural man receiveth not the things of the Spirit of God : for they are foolishness to him ; neither can he know them ; because they are spiritually discerned."—1 Cor. ii, 14. "Let no man deceive himself. If any man among you seemeth to be wise in this world, let him become a fool, that he may be wise." Ibid iii, 18. "Where is the wise ? where is the scribe ? where is the disputer of this world ? hath not God made foolishness the wisdom of this world ?" I think these and parallel texts include all the characters and circumstances in question. And as to the necessary measure of the knowledge of others concerned, regarding the character of the person under remark, I do not mean to say more than that, in the lowest ordinary degree of his supposed real christianity, he must not appear so neutral in his religion, nor so defective in his moral conduct, as to prevent, or frustrate all their credit to him, or hopes of him as a true, though

weak believer, upon the fair estimate of the word of God. But I sincerely wish that your revival-converts on the one extreme, and your 'hidden ones' on the other, would bear the measure of my very moderate standard on the subject; which, I must believe, it is dangerous to lower beyond perception; either to the man himself, or to any around him. As to your feigned shrinking humility, and farcical trembling at my supposed untenderness, as well as your misapplication of so many sacred texts to that effect, you may please to understand that all your silly tricks, and artful airs of that sort do not startle me a single hair; for I have long since been aptly inured to such paltry treatment from kindred spirits. It is all but a mere sham in order to evade the point of my argument, to which your wilfulness would not submit; and which your conscience could not discard. But it was basely wanton of you to aim your blow at me through the side of the prophet Elijah.

Angus.—Long before you have stopt I observed with secret delight that your thoughts were wavering and vamping: not from any malevolence of disposition on my part: for I bless Heaven I bear no man on earth a grudge without a good cause—but that it is just from the hand of Providence when folk presume to grasp at things above their line, or to treat of subjects beyond their limits—I say just, and perhaps merciful too, to leave them so far to their own errors and inconsistency; or may be to such vapidity of mind, and flatness of expression, as to correct their pride, and rebuke their insolence, in the very presence of those over whom they would aim to lord it. Many a once eloquent orator, elevated teacher, and elegant preacher, by assuming superiority, and aspiring to dignity, flowing from the lurking vanity of their own minds, under the guise of serving their friends, improving their Country, or showing to sinners the way to eternal glory by JESUS CHRIST; who yet, by their provoking the Most High, who marks the latent motions and most hidden motives of the hearts and reins of the children of men, have been left to flag in their spirits, to waste in their talents, and to dwindle in their name, and in that stale and startling state abandoned, as it were by heaven and earth, and buried alive for the remainder of their days, to be a lasting beacon to all others, of that abominable thing pride, when once fostered, especially in eminent stations; whether on civil, or what is far more hateful, on religious grounds, in the view and estimation of God and all good men. A great deal of your harangues consists in sweeping arguments without evidence—tedious reflections devoid of application—or the rising of vapors and the collecting of fumes by long and unnecessary digressions, in order some-how like the cuttle-fish, to conceal your fallacies from detection, and to divert your antagonist from his persecution. But though I scorn to imitate your example in general, I am, notwithstanding, necessarily pressed to remark one unpardonable omission in the last paragraph of your reflections, viz: That, when you have given me a good sly elbow-push—according to your own expression—through the side of the prophet Elijah, you did neither once, as you certainly should, acknowledge the propriety of my application on that score; nor attempt to disprove it: Nor am I in the least surprised; for

you have, alas! never possessed the blessed humility to do the first; and to have attempted the last, without insanity, was far beyond your boldest grasp. It is indeed a weapon of ancient proof, and of chief and general service—which I have never yet seen fail to do execution and insure protection; and that ought to handle on every such and so exigency; and to brandish over the haughty scalp, and guilty skull of all those that wickedly scorn to keep their level; but who must presume to soar aloft, and to dive beneath—to explore the mysteries of heaven and hell, with all the arcana of nature, so as to king it over the bellies of their humble, and unpretending fellow Christians. Christians, I say, though they never arrogate to themselves the gift of prophecy, and extraordinary revelations, or the presumptive and vindictive judging of the hearts and secret motives of others, as good as, or far better than themselves, by such rash and injurious and dangerous conclusions!

Bruce.—Here is kind neighbor Charles, who wishes to talk something between us on the subject: If you please therefore Angus, I am heartily willing that he should share with us, whenever he chooses to dart in a word, now and then, during the remainder of this long dialogue.

Angus.—Am not afraid of any good and impartial neighbor to interpose at intervals between us, provided he will not take upon him to divert the subject from its leading points; nor to impose on our indulgence by intrusion, or long speeches.

Bruce.—You have now, Charles, full liberty from me to make any remark you think proper on our arguments, if my fellow Dialoguist has finished his last discourse.

Angus.—I intend to leave it to your turn, let him then break silence as soon as you and he may choose.

Bruce.—Pray now, Charles, speak your mind freely.

Charles.—By your generous permission I am glad to offer some humble thoughts on your manner and method of reasoning; though at the same time, it is indeed with strong feelings of reluctance and concern; for it is generally very easy to find fault; and I by no means, pretend to possess talents superior to either of you, in knowledge or experience; but that I, like others of our good neighbors here present as sober hearers, have a little opportunity of observing some of your escapes or inadvertency—and defects or redundancy, better than yourselves, in the hurry, heat, or height of disputation. Nor is it so much my aim to presume to correct or amend these faults as, in sincerity, to urge yourselves, as far as possible for you, to correct them. In the agitation of your arguments, you have then, in my view, far exceeded the proper bounds of a colloquy, in the length of several of your speeches, especially in the latter part of the dispute. And your metaphorical and ironical style, woven with a degree of technicality—although perhaps in some measure and respect hardly avoidable—renders the subject a little unintelligible, and therefore less interesting to ordinary auditors; who, you know, are not gifted with your little scraps of learning. But since I recommend, and am enjoined brevity, I must not, in the outset, transgress my bounds. And as I now decline passing any opinion on the merit or demerit of any

part of the subject in its drift, or tendency, I will not at present stop you further from your original design.

Bruce.—For my own part, though you were far severer, I would sincerely thank you for your very just and timely reflections; for when I am perfectly confident of the goodness of my cause, and could not hesitate to challenge the world to subvert it, I feel most diffident of my own talents to maintain and defend it properly; or to batter sufficiently the falsehood of my opposite.

Angus.—Many a fond fool that finds fault with an eagle's eye; and vainly criticises what himself could never attain—far less surpass. If we get no better praise than saucy reflections *** enough of them. Neighbor Bruce, answer my last suggestions, on our main dispute, or acknowledge your defeat; otherwise I shall immediately resign the subject in triumph.

Bruce.—Though I wish to enter with caution upon your boasted reasoning on the case of Elijah, I see your application very inapplicable.

Angus.—Pray, do you explain or prove that assertion.

Bruce.—I told you formerly in general that I had been long since in the habit of hearing such silly abuse of the sacred Scriptures, as to make it wearisome to me to answer it; but, since you, and so many scores of your kind, insist unweariedly and forever on that common-place text; and that you misapply it grievously with all your poor triumph; I say that when I was treating of matters of stubborn facts, that is judging of men according to their open and ordinary conduct and conversation agreeable to the rule of truth, you then either thought or pretended to think it similar to the case of Elijah.

Angus.—And do you pretend to be more infallible in your judging of men than that great prophet!

Bruce.—The cases are quite different: the prophet it seems had not had sufficient means of information concerning those seven thousand good men till the Lord communicated it to him in an extraordinary manner; since extraordinary revelation is not necessary when ordinary means may serve; and by the account we have of that time of dangerous and dreadful persecution, it appears that the people in question were either comparatively, or completely concealed from all public notice and inspection; which made it impossible for Elijah, in his own persecuted and limited circumstances, to know them by any visible character. And they had a particular mark of goodness, though given under a negative description: That 'they bowed not the knee to Baal.' And lastly, it was the prophet himself that gave to the world the first account of them; otherwise it is not likely that we should ever, in this world, have the story; and at the worst there was more weakness, from immediate and sore temptation, than from vanity and wilfulness in his ignorance; so that you, or others of your cast of mind, need not brag and boast so much over his mistake. Now there is nothing similar to these uncommon circumstances in the manner of judging, of which you so triumphantly, and yet so groundlessly, charge me. I pretend to judge none farther than to think and speak of them, when I find it so my duty, according to their public character; and

as I said already, in a manner agreeable to their known and ordinary conversation and conduct. And if you do not follow this mood, you must either judge wrongly, or in a way peculiar to yourself; or else never to think or speak at all of any character, either in this world, or in the next. Try now, after all your puff, how can you release yourself from that dilemma.

Angus.—I must pose you yet with one question more on this head: when we see some of the greatest saints on earth, say the very Apostles themselves, for instance, did in a mistake baptize Simon Magus. Do you then think that you are infallibly capable of judging the secret state and hidden principles of any man in this world, by the mere standard of his outward character.

Bruce.—You need never once promise yourself the pleasure of the game you so long and so fondly hunt; for I am now too well up with your manœuvres to be so caught in that snare. There is but one man in the world who professedly claims to himself infallibility of judgment and decision; and though I have equal right to that claim, I do not mean to assume it, till he resigns it. I tell you and all concerned, what you may have known all along, that I once and for all utterly deny and detest the profession of any quality or medium of knowledge, or discernment in judging of our fellow creatures beyond what is, not only common to all true Christians, but in some general respect, in a less or greater degrees open to all who take the scriptures as their principal criterion on this ground. Yea further, I maintain—what is very clear in itself, although very dangerously, either unheeded or denied by those who may have more religious zeal and self-conceit than real humility and scriptural wisdom—that in judging of others' characters, a judicious, intelligent, or well informed man, especially in the Bible—though at the time unconverted, provided he sincerely considers the subject—may very far outstrip a shallow, simple, uninformed man, though a very upright and good-hearted convert. For man's true interest, or eternal salvation, does by no means, in the same degree, stand connected with the judgment he forms of others as with that which he passes on himself. And this is one of the reasons why good and great men—Apostles not excepted—were, or have not unfrequently been found, disappointed or mistaken on the case in view.

Angus.—If you profess to be so moderate in your estimate, and so fallible in your views, why, at the same time, so very positive in your decisions:—How can you possibly reconcile these apparent inconsistencies?

Bruce.—So! So! Not to know every thing is to know nothing: Fine logic indeed! Are there not in theology, as well as in ethics and mathematics, certain axioms or self-evident truths; and many premises, or propositions, from which certain inferences or consequences may be deduced, as demonstrable in their own nature as a mathematical problem? Without admitting of which we must turn either religious sceptics, or unbelievers.

Angus.—Who denies that! But apply your argument to the case in hand. Is it then so easy a point to know the hypocrite from the true Christian?

Bruce.—In all ordinary circumstances, Christianity does not make that knowledge necessary, farther than to keep the church and her members free from the intrusion of error, and pollution of imposture; which may, by principles, or practice, more wound than advance pure religion. But while hypocrites talk and walk like good Christians, for my part, till we can get better men, let the world swarm with them, among every class, and in every quarter. My concern, on that ground, in the fear of the Lord, which produces true humility and meekness, as well as correspondent fortitude and zeal, is to be preserved from the known corruption and errors of others, especially wicked men of high sounding religious profession; and particularly of that class, Ministers of the gospel—if it is indeed proper at all to bestow upon them that glorious title—who are unquestionably, to all intents and purposes, either directly or obliquely, personally or relatively, or even both put together, as is not a rare case; who, I say, are the very last dross, and uttermost dregs of all mankind.

Angus.—Oh, turmoil! Now again fume and foam, burn and boil. What secret scorpion stings your flesh whenever you tread this fatal ground! You are comparatively sober at any other time: Was a preacher, prithee, thy dear mother's murderer!

Bruce.—I take you at your word; in your very wanton banter, sir, you have fairly, though inadvertently hit the mark: the thing is just as said; although it may offend some of our hearers—as kind neighbor C. has remarked—to deal so much in metaphor, I can hardly help it: It is in truth the neutrality, unfaithfulness, and wickedness of preachers that have, either in a long degree, or with a high hand, murdered my spiritual mother the Church of Scotland; and in plain terms, that is the very secret scorpion which so stings my very flesh as to excite my just and merited indignation, against you and your guilty supporters, in your wretched defence of those spiritual murderers.

Angus.—Ah, my stars! your mother! This sort of play chills my very blood more than fair fighting. Who is the murderer, lie that honestly defends, or he that betrays and tramples without mercy or remorse? Would any generous son deal thus with a mother! I have hardly sufficient breath to style you by your proper name, you staunchest and sturdiest dis-dissenter!!

Bruce.—I feel myself now too ponderous to lose my balance with a feather; or to blow away as a bladder, by the old bugbear the sound of dissenter—you must get some new scarecrow not so very familiar; for—

Charles.—Come, come, if you go on at this rate, my good friends, 'tis better for us to dismiss; for I guess we may as well expect to find the source of the Nile as the end of your dispute.

Bruce.—True, very true, my good neighbor; your gentle correction is most seasonable; for my own part, though I feel, with regret and shame, that I am of myself as apt to err as a weather-cock is to change, yet I bless Heaven that I am not fatally shut to conviction; especially when it comes in a friendly channel.

Angus.—Let him that never offends presume to dictate:—We have been most graciously brushed, on the black score and crime of metaphor,

irony, &c. &c.; and lo! the faithful censor, sitting a-kinbo among his simple mates, does not scruple to start the Nile, with its dark, or doubtful origin, into his bantering speech, in order to display a "scrap" of his learning. But I defy either the nimblest orator, or the plainest rustic in the Province, to finish a three-minutes' discourse without several figures. But since we must either pursue, or drop our main subject, I ask, even by leaving the case of our revivals and ministers of this place, for the present, in suspense; or, rather under your lash, How do you form your estimate of those at a distance; or, in other words, of the present revival in Scotland, and of the Ministers of our Church in that kingdom, under whose ministry it exists?

Bruce.—I humbly think that I have a very good opportunity to puzzle you and your favorites on that point; for I will allow you, in the first place, to take your choice in admitting whether the present revival here, and that in Scotland are of the same nature and spirit, or that they are not. For if you acknowledge the former; that is to say, that they are of the same tendency: then I have sufficiently answered you already. For the fanatical operation which goes on here under the name of conversion, should be a disgrace to any religious profession; and some of your own Ministers here—I speak it so far to their credit—do not countenance, but rather condemn it. And, on the other hand, if it is not the same work that is here and over there: then your Ministers are sadly divided on one of the most important points connected with their office—the nature of conversion—the subject of revivals.

Angus.—Is it any way surprising, or unprecedented, that good men or good Ministers would be divided in their sentiments on the subject of great and remarkable revivals?

Bruce.—Your question has not much footing in this case; for there is sufficient space of time now given for consideration, investigation, and comparison; and, also, the work itself is of such notoriety as must exclude suspense on the principal points of concern in the case of conversion, viz: Real conviction of sin, and hearty, rational, humble, and joyful acceptance of CHRIST as the only foundation of a sinner's hope, and the only supply to answer all his need and all his desires, according to the main spring of the gospel. These things must be conspicuously connected with every evangelical revival, from its very first commencement; so that the case must not be doubtful in itself, or to those who are at any time the happy instruments in the work; whatever failings, in minor matters may be found attached to it; or hypocrisy and imitation in individuals; who, for a time may make appearances, and connect themselves by mere profession, with the true converts. And since our revival here has no proper parallel but the 'day of Pentecost,' in the open account of its chief instruments, none but wicked mockers, or a sceptical Gamaliel can ever doubt of its christianity, in the most and main of it. Or on the other hand the work, according to its publicity must be notoriously false; as the case is past all doubt in reference to our mock-revival; so that nothing, as was already largely remarked, but mere self-interest, or the height of religious ignorance and folly, or even both together, can leave

any Minister, for a moment silent, from pronouncing far worse than tekel on the whole rantipole work. And such Ministers are certainly more a plague than a blessing to any place.

Angus.—Whatever is the private judgment of our Ministers on this point, no more than one of them ever yet in this Island, has spoken a word publicly in any serious manner against our revival. But you seem to have made the number more than one, by your remark.

Bruce.—I meant no more than you admit, only perhaps adopted the plural for the singular number; a mode not unfrequently used without any impropriety. But that same is a serious division of judgment, in a matter of so much importance, between Ministers of the same class and society.

Angus.—We never have thought Ministers perfect more than other good christians: You know Paul and Barnabas once differed and disputed sharply between themselves.

Bruce.—Yes, but not about the merit of religious revivals; nor any other point of so serious importance.—I have thought it long since as a symptom of formal and false professors to sanction their own sinful divisions and wilful declensions, by that and similar examples of the failings of good and great men. It is a fearful sign of spiritual judgment, when we find the minds of men addled under a load of sacred truths on their memory.

Angus.—If you have no other standard of the revival and Ministers in Scotland than what is in this Island, are you not in danger of passing a rash judgment.

Bruce.—I have much more opportunity of deciding in this case than by what merely passes immediately before me here; for I had had a long and particular acquaintance of those concerns, and their direct similarity in that kingdom before I left it. I had witnessed several revivals of the very same symptoms and appearances, in their commencement and progress; and similar in their nature, all come to nothing; and in many instances to a far worse end. These things are clear to the sun. And it is a particular point of remark, that some of the instruments of former revivals are found, by name, to be among the very chief Ministers, who are instrumental in the present noisy awakening in that country, without any reference to, or reflection on their former public disappointment; as if it were included in their ordination—now that they must be refractory during the rest of their life. And another point, not less notable, is that the main tool in our own pseudo-reform here was a particular subject of the most fanatical revival that has ever yet existed in Scotland among Presbyterians. And as he still retains his original fanatic confidence, since the fatal date of his ideal conversion, is it but most natural that both his ministry and his converts would rankly smell of the ranter? Besides these remarks, I had known before I left my native country, various other grievous and glaring extravagance of clergymen existing and continuing from year to year without any remorse, on their own part, or any correction from their brethren; of which I do not now intend to speak. But again, do you think that we cannot pretty correctly infer from the

open character of our clergy here, what sort of men have authorised and sent them to us? Where is the dreadful danger of pronouncing upon the Clergy of Scotland according to the most ordinary and general sample or specimen they give us from time to time on this score? Is it at random, and without any discrimination or selection, that probationers and candidates ought to be licensed and ordained to the ministry; or sent abroad as Missionaries, not only to nations and tribes devoid of revelation, but to men, in several respects, better edified in the knowledge of the scriptures than themselves; and far out-shining them in moral virtues? I think the sin and shamelessness of the Clergy of the Church of Scotland at this day to be very notorious on this ground; and that there is nothing but a high degree of judicial and spiritual blindness, and a bewitching flood of degeneracy at home could ever permit them to treat with our Colonies as they do on this head. For tell me, if you can, what character of men have they sent to ourselves in this Island, as Missionaries or Ministers, but such as have the index of secularity, and not of piety, in the very front and forehead of all their conversation and conduct; or are on the extreme of either sole-durdum, or semi-dumbness; who possess neither a shadow of talent for the instruction of others, nor show us any sign of grace for the improvement of their own souls. For mercy's sake do not be offended at my apparent sharpness; as I speak but very moderately, considering the very high ground of my animadversion.

Angus.—Although a good thump on the lug might be the properest possible reply, yet since the rigid legality of the times will hardly pass such merited treatment with impunity, one must restrain his resentment;—though we see some exception, or rather partiality in the execution of Law on this score; when not the thumping, but the nipping of that useful and ornamental member is sadly indulged! But my patience! How could such diversity, and even extremities of gifts and talents in the ministry, which are borne with such cordiality and public agreement in Ministers between themselves, be reconciled with the envious and dominant nature of fallen humanity, without the grace of God cementing their hearts, and uniting their hands together in the Lord's vineyard?

B. e.—Pshaw! There is as much evangelical concord between the Grey and Black Friars in their hottest animosity as among our Clergy. It is only a pure ecclesiastic ligation, upon secular grounds; or in other words, Church endowment. I happen to have by me the report of the last 'General Assembly' of the Church of Scotland at home; where any reader may see the rancorous, and indecent proceedings and disputation, in many instances, existing among that highly renowned body; and in some cases exited to a pitch next to boxing. And what wonder; are not these men, except in their sounding name, as various and different as the bulk of mankind, in their motives, views, and sentiments? Yea, in their very religious tenets, they are Socinians, Arminians, &c, &c, as well as Calvinists: Who can deny the fact?

Angus.—That ligation is not so binding in this country; for our Ministers here are supported by their respective auditories; and yet appear to cherish both the same good feelings, and ecclesiastical attachment

among themselves as where the Clergy are dependent on the State.

Bruce.—I do not once deny your argument; and yet it proves nothing against mine; for all their union or connection, both here and in Scotland, as already noticed, has all its good feelings founded upon very superficial and worthless grounds, utterly unworthy of their high religious profession. It is well known, beyond any contradiction, even in our own neighborhood, that some of our Ministers do not acknowledge faith in the grace of their mates; and yet in order to strengthen one another in their clamorous applications, from time to time, to societies at home, for pecuniary aid; and in order to magnify the shadows of great labors never performed, and of moral and religious improvements which never existed, they must corroborate each other's reports, to give them swing in the view of their silly transatlantic benefactors: and also since the bulk of their supporters here have been brought up as members of the far-famed Church, the greater the name of the unity of her Ministers the more frightful the name of dissenters; so that you see a sort of compact on this point, however paltry or brittle, is still a most necessary piece of worldly wisdom; otherwise not a pig would one of these pious preachers lose for the great service, or perhaps for the very dear life of his fellows.

Angus.—I think it no ill thought to believe that, if you could command it, you would give a 'pig' and a boar for the death of every one of these good messengers of salvation, when you should once presume to treat them in so contemptible a manner.

Bruce.—I have never pretended to calculate what indeed may be the proper price of either the life, or the death of this kind of men; but I tell you, and all concerned, that I would most heartily wish to give more than you have named for the sudden death of all the official service of the Ministers of this place, and of that of all their brethren of the same stamp, and similarly circumstanced; and at the same time quite seriously crave the blessing of Heaven on the bargain.

Charles.—I am afraid that some of your hearers may feel offended at the low style, and unguarded phraseology so marked in some of your speeches, especially the last of them, when treating of the life, and death, and service of men in so responsible and eminent a charge as the ministry of the Gospel; as also at the sarcastic vein so manifestly played through the most part of your whole dispute. Some well-meaning folk may be apt to think, that every religious subject ought to be handled only under the open appearance of serious features, in all its sacred bearings.

Angus.—It seems that neither low nor lofty style can serve your turn: but men in a serious bustle must not be curbed with frivolous items. I fully approve however of the handsome remark you offer upon the solemnity and sublimity of the pastoral function; which the abuses of my opposite have rendered indispensably necessary. I sadly wish his daring and depraved manners were herein castigated by your chaste and candid example.

Bruce.—When I don't choose to despise any good suggestion intended for my correction, I must confess that I do not conceive where low vocables can be served with better grace than on the subject of our own

Clergy; and, that, if we must not use them at all, why not expunge them from our dictionaries; unless it is to teach thought without expression. And if the name of a pig is too execrable for the tongue on this point, I can transplant it by the word *fig*, of equal number of letters, and next the same sound; and not a jot behind my purpose. And I hear that very delicate ladies—whenever hungry—readily swallow either of, or both these good creatures, well prepared; if, at the same time, in proper contact with their dear dents; and that without any discrimination or disgrace: And I know also, by blithe, or bleak experience, that the slightest difference in a syllable may ward off a heavy stroke, and wipe away a sore stigma; as for instance, a Reverend name, still living in this world of chances and changes, and within the range of good mother Church, being once pinched by the relentless dint of law, on account of the enormous crime of ‘bigamy’* shifted the whole process, by the mere substitution of either the word ‘digamy’ or ‘unigamy;’ and so left his opponent in the lurch!

Angus.—But can you by all your vicious rant, and dexterous evasion, deny the impropriety, if not the direct offensiveness, of refusing to Ministers, and their sacred office, the honors and honorable epithets due to them? Don’t you read the generous acknowledgement of the great Saint Paul on this ground, when he spoke—though inadvertently—in a disrespectful manner, even to ‘Ananias,’ a very wicked high priest?

Bruce.—As to your acceptance of the words of the Apostle in the case of Ananias, I do not see reason to admit that Paul had erred on the point, or acknowledged therein any error on his own part: I refer you herein to the judicious exposition—“Davidson’s Notes” on the place. As for my own part I do not knowingly allow myself to vilify either the persons of Ministers, or their most honorable and sacred office as it is in itself; which I seriously venerate and esteem from the very bottom of my heart, as far superior to any other charge or calling in the world: But whether I can express my thoughts properly and plainly or not on this point, my sincere aim is to expose what appears to me to be both dangerous and degrading, and that in a very high degree, in the character and conduct of these, otherwise, very reverend men; and it is the shameful and open abuse of their office, and not at all the office itself, that I wish to disclose and degrade. I am deeply sensible of my ground being both very delicate and responsible.

Angus.—If you were tender according to your profession, why would you not either relinquish your ground, or maintain it with more reserve and circumspection? For though some of our Ministers may have been found somehow deficient in their religious character, I hope none can charge them of either immoral, or unmannerly conduct; for whom I would accordingly expect some lenity of treatment far beyond your rough manner of handling. Am not afraid of your answer on this point, without defiance to facts and reason.

* Though sad, it is but natural to see some of this sorry Bigamist’s friends still deny the certain fact!

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Bruce.—I have never meant to assert that so glaring immorality is to be found among us, as elsewhere on this ground ; and I say further that I know so much already of the effrontery of Clergymen under the mask of legal protection and prosecution, as to excite my circumspection on this score ; and to make me speak all along with a good degree of reserve ; But you need not for all this brag so much ; for there is something more than a mere deficiency in their religious character ; of which I do not now intend to treat. But as to flattery, falsehood, and duplicity, I do not know what names will you choose to give them ; or to spite, wrath, and anger, till the face is half coal-black, and that without any real provocation on the one hand ; or on the other any sorrow or shame. I will mark one instance, which is far from solitary :—A very generous, aged, and well bred gentleman, at his own house, had lately invited two of our Ministers to lodge with him, and to enjoy the best comforts of his family during their short stay at the place. A dispute, in the mean time, originated between the parties ; which, in the circumstance of information, depended mainly, if not solely, on the knowledge of the kind host ; but at the first onset one of the good Clergymen, and perhaps the most famous in the country, said to his hospitable landlord, in a most frantic passion—"You are a liar !" The other Clergyman was not implicated on this subject farther than, that after blushing feelingly at the offensive blunder of his brother, he did not show any more regret, or disgust of his fellow, nor of his fellowship. When this little skirmish was over, their Reverences betook themselves in a kind of pet, at least the lead of them, to one of the most exceptionable characters of a family at that part of the settlement, for the remainder of their stop, till their departure. Now you may tell me there was nothing in all that, of which the civil law takes but little cognizance : But tell me, is there any thing immoral, or unmannerly, in all this ; or any ways unworthy of the character of the dear and public servants of JESUS CHRIST ; and I defy you to falsify the scope of it.

Angus.—Peff ! I warrant you the first landlord was a rank dissenter ; otherwise he wouldn't be so saucy as 'presume to dispute it with his Reverence ; for when the vulgar must pretend to theology and mystery beyond their proper bounds, adieu to our sweet peace, and heavenly concord ! Never a worse plague arrests a country than divinity, arrogance, and religious wranglings among the people, against their spiritual guides ; whom Heaven, in condescending mercy, has appointed, as His own mouth to treat in His great name with the wretched children of Adam ; It is a poor regular Ministry indeed that is not better than the dissection of lay preaching, and plebeian rantism !

Bruce.—You are entangled ; for all concerned know that the gentleman in question was then an adhesive member of the Church, and a partaker of her most solemn ordinances : But I dare say, by this time, he is tinged with a slight touch of dissidence, when he finds men enjoying the benefit of liberal education, and assuming the glorious titles of the public servants and Ministers of CHRIST, wanting ordinary decency of manners ; as if their ecclesiastical superiority exempted them from the shackles of

common civility; and sanctioned, if not sanctified, all the sullen fumes, turbulent passions, and insolent behaviour to which corrupt nature may prompt them. And whether the person concerned might be this or that, regarding his religious sentiments at the time, it makes but little difference on this ground. And as to speak of 'regular Ministry' it is but a very uncertain sound. There is a regularity, or 'some kind of rule,' among all sorts of association, and every description of fellowship in the world, thieves and robbers not excepted; nay further, who will prove to me that a band of demions, or a legion of devils, are not most regular in their own way? The greater the regularity in error and wickedness, the worse. There is a Minister in our sister Island of Prince Edward, who was educated, licensed, and ordained regularly, according to the ordinary regulations of the established Church of Scotland; and has been for several years a regular Ranter, according to the general acceptance of the word; and converted, in a regular succession, not fewer than a thousand of sober people to be very wildly regular fanatics; and we have ourselves, in our new revivals, and among our converts, a set of the same cast; though as yet, of an inferior order; but still as regular in their errors and obstinacy, and in the excitement, and encouragement they receive from their regular Ministers; so that any judicious and impartial men concerned on the subject, would very seriously and solemnly choose, as in the presence of Heaven, as well as before the world, that our country would be left to its destiny without the help of this Regular Ministry.

Angus.—Preservation! Such a confusion of language and ideas, I have never heard. Where, under the stars, have you learned that Philosophy! Is the world then left at random, and without any rule or reins, like Phaeton's horses? Or is there any difference between right and wrong, regular and irregular? Or if there is, pray wherein, according to your strange theory, does it consist?

Bruce.—I do not mean to contend with you, or any others about the mere sound of words, but for the abuse of words on points of weight and importance; and especially in the serious concerns of eternity. Now, my friend, after acquiring all the other branches of knowledge, which may be found necessary for a Minister of the Gospel; and when he is possessed of such natural talents, in conjunction with that knowledge, as are proper to his office, the main requisite is piety;—I say real piety of heart and life. This, in few words, is the sum total of all my dispute. And the clearest absence of this 'one thing needful' among our clergy, is, in my own view, the principal ground of my sincere regret and reflection on the subject: although this absence is to be understood as constituting positive as well as negative signs and demonstrations. This is sound truth, whatever you, or others may judge of my manners or motives. When, therefore, any Ministers, clearly devoid of the appearance of this most necessary point, are said to be regular, I take it to be a mere solecism or contradiction in terms. For how can they be regular; or in other words, how can they walk according to that rule which they do not understand, viz. the rule of the sacred scriptures, under the gracious influence of the holy spirit of God in their souls? Regular! Can uncon-

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 his client, not to pervert the righteous law of his country—when it is his
 authorised rule—than for any 'natural man' in the world to be a regular
 Minister of the Gospel: How far less men woefully defective in moral
 virtues, and mere civil manners! In reasoning lately with a poor papist,
 I asked him could he admit the fact that 'many, or at least some of their
 Priests are openly profane or immoral in their conduct.' He answered
 in the affirmative: I then inquired how could he expect to be benefited
 by the official services of those men: He replied, as I had reason to an-
 ticipate, that the 'Priest though unholy in his practice is yet holy in his
 office.' This is but regular in Popery. But a dispute, not long since,
 arising among the neighbors of an adjacent settlement concerning the
 merits of Clergymen, one of the men present freely affirmed, that he
 would rather have a Minister of the Church of Scotland,—though desti-
 tute of the least appearance of saving faith,—than the most gracious one
 of any other denomination. Now you see that the faithful Romanist, and
 the good Protestant are not so different in their sentiments, at times, as
 their names would pronounce them to be. I hope, without further appli-
 cation, this last true story is a sound profession in your ears; because
 the thing is quite regular, according to your doctrine: And I could
 illustrate it to a very great length, but I am already far too tedious for
 your patience. But I say in brief, that rules are as various as names, or
 faces; and that a painter, for instance, is as regular, at least, when he
 imitates the face of a Black-a-moor, as while delineating the features of
 a Gabriel; so that you see every thing is regular according to its rule.

Angus.—Is it possible for you to disprove that, not only mere moral
 men, but hypocrites, and even profane Ministers may, in the Lord's
 sovereign hand, prove beneficial to the improvement, or say to the saving
 conversion of others? Instance Judas, casting out devils with the rest of
 the Apostles. Others 'preached CHRIST of envy and strife,' Philip i. 15.
 And St. Paul seemeth 'to rejoice therein, knowing it should turn to his
 salvation;' &c. And how far do you think it better to have a defective
 Ministry than to have none? I guess we must now quit the carped word
 'regular' as an adjective to any subject; since your worship is pleased
 to tell us it may serve the worst, as well as the best purpose. I suppose
 you will soon have it expunged from our vocabulary.

Bruce.—As to these captious and high toned suggestions, I do not
 wish to be of the number that arraign divine sovereignty; or that circum-
 scribe the manner, method, or measure of its operation, any further than
 divine revelation gives us the plainest possible direction. The name and
 enterprise of the Apostle Judas, of blessed memory, have however become
 so great and glorious, in these latter days of light and sleight, among men
 of eminence and prominence, in the famous Church of Scotland, that I
 hope he shall soon overshoot and outshine the rest of the Apostles, in
 her confessions and transactions, as St. Peter has done in the Church of
 Rome. For the famous St. Judas is now the proper mark, and high
 standard of excellence and perfection. If I dare object to the fatal mea-

tures of Ministers—Why! They are as good as Judas: Let me find fault with the enormity of communicants—Tush! Judas was at the Lord's Supper, at its prime and original, under the immediate administration of Christ himself: When I advert to the wildness and falsity of revivals—Ah! the Lord rebuke me for my rashness: for in the best reform on earth there wanted not a Judas! But for all this I wish neither to overrate nor undervalue the merit of this famous Apostle; and say therefore that I heartily choose all our clergy and communicants were so far reformed as to gain, at least, the tacit or negative account of the goodness of Judas among the disciples, before his detection on the score of the box of ointment. And as to the preachers of 'envy and strife,' St. Paul, like all other good Christians, in similar circumstances, made a merit of necessity on that point; for he had no choice to make. And regarding the word 'salvation' I take it, with other sound divines, to mean only the release of his person from confinement; which was quite contrary to the intent of those envious preachers. The betrayers and murderers of our SAVIOUR, and the noted Judas among the number, in like manner indirectly, and in the Lord's overruling providence, have proved themselves as some of the best friends and benefactors of mankind; and yet no thanks to their office or intention. The mere sovereign permission of Heaven is far different from its positive injunctions, exemplary precedents, and imperative mandates.

Angus.—Would not Judas's participation of the Eucharist, after his exposure by Christ, be rather a precedent than a mere permission?

Bruce.—I challenge you and all the world first to prove that ever he received it. And I tremble to live at a time which has brought your doctrine on the subject into vogue.

Angus.—If you think to charge me on that dot, and the several other points in the course of my argument connected with it, you will involve many a good and great man in the same charge; and indeed I heartily persuade myself to believe that so insignificant a thing as you, cannot be in earnest in your attempts to expose to contempt and ridicule our far-famed and most reverend Ministers and Doctors at home. I should dread the very ground on which you stand, and abominate your very appearance and breath, could I fully be sure that you have no more faith than you profess, in the wisdom, integrity, and sanctity of Presbyteries, Synods, and General Assemblies.

Bruce.—Do not then deceive yourself any further on that ground; for I think the subject too grave and important to tease or tantalize you on its bearings: I am as serious as the weight of the points in question can make me, according to my best knowledge of them.

Charles.—Many of your hearers are apt to think that either, or at times, both of you fight it but for the mere victory of argument, regardless of the true merit of the subject; because you do so often, as I formerly remarked, sprout and strut in such satiric and bombastic a style as would, by some, be thought improper upon serious points.

Angus.—Am sure every body of common sense and reason, who hears me, will give me the credit of having so good and honorable a cause, that

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for some bursts of rapturous reflections on the audacious remarks of my opponent, in any humor or garb whatever, he will make generous allowances.

Bruce.—As for my part, I have not attained my sentiments on the subject perchance. They cost my poor soul many a sorrowful night and painful day; I have therefore but little hopes of being capable of impressing my hearers any wise in my favor; as most people adopt their religious principles at random; and hold them at issue according to accidents, and external circumstances: They do not embrace religion as the only subject worthy of rational, responsible, and everlasting beings; and as involving in it the awful concerns, and vast difference of life and death eternal. They consequently but sneer and deride any thing or thought, however right and reasonable, serious or salutary, that may happen to clash with their own humor or interest. And this, alas! being clearly the case with my unfortunate antagonist, and his numerous party, I can but seldom feel any heart to speak to him, but somehow on his own ground; for it is hardly worth to treat with his character on this weighty subject, under any serious appearance. But he is very ignorant indeed, who knows not that a man may feel quite sober, under a very unsombre disguise.

Angus.—When you dare treat me and my party so very disdainfully, what is the extent of that party in your estimation?

Bruce.—There is no mystery in my meaning since the commencement of this dispute; for I mean nothing less than all the Ministers and members of the Established Church of Scotland, both in this country, and in old Scotland, who are not aware, with sincere regret, that their Church, as a collective body, and in her respective parts and divisions, is, at present, in a very deplorable and degenerate state and condition.

Angus.—You could not charge our Ministers here of any notorious immorality, though you have so keenly been on the stretch to magnify an item; and for your charges of those at a distance in the gross, we have only your own trusty word for it; which will not perhaps go far with the most of your audience.

Bruce.—I have said enough on that point to put you to the blush, if you had not a flinty front. But don't you recollect of one of them having lately absconded from this Island in consequence of tippling; a vice not rare in Scotland among the Clergy; a testimony, not hanging merely on my assertion. My own Minister, for the space of a long score of years, was but a half idiot, and a mere sot of intemperance, and the very butt of vagary. And the same characters, at the same time, served as pastors in our two adjacent parishes, without deposition, or suspension during their long lives: only that one of them was interrupted in his public administration, as a mere farce, for one season. And the successors of two of them are publicly charged with illegitimate issues, in pursuance of which one of them fled the country; and the other is still officiating under the black stigma of a married woman's evidence against his and her own honor; though the crime was committed before her marriage; and corroborated by such circumstances as have been sufficiently satisfactory

to all concerned, but the clergy and their implicit adherents. These are but mere specimens of what might be far extended; and partly of a far uglier color in reference to our Clergy and their families, in the Highlands of our dear and dangerous native country. If you have not the humility, or honesty of mind to acknowledge these notorious facts, I allow you to publish them against me to the four winds. As to frolicking, fiddling, tippling, and dancing in manses, or the houses of Clergymen, it is but a very familiar, and ordinary point to hear, or to speak of them from time to time in different parts of our native kingdom. I happen to have, as one of my next neighbors, D. M. the piper, who, poor fellow, with a degree of shame and regret, tells me he had been witness to dreadful scenes of this nature, before he left Scotland: once or twice, in particular, he says, upon a Saturday night he happened to be, as a piper, in the company of Ministers, who pursued the frolic till Sabbath day-light; and were found on the morning of that sacred day incapable of removing from the scene of revelling but by some of their associates; and still slept under the power of their excess till past the time of public worship; and that without the least censure from their official brethren. I happened once myself to be personally present at a manse where, with other extravagance after dinner, on a Lord's day, the samplers of his Reverence's daughters were brought forward around the table for inspection. None dare object to these remarks, but such as are, either stubbornly wilful on the subject, or quite ignorant of the Scotch Highland Clergy.

Angus.—I trust your pestiferous disease carries its own antidote along with it. Two points will destroy its effect here: our Clergymen in this country bear none of your monstrous characters of those at a distance: and a blessed reform has taken such a root in our native land that no such extravagance can stand before its happy influence. One point however I am sure of, that the subject of Ministers' spots and motes, within the range of your telescope, is now nearly exhausted; for you can never un-keck, on that score, till your stomach is vacated.

Bruce.—My good neighbor, you are deeply mistaken in thinking that my grievous subject is near an end; or that I feel, of itself, so much pleasure in its divuligation. I have told but pressing truth in saying that my remarks are but mere samples: I sincerely wish you could once prove them to be otherwise. I have said enough already on the point of reform: But as to your clergy in this country, I have spoken only of a few of those around us: Don't be so very confident of the rest of them over all the colonies. Look to Pictou, for instance; how long since one had absconded for his degrading misbehaviour; and fled to the West Indies, leaving behind him a wife and child. And exclusive of his shameful conduct, his idiocy plainly influencing all his moral, as well as his religious carriage, would render his ministry a disgrace to any other church on earth. But the dear Church of Scotland has a dispensation on this ground: Natural fools and simpletons are as happily ominous in her ministry as they are in Sicily thought to be in civil society. And in serious truth I believe that these naturals are the best, or at least, the most harmless among our Clergy; for they can impose upon none but their own peculiar cast. But

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what have I said! I am sadly mistaken; for some of the most cunning and sagacious in political and civil concerns are among the rankest fools in the world in religious and spiritual things. Why else could such swarms of these idiots win at all to this sacred office, through the fingers of so many quite the reverse of them, in native intellects! And why supported through their functionary life by men of superior talents, but upon the same ground! "At that time Jesus answered and said, I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from (or disclosed them not to) the wise and prudent, and hast revealed them to babes. Even so Father: for so it seemed good in thy sight." Mat. xi 25 and 26. "Where is the wise! Where is the scribe!"

Angus.—Where is your boasted discernment when you don't notice your own flatly contradictory statement! How should any Clergyman abscond unless he was aware of the just rigor of his brethren against his delinquency?

Bruce.—It is not so easy for you to prove any contradiction or inconsistency in my statement on that score as you pretend to suppose. There are other reasons for the abscondence of individual delinquent Ministers rather than the rigid morality of their official brethren: As first, the suspension of support, in a less or greater degree, by their offended subscribers: Or secondly the intolerable reflection of other religious denominations, among whom they may happen to be placed; in the same manner that Popery is never so degraded in superstition and immorality while it is open to the inspection of Protestantism as otherwise: And thirdly, more especially, when the delinquent, in addition to his other offences, proves insolent and refractory to his presbytery. These three points were remarkably combined in the case of the Pictou absconder.

Angus.—Such solitary instances but faintly serve your purpose to degrade the ministerial character; and your memorial of them proves rather your own greedy catch than the offence of your objects.

Bruce.—The paucity of my examples is more the result of my reserve than the poverty of my subject: And, therefore, to take another instance upon the same local ground: Another of your late Clergymen at Pictou being as a man so pampered-like, and as a Minister so torpid that he was but unsufficiently supported by his congregation, when he had taken the maggot of electioneering as a civil, though unsuccessful candidate; who, after surviving his political defeat, and remaining as a religious incubus upon his ecclesiastical adherents for a time, at length paid the debt of nature. But, behold, the whole Church, if not the whole country, must mourn in sackcloth for the trumpeted loss of the good and great champion of the faith: Nay any sensible and serious publisher of a Journal must have all its extremities duly phylactered on the occasion, as the sable symptom of our awful religious bereavement! This must not be all the marks of gratitude of the living to the memory of the dead; but something more durable and substantial; a subscription for a monument to stand the test of future ages; that the generations yet unborn may see, as well as hear of the lofty vistages, and solemn signs of the ardent piety, and surpassing emulation of their ancestors. But what do you think of me, who

believe that I might, with great propriety, imitate the Apostle Judas on this occasion, by recommending the money thus designed "to be rather given to the poor;" especially the poor children of deceased Clergymen; or could you deem it any desecration, or profanation? Although I am fully aware that people once religiously infatuated, and left of heaven to such a height of dotage, are in a fearful degree incapable of either conviction, or shame; yet it is possible that others might take warning by their very shamelessness, obduracy, and infatuation.

Angus.—I cannot but compare you to flies which delight to settle on every sore; or rather to wasps that extract their poison from the very gayest flowers, and the very sweetest herbs: Does any subject but the apparent, or ideal defects of the Clergy occupy your thoughts by day, or your dreams by night? Pray favor us with some more of your gracious revelation, and the fruitful results of your somnambulation!

Bruce.—I heartily wish you could prove me only dreaming: But my remarks are too well grounded to be refuted; and your bantering evasion cannot invalidate their force. It is no wonder how sacred ordinances are profaned, in so fearful a manner and degree, under the desecrated administration of the characters of such as are in question. It would be shocking, but to callous hearts and seared consciences, to see, or to hear of the flushed and fuddled faces of Clergyman, not only in ordinary, but frequently in some places in Scotland, and at times most visibly in this country, at the very solemn moment of administering the Lord's Supper. For my own part I had known of this disgusting scene, with its concomitants and consequences, especially in its baneful influence on the communicants, and Church members, what has most sincerely sickened my very soul for the space of a long round number of years together.

Angus.—When you speak of the Clergy in general, how far does your meaning extend: Do you include any denominations beyond the Established Church of Scotland; or do you exclude any of her Ministers from your "black-book?" And don't you think our Church, at least, and upon the whole, as moral and religious as any other community or persuasion on earth?

Bruce.—Whatever is, or is not the morality, or religion of all other parties, I do not include any of them in all my general reflection, or description: And I do not intend, in my dispute with you, to enter upon any particular comparison on the subject. If I aim a friendly blow at the errors, or misconduct of others; or any wise desire their best interests—as certainly and sincerely I do—it is only in the shape, and on the ground of my argument with you. And although I am never so mad as to include all her Ministers in the same errors, immorality or misconduct, but in a high degree in the reverse, yet I cannot, in any scriptural consistency, exclude any of them from being, at the mildest terms, in a very awful, degenerate, and dangerous state: For in a word, there is little real public piety* in all her community, or administration, either in Scotland, or in all this country.

* Piety is here taken in its limited sense.

Charles.—Many a poor sincere soul that may deplore the sneering smirk on the one hand, and fear the bold stroke on the other, that cannot yet decide between you on this most interesting argument. And for my part I still tremble at running to extremes on religious points, either in defending too keenly, or condemning too freely, the religious character of others.

Angus.—I rather rejoice to see a man who abandons moderation run himself aground; I should otherwise, by this time, feel perfectly stunned, stupified, or distracted. Let them be allowed to commit themselves, who delight in exposing others. I would scorn to be inquisitive where I feel no suspense, but merely in order to tease malevolence! 'Tis not every child of Adam can keep its legs at the lead of a demon, on the pinnacle of a temple!

Bruce.—I would not choose, neighbor C, to make any harsh remarks on your—I believe—well-meaning suggestions: but I must say in general that it is not every sort of tenderness, nor even religious tenderness, that can be serviceable to its subject. The sympathy of some folk is unimproved all the days of their life: there is more of mere animal good nature than reasonable benevolence in their good feelings; like one of my tender-hearted friends, who can never unshaken look at any of three following species of cruelty, viz: 'The flogging of a cross child—the conviction of a thief—and the killing of a snake: But as to the triumph of my chief Colloquist, it is but the sudden blaze of a meteor, of as little service to himself as hurt to me.

Angus.—I defy all your ingenuity to disentangle yourself from the labyrinth of your daring, foolish, and random assertion: That there is no* piety in the Church of Scotland! Where in the world can you once mark the equal mates of her great Doctors and Professors in Divinity; whose fame for piety and learning, as well as number, rings about to the four corners of the Globe! Upon my word I never have met your match in audacity and effrontery, even among sceptics, infidels, or atheists; nor yet in the wildest bosom of a dissenter! My stars! this is nothing but the very purest ignis-fatuus of Normanism; which surpasses all the possible limits and bounds of reason and moderation! Now, my fellows at my elbows, we shall hear great and marvellous things! At a glance—brief proof, or resignation!

Bruce.—We are not now disputing about nomenclature, but real characters: If specious names, and scoring numbers, and sounding titles could win the day, or carry the point, I confess your cause would run no risk; for all these you have duly on your side; but "the race is not always to the swift, nor the battle to the strong." And as to your sarcastic demand for "proof and brief," it reminds me of a certain schoolmaster, who would not admit from his pupil the proof of a long question in the "Rule of compound multiplication," unless both were given on one side of the slate, which could not contain them. Were you as open to conviction as you are prepossessed in favor of the mere name, and religious

* Bruce said "little piety" instead of "no piety," in order to guard against carping.

system of your party, you needed not more proof than I have amply given already on the subject, ill you could disprove the scope of what has been advanced. It is still but an old trick of those who must never be convinced against their grain:—"What sign wilt thou show us that we may believe?" said the Pharisees to CHRIST, after the performance of a train of miracles already, in order to gain and confirm their belief; if they were not completely overborne by fatal obstinacy. The same, in a fearful degree, is the case with you, and your proud and stubborn party. Look on the other side of the slate; or in other words, on the long and black catalogue I have given of the disgraceful enormities of your clergy and community; and then try how can you, by the word of God, reconcile it to the state of any Church on earth, which is not without public piety. But you must be held to my assertion; for I have said little real public piety; for I determine not to meddle directly with any private characters or concerns. And scores of times have I known, with deep regret, some of the "best and of the worst" characters of our Ministers, both in this country and in our native kingdom, with the greatest outward freedom, sitting and administering together at the most solemn ordinances of the Gospel. And when the sottish drunkard has all the outward privileges of the Church, where, I ask, is her real public piety, according to the rules of the sacred scriptures?

Charles.—I beg to remark, with sad regret, that neighbor Angus generally endeavors to evade, or to deny rather than to refute and to disprove the arguments brought against him; and that this unmanly mode of reasoning is both discreditable to his own cause, and very injurious to our instruction; for it has manifestly an evil influence on the spirit and style of his opponent, leading not seldom to such a pitch of excitement, and unnecessary digressions, that I begin to fear we must lose a good deal of our subject in smoke, and finish it with far less decision and satisfaction than might have been anticipated. Angus begins also to have no command of his temper; and has flourished his last speeches with only wild bantering, and indecent reflections, instead of open refutation and sound arguments. And in my humble opinion neighbor Bruce is, in a degree now and then, drawn aside from his main purpose into the snare of his rival; I would therefore humbly propose that I, or rather any other more competent neighbor would be allowed for a time, if not for the whole remaining part of the debate, to supply the place of Angus. For without less sarcasm, and more moderation, I think it high time to dismiss the auditory.

Angus.—For my part, you or any other man present may take up the subject, although, at the same time, I boldly defy any in the meeting to meet its merits, and to lash the insolence of my obdurate antagonist more smartly than myself. I am fully satisfied I have done justice to my cause, in the view of every sensible and impartial individual of my audience; for I am as invincibly unconvinced, now that I am about to sit down, by all the censorious oratory and vicious reflections levelled at our most famous and pious Church, as when I moved the very first question on this grand topic.

Bruce.—I feel certainly released to have my first opposer down : And I welcome you my moderate Charles, or any other of your temper that you may choose to substitute ; for whatever is our difference of sentiments on the subject, I heartily wish to avoid the fatal obstinacy and tempting scurrility of neighbor Angus ; who has the same wisdom now as at the very first outset of our dispute. And I freely acknowledge that he may have drawn me into heats and digressions beyond my intention and settled inclination, by his manner of opposition ; of which some of my hearers might take notice sooner than myself ; although by this humble admission I am not aware of having advanced any statement of facts, in the least degree, contrary to my very knowledge, or real belief. And yet you see it was as easy to convince a Romanist of the absurdity of transubstantiation, as a bigot Protestant of the error of his own religious system, or the misconduct of his party. Neighbor A. is as infallible in his own view, as " His Holiness " in his. It is by this wretched conceit that some in these latter days pretend to leave St. Paul's spiritual attainments far behind them, in professing sinless perfection ; when it is hardly possible to mark a darker sign of the perfect reign of ignorance and pride in their hearts and minds, whatever is the varnish of their conduct. It is like the application of the rite of confirmation without a shadow of the grace of regeneration, which is now very ordinary in the world.

Charles.—Neighbor Donald is here offering his service with the approbation of the meeting, as well as with my full consent.

Donald.—Though I, and the rest of my friends here present, cannot disapprove of the disposition and conduct of neighbor Charles as an associate in private and civil circumstances, we must not trust our religious debate to a man of his facility, and hollow charity, of which the honest Christian has already given us some sound specimen. And though I do not pretend to possess the fire and faculty of Mr. Angus, I shall not yield to him or any other in the meeting the palm of zeal and sincerity in the sacred cause in which we are engaged ; when I still wish to show due moderation, which, I can assure you, is not an easy task, while an honest mind is pinched on a religious favorite point. When many of our auditory may think with me that there is ample space for investigation on the partially beaten path ; yet for brevity's sake, as far as possible, I do not choose to retrace it ; but to enter upon some unoccupied ground. And after these short preliminaries, I ask Mr. Bruce, in the first place, How far do you say that the indiscriminate union of the Clergy, especially at solemn ordinances " has an evil influence on the habits of the people, particularly communicants and Church members ? "

Bruce.—As my patience is already so far exhausted by the unreasonable and stubborn contradiction and illusions of your predecessor, I beg to enquire of yourself first, Do you admit that any of your Clergy here, or at home, are profane or scandalous in their open conduct, according to my foregoing description ? For if you either flatly deny, or slyly evade all my suggestions and remarks on these grievous heads, I tell you freely and at once that I deem it not worth my pains to trouble either you, or myself with any further reasoning upon the subject.

Donald.—Well, I really admit that at the distance of about a score of years back, and in some rare instances, perhaps a little latter, it would be needless to deny some of the facts you have advanced, but happy accounts given us, from time to time, of a new era having commenced of late years in our dear native land, and particularly under the auspicious eutaxy of our venerable Church, by which I have sincerely thought that such enormities were completely superseded; whatever might be the indifference, or neutrality of some characters still remaining unpurged of the old tribe; or of sleek punies, and sly pounces, creeping in among the new.

Bruce.—That is, my friend, but a very weak and partial admission of the serious cause under discussion; and it is a very disagreeable task to batter such a sort of reasoners. But in answer to your query, I must premise that I made a half slip in making any difference between "the people" and "Church members." For, in fact, there is hardly any distinction on this ground, in the Church of Scotland. And it is but the fashion among almost every denomination of Christians within the range of our acquaintance. This is one of the points in which the influence of a lax Ministry is most conspicuous. All foul or fair auditors or attendants, at any place of public worship, are in the full meaning of the words "Church members," if they choose; and it is seldom otherwise; either here or at home, within the jurisdiction of your community.

Donald.—Although all within the pale of the Church are baptized, they are not generally communicants at the Eucharist; but only a selection of parents and other adults, who must pass a regular ordeal of examination and preparation, previous to their sacred fellowship, answerable to the weight and solemnity of the Ordinance.

Bruce.—I wish you could tell me what kind of a religious farce, and even mockery of Heaven might be gravely traced through all that silly show of requisition, far liker Popish mummary than any thing worthy of the Lord's Supper. And how could it be otherwise between mere worldlings, "Priest and people," both alike? But on the other hand, I would wish to learn where is our Scripture authority for making such distinction between the subjects of the Sacraments, excepting childhood. Where is our precedent or declaration, either expressly or by fair deduction, in the New Testament, that adult persons have a right to the ordinance of baptism for themselves or their children, without any claim, at the same time, to the benefit of the Eucharist?

Donald.—To tell truth I have always thought the habit of our Church, from generation to generation, a sufficient authority on this ground; and that the practice might be traced to a higher origin, if ever invaded. But I can answer, that, generally speaking, it is not the mere absence of right, but the free choice, or inadvertency of the subjects themselves, and not of their Ministers, that makes the difference in question. But it is still a general and fixed sentiment that people unworthy of the "communion" may be unexceptionable subjects of baptism for their young children.

Bruce.—I know you talk your mind freely: But religious sentiments, especially on points of importance, and immediately connected with,

either solemn practice, or dangerous neglect, ought to be well supported by the rule of inspiration; and not by mere *ipse dixit*, or *ille fecit*. If people are tenacious of one sacred duty, or ordinance, while indifferent or careless about another of equal access and importance it is a sad index of hypocrisy, or dangerous formality. And prove to me, if you can, that a man has a gospel title to baptism who is either regardless, or unworthy of the Lord's Supper. The grievous and disgraceful irregularity of your Church on this ground carries with it a train of public evils and fatal signs; proving, as by the meridian light, the judicial blindness and insolence of her clergy, both generally and individually; although not all in the same degree. And some of the dismal consequents are; that her members, as well as her Ministers, are so seared in their consciences, stupified in their feelings, shameless in their countenances, and sometimes, so very wild in their tempers, that it is either entirely useless, or highly dangerous to reason with one in a thousand of them, on the most interesting and serious subjects; in a sense, rendering applicable—"Thou hast a whore's forehead, thou refusest to be ashamed,"—Jer. iii. 3.

Donald.—Do you mean then to maintain that these two sacraments are of equal weight and solemnity; and that the participation of the one as well as of the other is the peculiar privilege of regenerated persons, all others having no right to either of them?

Bruce.—I will allow the word of God and your own "Confession of Faith" to answer you. I shall not say whether there may or may not be some difference of solemnity in them; but read your Catechism in the questions on the sacraments; where you may find, if you choose, the requisites for the adult subjects of either of, or both these holy ordinances to be beyond the power of unrenewed persons. "Baptism—to answer a good conscience toward God." "Repent and be baptized." "He that believeth and is baptized shall be saved." "Buried with him by baptism—that we also should walk in newness of life." "Spiritual knowledge and discernment—faith and repentance—love and new obedience—spiritual nourishment and growth in grace," are virtues, or benefits entirely above the attainment of frail human nature. Therefore the Church which administers and receives either of those sacred ordinances indiscriminately at this day of such extensive scriptural knowledge, is most manifestly left of the spirit of the gospel, under the frown of Heaven, satisfied with the mere shell of profession; and in a fatal degree shut to conviction, and denying the power of godliness—if her own formulas, and the sacred Scriptures can prove any thing on the subject.

Donald.—Though I cannot deny the drift of your premises, and the correctness of your quotations, I feel both surprised and offended at the boldness and unreservedness of your application and conclusion. I suppose, however, it must blunt the edge of your severity, when we observe that even baptism, the more generally participated of the two sacraments, is not entirely administered unexceptionably. Some ignorant—others very profane—are excepted. And I know, by good authority, that in the Isle of Skye alone the round number of 1000 children were unbaptized for several years together; and likely many of them are so still to this

very day: And all of them of the denomination of our Church. And must you not make due allowance for these circumstances?

Bruce.—I freely admit that these things are exceptions worthy of allowances if you could turn them to any account. But you have not told us upon what ground have these events happened, either as to means or motives. And probably you know neither, nor wish to know them; they shall but little serve your purpose. I beg you to produce the reason of these exceptions.

Donald.—I think it may suffice to suggest that the difference must flow either from the reformation of the clergy, against the irreligion of some of their nominal adherents, or from the good improvement of the laity, as a check upon the irregularity of some of their pastors: and the one or the other will argue some remaining spirit and life, in the Church, beyond your cruel and fearful calculation.

Bruce.—As to "ignorance or profanity," being a bar to any persons desirous of baptism for their children, it may happen in very rare cases, but only as a mere matter of form, till the ignorant learn by rote a few of the leading questions in their Catechism on the subject; and the profane, such as adulterers, fornicators, pass a little formal ceremony for a few sabbaths, with little real shame or remorse, and then both themselves and their bastards are as freely admitted Church members as any Christians in the country; yea, farther, have the surest preference, in this case, to the most sober and intelligent dissentient in the kingdom; (as I may afterwards chance to notice more at large,) who might wish for the sacred privilege. Do not fear I run aground when I tell you that I personally saw a kind husband, a generous neighbor, a sober subject, and, I hope, a sincere Christian, return with his child unbaptized in the lap of its tender mother, at the distance of 2 dreary scores of miles, of moor and mountain, because his conscience would not permit him to apply to a sot—a wrangler—a bankrupt—an idiot of a parish Minister; when at the same time the very flint-fronted harlot had her numerous unhallowed whelps solemnly "christened;" because she had no conscience of discrimination. I saw a schoolmaster, of the said good description, expelled his school, and that against the grain of his kind employers; and robbed of his won salary, for the same reason, and a public drunkard set in his place. These are not solitary instances; nor cease such yet from their full force. As to the case of the Isle of Skye, it would be too tedious to enter upon any detailed account of it in this debate. In consequence of a kind of revival, lately in that quarter, under the superintendence of a zealous poor blind man, who, in consideration of the shameful indolence, frivolity, and profanity of the clergy of that Island, and of the dreadful influence of their conduct upon the laity, began to be alarmed; and to endeavor alarming all around him on the subject. The abuse and profanation of the sacraments being prominent among the enormities against which he witnessed, it had the effect—with the assistance of one young Minister—of producing that change which you have mentioned: In consequence of which a tight struggle existing between the said Minister and the rest of the Clergy, which stirred all Scotland for a time,

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he had been at last threatened, not only to be suspended, but deposed and ejected, as unworthy of his office any further in "the Church," without a public recantation, on his part, before the General Assembly; to which the "poor-stray sheep" was at length compelled to yield; though, it is believed, with a little stitch of conscience. But, alas! the world is a mighty lure. Now instead of your 1000, you can hardly get its second decimal; and likely soon not an unit of that number in Skye—more than elsewhere—of unbaptized subjects.

Donald.—I will not attempt to contradict the main part of your last speech; for some of it is open to the world; and the rest is not so strange, in the Highlands of Scotland, as in this country. But I still think your inference too severe and awfully dangerous; as for instance, might not that Minister, who had suffered so much from his brethren, on account of a good conscience, before he yielded to their measures, be still a pious and useful member in his office; and if he might, why not many others in the Church, placed in similar circumstances, though overborne by a numerous and powerful majority in Presbyteries, Synods, and General Assemblies?

Bruce.—There is not a single Minister in the Church of Scotland that has made or sustained any such struggle as the one in question. And when men act contrary to the dictates of their consciences, or, in other words, contrary to their acknowledged light and duty, without answerable repentance, proved by correspondent behaviour, I cannot see any scriptural ground for trusting either in their piety, or religious usefulness.

Donald.—I verily thought that it was the independent manner of neighbor A. that provoked your mind to draw your former hard deductions; but I see that my lenity works no change on your sentiments. You seem to conclude that it is impossible for a gracious Minister to live in fellowship and connection, at this day, with the Church of Scotland. I believe also that since 20, 10, or 5 years, there has been no ground for such severe reflections. Have you any recent or late instances conducive to your conclusions, or even since we left our native kingdom—any, I mean, well supported?

Bruce.—I heartily thank you for your moderation; and you are right in believing it will have no effect on my sentiments; although it may a little upon my present feelings. But I have never said positively that I thought it impossible for a gracious Minister to live in connection with your Church; but that, in ordinary circumstances, it is at present an improbable point; because there is no real public piety to be seen in all the official transactions of the Clergy of the Established Church of Scotland, either in our native kingdom, or in this country. I still avow this in my most settled deliberation; and I think it little worth to reason with any man that sees not, at least, a degree of my good ground, by what I have already advanced on the subject; unless he can disprove the scope of my statement of facts, which, I challenge the world to falsify. But I have just this morning perused two religious letters, whose authenticity I will freely avouch, from staunch members of the Church of Scotland, who reside in the centre of that kingdom; stating, among other similar ac-

counts, the following particulars, to some of their families settled here: Letter 1st. "My dear sons, If you can any wise encourage me and the rest of the family to emigrate to your place, it is now the just period. Our Clergy are going to perfect confusion, in ceaseless wrangling among themselves—and awful to say, the Lord, in his sovereign will, leaves many of them as a beacon for warning. Four Ministers, of late, in this part of the kingdom, cut their own throats to death. If any religious tenderness is left in the bosom of any of them, it must be hidden there; or meet with such opposition from their wild and worldly brethren as must make their lives bitter to themselves, without any prospect of improving their opposers, but to be turned out of their office, or borne down at all ecclesiastical meetings, by a wicked and warlike majority. There is, I believe, as much real unity and agreement among the "Priests of the altar" as between our Ministers; unless they were, like beads upon a string, nominally bound together by the mere cord of Church Establishment, on the ground of patronage and State endowment. I have no reason to complain so much of my own dear pastor, if he could act according to his own mind, but he cannot. His reverence has lately endeavoured to discourage and discontinue our long established mode of tippling, frolicking, and dancing; the bane and plague of our wretched country; but without success. Our land proprietor, being our chief elder, has taken offence at innovation, as he is pleased to style any moral or religious improvement, and in a sad storm left our session, and carried away our other seven elders in his eddy, but one poor old man, who has more honesty than influence." The other correspondent from another parish of the kingdom thus writes: "My dear brother,—You desired me to inform you concerning our revival: but I am much at a loss what to say on that subject. There is no doubt a great deal of religious din, stir, and talk all over this part of the country. And many are believing that we begin to have a new era. And if we had not seen, for the space of several successive years before, some movings and rousings, and even cryings of the same appearance, dying away without any good issues, we might be taken with these specious beginnings as well as others. A kind and young Minister, a native of Inverness, goes round here now, under whose preaching many fall down under manifest exitations, especially the youth and female. My own wife, and two of my daughters happen to be among the number of these nominal converts. But when I, in my own humble way, endeavor to examine them on their experience, I find they have neither sorrow nor joy under all their apparent excitement. But I would rather indeed to enquire than to inform on this serious point. But the times are gloomy with all our sounding reforms and revivals. The Rev. Mr. M. at H— had a young handsome woman in his service, of whom his mother got suspicious; and accordingly endeavored to get them separated; but to no purpose; for when he knew the result of his forbidden intercourse with his maid to be near past the control of concealment, they both absconded—made for Glasgow, where they privately got married, and soon left Clyde, as it is believed, for Canada. And we have but a selfish half-drunkard in his stead. You know poor Mr. C.

settled here: me and the first period. Our wrangling among us will, leaves of late, in this any religious hidden there; y brethren as respect of imice, or borne like majority. g the "Priests ke beads upon rch Establish- t. I have no could act ac- lately endea- mode: of our wretched ur chief elder; any moral or and carried man; who has from another ou desired me loss what to religious din; are believing for the space gs, and even od issues, we ners. A kind now, under s, especially aters happen hen I, in my ience, I find excitement. erious point, and revivals. his service; vored to get result of his rol of con- ey privately a. And we oor Mr. C.

very well. The good and Rev. Mr. K. having died, we expected his son, who began to preach before the death of his venerable father, to succeed him in the ministry. But alas! what shall I say? The young minister, and one of his sisters, pregnant by himself, both absconded. She had been overtaken, and brought under arrest, by the way, into a certain Inn; where she was favored by some female inmates, and allowed to escape through a back window during the night; and has never since been publicly heard of. The old Mr. J., Minister of E—, died lately of age, palsy, and inebriation. They have a far better Minister in his place; but some say that he does not preach the pure gospel. And all see that though he is a good man himself, he freely associates with the most exceptionable characters in his parish, in his administration and participation, both in civil and religious concerns. Mr. T., Minister of G—, after all his manœuvres, was at last detected, of his long theft—convicted by the civil law, and transported to Botany Bay for 14 years. He is said to have been so shameless after his indictment, that he spoke of his intended return to his forfeited charge, if he had a promise of his patron's acceptance. This would indeed be incredible, were it not of a piece with the rest of his conduct. Mr. R., Minister of K—, lately broke one of his legs, by a fall from his horse, in consequence of whiskey. He foolishly expended £100 at the funeral of his poor father, which the contractors are afraid he will never pay them, unless they arrest his salary by a process of law. There was much noise since you left us, about our best Minister then in the country—old Mr. W., of the Parish of T—, who got his only daughter, Miss P. 40 years of age, married to his young nephew Dr. H., who had his young sweetheart in Glasgow. But the old man—O, who would believe it—made the Doctor sure, by fabricated accounts, that his first dear object had died: but O, falsehood! she was then worse than dead. They both lived for a time to be miserable. Dr. H. lost his wife, before her delivery, or with a still-born child, in her first childbed; and his first mistress, by consumption. And his own head—though only 25 summers—no wonder, turned on a sudden, as ail might see, as grey as a sheep. But now all concerned in that sorry business are gone to another world; except the younger Mr. W., who, for some years now, has supplied the ministerial place of his father."

As to the circumstance of human hair's changing color, merely from the sorrow, or disappointment of its subject, according to the suggestion of my neighbor's correspondent, I leave its whole merit to the faculty; though I know the same opinion holds pretty general and strong among the common people over at least the most part of the Highlands of Scotland; and is very ancient.*

Donald.—Do you think that truth will bear in your favour the test of your strange, if not fearful, inferences on this ground? Or, what will you say about the Church of Corinth, and some of the Seven Churches of Asia in the Apocalypse, on our subject? Were they not the true Churches of the Gospel, with all their wrangling and defects, wherein

* "O! nox, quam longa es, quæ facis una senem!" quoted by the Spectator.

existed so many good Christians, and gracious pastors? In a word, what would you have a pious Minister in the Church of Scotland do, or how would you have him act, at the present juncture, when you maintain that all his exertions cannot improve or change the notorious misconduct of his brethren in the ministry?

Bruce.—Your interrogatory, though reasonable, is too prolix for any brief reply; you must therefore have either great patience for my detail, or be satisfied with a summary answer. But as to the last branch of the question, it may be cut very short; for the “wild and wicked” vast majority of the Clergy would not for a day endure any Minister in their fellowship, in existing circumstances, who should freely and unreservedly bear the Gospel flag—in spirit and in truth—in preaching and example; for the sharpest point of the good man’s evidence would necessarily level at the very breast of his neutral and wicked brethren of the pulpit, which would prove intolerable to them. But—

Charles.—I beg to make one short remark on this point. You have both seemed to admit that a certain Minister in the Isle of Skye, who had differed from his brethren, on the important point of the Sacraments, and sustained a struggle for several years with them before they threatened to depose him, was left for that long time in suspense: And yet I hear just now that such a character would not be “endured for a day.” And therefore, I wish, before proceeding farther, to hear how can these apparent inconsistencies be reconciled.

Donald.—It is, in my view, a proper observation, and I also choose to have a solution.

Bruce.—I do not judge your remark any wise unreasonable; but I can readily solve your doubt: For though the Minister in question happened, by some circumstances, to differ, for a time, from the rest of the Clergy, on the mere points of the Sacraments, he was yet, in the main of his principles and practice, no ways singular. This argues that he has had but very partial views on the subject of our dispute. And this his brethren knew very well, and the event proves it, when he was so easily gained over to their side, as soon as the danger of ejection came close to his door. But wherein does his real piety appear: for if he was wrong in his views and conduct during the struggle, what was the great merit of his long and stubborn opposition? And if he was right, what does it now prove but that he has preferred his worldly interest to the benefit and peace of a good conscience: How can he serve Heaven under the known guilt of his retraction? “Ye cannot serve God and mammon.” But as to the rest of your query concerning the Church of Corinth, and those of Asia, I answer that the errors, defects, or scandalous behaviour of these were never recorded, for either our imitation, or indulgence; but for our instruction and warning: For St. Paul was far from conniving at the misconception, or disgraceful behaviour of the Corinthians; as his Epistles to them plainly testify: For instance, read the 5th chapter of his first; and particularly the 11th verse: “But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolator, or a railer, or a drunkard, or an ex-

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Donald.—And may not our Church have public piety, with all her defects, as well as those in question—what makes the difference?

Bruce.—I answer, that, in the apostolic time, though the light was great and glorious, which shone around the Christians, and that the immediate instruments were extraordinary, yet neither of these, nor both could permanently secure the orthodoxy, or practical improvement of the Church without proper discipline; and it is on this point we see that the authority and piety of the Apostles displayed, in the most conspicuous and advantageous manner, what kind of men and Ministers themselves were in the very sight of the world, as well as in the estimation of Heaven. Public piety and proper discipline go necessarily hand in hand, at any period of time in the Church; and vice versa. And it is impossible, according to the gospel system, that the case should be otherwise. "If you love me keep my commandments." "How can two walk together, unless they are agreed." "What agreement hath light with darkness." "Purge out the old leaven." "One sinner destroyeth much good." "The companion of fools shall be destroyed." "Have no company with him (the unruly brother) that he may be ashamed." "And if he hear not the Church let him be (excommunicated) as a publican, or a sinner." And regarding the minority; "I heard another voice from Heaven, saying, Come out of her, (i. e. any degenerate Church when all proper means fail) my people, that ye be not partakers of her sins, and that ye receive not of her plagues."—Rev. xviii 4.

Donald.—And do you really think that our Church has come to that pitch of degeneracy at this day, that she should be any wise compared to the Christo-Babylonian, or Papal Church, described in the Apocalypse, so as to be left by the Lord's people, according to your last quotations?

Bruce.—I do not see reason to enter into comparisons on this ground, any farther than I have already observed: That when the minority of the Clergy, or of a Congregation, cannot, by any proper means, reclaim the majority from essential error, or important misconduct; nor are allowed to walk according to the dictates of their own consciences, under the clear rule of the Gospel in any Church—grievances in all ordinary cases going together—they ought to separate; for they have no other resort to maintain their spiritual peace, to avoid the sins of their brethren, or to save their own souls. And in the view of reason, and every consistent reasoner upon the subject, the supposed minority, however small their number, are certainly the real Church; with whatever disagreeable desig-

nation, or epithet their adversaries may please to serve them; or the reverse with which the wicked majority may choose to magnify themselves.

Donald.—What may be the essential, or important errors, or misconduct with which, in particular, you charge our Church at this time?

Bruce.—Do you mean to drag me to needless and sapless reflections; or have I not already sufficiently satisfied our auditors on that score. In the course of our dispute, I have included the more important points in question, under the three following heads, viz: profanity of conversation and conduct, abuse of the Sacraments, and desecration of ecclesiastical ordination. And this baneful flood of open transgression has run and swollen, for some successive scores of years now, without any correspondent correction, or reform; or even so much as any serious acknowledgment, on the part of those transgressors.

Donald.—Have you heard of the suspension, or deposition of the Strathbogie Ministers? Is not their ejection a good beginning of reform, and a favorable omen of better days in advance?

Bruce.—I have narrowly examined the question, from authorised documents of the Church, and find nothing in the whole struggle savoring of any real piety on either side of the argument. But the scene is worthy of the present spirit of the Clergy.

Donald.—Do you seem then to allow no merit to either major or minor members: What is your meaning or definition of opposition, suffering, and forsaking, if you make no account of them on either side, when they thus take place?

Bruce.—It is not the name, the shape, nor the degree of opposition, or affliction that we must consider in the main place; but first the goodness of the cause; and then the rectitude of the principles, and the wisdom of the measures by which that cause is maintained.

Donald.—I wish neither you nor the rest of our auditory to mistake my apparent unconcern, on these serious topics, for indifference; for I smartly feel the boldness of your assertions, and the incongruity of your conclusions; but I hope that the whole is like to do little execution; its general strain being too abstruse for vulgar minds; and its vagueness, and illogical texture, cannot miss its due contempt from all the intelligent part of our meeting. See for instance, your incoherence by the following syllogism:

The description and the doom of the great whore in the 17th and 18th chapters of the Apocalypse, are only applicable to the Church of Rome, according to all sound Commentators and Divines:

My antagonist applies the sins and dangers of the said whore to the Church of Scotland, by his quotation from the said Book and Chapters:

Ergo, The application of my antagonist is false and dangerous.

I trust I may safely challenge you, or any man to discharge you from your own scrape. The assembly sees, I am happy to learn by its general aspect, that you are completely entangled.

Bruce.—You have but poor grounds of triumph. An Ahab could say, "Let not him that girdeth on his harness boast himself as he that putteth it off." Your sophistry will not serve you so successfully as you imagine.

The first proposition of your syllogism is false by the word "only;" and therefore your conclusion is undecisive. For though the description and doom of the mystic whore in question are primarily applied according to your sense, does it follow, in the view of any but mad men, that, in a subordinate, or comparative meaning they may not apply to any Church on earth, guilty of any part of the same description, though in a far less degree? Are the notorious insolence and pride—the open intemperance, and shameless abuse of holy ordinances—the unreserved assumption of sacred offices, by false and foolish, wild and wicked men—the dominant worldly, and persecuting spirit, &c., &c., of the Church of Scotland—under a divine dispensation, and an exemption of doom, so that none dare apply to her scandalous and abominable sins, and offensive abuses any of the threatenings denounced in the word of God against other Churches, and sinners guilty of the same and similar provocations against Heaven and earth! By your mode of reasoning, I can have no spiritual charge of guilt; nor yourself any chance of a heavenly promise; because neither of our names is to be directly found in the Bible, without some happy transposition, or substitution: such as Dan, or Daniel for Donald; and Buz, or Buzi for Bruce. Nay farther, the Church of Scotland can have no threatening from above; for her name is not immediately, and expressly in the sacred Scriptures; therefore you can easily impute, or transfer all her guilt and crime to the Church of Rome, or of the Jews, or any other you choose. But alas! as has just been suggested, the same immunity will involve her exception as to the sacred promises which she almost monopolizes, and deems it "the unpardonable sin" to escape from her fatal fellowship. I speak it most seriously, there is no hue-and-cry, at this day, over all the country against any sins—however notorious in the view of others—of such a dreadful sound as a "dissenter." O, dreadful and strange to tell! She first, by wickedness, compels to dissention, and then, if possible, torments and brands the wretched dissenter to death by persecution. Do not mistake me, for a dissenter from the Church of Scotland, you will observe, is not a singular sinner only; that should be a mild term—he would be pardonable: But this sort of a dissenter is a heinous sin in the abstract, which involves in its very texture, and absorbs into its own native constitution the utmost guilt and gall of every other evil! All greed and guile—every craft and crime—are venial and lenient, and not to be once named in the comparison of this black leviathan—this monstrous birth—this root-and-rind, this top-and-toe demon of our latter times! Tell your abhorrence of this hateful name, which is not otherwise meet for the pure lips of a Christian, and you may go through "the Church" from end to end of the land, with the greatest esteem, in her official, or private fellowship, according to your ecclesiastical circumstance; and, at the same time, have the hangman's halter about your guilty neck, without remorse or shame; if it were possible that your intended execution should be so far suspended.

Charles.—Neighbor Donald tells me he has sickened so deeply in his bowels under the dismal impression of your last speech, that neither his legs nor his tongue will serve him any farther at this time. Whether his

illness flows from regret or repulse, despair or disgust, or from all these put together, I cannot positively determine. I do not, my good Mr Bruce, intend to dispute the subject with you ; nor do I think that any of our auditory here present is, in the mean time, disposed to supply the place of your resigned disputants : But before we dismiss the meeting I would be glad to ask, in a quiet and modest manner ; and to hear, without any heat or hatred, what would you choose to offer in answer to the two following questions : First, How far do you estimate the Church of Scotland to have been, at some former period, equal to, or different from what she now is, in reference to her intrinsic worth and piety ? Next, Why would you so fall foul of her, in a manner so exclusive of other Churches, which are certainly in no better, if not in a worse condition than she is at this time, in a religious point of view ?

Bruce.—Since you are so tender, my dear Charles, I will heartily endeavor to answer you in a candid manner ; though at the same time, I wish to be brief ; for I begin to weary ; not that my former subject is exhausted, but that my opponents are incorrigible ; and that, though they cannot defend their tottering cause, they have not the grace nor discretion to yield. But as to your reasonable queries, I answer to the first of them, That I think very far different of her state now and some time formerly. For, without any wish to give needless offence to any other religious denomination, I believe the numerous martyrs of that Church, who suffered not like fools, in their name, property, and life, ought to be, alone, a sufficient monumental testimony on this head. I feel I cannot speak with due respect and veneration, tenderness and admiration, of these little angels under the terrible and tearing rod and rack of persecution ; supported, refreshed, and at times buoyed up to heavenly triumphs, by heavenly graces, beyond the power of hellish tormentors, to overcome their courage, or to diminish their joy. In short I have no views on this point, or concerning the character of those generally called the Reformers any wise different from those of their greatest admirers. But since she began to be a persecuting Church of some of her own best Ministers, at the time of the excellently bold and pious “ Erskines,” she has never recovered what she then lost, by her pride, rashness, and daring impiety ; which deeply wounded the very heart and spirit of all her pious Ministers and Members at that crisis ; whether they seceded, or remained : among the last class of which was the great and good, and justly famed Boston. Since that notable period she has by gradual steps declined, till she has wofully arrived at the fearful pitch of degeneracy, and spiritual lethargy which is now visible to all but herself, or any others who are miserably asleep with her under the same fatality. The works of several of those worthies, among whom are the n.ed John Brown of Haddington, the Erskines, and the celebrated said Boston, show us something for a comparison between our woful day and the period contrasted. And as to your second question, I do not think many other religious branches to be in a much better condition than the dwindled Church under remark ; and few Protestant denominations, can be in a far worse state. My present intention, however, is neither to flatter nor to offend other parties.

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But I know certainly that almost every religious persuasion is at this dangerous time, sadly confident of its own piety, far beyond the proper bounds; for a frivolous or formal, wild or worldly spirit, is commonly taken instead of the true spirit of the Gospel. I lay myself under a tight restraint, and in a great degree conceal my sentiments on this serious ground: for I see almost all the world fatally deluded on this point; according to the testimony of our Saviour, in Mat. vii. 13, 14. "For wide is the gate and broad is the way that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth into life, and few there be that find it." But for the main part of your interrogate; why should I choose to attack the Church of Scotland, so far in exclusion of others, you will find my principal ground, in a manner, similar to Hosea—2nd chapter—beginning at the 2nd verse:—"Plead with your mother, plead; for she is not my wife, neither am I her husband," &c. I, in my weak, but sincere manner, thus endeavor to plead with my mother, in the behalf and name of my heavenly father; since I see none of her children taking the doleful cause in hand. The Lord knows it is with a trembling and sorrowful heart I plead, with all my failings about my neck, of which I am, partly, sadly sensible; and with all the apparent sharpness, if not acrimony, of the spirit by which my poor pleadings are conducted; yet to which, I humbly trust, my said Heavenly Father, in his providence, hath called me, after a long struggle and suspense, between fear and disgust:—fear of myself—disgust of my mother's "whoredoms."

Charles.—There is yet one point that strikes my mind which ought to be a little further handled before we dismiss; although we have already heard some general references made to it: I mean the Revival at Kilsyth. For you told us you have a written statement of it in your possession, from the Minister of the parish, "drawn up at the request of the Presbytery of Glasgow." And we cannot but anticipate to hear some interesting results from the publication of so popular a document, upon so solemn a subject. I say "popular;" because that of Glasgow, I fancy, is at present the most popular Presbytery in the world; so that any strictures upon their statement of a religious revival ought to afford some entertainment.

Bruce.—I have verily thought to close up the subject at the time; and it is in fact with a degree of reluctance that I would resume just now any point so closely connected with it as the document in question. And I dare say several here present may think it ridiculously bold in me to offer any remarks upon the pamphlet in view, any wise discreditable to the author, or to the Presbytery of which he is a member. But without further preliminaries, I say I have the said statement before me; and am sorry to observe that it is, in my humble opinion, but a very sorry performance, coming from so popular a quarter, upon so solemn and serious a subject. The first point I remark in this work is in page 1st, as follows: "I was admitted to the charge of this parish on the 19th April, 1821, on which I entered 'in weakness, and in fear, and in much trembling,' 1st Cor. ii. 3., which was my text on Sabbath the 21st." I take

his application of this sacred text to be very farcical; for the author being fast asleep to the spiritual state and danger of the Church, could not experience any proper concern for the importance of his own ministerial engagement. I confess that, as a young man unused to front a populous congregation, partly aged, and well edified "long faces," he might feel a little abashed, from animal weakness, and natural timidity, at his first appearance. If he trusted his sermon to memory too, he might tremble at missing some of his studied arrangement; and thereby very happily supply the defect, in the feelings and views of such as have more sympathy than judgment. I happened once to see a probationer in a similar standing, pass off the stage, in a fainting fit, with very great approbation and applause; especially of religious old women. The simple kind creatures could think of no difference between his fear, weakness, and trembling, and those of St. Paul, according to our author's first text. When Mr. Burns, in his very introduction, thus shows his dreadful ignorance of himself, and of his first public text, who but religious fools would trust to his narrative of a religious revival! If he felt weakness, and fear, and trembling, according to St. Paul's, he would also understand, and believe like him; which would make him sensible, as already hinted, of the fearful state of the clergy, and of professors in general, over all the kingdom; a state of which he shows himself stark-ignorant. For in the progress of the work he shows not the least proper discrimination, on the score of religious characters; and makes no selection of Ministers. Every preacher is welcome without exception. Every one of his Elders is excellent. The conversion of the clergy is already long since out of the question.—The same page—"I saw a beautiful valley before me, like that of Sodom, rich and well watered; but alas! it bore too close a resemblance to it also in its spiritual and moral aspect. Yet there were several Lots, yea Jacobs, among them, who prayed and wrestled for the return of the time of revival." These Lots seem to be as harmless to the sins of their neighbors, and as useless to their own spiritual improvement as Lot was in Sodom; for we hear of no opposition between them and the Sodomites around them. And as for Jacob, we never hear of his having been among the Sodomites; for Sodom had been burnt before his father was born.

Our author's Jacobs, he says, were wrestlers with Heaven, like good Jacob of old. But it seems they are not wrestlers with the sins of the times; for they take every Minister, and Elder, and good man in the Parish, according to the common rate and run. Where are the troublers and persecutors—the Esaus and the Labans!

Page 2nd. "A visitation of every family in a parish, after a Minister's induction, is generally an important event in its history. Nothing could have been more kind than the reception I received from all classes and denominations, and which has met me ever since in my annual rounds." If this did not come from such a high authority as the Presbytery of Glasgow, I would think it very improper in myself to take any notice of its grammatical misconstruction: But it is indeed somewhat surprising to see the words "have been," instead of *be*, pass by such hands; for it

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was certainly at the same time or tense that the kind reception was given and received. But, alas! this is but a trivial mistake in comparison to the fearful infatuation of both the author and his famous Presbytery, in a moral and religious point of view. The Rev. Mr. Burns—the favored and heavenly instrument of the present extraordinary revival at Kilsyth—has from his first official commencement to this very day—a period of nearly twenty years—met with unsurpassed and unceasing kindness of reception, from all classes and denominations, even in Sodom, according to his own description of his parish!! "All that will live piously in Christ Jesus shall suffer persecution."—2nd Tim. iii 12. "He that is not for us," said Christ, "is against us." And again, "Think not that I am come to send peace on earth;" &c. "Thou serpent—shall bruise his heel." Oh, such inconsistency! Oh, reverend Presbytery of Glasgow, where is your glaring religion! Or where even your common sense of the Scriptures! The rest of the page is filled up with the same stuff of direct inconsistency:—"Indication of a spirit of religion—appalling and frightful outbreakings of wickedness, arising out of drunken quarrels—and the indifference with which the vice of intemperance seemed to be regarded, even by religious professors." "And yet the good Minister, with all his Lots and Jacobs, is in a perfect calm from all quarters; amidst all the clashing elements! Long extracts from pages 4 & 6:—"It was intimated that Mr. William C. Burns—who was about to leave this place for Dundee, and probably soon to engage in Missionary labors in a distant land—and who had preached several times with much power during the solemnity—would address the people of Kilsyth next day, &c. The sermon proceeded from Psalm cx 3. "Thy people shall be willing in the day of thy power." Throughout the whole sermon there was more than usual seriousness and tenderness pervading the hearers; but it was towards the close, when depicting the remarkable scene at Kirk of Shotts, on the Monday after the communion there, 1630, when, under the preaching of Mr. John Livingstone, a native of Kilsyth, 500 were converted, that the emotions of the audience became too strong to be suppressed. After reciting Mr. Livingstone's text, &c, and when referring to the affecting and awful state, in which he dreaded the thought of leaving so many of them whom he now saw probably for the last time—when, again and again, as he saw his words telling on the audience, beseeching sinners, old and young, to embrace Christ and be saved—when he was at the height of his appeal, with the words 'no cross no crown,'—then it was that the emotions of the audience were most powerfully expressed. A scene which scarcely can be described took place. I have no doubt, from the effects which have followed; and from the very numerous references to this day's service, as the immediate cause of their remarkable change of heart and life, that the convincing and converting influence of the Holy Spirit was at that time most unusually and remarkably conveyed. For a time the preacher's voice was quite inaudible; a psalm was sung tremulously by the precentor, and by a portion of the audience, most of whom were in tears." Before I offer any other kind of remarks on this lengthy quotation, I think it duty, though a very low one, to ob-

serve another syntactic blunder, viz: "There was more than usual seriousness and tenderness." A plural noun and a singular verb. It would be pedantic insolence in me, poor Bruce, who pretend to no great share of talent, thus to criticize the composition of the learned Presbytery of Glasgow, only that I have no hope to be otherwise able putting to the blush any flinty Minister of the same Church. But, as to the religious merit of the extracts under review, I feel, in fact, at a loss what to say; because there is nothing visible in the whole account but a genuine picture of what prevailed for several successive years, within my own fresh recollection, over all the Highlands and Islands of Scotland, without any good consequence. A young Clergyman, mule-blind to the fatal spiritual state of the times, and particularly of that of his Mother Church, with all his native darkness, pride, and self-righteousness about his foolish neck; or any other man, or men, whether young or old, of the same stamp, to be thought as chosen by the Lord, as the direct medium of saving conversions, and gracious revivals, is nothing less than a mere mockery of Heaven, under a religious disguise. Indeed there are several circumstances pointed out in the extracts, most answerable to move and provoke pulmonary agitation, and animal emotion:—An intended young Missionary, about to leave his dear acquaintances, connections, and country, for some distant land—full of native animation, theological eloquence, and farewell impressions; all garbed and cocked up in the mantle, and under the name and guise of divine influence, mercy and love—striking the tender passions, and silly affections of the young and raw, especially the weaker sex; who would naturally gasp for breath after the black heavenly little angel of the pulpit, all silk and shine, soft and sweet. O, for breast to bosom, where heaven and earth, flesh and spirit, light and lure could meet and mingle for ever! The divine orator, on the solemn wing of time—all admired—all absorbed; and the feminine—fermented auditory attracting and reflecting sympathies, screwing up, and involving all the remaining energy of senility—quicken and ripen the scene for further improvement. Again, the name of Mr John Livingstone, a native of Kilsyth—Kirk of Shotts—500 converts—no cross no crown, we learn, concurred to heighten the excitement to its utmost pitch, so as to supersede completely the preacher's voice. But what extraordinary virtue, I would ask, can we attach to these names or things, as from the lips of Mr. Burns, more than to any other common vocables? Mr. Charles Bruce—a native of Cape Mabou—Kirk of Ariebar—300 constellations—no cook no queen, would seem to me of equal importance for the conversion of sinners. But to the fanciful good people of Kilsyth the ease is far otherwise; for they believe that every name and place, familiar and dear to themselves, must be so also to Heaven; and that any words of ideal interest to their own hearts or ears ought to be the proper medium of the Holy Ghost to their conversion and comfort. And I will deem myself no great prophet, if their whole sounding revival should turn out soon to have as little spiritual substance, in the view of every sensible man concerned, as the name of their parish. But this is weakness;—I should positively and unhesitatingly pronounce the whole revival a mere

delusion and dangerous stumbling-block to its silly subjects themselves, and to the generality around them. Why! Have I any right "to limit the Holy One of Israel" in His means or manner of operation? No; but where He has limited himself, by his plain revelation in the sacred scriptures. But there is no promise in the whole revealed will of Heaven that God will use, as his direct instruments of saving conversions and gracious revivals, in a conspicuous and solemn manner before the world, any men lying in their own spiritual blindness and unconcern; as the Minister of Kilsyth, and his official associates show themselves to be, by their general religious conduct; and particularly the narrative under remark. Don't mistake me about the commonplace words "no cross no crown;" for I think them in themselves very appropriate in a sermon; but many a day I have heard them frivolously, and at random repeated, by men and Ministers like our author, without any proper application; or any real knowledge of the spiritual meaning and import of the cross of Christ, or of the crown of heavenly glory; but somewhat like the sons of Sceva, Acts 19th chapter: "We adjure you by Jesus whom Paul preacheth." The similarity of which, in a manner, has, many a time, most grieved and disgusted my very inmost soul. Nay further, I need not stop at negatives on this ground; for there are sufficient positive scriptures to my purpose; either expressly, or by direct, and easy deduction. Read Jer. 23d chapter, from the 9th verse to the end—but especially from the 29th to the end of 32d verse; some of which thus runs:—"Therefore, behold, I am against the prophets, saith the Lord, that steal my words every one from his neighbor. Behold I am against the prophets, saith the Lord, that use [or, as the margin—that smooth] their tongues, and say, He saith. That prophesy false dreams, and cause my people to err by their lies, and by their lightness; yet I sent them not, nor commanded them; therefore they will not profit this people at all, saith the Lord." "And it shall be, that whoso will not come up of all the families of the earth unto Jerusalem to worship the king, the Lord of hosts, even upon them shall be no rain." Zech. xiv 17. "Ye are cursed with a curse, for ye have robbed me, even this whole nation." Mat. iii. 9. The formal and empty performance of sacred ordinances, to say the least, which is but open abuse, will not release men on this ground. "Ye are the salt of the earth; but if the salt have lost his savour,—it is henceforth good for nothing." Matthew v. 13. "Ye cannot serve God and mammon." "Do men gather grapes of thorns, or figs of thistles?" "He that is not with me is against me; and he that gathereth not with me scattereth abroad." "And he did not many mighty works there because of their unbelief." "And if the blind lead the blind, both shall fall into the ditch." "And Jesus said unto them, Come ye after me and I will make you to become fishers of men." Mark i. 17.

"Behold, your house is left unto you desolate." "Woe unto you, scribes, and pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves." Mat. xxiii. 15. "Let no man despise thy youth; but be thou an example of the believers, in word, in conversation,

in charity, in spirit, in faith, in purity. Meditate upon these things; give thyself wholly to them; that thy profiting may appear to all. Take heed unto thyself, and unto thy doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee." 1 Tim. 4th chap. at the end. "Wells without water." "These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit," &c. Jude 12 ver.

The rest of the pamphlet is much of a piece with the extracts already taken, so that I feel no interest in it, but a deep disgust of it; and a degree of real pity of the awfully dangerous and shameful ignorance of the author, and his brethren; who appear to be incorrigibly confident of this fanatical work being the gracious operation of the Spirit of God. I will however quote a few lines here and there yet before I finish. Page 8th. "The state of society is completely changed. Politics are quite over with us. Religion is the only topic of interest. They who passed each other before, are now seen shaking hands, and conversing about the all-engrossing subject." This may be very good or very bad. But they must be very ignorant of the scriptures, and of the real state of the religious world at any time, who cannot believe that the kingdom of darkness loses no more than it may gain by false religion: For the devil cares not whether you bless or blaspheme, sing or swear, pray or prowl, provided it is still on his own ground. "And it came to pass, as we went to prayer a certain damsel possessed with a spirit of divination met us, which brought her masters much gain by soothsaying: The same followed Paul and us, and cried saying, These men are servants of the Most High God, which show unto us the way of salvation." Acts xvi. 16, 17. The devil could sing to our Saviour, one of the prettiest ditties in the whole Psalm-book. Mat. iv. 6. "And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness." 2 Cor. xi. 14, 15. "Because they received not the love of the truth that they might be saved—God shall send them (or permit) strong delusions that they should believe a lie." 2 Thes. ii. 10, 11. Page 9. "I am under obligations to my brethren for their ready and efficient services." (Besides several other names in the foregoing pages) "I may just mention Mr. Duncan of Milton Church, Glasgow, Mr. Macnaughten of Paisley, Mr. Moody of Edinburgh, and Mr. Macdonald of Urquhart, and Mr. Jameson Wills, as having been longest with us, and given valuable assistance with Mr. Salmon, our former teacher, who spent two days among a people he had known for thirteen years, and whose observations and notes will be peculiarly valuable. Enemies are waiting for occasion of triumph; and professors of religion, of a cold description, are doubting and waiting a long time ere they trust that any good is doing. Mean time the work proceeds most certainly; and from day to day there are additions to the Church of such as shall be saved." The sermons preached are none of them eccentric nor imaginative, but sound and scriptural; and there is not, as formerly, a tendency to compare and to assort the merits of

preachers, but a hearing in earnest, and for life and death." Here again is a vulgar and deranged sentence:—"The sermons preached are none of them," &c. Instead of—None of the sermons preached are—or rather is, &c. For "None" as a substitute for not one, according to the plain intent of the author, should be used in the singular number, with a singular verb; and the pronoun "them" is quite superfluous. But these and other defects of the same nature, although very curious, from so lofty quarters, are of utmost little consequence, in comparison to the religious ignorance, and blind confidence, which clearly pervade the whole relation. We see, in this quotation, Ministers received and approved, by the narrator, indiscriminate! But when were he and all these good and famous clergymen themselves converted, to be either likely means, or proper judges of the conversion of others; unless the consecrated atmosphere of the "Dissenting Hall," or the sacred palms of their respective Presbyteries at their ordination could be effectual to that purpose! The brief and plain truth of the case is, that they all show themselves, by their conduct and writing, to be quite destitute of the knowledge and experience of a saving conversion. This "cold description of professors," of which our author here complains, must appear to me to be the most judicious people in the country, on that subject; for they show their good sense by their reasonable doubting. "Additions to the Church of such as shall be saved." Dreadfully dangerous, and daring confidence on the part of the writer; and a pernicious stumbling-block to the silly, selfish, and fanatic subjects of the revival. Mr. Burns must quote Acts ii. 47, in favor of the spurious and wild conversions at Kilsyth, from the accounts of the results of God's extraordinary and gracious operation on, and consequent of the day of Pentecost; and his own Church must now run similar to, or parallel with that of Jerusalem in its very meridian light and life, under the superintendence and teaching of the Apostles! "Great swelling words of vanity!" O disgusting foolishness and arrogance! "And there is not, as formerly, a tendency to compare and to assort the merits of preachers." This remark of the author deals indeed, of itself, a death-blow to his whole narrative. Look again, where are the eyes, and even the common-sense religion of the famous Presbytery of Glasgow, to be so blind to so glaring a blunder in the account of a revival, as to tell us that the converts, according to their improvement in knowledge and experience, become more and more indiscriminate, and bluntly impartial in their choice of preachers! There can be hardly given me a stronger proof of the wild, fanatical, and unreasonable nature of the work; and of the religious ignorance of the Ministers concerned, than this very observation of the author. But the account is worthy a revival now in the Church of Scotland; and fulfils the common and the sacred adage "like people like priest." Hos. iv 9. The very reverse of the remark in question would be the necessary result of any gracious conversion. Supposing the Ministers were all good men, which I am far from admitting, they would not be of equal degree of "merits" in the estimation of any intelligent and improved converts. But the supposition of our author is shamefully wrong and dangerous; as if his converts had first been un-

reasonably partial in their choice and selection of preachers; but that since their intelligence extended, and their experience improved, they saw no proper cause for any difference or distinction on that ground; because all their Ministers are good and gracious, and equally so; for otherwise it would not be to their credit, but discredit, to leave their "tendency to compare and assort" behind them. "But a hearing in earnest, and for life and death." So! So! And yet, without any discrimination of preaching, or preachers, but as they happen to come in contact. That is very strange doctrine indeed; but it agrees very well with my estimate of the Ministers and converts of Kilsyth. But Christ makes, and allows proper difference of degree in love and esteem, without improper partiality. "Now there was leaning on Jesus' bosom one of his disciples, whom Jesus loved." John xiii. 23. Loved, as it is generally agreed, beyond the rest of his disciples. "But I trust in the Lord Jesus to send Timotheus shortly unto you,—for I have no man like-minded, who will naturally care for your state. For all seek their own, not things which are Jesus Christ's. But you know the proof of him, that as a son with the father, he hath served me in the gospel." &c. "But I trust in the Lord that I also myself shall come shortly. Yet I supposed it necessary to send to you Epaphroditus, my brother, and companion in labour, and fellow-soldier, but your messenger, and he that ministered to my wants. For he hath longed after you all." &c. Philip ii. "Furthermore, when I came to Troas to preach Christ's gospel, and a door was opened to me of the Lord, I had no rest in my spirit, because I found not Titus my brother." 2 Cor. ii. 12, 13. "I write not these things to shame you, but, as my beloved sons, I warn you. For though ye have ten thousand instructors in Christ, yet ye have not many fathers; for in Christ Jesus I have begotten you through the gospel. Wherefore, I beseech you, be ye followers of me;" &c. 1 Cor. iv. 14, 15, 16. "O, the shame and danger of a reverse of doctrine, in a land of scripture light and learning! Pages 10 and 11. "But the bounds of this communication will not permit enlargement. The work I consider as an on-going and increasing work. The limits of Satan's domains here, and the number of his vassals, are diminishing daily. The account not a few give of their conversion is, that they could not think of being left a prey when others were making their escape. There is thus provision made for the increase of the kingdom of Christ by a kind of laudable jealousy—a pressing in ere the door be shut."

I wonder what duty, or necessity forbids "enlargement;" though I feel satisfied we have enough: And sincerely wish we had better warrant than Mr. Burns' word that "Satan's domains and vassals there are diminishing daily." For, we have full scope to deem him but a sorry judge in this serious concern. But I take more notice of the rest of the quotation. I can give him full credit when he writes, "The account not a few give of their conversion is, that they could not think of being left a prey when others were making their escape." I have, in my day, met with many scores of such chimerical converts, and imitators. And perhaps the majority of cases in every such revival as that of Kilsyth might,

by investigation of the principles and motives of its subjects, be traced to the same origin. Imitation has generally a powerful influence, beyond common conception, in such religious exercises. The corrupt jealousy, or emulation of the human mind arises, on such occasions, from very different, and various motives; and assumes so many shapes and shams of operation that it is not seldom apt to elude not only the notice of others, but also to impose most dangerously upon the subjects themselves. For instance, as I have personally had full and frequent opportunities to observe: A girl, or young woman sees a young man, say a Minister, a Teacher, or any other religious character—she secretly loves him, perhaps to dotage; but she is not religious, though he is; she observes that her object associates, and familiarizes himself with the religious only; among whom she notices several of her own sex, and shape, and size; whose privilege and freedom would be a heaven to her very flesh and blood:—she must become pious,—she is so already in affection,—why not in mask and motion!—the least shade or sound from the lips of a preacher will finish the whole:—the dear creature faints and fumes, falls and foams, furls and fulminates; she undresses and dreams;—she is transformed; she sings and prays; her very life is bound in religion, and in religious society. She throws away her balls and ballads, her brawls and billiards: She learns, by rote, a few commonplace confessions;—she is a great sinner,—hardly pardonable:—but at last she finds and feels the power of the great Saviour:—her very heart is weak and warm, with his light and love:—it would be sinful any further to conceal or doubt his gospel mercy. She is all Scripture phraseology;—you must not talk of the dry and dreary concerns of this world in her sacred ears;—old things have passed away,—behold all things are become new. Matrimony itself, with all its carnal delights, is a dreadful sound. Christians must be holy in body and in spirit. All her courtship must be now by psalms and prayers, holy sighings and faintings, at the knees of her sweet and spiritual brother:—Brother and sister in the Lord they now are, and shall be forever. And should this heavenly pair think ever of what the unconverted world calls marriage, it is not for the benefit or privilege of this life; nor at all for the procreation and spread of their species,—when at the same time their sexual cupidity sucks their very blood, and wastes their very marrow;—but for sacred fellowship, perpetuating chastity, as public patrons of self-denial, “crucifying the flesh,” at the peril of their health and life; or for raising up a holy seed to the Church; which must be devoted to the Lord’s service before the conception, or at the birth;—“Jonathan and Joseph, Hannah and Honora:”—the sons to the sanctuary,—the fair for the vestry.

Take the next instance in a wife: Her husband is either a religious professor, or he esteems religious people; and in his turn, is favored and favors. Now and then he smiles in the face of varnished virgins, and moist matrons; and looks aslant when they pass him. She praises their faces and virtues;—but is keenly grieved to meet his acquiescence. She sings above but sighs below;—she sickens. The husband in his tenderness is not tender enough; for she is not religious! He sups and sleeps;

she sobs and starves,—she is about to die, and wishes him a better wife! She is all affection! The man is affected and surprised that she departs in full bloom:—he melts, and touches her dear lips with his own, before their final separation:—she recovers,—goes to meeting, hears a sermon;—“Heaven and Hades, deuce and duty, gold and clams”—all the same! She is stricken with the features, face, and force of the orator,—forgets she is a wife,—loves as a virgin,—heaving for the salival issues of his heavenly orifice,—and believes all her feelings to be divine flames. She turns and trembles in life and limbs,—gasps and gapes,—she is converted; and returns home a new creature! Let us take her husband now in his turn for a third instance on this ground:—His thus converted wife treats him now in a new strain; and speaks with a new tongue:—She expatiates on her own former ignorance and wickedness;—and wonders that the Lord’s earth has suffered her so long unburied alive; and is not less surprised to find that her precious knows so little of the mysteries of religion, after all his former lordliness over her. She feels alarmed, in her conscience, to bed and board with a man in his “natural state;” and must not be any further cramped and confined by the world, or its desecrated concerns; but see and hear good men and good Ministers; for she is now formed and framed for another world! The good husband hears and feels the full weight of all this, and similar harangues:—he endeavors to hold the reins, and assume authority; but to no purpose; he is not “under grace” in his imperatives; and “the Lord’s handmaid” is not to be in vassalage to the slave of the world, the flesh, et cetera. She must have a separate berth for rest and devotion. The man shrinks and demurs,—feigns seriousness,—prostrates himself on the floor, in deep contemplation;—offers his company to any place of worship,—meets the Minister; to whom the wife has her experience to tell, and her doubts for resolves, in the absence of her mate, to his complete confusion, and consternation:—his bowels burn,—his spleen bursts;—fear and shame, indignation and revenge, fight and flash, cry and clash, in his very soul! The wife returns, the man refrains;—he is half-converted;—both go to meeting;—the work begins;—any Bible any preacher idem:—the man shakes and shivers;—his “sins testify to his face,”—“what must he do to be saved?” He formerly dreamed he might be safe without a supernatural change; but now he feels his sad mistake. The preacher attempts to comfort him,—or at least to keep him from despair of Gospel mercy: But the wretched man is, in his own view, past hope,—he fears,—he believes he has sinned “the unpardonable sin.” His dear spouse attaches to him,—he half shoves her off, exclaiming—“O woman! I have no right to you:—why have you followed such a brute?—Ah! brute did I say; would to Heaven I were so innocent,—so ending as that:—gae hame to your bairns and business, and leave this carcase to its fatal destiny. O, my soul! all the threatenings in the book of God are against me! O, good people, and good Ministers,—ye servants and children of the Most High, do not cast away the comforts of the Gospel upon such a worthless wretch! O, that I was annihilated! But a vain wish will not serve the turn of a villain! Come all good peo-

ple, look at a monument of God's displeasure, and justify his holy law!" The preacher resolves the despairing man's fears as to the unpardonable sin,—but his afflicted conscience dreads no less other alarming articles of faith; such as the day of grace being past,—that he is not elected, or predestinated; and that therefore all his haps and hopes are upon the same desperate ground; or if possible, what is still worse, that the Lord has no pleasure in his repentance, amendment, or even his salvation:—Yea that Heaven, from just and holy ends, delights in his confusion and damnation! But after some spiritual bondage of this kind, and a struggle between fear and hope, he is induced to hear another sermon, founded upon the following Scripture: "Son, be of good cheer; thy sins be forgiven thee." Mat. ix. 2. When, lo! the very reading of the text is the means of release to the poor man's conscience. He feels—he rejoices—he admires;—all his bonds are at once broken asunder; he is converted,—he is quite a new creature! He can no more doubt or disbelieve;—Christ is his,—Christ died for his sins;—he is as sure of his salvation as if already in heaven! This trophy of divine mercy abhors himself now in dust and ashes;—disclaims his own righteousness as filthy rags!

I saw through my pilgrimage hundred instances of similar imitation, and feigned conviction and consolation, without the least reality; which the event has fully demonstrated; so that I might, if necessary, enlarge very extensively and variously, from personal observation, on the subject, without any exaggeration, or groundless supposition. And in a respect, I therefore rather pity the dangerous ignorance, than upbraid the false confidence of Mr. Burns, and the Presbytery of Glasgow, on the score of their sorry revival. But I fear, it may be too late before either they, or their selfish converts, are convinced of their own serious mistake.

Page 11. "I have been engaged, and still continue to be engaged"—A needless repetition!—"in conversing with new communicants; and never before have I had such pleasant work in listening to, and marking down, the accounts which the youngest to the oldest give of the state of their minds. We cannot, with a due regard to consequences, give detailed accounts of cases and conversations with such as appear to us to be genuine. Suffice it, mean time, to say, that while some, who seem to be savingly impressed, have given a somewhat figurative account of their feelings, yet, in by far the greatest number of instances, they give most Scriptural and intelligible accounts of their convictions, and of the grounds on which they rest their peace." It is sad to observe that our author still perseveres in his full confidence of the saving genuineness of the great work of revival under his review, without the least hint of false or feigned appearances, or cases of disappointment, after some years of trial and probation. Nor is it less surprising that he gives us not one single specimen in a catechetical dress. I have never read, or heard of such a perfect work of the kind, continuing for several successive years without any account of hypocrisy, delusion, or imitation. The very Apostolic age did not produce a similar reform on this ground; nor equal unexceptionable teachers as the Church of Scotland can afford at this day, both in

number and capacity, without alloy, or indiscretion, if we can credit the story of our author. O, the different accounts of Paul and Peter, James and John, and the rest of the Apostles, of the revivals of their own time! "Jesus answered them, and said, Verily, verily, I say unto you, ye seek me not because ye saw the miracles, but because ye did eat of the loaves, and were filled." John vi. 26. "And ye were willing for a season to rejoice in his light." John v. 35. "From that time many of his disciples went back, and walked no more with him." John vi. 66. "How is it that ye have agreed together to tempt the Spirit of the Lord." "Not that he cared for the poor, but that he had the bag." &c. "Feeding themselves without fear." "Thou art in the gall of bitterness." "One of you is a devil." "Whose eyes are full of adulteries, and that cannot cease from sin." "Transforming themselves to be the Apostles of Christ." "Widows wanton against Christ." "The Cretians are always liars, slow bellies." "Demas hath left me." "Ye ask amiss that ye may consume it on your lusts." "I stand in doubt of you." "Their end is worse than their beginning." "Your glorying is not good." "Beginning in the spirit—ending in the flesh." "Faith without works—body without spirit." "Envy, strife, confusion." "Busy bodies, not labouring." "Flatterers." "Women usurping rule over men." "Always learning without knowledge of the truth—laden with sins." "With good words, and fair speeches deceiving the hearts of the simple." "Many walk according to the flesh, enemies to the cross of Christ—whose god is their belly—and who glory in their shame, and mind earthly things." "This thou knowest, that all they which are in Asia be turned away from me." &c. &c. St. Paul. Our Pamphleteer hints, at page 9, "We are tried by the intrusion among us of teachers who are likely to sow divisions, some of them, no doubt, much safer in doctrines than others." But these dangerous teachers are likely not of the true Church, either in name or connection. For we find our author ending his narrative, in pages 11 and 12, in the following strain:—"We have had much precious truth presented to us by my much beloved brethren, to whom it must be gratifying to be assured, that in conversations with my people, there have been references, I may say, to each of their discourses, as having been profitable, as well as acceptable; and that having been so well supported by their co-operation, and the Presbyterial notice taken of the subject, we cherish the pleasing hope, that under the special and continuing blessing of the great Head of the Church, this will prove not only a genuine, but an extensive and permanent revival—the only means of arresting our downward course, and affecting that blessed consummation, which the diffusion of merely intellectual knowledge will never accomplish. William Burns, Minister of Kilsyth."

It would be easy to draw a contrast between our author's narration of his revival, and the account of several other eminent instruments of religious conversions and reforms, from ecclesiastical history of far later times than the first ages of the Gospel. But in order to avoid needless prolixity, I must satisfy myself with only a few extracts from the writing of the celebrated Jonathan Edwards, and his notes from other special

authors, in his Book on "Religious Affections." "Mr. Shephard," he says, "speaks of men's being cast down as low as hell by sorrow and lying under chains, quaking in apprehension of terror to come, and then raised up to heaven in joy, not able to live; and yet not rent from lust: and such are objects of pity now, and are like to be the objects of terror at the great day." In another note from, "Stoddard's guide to Christ," he says, "The way of the Spirit's working, when it does convince men, is by enlightening natural conscience. The Spirit does not work by giving a testimony, but by assisting natural conscience to do his work." "Nothing," says, Mr. Edwards, "is more manifest, than that some persons are of such temper and frame, that their imaginations are more strongly impressed with every thing they are affected with, than others; and the impression on the imagination re-acts on the affection; and raises that still higher; and so affection and imagination act reciprocally, one on another, till their affection is raised to a vast height, and the person is swallowed up, and loses all possession of himself. And some speak of a great sight they have of their wickedness; and many think also they have great conviction, of their actual sins, who truly have none." The above said Stoddard, in another place, observes, "A man may say, that now he can justify God however he deals with him, and not be brought off from his own righteousness;" and that "the same relation of experiences may be common to both converted and unconverted men." "Those that are deluded," says Edwards, "with false discoveries and affections, are evermore highly conceited of their light and understanding. Whatever they may pretend to the contrary, by wilful humility, or feigned self-denials." The same Mr. Edwards, in another place, remarks that "The confidence of many of this sort of hypocrites, is like the confidence of some mad men, who think they are kings: they will maintain it against all manner of reason and evidence. And in one sense, it is much more immovable than a truly gracious assurance; a true assurance is not upheld, but by the soul's being kept in a holy frame, and grace maintained in lively exercise. If the actings of grace do much decay in the Christian, and he falls into a lifeless frame, he loses his assurance: but this kind of confidence of hypocrites will not be shaken by sin; they (at least some of them) will maintain their hope, in the most corrupt frames and wicked ways; which is a sure evidence of their delusion," page 97. And in his preface to the same Book he observes; "It is no new thing, that much false religion should prevail at a time of great reviving of true religion; and that at such a time multitudes of hypocrites should spring up among true saints." In support of which he adduces several cogent examples quite answerable to my purpose, and as agreeable to my former quotations, and mode of reasoning on the subject; but which I waive merely from fear of being intolerably tedious. And, now that I have done on this ground, whatever may be thought of the apparent severity of my animadversion on the short narrative under review, I feel that my very heart aches with sad and sore sympathy with the deplorable state of religious ignorance; and unscriptural confidence under which my author,

and the Church of which he is a Minister, most clearly and grievously labour, at this day of meridian Scripture light and learning; and possessed of so sacred and singular means of information and knowledge. "I beheld the transgressors, and was grieved because they keep not thy word." Psalmist.

Charles.—I beg to offer two observations upon your remarks on the Kilsyth pamphlet:—First, upon your hints on Lot. I regret that, with all his faults and failings, you would leave that good righteous man under so poor and mean a figure in his religious character: For he was not so inoffensive to the Sodomites as your brief account of him appears to represent the case. Don't you read how his abominably wicked neighbors so severely upbraided, and so violently threatened him; and that, but for the gracious interposition of his heavenly guests, they would likely murder him. Are not all that treatment a strong presumption, if not a full demonstration of his moral and religious opposition to them; or at least, of his non-compliance with their most fateful manners and measures? His final and timely warning also to some of them, according to the permission and injunction of his said holy visitors, argues his virtuous zeal for their safety, and friendly desire of their escape. St. Peter likewise, under the immediate influence of the Divine Spirit, gives us a very favorable description of him:—"And delivered just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds:)" &c, 2 Pet. ii. Is it safe, or exemplary therefore, good neighbor Bruce; or, is it not rather daring and dangerous to speak contemptuously, or even indifferently of such characters as the Lord thus manifestly deigns to approve? We do not learn that the Sodomites of Kilsyth ever have been any wise wild and refractory to Mr. Burns like the ancient Sodomites to Lot. In the one case it was by a miracle the good man's house and inmates were preserved from wreck and ruin: In the other, nothing but the greatest possible kindness. And consequently I say that your comparison on this score is drawn incorrectly. The righteous man Lot is also recommended by the Holy Ghost for having entertained angels as strangers. Such as are not sufficiently tender in handling the character of God's people, even in their infirmities, are generally left to marked folly, vacancy, or inconsistency in their reasoning and reflection, on those serious and delicate subjects, as a token of the Lord's just displeasure for their untenderness and presumption; of which I have by me a noted instance in the author of "The Political History of the Devil;" who is otherwise very intelligent and sagacious. But he must invariably fall foul of the righteous; none of which can hardly escape his hottest and most relentless censures. The following are some of his rigorous remarks on the subject:—"It is observable, that, as I said above, Noah was silenced, and his preaching at an end, after that one action, so the like may be said of Lot; and in short, you never hear one word more of either of them after it; as for mankind, both were useless to them, and as to themselves, we never hear of their repentance, nor have we much reason to believe they did repent."

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My second observation, on your remarks on the Pamphlet in question, is that I suppose you have been too severe in your grammatical correction; as, for instance, in your first remark on page 2nd you find fault with, and correct the words of Mr. Burns "Nothing could have been more kind," &c. And you substitute "Nothing could be more kind," &c. We know certainly that it was at the same time or tense that the kindness was given and received; but, I ask, might not a comparison be made—although not perhaps with quite equal propriety of language—of any other time or tense, either antecedent or posterior, as well as of the time present at the giving and receiving of the kindness in question; which time was past when the author was writing his Narrative? I guess nothing would screen your grammatical criticism from the mortal sting of a swarm of dexterous critics, but your being in the open view of the world such a wretched handle of a scholar, as is not worth any notice on this ground. I am however so far satisfied with the general scope of your remarks that I do not wish to circumscribe your intention regarding any further observation, or additional remark which you may choose to make on the whole subject.

Bruce.—I will not contradict a word of your generous suggestions; and your agreeable and candid manner of reflection encourages me, quite beyond my first purpose, to pursue our main subject a little farther, by merely reading some extracts of letters, copies of correspondence, &c., just received since the commencement of our debate: though at the same time, the intended addenda are partly applicable to some other religious persuasions, as well as to the Church of Scotland; although it is certainly for what more directly relates to her that the whole is determined for the consideration of our audience.

Copy of a Letter designed some years since for the "Temperance Recorder."

MR. EDITOR—

SIR,—Feeling much interest on the subject of Temperance, and finding one particular point, though closely connected with it, and in a degree sometimes handled among the arguments used in its dispute, which is yet by no means exhausted, I beg to suggest to you thereon some further considerations. The Clergy should be thought a singular set of men, as by their office different from all other mankind, and therefore ought not to be deemed on a level with the rest of the species. Though they are born of women, and of exterior shape and size with humanity, perhaps I do them wrong by calling them men. I speak of them now as a body, without any distinction as to name or persuasion. If you look to their account in Scripture, and compare it to their action in this lower world, you must, in spite of you, pronounce them to be the best or the pest of the universe, according to their use or abuse of their peculiar function. Read a few of their various description and metaphorical titles, which are here at random extracted from sacred writ. "The salt and the light of the world,—a city built upon a hill,—the chariot and the horsemen of Israel,—watchmen,—fathers,—guides,—the wisdom of serpents, without their sting,—the meekness of lambs, and the harmlessness

of doves, without their silliness,—stars,—the moon,—the sun,—the servants of the Lord,—the sons of God,—Saviours,—gods,—Exodus vii. 1. But when they mistake their station, and abuse their office, their delineation is awful:—Stumbling-blocks,—deceivers,—savourless salt for the dung-hill,—ravening wolves, in sheep's clothing,—dumb, greedy, and insatiable dogs,—murmurers,—raging waves of the sea,—spots,—clouds without water,—filthy dreamers,—false apostles,—false prophets,—false Christs,—synagogue of Satan,—wandering and fallen stars,—vipers,—dragons,—devils." Be not then surprised to find in this sort of creatures the greatest possible auxiliaries, or the most powerful and dangerous opposers. Were the Clergy of a mind to your purpose, it would at once be all in all. Nothing could escape the sweep, nor elude the inspection and grasp of these supernatural beings; like an army of giants—nay more, like a mighty hurricane, they would clear before them all opposition. Whether in truth or in pretence omnipotence is at their beck—their influence is incalculable. In the most important concerns, the power of life and death hangs on their sleeves. From the king on the throne to the meanest peasant, all are under their control. His Holiness of Rome, and His Grace of Canterbury could alike work miracles. One serious bull from the Pope—a single hearty mandate from the Archbishop, against the use of alcohol, would prove more effectual, than, contrary to them, a thousand sovereign threats, of fire and sword. Tell me what is the power of Kings against the Priesthood? Since the time of chaos did ever you hear the Church overcome by any civil authority on earth? One ecclesiastic party may indeed be overborne by a stronger hand of the same body, but never otherwise. Let the Clergy be good or bad in their outward conduct; let the Holy Ghost, or the evil angel, be their inward guide and counsel, their claim to infallibility, in one sense or another, is the same. You have never heard of a Priest brow-beaten: by Lucifer or Gabriel he must be blush-proof. He has on his thigh the keys of heaven, and hell, and purgatory! Whatever he binds or looses below, it must be the same above. Ah! sir, fight any thing but the Clergy. Their grin or groan,—their smirk or smile, is of more consequence to your cause, than the two houses of Parliament without their approbation. It is but lost labor any where—it is but mockery and madness to think of any reformation, but under their influence. Their's is the Bible—the parchment of Heaven—the magazine of God to ply at pleasure. Who but these could ever dream of preaching belief in miracles beyond, or against all our senses! But wisdom and folly are all of a piece under the sway of implicit faith in the power of the Church. My friend O'Connell, the extraordinary luminary and oracle of Ireland, is as tame and as flat on this ground as old John Loolan the abject Indian. His Majesty cannot rest in his bedchamber, nor freely breathe in his proud palace but under the auspice of their prayers. He must not wage war, or proclaim peace, but at their discretion. Subject to their anathema, He is a lost man; at their benediction, He is next a god. What ground then of hope or success on our subject, but at their nod? Lords, and Judges, and Generals; Physicians, Philosophers, and Farmers, are all something in their kind;

but what are these, and all the world besides, but broken reeds, and frail instruments, without the heaven-born substitutes of the Most High! Mistake me not, Mr Editor, these assertions are not fond chimeras, or mere bantlings of the brain. I am surrounded by a mighty chain of stubborn facts; yea, overwhelmed with most dire, and dawning demonstrations. I say *dire* and *dawning*; for though it is gloomy to mark so many of those sub-deities, who should most openly and heartily prove the alpha and omega of so benevolent an institution, discountenance or oppose it, either from ignorance, or more shameful motives; it is notwithstanding very cheering to find others in abundance, of this glorious order, most freely and zealously leading the van, and exciting in their rear a numerous and vigorous train. Be not, however, surprised in this grand contest between parties so extraordinary, to meet something similar to the war of angels and devils in Milton's "Paradise Lost." Is it any way strange that hell should grimly struggle on this fatal subject! Next to the powerful spread of the Gospel, no possible scheme in this generation of extravagant intemperance, could be framed or adopted more injurious to the designs of the chief adversary of man. Can it therefore, be consistent with the kingdom of darkness, when thus tottering, to offer no opposition through the instrumentality of its blind votaries and subtle agents; among whom are certainly not a few of the Clergy? There are, however, two classes of them in this Province, which you shall more particularly find to be the blessing or the plague of any place where they reside, viz: Irish Priests and Scotch Parsons; especially from the Highlands. For ingenuity and shrewdness none can exceed them: but I defy you to catch but few of them in your Temperance drag-net; or find but little of their service in any other mood than leaden neutrality, contradicting sophistry, or barefaced raillery. Whatever may be their conduct they know well how to justify it from "the book of life." Take a range for some evidence on this point, over the broad face of Pictou, and by Antigonish, throughout the Island of Cape Breton. In many parts of Ireland and Scotland their main strong-drink, whiskey, is emphatically termed "an t-uisge-beatha," the water of life; and the addiction to drinking it in those places is still deplorable; and the tipping habit of several of their spiritual guides most disgraceful: Some of whom are transformed into almost a mass of idiot, brute, and demon; an unreserved statement of which would make you believe it as a mere fable, or a designed libel on humanity. Take however one instance:—The Rev. Mr. J., at B—, (of the Established Church of Scotland in the Highlands of that kingdom) still living, having a favorite dog, gives to the animal a lunch, which being swallowed, his reverence, in a kind of soliloquy, interrogates the spaniel thus by its name:—"Nero! Have you said the grace? No;—you, Nero, would make but a bad Minister; but Och! Nero, that's far from my character," &c, &c. It is but truth that I myself was once most sorely tempted to turn infidel to all religion, and revelation, through the negligence and misconduct, but especially the intemperance, of the Clergy. It could be satisfactorily proved that there is no greater bar in the way of the Gospel than the intemperance of this order of beings. Get

once clear of that Moliah-impediment, and you are within the circle of the millenium. What can you expect but to find all tables filled with vomit and filthiness when the Priest and the Prophet err in vision, and stumble in judgment through strong drink; and are out of the way, being swallowed up of wine. Isaiah xxviii, 7. Whatever is pretended to the contrary, I firmly believe in general that the Clergy feel no stronger fetter against Temperance than their own habitual bibbing. Did this vice once give place, all their other objections would soon, as wind, fly away. Intemperance is not an ordinary vice, but the monstrous head, and root, and recruiter, of a train of evil. Other vices may kill their thousand; but this its ten thousands. Think me not severe or envious on this topic; I purposely reserve my thoughts thereon from fear of offence and reflection. Did you but know and feel as I do, you should judge me on this point but very tender and sparing.

"I had first thought to give scope to my views under the term 'Lunatic;' but, considering the 'smoothness and soothness' of the times, I have guessed you would not readily grant it a passport. You have now a superficial sketch of my mind on the subject under the 'weight' of my true mental name. Wishing you success according to the full merit of your undertaking—

I am, Sir, yours &c.,

CLERGY-LOVER-HATER."

Extracts of a Pamphlet lately published in Pictou, N. S.

"TO THE READER:—Permit me, to relate briefly some of the transactions of the Presbytery of Pictou, in connection with the Established Church of Scotland, who recently met, both at the West River and New Glasgow, for the direction of Church affairs. As I was present at both these places, I shall make no allusion to any part of the business of the Presbytery, but what fell under my own immediate observation; but this I desire to make public, for the information of those who may be unacquainted with the motives by which so many respectable members of this congregation were actuated, when they refused to subscribe the bond for the Minister's stipend; and why others who were elders or deacons, resigned their office before the Presbytery of New Glasgow. Some time ago Mr. R. M. was irregularly admitted to the Kirk Session of this place by the evident partiality of some Ministers in opposition to the desires of a majority of the Congregation. Having been once elected, though in a sinister manner, he persisted to hold the office of Deacon, notwithstanding the murmurs and disapprobation of multitudes. This dissatisfaction ceased to be expressed, only when our Church became vacant, and was evinced more clearly than ever; as soon as our present Minister entered upon his charge; and this obnoxious member again obtruded himself as an elder upon the congregation. It was to reconcile the minds of the people to this darling elder—apparently much beloved by some of the Ministers—that the Presbytery of Pictou met in our Church at the West River, though no doubt, the avowed purpose of the Meeting was to redress grievances, and to give content to an afflicted and oppressed Congregation. If this were indeed their intention, let the resolutions

passed by them on that occasion tell how well it was accomplished. They excluded from Church Privileges all who had not subscribed the bond, without deigning to hear the reasons which they offered for their own vindication, but determined at the same time that a share of the Minister's stipend, which indeed they were willing to pay, (without subscribing the bond) should be accepted from them, as well as from those who were actually receiving such privileges. The principal objection which was and is still maintained, by the non-subscribers, is the incompetency of some of the members of Session, for the sacred office which they hold, and especially the glaring inconsistency there is between the practice of R. M. and that required by God in him who would 'use the office of a deacon well;' for instead of ruling his own house with propriety, blending kindness and affection, with due authority, he, in a paroxysm of outrage, to which he is very subject, so abused his wife, that she fled from his house, under cloud of night, and took refuge in the contiguous woods till next day. As might be expected, he exhibits the same turbulent behaviour in the Church of God that he does in his family; for on a recent occasion in the Church, at the W. R., he held his clenched fist to the face of a brother elder, repeating the words 'You liar! you liar!!' But in this he is consistent; if not with the sacred rule, at least with himself. Our worthy Deacon is so intent on all the ways and means of having his portion in this life, and is so greedy of filthy lucre, that he accumulates money by hiring out, for the propagation of its respective species, a male animal of every kind, from the stallion on which he rides to the dung-hill cock; and has fixed a price for the Ram, Boar, Bull, &c. My servant Larry O'Docharty is of opinion, that if in the lapse of time from the days of Noah to the present period, any species of animals has become extinct in other parts of the world, the male at least of such a species may be found with R. M. This member of Session has lately received money, being a small legacy left him in the West Indies, yet we do not pretend to account for the pertinacity with which the Rev. Mr. F. screens him from censure and from expulsion on the hypothesis, that he has received from him some pecuniary aid."

"The said Mr. F. declared that though a deacon had committed murder six years ago, yet there was no law of the Church of Scotland by which he might be expelled the Kirk Session, or divested of the elder's office. In short Mr. F.'s speech on that occasion was such as could not then be heard without horror, nor now thought upon without regret, by any pious man."

"It is with extreme regret that I advert to the negligence or indifference with which one of our Ministers, Mr. M. K., has sometimes conferred the sacred privilege of baptism on persons utterly unqualified to receive it. Of this a solitary instance will suffice, and that too without any comment by me. A gentleman recently from the West Indies, and now residing in Pictou applied to this Reverend gentleman to obtain baptism for his child, protesting at the same time, that he considered it as a matter of no moment whether it were performed or not, but added withal that his wife was desirous of conforming to the customs of the

country in which she happened to live. Mr. M. began to interrogate him concerning baptism when the gentleman said, "D—n you, don't question me, I'm no hypocrite," and forthwith Mr. M. baptised his child."

"At the W. R. the Presbytery excluded from Church Privileges all who had not subscribed the bond, although some of them, for piety and the regularity of their moral conduct, are most unexceptionable, and such as any Christian society might be glad to 'take among its members'; but these Church Privileges are without reserve or limitation conferred upon others, who are tainted with the imputation of every crime; but to compensate the want of principle and character, they profess indeed the merit of having subscribed the bond. I beg leave to mention an individual on whom Church Privileges are bestowed, and another to whom they are denied. To the sacred ordinance of baptism, J. A. has been admitted with his child, though he is notorious as a common thief, and accused of living in open and avowed adultery with a widow woman,—of having made several attempts to commit murder,—and of deceiving and over-reaching his neighbors whenever he can decoy them either by menaces or promises to have any dealings with him. He, indeed, is commonly believed capable of the most atrocious crimes, and by the frequency of his nocturnal depredations, and the fierceness of his disposition, is become no less terrible than odious to all who deem themselves within the reach of his rapacity or cruelty. Is it for the credit or advantage of the Church, that such a person is honoured with her privileges? And was it not to a somewhat similar, though not so palpable, a relaxation of discipline in established Churches, as a prolific source, that dissenters and sectarians, in every age, owed their origin and increase."

"On the other hand, Church Privileges have been refused to M., though he is justly revered for his piety, and esteemed as an upright, benevolent man. How applicable here are the words of the Lord, concerning the prophets that made his people to err. 'He that putteth not into their mouths, they even prepare war against him.' Mic. iii. 5."

"But surely the Church in this part of the world is in a languishing condition, and stands in need of powerful restoratives, otherwise she will not long be able to support herself in this 'region of sterility.'"

"To us it is almost obvious, that the policy of some of our antagonists will be to stigmatize our reasonable dissatisfaction with the present state of affairs in this congregation, as if it were a desire to 'separate' ourselves, and set up a novel and frivolous species of worship, and perhaps to honor us with the once terrible but now innoxious appellation of heretics or schismatics. Nor is there any need of pretending to the spirit of prophecy, in order to foretell that they will use such an expedient to repel those whom they failed to attract,—and reconcile to their favorite measures. Yet we still cling to that Church, under whose hallowed doctrine, and simple ceremonies we first drew breath; notwithstanding, that to our requests, our remonstrances, and our prayers, her Ministers in this vicinity are alike inexorable. We are excluded, it is true, from any participation in the privileges she dispenses; but it is only because we pay a stricter regard to her rules, wish to yield a more implicit obedience to

her commands, and exhibit a greater conformity to the practice she enjoins, than her Ministers in this place care to inculcate, or her people to observe."

Let it be observed that most of the proper names mentioned in the Pamphlet whence the above quotations were extracted are written fully and familiarly in the original, though here given only under their initials, in order to appear less offensive, where any disagreeable reflection is manifestly applicable. How cogent, on this ground, is the ancient and degrading metaphor which was applied by the prophet Jeremiah to the Jewish Church in his day—chap. iii. 3.—"Thou hadst a whore's forehead, thou refusedst to be ashamed." Especially if we should take the present tense instead of the past, in our melancholy application!

Extracts of a Letter just received from Scotland; dated at Greenock, 20th March last; which read as follows:

"I told you in my last that Anti-patronage was the hue and cry in Scotland. Indeed, however compatible patronage is with the Constitution of the Church, it gets rank now-a-days, and requires a similar fate with the brazen serpent. To illustrate the point I will give you a short sketch of the Marnoch case from the 'Aberdeen Constitutional,' of the 23d January last. One Mr. John Edwards was presented to their parish on the death of their late Minister, by the Patrons, the Trustees of the Earl of Fife. The following is an extract from the Congregation's memorial to Lord Normanby:—'That, when the Presbytery of Strathgogie upon receiving Mr. Edwards's presentation, proceeded to afford the parishioners an opportunity of subscribing a call to Mr. Edwards to become their Pastor, the document was signed by three heritors, not communicants; and by one other individual, while the population of the parish is about 2,800. That, of the three hundred heads of families on the roll of communicants, not only did the whole (with the above solitary exception) refuse to subscribe the call, but no fewer than 261 felt themselves constrained to appear before the Presbytery, and tender their solemn protest against Mr. Edwards being appointed their Pastor. That thereupon the Presbytery refused Mr. Edwards and rejected him as presentee to the parish of Marnoch agreeably to the rules of the Church.' After all this solemnity against them, the Court of Sessions took the case in hand, and by a notoriously irregular and inconsistent process, accompanied by another branch of the Assembly, forced Edwards on the poor parish. On the occasion of his induction, the Report says—'The Moderator's appearance in the pulpit was the signal for an uproar, as indecorous as ever disgraced the walls of a Church. Cries of insult were mingled with noises of all descriptions; and several missiles were hurled from the galleries at the Presbytery. This scene lasted for nearly a couple of hours. During this period, snowballs, pieces of wood torn from the seats, and other missiles were thrown at the Ministers, and opprobrious epithets were uttered by several persons. At length when peace was restored by the rural police, Mr. Thomson took for his text I Corinthians, 4th chap., 1st and 2nd verses. What audacity to take such a text under present

circumstances! To show some of the natural consequences of such proceedings in the minds of very large bodies in Scotland even now, I will just give another extract from a very hot but fair letter in the same periodical:—"The Church of Scotland may, no doubt, retain the services of some—for old associations are not unhinged at once—she may collect mob meetings to hear the ravings of unbridled passion—she may prevail on one or two bigoted gentlemen to preside on her platforms—she may rouse a red-hot fanatic to gallop on her services from Banff to Blairgowrie, and from Dornoch to Dumfries; but there is not one day at present which does not witness a secession from the numbers of her people, and a blush on the visage of many who remain. She will admit of no concession. Retract! No, not a hair's breadth. She cannot err it seems. In short she is infallible. From the Vatican itself, this claim was never put forth more boldly. The Doctors of Edinburgh, the Presbyteries of Edinburgh and Glasgow, and the Clergy of Aberdeen, are supreme as ever was the Bishop of Rome. The Church of Scotland must not forget that, if men are to choose between infallibilities, that of Rome has at least something more of attraction (from age and the immense majority of her adherents) than the Scottish Popes of the Commission, even with Dr. Chalmers at their head. The pretence that all this assumption is only for the 'people's good,' has lost its power. The Lord Advocate himself has been compelled to denounce the very idea of further power to the domineering Priesthood; and the feelings of the times are about to seal the death warrant of our Scottish Establishment, if the raging epidemic is not speedily and effectually abated by the diseased themselves. Even the raptures of the insane Revival people will only endure for a day, and only affect a few silly women.' You may likely think these relations and extracts rather tedious, but I feel a great deal of interest in them. This probably occurs from their being fresh to me. It is evident however, upon the whole, that Scotland is indeed now at an extremely low ebb of spiritual life."

"And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes?"—Isaiah v. 3, 4. "Pride goeth before destruction, and a haughty spirit before a fall." Proverbs xvi. 18.

The following paragraph is quoted from the "Cape Breton Advocate," of the 14th July:

"The General Assembly of the Church of Scotland has adhered to the motto of 'No surrender,' and stands gallantly by its guns while the Kirk is scuttled with interdicts from the Court of Sessions, without once raising a finger towards the flagstaff to lower the ensign of defiance. The great controversy of the Strathbogie case has been pushed to the extreme; the seven Ministers of the State Church, who obeyed the law of the State and proceeded with the induction of the presentee Mr. Edwards, to the living of Marnoch, have been deposed; and the Assembly have declared the further interdicts which they have drawn upon themselves

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a shocking intrusion. They seem not only to have disregarded all common calculations of prudence, but in the course of headlong battling to have thrown aside even their own advantages of intelligence and education as mere encumbrances in the fight; like a fine old warrior, who, when he began to be dizzy and blinded with the sweat and dust and blood running into his eyes, dashed away his shield that he might grasp the sword with both his hands in a last random blow or two."

"But the wicked shall do wickedly: and none of the wicked shall understand; but the wise shall understand."—Daniel xii. 10.

Abstract of a recent correspondence between a young man in the Highlands of Scotland and his Uncle in Cape Breton; the original of which is certainly authentic; although the passages selected from the reply have no doubt undergone some alteration in the transcribing.

"DEAR UNCLE,—We have now a kind of a new era in this country—week preaching and religious meetings—a notable revival in many places. A young itinerant Minister—one Mr. A. of whom you might have heard—is the chief instrument—a very pious young preacher lately licensed. The first thing he usually does when he enters any house is to seek a closet, or any private place for secret devotion—he has a very affecting and singular tone in his religious exercise, especially his prayers, flowing, I think, from his uncommon concern and earnestness. We have within a very short time about twenty new converts in our own village—all women, and mostly young. I feel sorry and surprised to see none of our own sex among the number—and although not to the same degree, it is certainly the case in a great measure over all the country. If you could favour me with your thoughts and remarks on this strange and serious subject, it would be highly obliging. I shall expect also to hear some account of the success of the Gospel in that place; and of our own Church in particular; as also of any opposition to her interest in that Island, or over the Province at large, especially of late years."

I am, dear Uncle, yours, &c., *****"

REPLY.

"DEAR NEPHEW,—In answer to your letter of the 15th January, I am sorry to say that any remarks upon it from me are not likely to be very acceptable to you, or to the generality of our friends in that quarter. But in my view there are two certain reasons for the disparity of the number of conversions, on the ground of the difference of sex:—As first, we men are naturally of a far more callous and frigid constitution and tempera-
ture than the opposite gender; and consequently not so easily wrought upon by the influence of devotion. But again we have our sad disadvantage, having only our own kind as preachers. Could the Church but be advised to send forth a parcel of fleshy, flippant, flashy flirts as Missionaries, in the track of all your male Teachers, I should fondly anticipate and fully insure their proportionate success among our sex: you could be then sure to find here and there twelve or twenty masculine converts without one converted woman; and it is with me past all doubts, upon

the safest grounds, that this supposed sort of conversion would be as sound and salutary as under any late or present revival over all the kingdom. And this plan would prove, not a metaphorical, but a literal, as well as a religious fulfilment of the sacred text—'As for my people * * * women rule over them.' Isaiah iii. 12. I ought to be very serious on this most important point; for there is an anagogical and a special analogy between the natural and religious influence of sexuality of which, under favor, I fear many of our good Clergy are not sufficiently aware; not so much from their lack of learning as from that of reflection. It is almost as rational for you to expect procreation in the animal world without sexual reciprocation, as religious conversion among the male of our species—according to the ordinary spirit of our revivals—without sexual community, or alternity in the Ministry. I earnestly wish to see all your vacant Chapels properly supplied, and the half of your pulpits immediately occupied by she-preachers, according to my foregoing short description of them; since I am confident the result would be great and glorious, in fairly balancing, if not amply preponderating, the scale of regeneracy in favour of our sore and sadly neglected gender on this ground. For who can religiously prove to me that the neglect or privation in question is not, at least in a high degree, an ingredient, if not the very course and cause, of the dire and dominant frigidity and apathy which are so conspicuously attached to our masculine constitution; and that consequently expose us to the known exception, and invincible impenitence of which you so justly complain? The advantages and disadvantages under remark are not merely disproportionate, nor do they only counterpoise each other in their turn; but they stand entirely solitary and unmatched; to wit: all preachers male, without one female of the order, to excite, or to convert our inflexible and silicious masculine quality. In a religious point of view, our men are in a far worse condition than were the republic of males in the neighborhood of the Amazons, in their civil concerns. For they could, it is said, annually associate, in the closest manner, with their adjacent female commonwealth. But we can hardly, in an age, hear one sermon but from our own sterile and stale species; though our very soul should dive and die for female preaching! It is in fact so comparatively unnatural that males of sound intelligence and salutary constitution, should be any way so really affected by the pantaloon preachers of our time as to fall under the appellative of converts, that I have positively heard it maintained by familiar and sober friends of some of the subjects in question, that their conversion in its commencement, texture, and tendency, was more like the result of geomancy and legerdemain imposition, on the part of the instruments, than any thing rational or ordinary. And indeed some of the he-converts themselves freely acknowledge that the change existing in their own organic system assimilates some magical influence, if they could define it, rather than the spirit of 'truth and soberness.' Did we live in the days of the Apostles, or some such extraordinary time, men converted through the instrumentality of men—without the help of women—might correspond with habit and reason; but now you see, my friend, the case is quite otherwise! I can give you

a recent instance of the power of female preaching; upon whose authenticity you may most confidently rely:—Mrs. Devot—but what might be expected, by our dandies, from the ministry of Miss Elegance, were she in the pulpit!—Mrs. Devot, I say, preached lately through Pictou, and all the surrounding districts, with the greatest apparent success and interest;—success and interest, you must understand, principally, if not only, among the male; for, her own sex were generally as little affected by all her piercing devotion as your stoutest men are under your ordinary round of sermonings. But the male audience of Mrs. Devot sighed and sobbed, shuddered and sunk. They all assumed, as by nature, the softness and flexibility of the feminine constitution:—their rocky core at once melted—their arid eyelids, from the overflowing of inward anguish or excitement, showered down their unwonted charge. In short, some of the stiffest and steadiest of our masculine cast were, in the meantime, unavoidably obliged either to surrender their heart, or to relinquish their ground. And yet the generality of the auditors had to labor under two particular disadvantages:—Their fair preacher was not of their religious persuasion; nor her services ever stationary. But I must anticipate a certain objection in the case of Female preaching, viz: The time, besides the expenses, necessary for the training and preparing of young women to the ministry, so that your patience would be exhausted before you could expect to see a green jade turned probationer for the Church. But this difficulty is now obviated by the extraordinary powers of the Normal Schools; which are, I suppose, in most places under the government of our own Clergy. The space of a few months in one of these seminaries, is far preferable to the tedious course of many years under any other system. A mere dolt or dullard, drilled there, for a winter, will then spring forth, and strut about, an adept in learning, in all the branches necessary for his intended station:—Let the envious call him an ignoramus—that is nothing to the wise! Our neighbor Smerky is a notable instance on this ground: under the patronage of the Ladies Association, though previously laboring under special disadvantages, yet having passed a short season in one of those schools, at Glasgow, he is now perfectly capable of what not! He can calculate and tell you the courses, distances, and dimensions of Jupiter, Uranus, and Georgium Sidus; treat of the Equator, the Hemispheres, and the twelve signs of the Zodiac; and talk of monkeys and mummies—of the ruins of Babel, and the pyramids of Egypt.—‘A noun is a name—a verb is a word;’ and so of all the rest of the parts of speech; which must prove a vast improvement in the wretched training system! as also ‘4 times 5 is 20:—‘No! but 4 five times are equal to 20.’ By the help of maps and shapes from Scotland, which are pompously suspended in his school-house, Smerky can tell his pupils the disposition of a tiger by physiognomy; and the governing passions of an elephant from the rules of phrenology; and so of all the rest of wild beasts—as well as of birds, and bats, and bugs,—of quadrupeds and creeping things! ‘Mystery, mystics, mythology, mytilite, may be all traced to the same root or primitive; and theology, theomachy, theopathy, theosophy; and perhaps, theodicy, theogony,

theorbo, and therapeutics might be ranged under the same or similar law of analysis; although the two last words are different from the rest in their respective terminations!' To play properly with hogs and cats, and to exercise the mental powers, and corporal faculties of these simple, though useful animals: To swing and swingle, to joggle and dangle; and all this rare and exemplary amusement, in the view, by the help, and for the benefit and improvement of the body and mind of his scholars, are, you must know, some of the indispensable duties and training of the Normal Teacher! But numerous, great, and marvellous as are the artificial, scientific, and fantastic advantages of these nurseries of education, yet the most serious, beneficial, and extraordinary point, is the moral and religious sudden transition, which every pupil,—*nota bene!*—of either sex undergoes, when, for any space of time, the happy creature inhales the sacred atmosphere within the walls of the consecrated seminaries in view; especially in the famous cities of Glasgow and Edinburgh! Instance here our own dear Smerky, being but a doodle, when our Reverend Clergy had sent him to Scotland, for the purpose in debate; and under the auspice of the aforesaid famous Ladies' Association: Behold! what—as has been just hinted—not only a proficient in learning, but rather a miracle of grace, did a few months, under the new system, return him to our blessed Island!—And why might not even the same number of weeks or days produce the same or similar effects!—Smerky, I say, returned, with some associates of parallel designment; but I need not trouble you or myself with a description of his, or their character; for the public journals of your own kingdom, as well as the official Reports of this country, have long since resounded with their literary, moral, and above all, their religious praise! Now both sexes, as I have noted, have the same good look under the new system; and your sluts and slatterns, your prudes and peacocks, in order to become proper preachers, are, according to general opinion, as capable of every necessary improvement as your slovens, and lobs, and dandies; characters from which, you know, the most of our Clergy are originally derived; so that by this time, I hope your supposed objection on the subject is fairly resolved.

"This happy scheme, no doubt, would be the genuine harbinger of the millenium; and should render our Church most flourishing and glorious and fearful: 'beautiful as Tirza; comely as Jerusalem; terrible as an army with banners!' As to the doleful 'Zone' of which you wrote, which is so subservient to your revivals, I suppose that no young woman, who is otherwise fit for a preacher, will be at a loss to acquire that qualification, in a few days, of any sound hag in the country; if not of your Mr. A. himself. On the score of Church news from this country the most important subject, which I have to communicate to you, is, that although dissenters of various names and tribes are a heavy clog on our cause, yet that the greatest bar to our merited, aimed at, and soon expected preferment and control, is the Episcopal Church; which arrogates and maintains the same ascendancy in this quarter that she sustains in Old England. Our Ministers, no doubt, aim to weaken, and if possible, to sap and overturn her power; for not only sway, but even rivalry is,

on this ground, incompatible with the ecclesiastical views and freedom of our Clergy. But prudence, patience, and disguise must attend and guide their measures, rather than any direct or hostile means. But in my own humble opinion, I regret to suggest, that while the supreme Government of Britain remains under Episcopacy, there is but little ground of hope ever to see its form of worship either overset or superseded, by any party or persuasion under the stars. Our Reverend Synod, however, have done on this head what they could, in order to insinuate themselves into the favor of our new Governor, by acknowledging their profound loyalty in a formal address to his Excellency, in advance of any other Church in the Province. To give you a specimen of our polemic Divinity here, according to the new system; and to show you, by the bye, the vast range of my own proficiency as a scholastic Theologist—and not a Theologaster, according to the taunting reflection of my antagonists—take the following brief example, quoted from the original Greek, and garbed with Roman characters, for the benefit of the unlearned reader:—2 Tim. iii. 2, 3, 4. Take some of the nouns, or rather the 'names,' which have the same termination; and are in their primitives and pronunciation as similar as possible, viz: *Philautoi*, *philarguroi*, *philidonoï*, *philotheoi*, and *philagathoi*; although the last word has the difference of a negative prefix, and that our alphabet will not supply us with long and short vowels like the Greek. As also, *Astorgoi*, *aspondoi*, *anemeroi*, *anasioi*, *acharistoi*, *upercphunoi*, *blasphemoi*, and *diaboloi*. Now, we can, in speaking, reading, or writing, join our own dear names with the sweet words, *philotheoi*—lovers of God; and *philagathoi*—lovers of good men—as the last word stands here in its latter position, without its former composition. On the other hand, whenever we choose, we may prefix, or annex any of the other foregoing bitter appellatives to the ugly names of our opposers; especially the last of them—*diaboloi*—false and wicked accusers, or devils—or much rather in its singular number *diabolos*, a vocable which, I firmly believe, is of more subservience to our revival here than any other word in the whole sacred scriptures; for *mormo* is powerful to stir the blood and brain of any constitution. But these last remarks are digressions: I say therefore that the regimen, sense, and sound most wonderfully agree in the given quotations. You will perhaps tell me that I only write a tedious jargon in order to puzzle you, to pride myself, and to impose upon the ignorance of others: But that is your mistake; for it is by this, and a similar mode of reasoning, teaching, and preaching, that we both do—and expect to gain increased ascendancy over the minds and privileges of the rest of our neighbours here, in political or civil, as well as religious concerns. Our system is no doubt a little mystical and mysterious, both in our schools and churches—and is like the mystery of masonry—but it is only, as that, to those who are unfortunately ignorant of our method; whether they happen to be otherwise literate or illiterate in their own account; and its pompous and popular sound, it is hoped, will soon absorb the minds, and arrest the attention of all classes and degrees of men through all the country; and that every other mode and method besides shall ere long

fall to discredit, if not to disgrace. In short, and between ourselves, I fondly expect that our Reverend Synod may shortly gain ground in favor of our system, though it must be by imperceptible manner and means—so as to obtain an Act of the Legislature in favor of myself and Mr. Smerky; or rather—according to slavish custom—Mr. Smerky and myself, in order to be appointed superintendents and examiners of all teachers and professors, schools and seminaries of education in the Province. What will become then of all Methodists, Baptists, Antiburghers, and every other species of wild Independents and Dissenters! And I fondly wish, we could include the formal Church of England; and at once convert Her Majesty Victoria from dominant and Tory Episcopacy, to simple and sound Presbyterianism.

I am, dear Nephew,
Your loving Uncle,

Although the foregoing reply of itself contains a considerable degree of apparent incoherence, and tedious absurdity, and that the intended abstract is much curtailed to avoid needless prolixity; yet the groundwork of the whole, and the motives producing the narration of it, on the part of the writer, would, I think, justify the ridiculous garb in which his reflections are mostly conveyed, in the view of all intelligent and impartial men, who should have equal access with him, to know the extraordinary fatality of religious duplicity, idiotcy, and audacity, which clearly pervade and guide all the measures of the ecclesiastical leaders concerned; and the miserable uncommon error, and blindness of the generality of their adherents. The Normal schools, whose real merit I by no means wish to detract, might prove of some more benefit, and much less disappointment, did they not foolishly, proudly, and even deceitfully promise to accelerate and extend improvements far beyond their power of performing: quite more like the unexpected sudden blaze of meteors, than the continued and steady light of the fixed stars. And what we have in this Island under the name of "the Gospel ministry" is, at least for the most part, as little calculated to answer the real purposes of edification, in substance, manner, or method, as the very supposed divinity boasted of in the antecedent communication. I seriously believe that we have now in Cape Breton the very "tag and tail" of preaching, either for the want of any ordinary utterance, or the absence of proper exordium and arrangement: but the worst of all are shameful incoherence and dire misapplication; just as it may happen to accord with humor or interest; agreeably to the theology of the preceding correspondence. As to the proposed plan of female preaching, could any man of ordinary common sense, in a land of scripture light, without wilful neglect, or woeful prejudice, once be ignorant of the dangerously doubtful nature of revivals, descriptive of such a character as that of which the young Scotch Highlander informs his uncle, on the disparity of sexes among the new converts in his own village, and through all the country in general! Whether the Bible does, or does not favor the de-

scription? And I again assure all concerned, of the authenticity of the account in question without any exaggeration.

"Men and women not a few."—Acts xvii. 11, 12, and 34.

Authentic Extracts from the Rejoinder of the Nephew to his Uncle.

"DEAR UNCLE,—I could hardly be persuaded by any previous arguments, however plausible or cogent, that our promising Revival should ever end in such a wild and violent smoke, did not the melancholy and miserable conduct of the sorry converts themselves give us full proof on the subject. My own younger two sisters had undergone what we once fondly hoped to have been sound regeneration; but though they were not serious before their apparent change, they are now far more light and even giddy than formerly—their dressing and frolicking; nay their wrangling disputes, and other such sorry symptoms of their disposition, have become much more extravagant than ever in their first condition: And they are but a true specimen of all the rest of our late 'new creatures.' The extraordinary sarcastic style of your letter on this point, would have certainly offended and tempted me, so as either to hold no more correspondence with you, or to write you something very disagreeable, unless I saw the truth of your drift, in the open practice of our unfortunate converts. But now I heartily justify your sharp and strange reflections, as both justly merited, and well-timed.

"Hoping shortly to leave this miserable place, which is now far worse and wilder, I think, than since a century past; and to meet you safe and sound in Cape Breton,

I am, dear Uncle, yours, &c.

Part of a late Correspondence between a man in the North of Scotland, and his friend in one of the Colonies of British North America, in the following Letters:

"DEAR SIR,—By several Letters, and other reports lately from that country, we are sorry to learn that yourself and our friend Mr. M. have for some time been at very sad variance on religious grounds. As for my own part, I feel no surprise on the subject; for many a day have I feared and expected such a change. But as I cannot answer some of the objections made by several of my neighbors on this serious point, I beg, if agreeable to your mind, to receive from your own hand, at your earliest convenience, a candid statement of the principal grounds of your difference, whether on the score of sentiments or of conduct; as also whether he has religious adherents, of any consequence since your more open and final rupture; or whether he has joined any other religious party or persuasion.

I am, yours &c, *****

REPLY.

"DEAR FRIEND,—Your Letter, though very reasonable, devolves on me a very weighty duty. It would be in some respects, far easier for another to answer you than for me, who am so closely concerned on the subject of your inquiry as to be in danger, from selfishness and partiality, either to pass a false judgment in my own favor, or to have the appearance of doing so in the opinion of strangers. For this reason I shall

purposely endeavor to avoid remarking any points which are either secret, complex, or too offensive for public notice; and to be as summary and brief as possible.

"The first and general ground of our variance has been his untenderness and uncircumspection, as a religious professor, up from his manhood to this day: And more particularly his known pride and worldliness; the want of any due command over his family, including his wife, his children, and other domestics—either by precept or example; so that his, and their general conduct has been a public discredit to his moral and religious character, in every place of his residence during all his religious life. An ungoverned tongue in him and them, as far as under his rule and control; and a high degree of lordliness over their neighbors, whether inferiors or equals in circumstances, have been, and are still but well-known marks in the forehead of their daily habits. Alternate wrath and flattery to extremes, according to the tide of his temper, are not less conspicuous than the foregoing signs on this ground. Falsehood of tongue, and want of common integrity and rectitude in his general dealings and transactions, where mere necessity, or self-interest does not interpose, are no mystery to any intimate on this point. The keenest eye to detect, and the sharpest tongue to correct the foibles of others, when clashing with his own humor or interest, when, at the same time, both blind and dumb to his own and his family's flagrant offences, have also been for many years quite visible traits in his character. But perhaps one particular example of his conduct towards myself as his religious brother, for the space of thirty years, may tell more in a small compass than much more upon other grounds; for though the case is something tender, it is yet very public here among our neighbors:—On account of the proud, foolish, and offensive conduct of his family, I could never have brought myself to choose or allow any matrimonial connection taking place between his and my children; but he being of a different mind on this point, and knowing both my own and my partner's inclination, to be the reverse of his, had secretly labored to impose upon the mind of my daughter in favor of one of his sons; making her believe that he had Scriptures to that purpose from the Lord; and that by degrees her parents would acquiesce, till he was on the point of nearly tempting the poor girl to consent to elopement with his son; and all this without my family's most distant knowledge, till one of my good neighbors, who was connected with his family told me of the plot; which was immediately overset. Let it now be observed that my religious friend, the subject of this short narrative, had been during all the period of this clandestine wooing, in the closest apparent friendship with me and my partner; embracing and kissing me from time to time with the sincerest seeming affection; and also praying, and singing psalms, and religiously conferring with me from week to week, and from Sabbath to Sabbath; till on the discovery of his deceit and hypocrisy, he was brought to a public trial, where his own letters on the subject, besides other means, were sufficient and irresistible evidence against him. On this shameful detection, and when all his insinuating and evasive arguments could not serve him, he sobbed

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and sunk in a fainting fit in the throng meeting of our neighbours, by whom the case was tried. And being brought home by the assistance of his family, he kept his bed for several weeks together; acknowledging his fault, and craving forgiveness; upon the apparent repentance of which we, blessed be the Lord, felt no difficulty or reluctance in freely forgiving and forgetting all his offences. Yea, I humbly and meekly visited, and sincerely prayed with, and for him in his confinement, with a joyful and thankful heart, in fond expectation of his moral and religious improvement, as well as physical restoration. He recovered by degrees—was restored to all his former privileges; but soon, alas! by similar degrees of defection, and more and more desperate signs of his real impenitence, after all his seeming repentance, for the now remarked, and the rest of the offences of his past life, he showed his principles; and after our suffering for a long and tedious time, by a ceaseless repetition of his follies, and in fully ripened and sad despair of his amendment, we at last refused him any private religious fellowship; till after some tossings to and fro, he has at last offered himself to the community of the Church from which he had dissented; and against whose conduct he has openly witnessed for the long space of at least thirty years together. And in order to humour, the infatuated Clergy, whom he has so long offended by dissension, he pretends to be now convinced of his error, in having so long opposed their measures; but he has not the least appearance of remorse or shame, for either his present or past conduct. But as to 'the Church,' you know, she is so wide-throated, that but for some feigned and farcical hesitation on the score of his character, in a sounding puff or two, from the mere dread of open disgrace, she has swallowed this camel of an unfortunate and offensive professor; and is now about to set him on a prominent point in her service; though she may at the same time pretend to strain at a gnat of a Dissenter! I could easily enlarge, to a considerable extent, on this disagreeable and serious subject; but I do not choose to be too tedious. What I have written I think is more than sufficient to convince you of the good ground of my separation. And, for my own part, I don't care for the four winds to judge of the truth of this grievous account.

I am, yours, &c.,

The foregoing reply needs but little comment. It is however a glaring specimen, among a thousand of its gloomy kindred on the same subject, how the Church of Scotland has become, in a high degree, similar to the metaphorical description given of mystic Babylon, in the Apocalypse, chap. xviii. 2.—"The hold of every foul spirit, and a cage of every unclean and hateful bird." All the neighbors of the author of the reply know very well that the features of the character in question are drawn with a very tender and favorable hand, far below their real ugly nature and merit. The man with his brazen brows, without the shadow of a blush, for his present or past conduct, sits now quietly under the wings of the Clergy, the measures of whose community he has so long deserted and opposed; and when expelled by his former religious associates, for

his private and open misconduct, he is now, without any change on his part, but the mere name, re-admitted by the proud Mirsionaries of the foresaid Church; in whom, all candid persons concerned, know he has no confidence. not only for piety, but even for common integrity and discretion.

"But it is happened unto them according to the true proverb, 'The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.'—2 Pet. ii. 22.

Some short anecdotes by a recent emigrant from Scotland, who has been a respectable Elder for several years in the Established Church of that kingdom; and an eye and ear witness of what he seriously, and sorrowfully, relates this moment to me, as partly the cause for which he left his native land with sincere regret and disgust; and whose selection of facts is, as he says, but a mere specimen of what is now most ordinary from day to day in the majority of places, among the Clergy all over that now unhappy country.

1st. "I went," he says, "in April last, as Elder to attend at a Presbytery consisting of six Ministers, and an equal number of Elders, including myself; when I expected to find at least the form of family worship, where we lodged together at night; but alas! no such thing—not the mere sound! And finding myself thus disappointed, I spoke to J. M. one of our Elders, that we should speak Mr. C., my own Minister, in order to get private worship at least at night; but when the proposal was made the next evening after supper the Ministers' derided it; two of whom went immediately to bed, and the other four sat up drinking whiskey toddy to a shameful excess through the most of the night; and all of them continued the same rout and round during the remainder of our stay at that solemn meeting!"

2nd. "On another late occasion, Mr M. T., Minister of K., held the sacrament, when, on the Monday evening after the Communion, he kept a drunken ball for the entertainment of his profane rich parishioners, who continued the revel till they found themselves alarmed by the combustion of the Manse about their ears."

3rd. "In the last Spring an Elder, having in the mean time his parish Minister, Mr. —, at his house, compelled his servant to go—with a horse and cart loaded with turnips—the distance of two miles, on the Lord's day, in a business connected with neither necessity nor mercy!"

4th. "Mr. H. M., Minister of A—, after being generally suspected—on the strongest presumption—of disinterring and selling human bodies, left that parish for that of D., where he lately dined on a Sabbath-day with an extraordinary wicked man, and from whose association returning home intoxicated the next day, and his gig tumbling, he fell out of it, and broke his neck to death!"

5th. "In the parish of R—, its Minister, Mr. M., being lately confined to bed for a time, his Church had been mercifully supplied by the neighboring Clergymen, who most earnestly had prayed to Heaven for the restoration of their dear brother to health; but after his recovery it was satisfactorily proved by the Patron that, during the said and sad confinement, these kind and prayerful brethren had, in a keen competi-

tion, been applying to him for the expected vacancy; at which he was so offended as to affirm that, in the case of the sick Minister's death, none of the hypocritical applicants would ever succeed on that subject."

6th. "Mr. M. J., a Minister of the same cast, is commonly reported to have, for a considerable time, kept a young woman in his house as a common prostitute, with whom he would be frequently seen, from day to day, going secretly to the very Church, the house of God, for the black purpose of actual pollution. And one of his brothers, also a Minister under the Royal bounty, has lately absconded in disgrace, leaving behind him an unmarried woman pregnant with child."

7th. "Why," said a friend to a Minister, Mr. D. S. of G—, "do you choose to live with the wild and wanton Presbytery of B—, in preference to others which are far more pious-like, when your situation is not of any necessity, but mere option?"

Answer; "Your objection is the very ground of my choice; because the open wildness, and religious unconcern of our Presbytery exempt me from esteeming its members as pious Ministers; but your preference would impose upon me the heavy additional task of holding as godly members those who have a hypocritical show of piety as a cover to principles by no means better, if not worse, than those sustained by our openly profane Presbytery."

8th. "Though our religious revivals in Scotland prove, from year to year, a complete disappointment, yet few of either Ministers, or people there, are much wiser on that account; like the implicit faith of Papists in the pretended miracles of their own Church. We have seen the late famous work of this sort at Kilsyth dwindle away, and come to nought like a dream; except a few crazy old women that still make some noisy howlings; but yet no acknowledgment of undue credulity, or simplicity in this respect, on the part of either the instruments, or the subjects."

9th. "There is a particular point of solemn regret to any tender mind, which I cannot pass unnoticed; to wit, the universality of participating the Lord's Supper, on the part of all adults, in several parishes in our native country. I know places where there is hardly an individual, arrived at what is termed the years of discretion, without being a communicant; and that too among the wildest, and most ignorant people in the whole land."

10th. "Fatal strife, and misconfidence among our Clergy have brought about the late shameful 'Interdict' of which you cannot by this time be ignorant. No Minister of the Church now dare take upon him to preach uninvited beyond the limits of his own parish; although dissenters as yet could not have been brought to obey this law. I may give you some curious instances on this ground, when we have a little more leisure."

11th. "Catechists and Gaelic Schoolmasters, who are of late years permitted to be exhorters, or lay preachers are, I think of all other classes of men in our Church, the most intolerable, with religious vanity and pride; and indeed, in some instances, far more so than the regular Clergy themselves:—As for example—Little M. M., in J. S., reared for him-



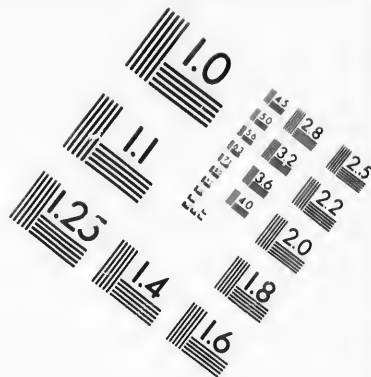
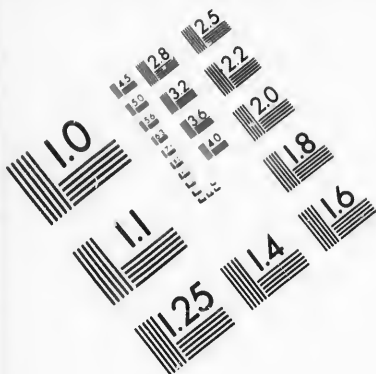
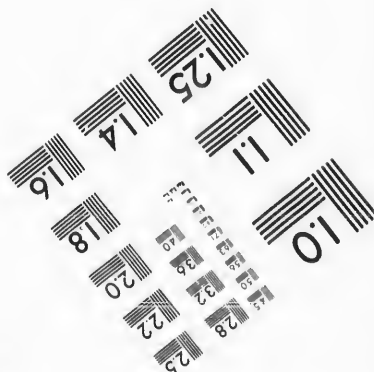
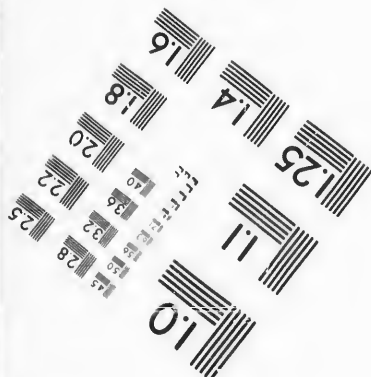
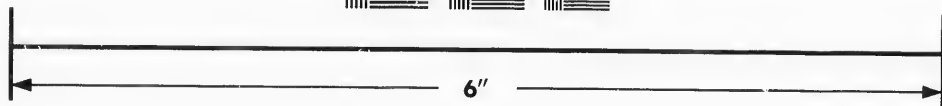
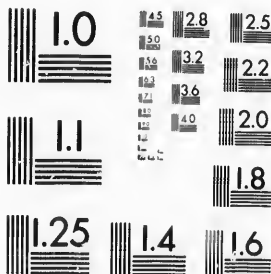


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self a lofty earthen chair in his school-house, which has also been the meeting-house for public worship in that quarter for a number of families: The ascent to the said seat is by 7 or 8 steps, so as to place the feet of pigmy M. far above the heads of all his audience; and O, the self-importance, and the authoritative gestures and tone of that puny creature, when haranguing, with the book of heaven in his hand! As to the awful words 'God' and 'Devils,' this sort of people hardly know how to use any other terms about these solemn and interesting names; as if the Scriptures gave us no alternative; to the manifest disgust of all tender minds."

12th. "Some years back," says my narrator, "I happened to go on business from home to the parish of A., and in my way called upon the assistant Minister, Mr. J. K., at his residence, who met me at the door, and shook hands with me; and after sitting down in his room, asked my news, to which I answered that the only news current in our parish, for some days past, has been the death of Mr. S., our Minister; when Mr. K. abruptly rose from his seat, and shook his hand with mine the second time, through excessive excitement at my intelligence, in full expectation of supplying our vacancy himself; of which situation he had prophesied, according to the manner of the times; although it proved afterwards to be but the operation of a fond and foolish imagination. A disappointment that had worked so deeply on his constitution as to effect a temporary delirium, which augmented rather than diminished his prophetic impulses during all the remaining part of his life."

I see no cause to remark on any of the foregoing authentic accounts, except the last of them. But many a day before I left that kingdom, my very soul had been sadly sick of such pretences to predictions and prophesying. None must be of any repute for religious attainments, through the Highlands of Scotland, without some extraordinary gift or other; but knowledge of future events, and the virtue of intercession are, of all, the most common. Some of the vulgar are there so superstitiously credulous of the wonderful knowledge and power of 'spiritual men'—as it is generally phrased—that a fearful opportunity is given, on this ground, to religious pretenders, to impose on the minds of their adherents. A short time before I left my native country, W. B., a silly creature of this sort, said to me one day, when doing some business together, "Such is my belief, neighbor Bruce, in your influence with Heaven, that did you but choose to exercise it in my behalf, you could get me into the election of grace!" Another person, a lay preacher in this Island, told me some years since, in great seriousness, that—for the space of fifteen years—there has been no event or occurrence but what he could foretell; of whom, after reasoning against his foolish pretence in vain, I asked to tell me how many pigs, with their respective genders, would comprise the brood of a certain sow then before us about to litter; at which he, and some of his religious adherents raged, and almost struck me. Without enumerating instances—which might readily be given at great length—of the dangerous and offensive, foolish and vain pretences of our religious countrymen, in our mother Church, in our day, I shall conclude

my remarks on the preceding anecdotes with the following text :—" But the sons of Belial shall be all of them as thorns thrust away; because they cannot be taken with hands: But the man that shall touch them must be fenced with iron, and the staff of a spear."—2 Sam. xxiii. 6, 7.

A quotation from a short Note lately written by a famous Normal Teacher, to another man, which reads as follows :

" I wish you to give the book to Mr. J. M., which will deliver it to me."

A highly reputed Normal Schoolmistress sells needles :—five for a penny; but—among very generous neighbors—she feels at a loss how many to give for a half-penny; because two needles and a half will not answer—in ordinary transactions; and either two or three for a half-penny must prove a disadvantage to either the buyer, or the seller! I would think it far below my aim to treat of so trifling things, did not the shameless manner of public journals, as of late, disgust us with the immoderate and false praise of the religious and literary attainments of these descriptions of characters; on account of whose known blunders and rarest niggardliness, if not dishonesty, we see far better grounds for exposure than imitation: but hereon I must refrain. "Ready to distribute, willing to communicate."—1 Tim. vi. 18. But you will say—these injunctions are for the rich :—But for the poor Trader, five sparrows for two farthings, and two for one, according to our Saviour's account!

A short paragraph from a Letter lately sent to Edinburgh from this Island.—Treating of the incapacity of a certain Clergyman, the writer states to his correspondent as follows :

" But before I should leave this point, would it not too much excite your anger, I could not quench the remark which just now lively stirs in my breast : That if the pith of his sinews corresponded with the perpendicular measure of his shanks, he should long since have turned his time and talent to far better account, by becoming—with his crook and whistle—a literal shepherd with some of his fellows, to range a flock of ewes around his native and lofty hills of Badenoch. A serious neighbor now at my elbow, observes : That poor Mr. F. is certainly an object of pity; I happened lately, says the man, to hear him preach; and O, the time he would draw in spinning out his thread; opening and shutting his coat buttons, before the thing would drag forth; and when it once got past the very labial line, it was still but a poor thing indeed; any thing but 'apt to teach!'"

A few further observations, intended as a Note to the former Remarks of Bruce, on the present open struggle in the Church of Scotland.

As to the present irruption and struggle in the Church of Scotland, if any should inquire why do I not approve the motives and proceedings of either party; I answer that where there is no real difference there can be no proper ground for selection or choice. For though I can never justify the law of Intrusion, as in itself, yet I have with deep regret, long observed, that generally speaking, the most popular Ministers in our day

are the greatest stumbling blocks to the foolish and fond congregations that so zealously choose them; and that therefore, it may fare far worse with parishes which are supplied with preachers according to the fanciful hankering of the majority of the people, than for such as may be served in the very degrading-like manner of Marnoch, under the violent and wounding obtrusion of Mr. Edwards, as the origin of the disagreeable contest of Strathbogie, with all its fierce and furious consequence.

Here take a short and sharp simile:—A fond and fanciful young woman sets her amorous eye upon one of the dandiest sparks in the country—have him she must, right or wrong; for by swing and song, smirk and smile, dream and dress, toast and toddy, tug and toy, fondness, farce, and fascination, he pleases her most mightily;—and as a guardian angel, her twirled and tender parent, like some of our generous patrons, freely indulges her darling's choice:—in a word they are spliced;—but alas! as is not seldom the issue in such matters, the match eventually proves but unhappy. Will it not rather rake and rack than crush or cure the misfortune that the misguided wife has boast it was all her own maggot-option, without any constraint or infusion! Apply the case not in a merely ecclesiastical, but a purely spiritual and eternal point of light and comparison.

For the preference of the generality of professors in the Church of Scotland, at this day, in their selection of Ministers, appears to me quite similar to the foregoing supposition; a preference which, in the mean time, manifestly allures their own souls into still deeper delusions; and that awfully threatens to aggravate their guilt, and accelerate their endless confusion.

Some brief Remarks on Foreign Missions, intended as a Note upon the former hint of Bruce upon the subject.

If it were asked upon what ground do I make any tacit exception in the case of Ministers of the Church of Scotland serving in Foreign Missions from the generality of their brethren, both in Britain, and here in our British Colonies, I reply that I do not presume to make any positive, but only a possible, or probable exception; because in the former instance, Ministers being but very few in number, and generally stationed at a considerable local distance from one another, they may as individually, or collectively, act more freely, according to the dictates of their own consciences, and without so much exposure to censure; since they are placed in a high degree beyond the particular and immediate control and inspection of their numerous, formal, and wicked brethren at home. Nor have they ordinarily so much inducement by secular benefits or prospects to incite them to their office and undertaking, as those in contrast; and their dangers, disadvantages, and privations, are usually far more numerous and unavoidable; so that without some better motives than the common rate and rout of our Clergy, these under remark might be expected to hesitate more upon the subject than in the latter example. And lastly, the accounts from time to time received, of both their sentiments and conduct, as well the fruit of their ministerial labors, indicate

very manifestly in their favor, on this brief and pressing ground of comparison.

Extracts of a poem in manuscript lately composed; inscribed to the Ladies Association in Edinburgh; entitled "The Pulpit Reflector; or, a crumb for the Missionaries of Cape Breton;" and under the following motto:

"The sacred function in your hands is made—
Sad sacrilege! no function, but a trade!"

[*Cowper's Progress of Error.*]

PLAGIARISM, PAGEANTRY, AND MEAN DISGUISE.

To mount his stage of fame from darkness won—
Surveys with lofty mien the gazing crowd
Adorned with tassels of the rustic drill;
Shuffles the sacred leaves, as gamesters roll
Their packs of cards, with pedantry profane
And hurry too—expressive of his mind,
That hates the dull employ, and heates it o'er.
A psalm, as prologue to the studied course
With treble peals of melody, acute
For mean conjunction with the humble base,
Revolves through weasands of the strongest form,
As if the Deity on clamorous calls
And lofty strains were wont to lavish smiles.
So did idolaters of old betray
Their frail reliance on the sleeping god,
Or god of chase with yelling orisons,
'Till Israel's queen her bleeding prophets mourn'd.
Succeed the borrowed drops from ancient rills—
Doddridge and Tillotson; Baxter and Brown,
And Scott and Boston their various stores
Supply the modern sycophant, that prides
In stolen plumes extracted to impose.—
Grand source, for lazy preachers, of their all!
Yet, fearful to expose their nimble fraud,
Cut their detached scrawls in lengthened slips
To interleave their duodecimos,
Whose kidskin-covers serve as famous screens,
Held vertically to the billy throng;
Gaze with affected honesty beyond
The burdened pews; the ceiling canopy
Engrosses their attention in the round.
But mark the squinting glance;—as magnet points
The frigid pole, and trembles disengaged,—
As often fronts the Northern blast as eased;
So pilfered scraps attract the ken morose.—
'Lids quivering prone to view, disclosure dread,—
Keep always on the treacherous alert,
To guard from critics ready to resolve
Unguarded gestures to their native source.
No sooner nods the earnest listener
'Than crafty vigilance improves the chance,
And perches on the implements of fame
With pinions spread to save a quick retreat."

VEILED AVARICE, FEIGNED SYMPATHY, AND HYPERCRITICAL EXHORTATION.

"My friends," the charitable saint proceeds,
"The times are hard and crops but wondrous low,

Yet, strange to say, though low, exceeding scarce;
 And cattle few and meagre—scarcer coins
 Seldom or never meet each end required.
 With warmest sympathy my bowels yearn;
 But crave compassion of the source Divine.
 Fain would I answer every urgent call,
 And better your condition to my means.
 But mark, my friends, no sinecure my seat;
 Curtail my income, my respect endures,
 A keener smart that pierces consequents
 Of highest moment to your needy souls."

THE POVERTY AND ABSENCE OF PREACHING TALENTS MUST BE SUPPLIED BY THE
 VIOLENT BLOWS, JERKS, AND PRANCING OF THE PREACHER.

As for the crowning minstrel of your band,
 Transformed to every feature that allures
 His shallow intellect inured to rest,
 With praise, the sly criterion now in vogue,
 Vice could not crave a slighter barrier
 To meet her treble fangs: A sounding tramp
 Heard in the rostrum from an ironed boot,
 Renewed at every vacancy of thought,
 Anon attended with a dreadful blow,
 Upon the suffering volume with his fist,
 Distinguishes his gambols from the grave,
 And modest attitudes of zealous worth,
 To beautify the soul-absorbing theme,
 His not the fluent pour of savoury speech
 In those theatric fits of frightful glare;
 Three words exalted wholly from the charge
 Between each longer caret, till the breath
 Be fully settled for another yell
 Of idem quantity and furious jerk.
 The dull effect too clearly proves the cause,
 As no authoritative voice from High;
 A voice that neither fires the dormant soul
 To love of virtue, sold without a price;
 Nor spurs the disregarded Law to sound,
 Its dread denunciations in the ears
 Of senses, wallowing in the latent filth
 Of stagnated depravity; the rude
 Indulger of his feelings in the cause,
 That most dishonours nature; only fawns,
 And wags his hand with lively specimens
 Of boorish complaisance, whenever the frown
 Of piety should spurn his foul embrace,
 And vice-polluted favours, to relax
 The credit-caused displeasure, which at once
 Gives way to th' irresistible device.
 Then sin at pleasure, acquiescing again;
 Nor dread that any time acknowledgment
 And sorrow need reflect the follies past,
 On thy existing happiness in trains
 Of consonant delights; if thou but prove
 Thyself the sycophant as well as then.
 The money lavished on these Gospel-drones,
 Applied to better purpose, might relieve
 The mental drought throughout our dreary wilds
 More than can be conceived from any view
 Of this expenditure. * * *

PRIDE, PRESUMPTION, AND RAGE, MISTAKEN, AND SUBSTITUTED FOR PIOUS ZEAL,
AND GOSPEL COURAGE.

Peep through the thickened gloom, turn to the west,
See yonder antic meteor that glows
High o'er the favoured channel of St. George,
And shoots its rays across the northern mount,
Even to the dark seclusion of "the Boom."
If circumstances ever be divined,
You must presume that vice a kennel seeks
In Dennio's wilds, or round the dark abyss
Of wide Bras d'Or, beyond the piercing rays
Of erudition, serves a brilliant orb
To view the dark recesses of the soul.
Zeal vigorously flourishes its rays
Pursuant to the motive that presides.—
Example to the zealous gives effect:
They practice what—to others—they prescribe.
Connect but potency, you form a God;
The same exclude, persuasive power remains,
Even in the zenith of humanity.
Your prone decision, if I judge aright,
Exclamatorily reiterates—
"Meridian lustre strews the waste around
With tattered shreds of darkness, veil of crimes."
Such thine connectively, with others all
Who heed illuminations uninspired
With meekness, source of each attractive grace
That sheds its brightness o'er the Christian path.
Define a haughty and vindictive saint,
If definitions can assume the scale;
Or if your prudish mimicry expands
To save the critic from entangled wit.
Foul contradiction! that the sacred Odes
Could ne'er describe, far less, insinuate
As emblematic of a moral guide:
Yet your arch-lexicographers can vie
With those of holy writ, and shade beneath
Delineations on a fragile base
The effluvia of mental torpidity,
Expansion of the soul with gendered qualms
Of pride mistaken for the genial smiles,
With which the spirit condescending soothes
The humble broken heart, that casts his crown
Of earthly honours at the sacred throne;—
Rage, foulest dreg of a degraded mind,
For holy zeal that prompts the soul to grasp
The shining weapon of an injured word,
And use it in the service of his Lord.

COMMONPLACE AND TRAGIC DENUNCIATIONS IN PREACHING, WITH THEIR
GENUINE RESULTS ON THE CONSTITUTION AND ANIMAL FRAME OF THE AUDIENCE,
UNDER THE SPECIOUS AND STUMBLING DENOMINATION OF "RELIGIOUS REVIVALS."

Say, if the spattering foam in brilliant streams
Of milk-white globules, shot beyond the pews,
As holy water o'er the swooning crowd,
Predicts the visit of the Holy Ghost,
Amid the vocal whirlwind? Hark! the voice,

Tremendous and terrific, pouring forth
 The horrors of the damned—the livid glares
 Of yawning caves of sulphur, reddened piles
 Of ever-flamed bitumen, yelling fiends,
 Reproaching spirits, utter darkness, death
 Fanged with the various schemes of Beelzebub,
 To plunge his victims in a deeper gulph
 Than wo extreme:—These and a thousand more
 Of catalogues of chilling terrors fraught
 With ever-frowning gloom and fancy-formed
 Conceptions of the blackest misery,
 With force gigantic shouted, ring the place
 Of worship. These the harbingers of sighs,
 And groans, and screams, and beating hearts, and swoons.
 Conversions! ah! conversions, now they dread
 The fiery wrath to come, the frown of God!
 No; these convulsions are but nervous starts,
 Imaginations frightened, fancy forced,
 'To shrink from her own bred deformities,
 In fine but half unconscious, half inclined
 To cherish this device to gain renown
 For piety built on the sappy base
 Of these emotions; every lump of sin,
 And carnal dowdy, prattling brat and boor,
 Vies with each other in the sad abuse
 Of their already scanty stock of sense.
 The more they find confusion in their pulse,
 And dizziness assumes their loftiest seat
 Of silly thoughts, the more they hail the change,
 With glowing raptures, as a proof divine
 Of th' efficacy of their second birth.—
 Anon, the solemn preacher cries Amen!
 'Though all his feint seems specious to the dunce,
 And promising of future happiness
 'To every foaming convert that relies
 Upon those sufferings as a cure
 To all the sad diseases of the soul,
 No conscience shares the glory of the change,
 Nor urges aught the noisy penitence,
 Or need of meditation for the crimes
 Already ushered to the final bar.
 How could it else partake, when he that guides
 Presides with full avowal of the stir
 As genuine and sound; nor e'er displays
 The sweet, attractive essences of truth;
 The merits of a Saviour, love of God,
 The beauties of his grace, and blissful smiles;
 Aspiring hope, not with presumption soiled;
 But meek, though earnest, and the peace divine
 Infused beneath a lively sense of sins,
 Repented of devoutly, and forgiven.
 These subjects of delight, that serve the theme
 Of every true proclaimer, from the throne
 Of the Eternal, of good will and peace
 To lost mankind; nor e'er portray his charge
 'To his converted flock, nor show in aught
 Their lineaments in these immodest fits.
 Should this "strong wind" of foaming gospel read
 The rocks and mountains, nor the Lord is there;

Nor in the earthquake of convulsion find
 We Him; nor in the fire of frenzy comes
 The "still small voice;" alas! it follows not
 To ask, "What dost thou here?" and teach the guide
 Whom to anoint as servant to his Lord;
 And show the knees unbended to a god
 Of wood or stone. Let fancy cease to muse
 The tender theme in accents wild and fierce,
 And leave it wholly if not managed else.

The following and last Paragraph, both in the extracts and the original, needs no explanatory preamble, its sense and meaning being more explicit than the rest of the composition.

Religious fruit not very oft adjoins
 Gazetted blossoms: when the press imprints
 On each ephemeral sheet the showy stamp
 Of universal sanctity; and shouts
 These specious *works* that rival those of old,
 By sacred scribes recorded, postback home
 To every dusty spectacle-bedstrid,
 Profane, or envious hornbook smatterer,
 The times are glorious, or the dearth of life—
 As life indeed—is fatal and extreme.
 Then have your choice:—the former, you observe,
 To all appearance, bears some scripture proof
 Of its existence:—"Let your light so shine
 Before men that they may see your good works."
 Grand stimulus of "Guardians!" "Men may see!
 And glorify," whom? Glorify the Father
 Through the Church. Just so; but who's the Church?
 Her members: Now the idol I detect;
 The secondary object of devotion;
 In fact the first. Ay, members with a name!
 Too well, no doubt, in general deserved!
 A name enough, to reach the Heavenly climes!
 'Twas not the sound of characters but "light"
 The Saviour urged to follow: Nor his own
 Example sanction'd, nor his servants' aught
 This use of selfish leaven: "Let it shine,"
 Is the injunction, not on parchments, mind,
 But in your lives, which bear a true record
 Of those intrinsic beauties, of the faith
 You earnestly profess, that fills your soul
 With joy surpassing all that shouting worlds
 And praises of Creation can bestow.
 The faithful preacher is, of all mankind,
 The most deserving of our true regard:
 But he whose office other cares designs
 Than love of souls, is the most abject wretch
 That breathes the common blessings of his race:—
 He hovers round all pastures to compare
 Their soil, and choose the fattest; there, of course
 Alights, looks big, and begs his annual fee,
 For snuffing, sleeping, yawning, and forsooth,
 Piloting your immortal wreck to hell!
 Then tell me what you benefit in lieu
 Or loss of money, reason, and your soul?
 I lay my pen, and foolscap on the desk,
 To grant you time to answer me at large.

I do not mean to remark upon the merits of these last extracts, but that I have taken them without correction, or alteration from the rough sketch of the author; who subscribes himself "Juvenis;" and that I sincerely regret the obscurity of style in which some of his sentiments, and statement of facts, are shrouded; except to those quite intimate with the subjects concerned.

A few Extracts of a late and long Letter sent from a certain Scotch Minister in British America, to his correspondent at Edinburgh. The writer treats of himself in the third person.

"Whatever little confidence you and many other prejudiced people may place in his humble testimony, the writer can truly declare, that from his knowledge and experience of a long and direful train of the spiritual ignorance, levity, formality, untenderness, profanity, and mis-carriage of Scottish Clergymen, young and old;—and not at all as imperfections or infirmities, but as the very texture of their disposition, and the governing principle of their conduct; whatever mixture of natural good qualities might be found to blend with their vices,—he could not but feel his very heart and soul so completely sickened, and his conscience so far alarmed, by his tedious intercourse with them, that at his last departure from the spacious walls of our metropolitan University, his bowels were so impressed, and his thoughts so far agitated, that, as he well remembers to this very day, he lifted up his mind to Heaven in the following soliloquy:—'O Lord, I find that I have done for ever with Edinburgh, in which I have passed very weary, and yet most joyful days and nights. I would bless thee for all thy unmerited mercies to me, both spiritual and providential. I am thought by most people strangely singular; and by some others, deeply fanatical; because I will not, and dare not pronounce their Shibboleth. I am judged brutish; nay rather proud and insolent; and insensible to benefits and favors; because I cannot obtain them by flattery, nor return them by sinful complaisance. But thou knowest, O searcher of hearts, that were it enjoined by thee as my known duty, and accepted by men as their humble pleasure, I would most cheerfully bow down and wash the feet, not only of my superior and benevolent friends, but of my very prejudiced and malevolent enemies. But for all this glow of affection, I take the Heavens to witness that, had I no alternative, I should at once prefer being chained to the West India slave, enjoying full liberty of conscience, to being joined with the Scottish Clergy, in all their enjoyment, under the present power of their disposition, and the actual spirit of their administration.'" "You will please to observe that the writer speaks here of the Clergy as a body, and not individually; for he has no reason, on this head, to treat of the diversity of their particular, or respective characters. He blesses Heaven that he does not choose to judge of one man, or of a set of men by another, but so far as the features of their character, and the channels of their conduct are clearly similar. He heartily wishes to love and esteem a good man, by whatever name or epithet that man may by some be denominated." "Is it now impossible that a poor Dissenter, or even a ten-

der Dissentient, from the Church of Scotland, can, as such, be ever pardoned? Is your party become infallible, as His Holiness the Pope of Rome! when you cannot expect any truth, or common sense, from any opposer of your dangerous errors, or flagrant misrule." "For a series of years now, your humble correspondent has fully believed the sad profanation and undeniable abuse of solemn and sacred ordinances, especially the Lord's Supper, by Ministers and people in general, to be a crying and provoking sin over all Scotland, and now—in a fearful degree—in our America; for which cause incensed Heaven clearly permits hardness of heart, judicial blindness of mind, wilful prejudices, and silly and sophisticated excuses, against any means of conviction, to take fatal hold of all ranks and degrees of religious professors. Oh, the alarming sound of these and similar texts in the writer's mind:—'Whosoever shall eat this bread, and drink this cup unworthily, shall be guilty of the body and blood of the Lord. For he that eateth and drinketh unworthily, eateth and drinketh damnation [or judgement] to himself, not discerning the Lord's body.' 'O son of man I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. When I say unto the wicked, O wicked man thou shalt surely die; if thou dost not speak to warn the wicked from his way, that wicked man shall die in his iniquity; but his blood will I require at thine hand.' One of these, or such Scriptures, is of more weight than ten thousand arguments to the contrary: though practically maintained by the greatest and most popular names in a Kingdom. For, to a soul freshly aroused, by the solemn authority of the mandates and manifestations of Heaven, having sacred truth on his side, it stands of little consequence what all the opposition and contradiction of the impotent and grovelling moles of the earth, though of the most specious titles, and the most eminent talents, can possibly effect."

But since I think it now full time to dismiss our meeting, after my long and tedious interference, I do, in fine, freely allow you, my dear, modest, and candid Charles, to make any brief remarks you choose.

Charles.—I feel disposed to say but little at the time. If your statements on the subject in dispute are unfounded in truth, I verily pity the man that stands in your sleeves; but if your accounts are wholly just, or even mainly correct, as I sadly fear and sorely believe they may be found, the Lord in mercy look upon us and convince us of our awful responsibility, and alarming state and danger, both as individuals, and as a Church, in the time of his great goodness and gracious forbearance.

I have yet several questions to ask upon various other points connected with our main dispute; and, from your intelligent and open replies to my queries already posed, I feel confident you could in a good degree, resolve them; but, in the mean time, we must wave all consideration of this nature, till another occasion; as the patience of our audience has long since been exhausted. But I say, though I have not your advantages and opportunities to know, or to ascertain the height of profanity and religious formality and pride existing at present in our Church, yet am

sorry to say that I see so much as to make me on these points more and more tender of controversy: But especially at this time, when I cannot deny the stubborn evidence of the oral and auricular current of accounts, which we receive, from day to day, both by letters from home, and through conference with new emigrants of our former acquaintance; several of whom are themselves but a sad and shameful evidence of the notorious degeneracy of our Church; they being in a high degree but an open sample of degrading filthiness and bastardism; and many of them but a public stigma on any civil society, as well as on the country and the religious community which gave them birth and privileges. The natives of several of the Western Islands of Scotland prove themselves undisguisedly under a heavy plague on this ground; a specimen of whom, to our sore regret, and dire disgust, from week to week, are now filling our settlements, and infesting our families:—parents, children, grandchildren, &c., all bastards, in regular successions; and not seldom without the least sign of shame, or remorse; and yet, so far as my keen and grievous information serves, not an individual of these dregs of humanity is without Church-membership! so that profanity, pride, and religious formality, as already remarked, with dreadful strides and rapid progress, become more and more the very bane and reproach of both our country and ecclesiastical community, menacing the ruin of our very Church Establishment.

And now, before we conclude, I find that I cannot, in this case, enjoy the freedom of my own conscience without freely admitting, in the presence of this meeting, that I feel the scriptural, rational, and necessary force of not a few of your arguments upon the present religious state of our Church, by all fair and possible mode of reasoning, to be quite irrefutable; and that a sincere and candid acknowledgement is far safer, and more honorable, than a stubborn and wilful resistance; especially on a subject of so important and solemn consequences. And if my humble suggestion could be of any influence, I would sincerely advise all my friends to weigh well this matter of dispute, before they imitate the idle rashness, and unhandsome tenaciousness of neighbours Angus and Donald; unless they foolishly choose to feel also the smart of their own defeat, and of the open exposure of their mortification. For I fully believe that neighbor Bruce's professions may be found both modest and sincere, when he freely admits to meet any sober fellow in the Church, or, in fact, all her champions combined on this solemn ground; only in a fair and open contest; not promising to be drawn into the snare of every mere assertion, vague affirmation, or idle denial, apt to be thrown out, on the subject, from the covert of a Newspaper: For when he treats very diffidently of his means, he speaks most confidently of his cause. *O, vis veritatis!*—And I esteem it but a very mean and injurious weakness, in any man, to refuse yielding to the evidence of serious and sacred truth, for its merely clashing with his own system, or having, at the same time, the novel appearance of a tint of Normanism.

END OF THE DIALOGUE.



Regarding the word "Normanism,"—which is to be found in the foregoing Dialogue,—it may be proper to remark, to such as otherwise know nothing of it, that it originated as a term of reproach, from the offence which some great professors, and especially Ministers of the Church of Scotland, felt on account of the dissent from, and opposition to, some of their own religious measures, met with, in the conversation and conduct of a certain person called Norman, born and bred in the said Church and kingdom; and now residing in Cape Breton. And any people who happen in any degree to be friendly to him or his ways; or who cannot follow and profess the Church of Scotland, in her Ministers, as "all in all," must run the hazard of being now themselves branded with the odious and reproachful name Normanists; and their sentiments Normanism, by every friend of the "true faith!" In consequence of which, simple Norman and his friends think it as well to make a merit of necessity, and so to run cheerfully with the full measure and mind, force and faculty, of wind and weather, under the pride and protection of these tides and titles; so that when they cannot otherwise wipe or ward, cover or guard, their own character on this ground, they may, by this yielding turn of temper, defeat the aim, and thwart the smart of cutting and corroding adversity. The proud sword of Goliath the Philistine, is a cheering and consecrated ornament on the humble thigh of David the son of Jesse!—A short paragraph quoted verbatim, from a letter of one of our neighboring Ministers, may throw sufficient light on the subject, written to a correspondent; who was at the time openly envious against Norman, and his friends here; and when the said writer and Norman were outwardly on friendly terms, and actually interchanging visits; and in fact, on the part of the latter, in plain sincerity. It reads as follows:—"I enclose you a letter lately received by Middle River. It smells strongly of Normanism. The more, for my part, I become acquainted with the set, the more rottenness I discover in them. They are like the Badger, their own smell follows them whithersoever they go, or in whatsoever they do." Without any further remark on this head, the reader is left to his own reflections upon it. But I have heard Norman himself tell that various and numerous instances of similar inconsistent treatment from Ministers, compelled him to think of the present character of that grand order of beings, in a quite different manner from his first estimate of it. He told me he once had thought that all the Ministers of his own Church, exceeded as a superlative pitch, even the piety of grave-diggers, and coffin-makers,* a most pious set, so familiar with the implements of

* As the subject has never witnessed an open grave or a coffin, unimpressed, he, in his boyhood, thought it certainly impossible for those immediately employed about the dead to be but seriously pious; and he therefore, at that time, supposed none to exceed them in piety, but the Ministers of his own Church.

grim death, the tyrant-king of terrors ! And since there was not then a single Seceder or Dissenter, in his own blessed parish, he really supposed the first of these extraordinary distinctions he would meet with, should bear the monstrous mark and make of having two heads to a body, or two faces to a head ; or in fact, something or another ridiculously strange. But the first Seceder he ever saw,—although frightened Norman ran to the window, at the alarming sounding of the passing traveller's religious name,—appeared nothing different from other human shapes ; having his gun on his shoulder, and a shot rabbit in his hand ; and in all other respects like one of the old neighbors ; which seemed very astonishing indeed.—But this same odd Norman whispered to me at another time, that he felt, by a process of unavoidable necessity, a strange change in his views on the score of Ministers. He marked their vanity ; and, among other matters, observed that he most seriously thought of four particular sorts of creatures, though of different degree and grounds, yet, as very similar, and quite intolerable in their pride, viz : The Yankees, since they “beat the English,”—the Pope, since he became infallible,—the Scottish Clergy, since they have been open persecutors of Dissenters,—and the great Lucifer, since he fell from Heaven. Impressed with these and such improved conceptions, I saw their subject write to a correspondent, under his own hand, (after having read the contemptible comparison of the Badger) with perfect composure, and good feelings, in the following strain :—“If every one that is now reasonably dissatisfied with Clergymen be denominated a Normanist, I shall not, in existing circumstances, want a numerous and sober party, in very many places, but especially in Cape Breton. And though I know well that the appellation never arose but from dire spite ; and that it is still applied but in the same spirit ; yet I humbly rejoice in it, as a glorious reproach ; suffered upon the whole,—with all my imperfections,—for the sake of a good conscience, in the service of Jesus Christ. And I sincerely wish that I could, by divine assistance, commiserate and love my revilers on this point, as heartily as they shew themselves to hate and to slander both myself, and my best motives and actions, as well as my worthiest friends in the world, according to the sacred rule of Heaven ;—“But I say unto you, love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ; that ye may be the children of your Father which is in Heaven.”—Matthew v. 44, 45.

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LETTERS

OF

PADDLE PLAIN AND MARY ANXIOUS,

ON

MIMIC MINISTERS AND RATTLING REVIVALS.

TEKEL.—Daniel v. 27.

TO THE READER.

THE following Letters were purposely written to be published in the late "*Cape Breton Advocate*;" and as a mere commencement of an intended series of correspondence, on the same, and similar subjects.—The first and second of them only appeared, when the said Paper disappeared, and was substituted by "*The Spirit of the Times*."

For that reason, the designed continuation being frustrated, the said intercourse was immediately discontinued, at the very point and period of the conclusion of the Sixth Letter; and is here printed in its first drift and draft, without any reversal or revision. The silly, sly, and slanderous opposition shown on the one hand; to the very first appearance of these Letters, and the humble, hearty, and handsome reception, on the other, but argue and confirm, in very vivid colors, what they are intended both to correct and to commend.—"Men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, lest his deeds should be reproved," or discovered; and vice versa.—St. John iii. One of the deepest dyes, and saddest signs of a tottering cause, is that its subjects or maintainers cannot sustain any candid investigation, or Scriptural examination, of their principles and conduct. The imposing and evasive argument of some of our neighbors, can little avail or excuse them on this ground, viz: "That, from their own tenderness of conscience, and the violent attack made on their sound and sacred order, they avoid being drawn into the snare of contention." Had they any sincerity on this score, their peaceable minds and measures would not so easily and visibly desert them, on every other frivolous occasion. To find a flood of mighty men, and fearfully proud of their gifts and ground, supporting a system, of eternal concern, that does not bear the sweep of a paddle, is, indeed, both startling and strange. But the sovereign superintendent, whose divine providence compasses its own holy and awful ends, by any means of His appointment, may plague, at his pleasure, the stupid and stubborn Egyptians, with haughty and hardened Pharaoh at their head, equally with lice and locusts, as with hail and hurricane, or thrush and thunder.

Cape Breton, December 20, 1841.

P. P.

For the "Cape Breton Advocate."

LETTER I.

MR. EDITOR,—In "The Guardian" of the 6th instant, and under the title "Cape Breton," we see very lofty accounts of "the Clergymen and Schoolmasters sent out to the Island from Scotland," and of the results of their labors on the minds and manners of the people as "astonishing and beneficial." And from the information of "an intelligent and highly respectable Correspondent," it is stated that "we have five excellent Ministers to guide us in our devotions in worshipping Jehovah as our fathers did of old." And then follows, "What a hallowed influence does the Church of Scotland carry along with it, wherever it is planted, there peace and prosperity, friendship and affection, every where abound," &c.

Now, Sir, there are in this Island, to my clear knowledge, some thousands of inhabitants, of ordinary intelligence, and sobriety, all of whom were born, and have been brought up, like myself, in the Church of Scotland, to whose minds, notwithstanding, the said statement is highly offensive and harshly offensive; because they can find but little truth in it. Where, I ask, is "the great and wonderful change" in agricultural improvement, "which has taken place in almost every part of the Island," according to the assertion of the same Correspondent, since those excellent Ministers and Teachers arrived here, and by their means or influence more than before? And where is, likewise, the astonishing improvement in morality and piety, by the instrumentality of the said good Clergymen and Schoolmasters, to be marked out to us over all the Island, excepting our wild and violent "Revival," which we must believe to be a delirium or something worse, rather than a sound and salutary conversion; and consequently more a plague than a blessing to all concerned; and those that indulge and encourage such roaring madness, and raving insanity, to be stumbling blocks rather than stepping stones, to any sort of moral excellence, or religious improvement. Many hundreds of my sober, and serious neighbors, and several of them your humble subscribers, are from time to time heart-sick by similar draughts from the shameless columns of the Guardian; with a small drop of the same lees now and then from your own, about the extraordinary merits and enterprises of the Church of Scotland. I do not choose to deny that we have in this poor Island, an average share of what our now unhappy Church is really worth; and yet this is not saying much. I cannot esteem those her best and truest friends, who, so extravagantly, magnify her virtues, now that she wildly pants, and vainly puffs, in her proud degradation, and perverse deformity, of open sin and schism, so that any of her members, especially Ministers, who, at this time, dare contradict these last brief and moderate remarks, must, indeed, be woefully blunt, or wilfully blind. I think it now unnecessary to enlarge in detail, though I am abundantly supplied with materials. If you choose to publish this short letter in your paper, I may trouble you with a few more, by and by, on the same subject.

I am, sir, your obedient servant, PADDLE PLAIN.

Cape Breton, 20th October, 1841.

For the "Cape Breton Advocate."

LETTER II.

MR. EDITOR,—We learn from Sacred History, that on a certain occasion, the army of the Philistines had blustered over their opposites, through the medium of a certain bully, named Goliath of Gath, till the case became not only disagreeable to those defied, but intolerably offensive to Heaven itself—so as to animate the spirit of a humble stripling to sling off a little smooth stone, which effectually touched the proud front of the insolent challenger. I cannot but take our Guardian, in a figurative and religious point of view as indeed comparable to the said bully; and therefore think it strange that so much religious vanity and falsehood should have been for such a length of time permitted to pass almost unnoticed, in a country destitute of neither sense or science. Could I manage my sling, as well as I can feel with disgust the effrontery and impudence of our Goliath, long since would his brangling brains have felt the rattling smart of its hurling swing. After this long preamble, I say, if the Ministers and Teachers sent from Scotland to this Island, are possessed of such moral and religious excellence, as well as of so extraordinary natural and literary talents, the destinies look in pity and compassion upon miserable me, and a swarm of my fatuous tribe over the face of Cape Breton, who cannot discern or believe the real truth of three vocables of the whole sublime account—but in a still far worse condition, believe, and presume to discern, in a long degree, the very reverse of it, especially regarding moral and religious excellence. And as to the Church of Scotland in general, we might, I think, with the clearest practical evidence, transpose the words of the Guardian, as quoted in my first letter, and substitute "What an unhallowed influence does she carry along with her—wherever she is planted, both at home and in this country—there wrangling and confusion, every where abound." What is she in Scotland, at this very moment, in issue of the Strathbogie struggle—even according to the self-contradictory accounts of the "Guardian"—itself but a mere Pentland Frith, or a boiling purgatory, in her own bowels? What is she now, and for a long score of years has she been, in our neighborhood at Pictou, but like the overheated and burst machinery of a Steamboat, sadly thriceing herself, and soundly scalding all around her? Her "five excellent Ministers," with all her School Teachers among ourselves, have ever been, and are to this hour, a sore rebuff and saddening check upon the activity and progress of the two best and grandest institutions under the stars—the Bible and the Temperance Societies—not only by their own shameful neutrality on these choice and exhilarating subjects, but what is worse, by openly vilifying and misrepresenting the motives and measures of the more zealous leaders in the country upon this very ground; tolling and tempting the minds of not a few of our inhabitants, both by example and persuasion, as of late, to stand aloof or fall away from these most eminent means of moral and religious excellence or improvement—but all their art or aim, sap or zeal, is to preach their own vagaries, fannel, and fees.

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These are open and stubborn facts, and I defy the world to falsify them.

"Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of Heaven against men: for ye neither go in yourselves, nor suffer ye them that are entering to go in."—Matthew xxiii. 13.

Meantime, I am, Sir, yours &c, PADDLE PLAIN, Cape Breton, 24th November, 1841.

For the "Cape Breton Advocate."

LETTER III.

MR. EDITORS,—A neighbor has just told me that in consequence of my first letter's appearance in the "Advocate," a certain subscriber to it, had ordered his paper to be discontinued; and also threatened to endeavor influencing all the Presbyterians in the country, in similar circumstances to follow his example, with great puff and boast of his most flourishing Church. But I suppose that either the zealous man did not really mean to act up to his pretence; or that he was far mistaken in his views of the consequence. For the panic flight of all the Presbyterian Fleet, at the very first sweep of the poor Paddle, would be indeed so very extraordinary a piece of news over all the country, as could not miss to defeat its own purpose, by attracting in its eddy, at least, an equal number of kindred Paddles to subscribe for the Advocate. But I really fear that proud Paddle, with all his stock of vanity, needs not dream of such a glorious triumph. I, and my weak fellow-paddles have suffered the sore vanity and falsehood of the Guardian, the Presbyterian organ here, to insult our very common sense, with our religious sentiments, and Christian experience, for several successive years, without a single open grudge or growl; though some of us have been, for some time, and are still, among the humble subscribers of that very open insulter. But as to the word Presbyterians, it is of a more extensive meaning, than the foregoing suspender would either understand, or admit it:—

All the Antiburghers, or Seceders in the country are Presbyterians; who, I am persuaded, will not generally feel offended for the commencement of my paddling.

There are thousands also of those connected with the degenerate Church of Scotland, who sadly both admit and lament her deplorably low condition by this time; and who consequently, animate, and persuade poor Paddle to attempt to sweep well, with all his might and main; for that Heaven and earth now combine to call aloud, for straight and strong, sad and sound paddling! And lastly, Paddle himself is likewise styled a Presbyterian, and does not rate himself much the better or the worse for that mere designation. As for men to boast so much of the goodness and strength of their own cause, and at the same time to be such cowards as to endure no opposition, or reflection; but to flee as it were from the buzz of a fly, must be something similar to the confounded

flight of Ben-hadad's army at the sound of the Hebrew leper's crutches. If the Church of Scotland is at this day indeed so spiritually green and flourishing in her Ministers and members, and general ecclesiastical fellowship, as the Guardian, and so many of her infatuated party maintain; there necessarily must have been of late a radical and extraordinary transmutation of the whole system of human nature, as well as of all religion; for in former times, and past ages, and according to the general and explicit drift of sacred Scriptures, the puny animal and the vast sub-deity, denominated man, behooved to be cross and cramp and contrary, to the divine law and commands of his Creator; and without a real change, or, at least, some sort of self-denial, to be also, in his texture and temper deeply opposed to the requisitions, and qualifications ordinarily demanded, and the submission and exception usually enjoined, in order to ensure fellowship, and to entitle membership, in the true Church of Jehovah; especially under the Gospel dispensation. But the dear, and the pious, and the singularly flourishing Church of Scotland does not require now of me any thing contrary to my native inclination, or fallen disposition, provided that I am merely possessed of so much command over my habits and conduct as may permit the rest of my species to suspend my execution on the gallows; and likewise as the coping stone, that with all my heart, and with all my soul, and with all my strength, and with all my mind, I shall hate, and abhor, and expose, in his body, and spirit, and character, part and parcel, that only abominable being—not otherwise to be named by the pure lips of a Christian,—a Dissenter from the Church of Scotland; for that is the only impardonable sinner! Hence I naturally infer, that either fallen human nature, and the former laws of Christ's kingdom, are supplanted and transformed, or that the present religious state of the Church of Scotland is awfully degenerate, and dangerously fatal. I am, Sir, your obedient servant,

Cape Breton, 1st December, 1841.

PADDLE PLAIN.

For the "Cape Breton Advocate."

LETTER IV.

MR. EDITOR,—Since the date of my third letter to you, I sent you the names of some new subscribers for the Advocate. And others, of your former correspondents, have told me seriously, that they had been on the very borders of discontinuing your "stale Paper," as they phrased it, (for every thing is stale now but P. P.) until they found to their very agreeable disappointment the first letter of Paddle. This you must understand is not saying too much of one's-self! And inferring from apparent facts, I proudly think (for you must know that generous pride is a predominant and open trait in my character) that there is no danger of your suffering by sustaining my paddling. Let all who dread a sweep abandon you, if they choose; the Paddies, I find, will soon supply their

post. Publish, however, to me your loss on my account; and I hereby freely promise, either to cover that loss, or to relinquish my ground. This is, at least, a tacit notice to all the friends of paddling to push forward and support the Advocate. Let the haters and opposers of poor Paddle—if any are so unfortunate as to merit that name—advocate their own cause; in as moderate and plain a spirit, as Paddle Plain chooses to treat his own, and they are all and heartily welcome to the ground. O! How the very heart of Paddle begins to pant, bounce, and burn, like a wanton horse in smelling the battle! O for a stout and sturdy sweep against the agitated current, and the billowy storm!

Please to hear that I have a smart brother called Bottle Bruce: he and I are twins; for the fruitful womb of dear mother, Mary Bottle, never, like other women, missed to conceive and to carry twins! My father was, as every body knows, old Bruce Plain; and, in his time, was also a poet; so that you may naturally anticipate some very novel and extraordinary things from the rare genius of both myself and brother Bruce. Well, as I said, brother Bruce is about to publish a book on many a good and bad thing; which, by the bye, must prove to the interest of you Printers! He writes, I say,—as his genius naturally leads,—on Ministers and monkies,—Popes and puppies,—conversions and convulsions,—physiognomy and phrenology,—logic and mathematic;—good and evil spirits;—and, in short, on time and eternity: indeed he does not leave her sacred majesty Victoria herself behind his remarks; so that I hope the whole country will soon ring with his praise! And I cannot but hope that His Excellency our Governor himself, will purchase, at least, two copies of the work, when it is out of the Press; that is to say, the one for his own use, and the other for her majesty! I am confident the subject is, by no means, below their notice; although I sincerely regret that great folk generally look big; and so, unfortunately, overlook the worthy works of rare talents, placed in humble circumstances! “The poor man’s wisdom is despised.” This I trust will serve as the first advertisement of the publication! Now, after this tedious digression, and before I offer any further remarks, on the languid and forlorn present religious state of the once lively and shining Church of Scotland, I most seriously and sincerely wish it to be understood, that I do, by no means, choose, to give a handle to malevolence, or envious reflections, by any thing I have already written, or that I intend further to write, on the subject, against her community. I know, from long experience, that many worthy persons connected with her name, and that have neither sufficient discernment to see the extent of her degeneracy, nor the fortitude to relinquish her fellowship entirely, who yet cannot but bemoan her woful barrenness, and the fatal pride and effrontery of most of her Ministers. What was the worst bar to reformation, in the persecuting and profane Church of Rome, in the days of the famous Luther, but that the majority of her Bishops and Priests, could not be once brought to admit, or concede any error of judgment, malignity of disposition, immorality of conduct, or wickedness of government, in all their civil and ecclesiastical concerns! And was it not the same cause that bolted the

hearts and ears of the bulk of the Jewish nation against the heavenly salvation of our ever blessed Saviour Jesus Christ and the preaching of His Apostles? And it is the same fatal bane, in a high degree, though under different modifications and various forms, that holds the Clergy of the Church of Scotland so desperately shut up to conviction at this day; and consequently, so far from any chance of real remorse, or right reform. In fact "it is" a task of almost equal difficulty to shame Popery out of the pride of Infallibility, and the absurdity of Transubstantiation, and to convince the body of the Scottish Clergy, of the practical disparity now existing between the real features of their Church, and the true estimate of Christ's spiritual kingdom in the world.—"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven." "For as the body without the spirit is dead, so faith without works is dead also." "Salt is good: but if the salt have lost his savour, it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men." I take the liberty of concluding this letter by a few lines from "The Course of Time," as descriptive of the character and spirit of true Missionaries.—

—The Warriors of Messiah, messengers
Of peace, and light, and life, whose eye unsealed,
Saw up the path of immortality,
Far into bliss, saw men, immortal men,
Wide wandering from the way; eclipsed in night,
Dark, moonless, moral night; living like beasts,
Like beasts descending to the grave, untaught,
Of life to come, unsanctified, unsaved;
Who, strong, though seeming weak; who, warlike,
Though unarmed with bow and sword; appearing mad,
Though sounder than the schools alone e'er made,
The Doctor's head; devote to God and truth,
And sworn to man's eternal weal, beyond
Repentance sworn, or thought of turning back;
And casting far behind all earthly care,
All countryships, all national regards,
And enmities, all narrow bourns of state,
And selfish policy, beneath their feet
Treading all fear of opposition down,
All fear of danger, of reproach all fear,
And evil tongues; went forth——
——and in the wilderness
Of human waste, to sow eternal life;
And from the rock, where sin, with horrid yell,
Devoured its victims unredeemed, to raise
The melody of grateful hearts to Heaven:
To falsehood, truth; to pride, humility;
To insult, meekness; pardon to revenge;
To stubborn prejudice, unwearied zeal;
To censure, unaccusing minds; to stripes,
Long suffering; to want of all things, hope;
To death, assured faith of life to come;—
Opposing."

I am, Sir, your obedient servant,

PADDLE PLAIN.

Cape Breton, 8th December, 1841.

For the "Cape Breton Advocate." 1841.

LETTER I.

TO PADDLE PLAIN, FROM MARY ANXIOUS.

SIR,—Permit a weak though anxious woman to ask of you some questions, and to make humble remarks on some of what you have already advanced to the public. I beg first to premise that women—though naturally tender and timorous—are yet generally tough and tenacious. Notable and numerous are the deeds recorded of women, not only in civil, but Sacred History: Rahab and Ruth, Deborah and Jael, the famous Esther and the heroine of Thebes. Women also followed our Saviour to his crucifixion, and his grave, when almost all the other sex of his disciples diffidently fled him.

It was likewise to women that he showed himself first at his resurrection; and that he entrusted to carry its first glorious tidings to the rest of his friends. Though I do not presume to castigate, yet I wish to moderate, your apparent severity of reflection on men and manners. For without some female correspondence, I sadly fear, you will be apt to leap; not only the bounds of all moulds and moderation, but those also of plain and undisguised truth itself; and so to run wild and wanton, in witticism, metaphor, and burning satire. Consider, sir, for instance, your mother—of whom you so much seem to boast for her prolificacy—was for whole seven years barren after her marriage with your father; and for that very reason called Bottle; though her name since has sometime been Mary Twins, or Mrs. Plain. But observe also what is more dangerous in the partiality of your relation of her, that she never had more children than the one conception and birth of twins,—Bruce and Paddle.

Now you may tell the world, that you have not written any direct or positive falsehood; though at the same time, none unacquainted with the particulars of the circumstances can arrive at the real truth of the case, by your mere account of it. Equivocation is a crying sin in our day; and that too among men of vast eminence and most prominence in religious and ecclesiastical offices. Is it not easy to prove by stanch evidence, that a sounding Clergyman still living in this country, and also instrumental in a famous revival, attempted lately to evade the charge of double dealing in a business of serious importance, when interrogated, "Did you not write a letter in favor of that Minister whom you promised to oppose?" by replying "No!" But the point being uneludibly pressed home he replied, "No! I did not send a letter in his favour, I only sent a line!" This is a true sample of the character of this great champion of the Gospel; and you my good friend, should avoid all appearance of its imitation. I certainly know a woman, like myself, who once troubled the said great Minister with a letter, humbly begging him to give her solutions of certain serious questions directly connected, both with his own ministerial office, and the special concerns of all his religious adherents; to which notwithstanding he has never been pleased to return any answer. Such disappointment, with several other reasons, excites me now to apply to you on the same and similar subjects. I wish particu-

larly, and in the outset, to hear some of your thoughts on the nature and outward signs, or indications of saving revivals, or gracious conversions; and how far does your estimate, according to plain Scripture rules, correspond with what obtains now in this Island under those specious names. For it is of no indifference to any of us, as rational and responsible beings, either what is operating of this sort around us, or what judgment we pass upon it.

I am, Sir, &c, MARY ANXIOUS.

Cape Breton, 12th December, 1841.

For the "Cape Breton Advocate."

PADDLE PLAIN'S ANSWER TO THE FIRST LETTER OF MARY ANXIOUS.

LETTER V.

MADAM,—I take your remarks on my Letters in no ill part; and I will endeavour to give some solution to your questions. But I hope you will first mark a wide difference between random flights of seeming equivocation, where neither character nor interest is at stake, and when both these are immediately and seriously involved: For without ample scope on this ground, we must nip and curtail not only most of our innocent flourishes, and introductory paraphrases in no unfrequent instances, through all our various transactions, but even fall foul of the Sacred Scriptures themselves; where we find so many embellished allegories, obscurely shrouded metaphors, and bold and bombastic-like hyperboies, and circumlocutions. One particular point I must farther preface, that—as previously noticed—since brother Bruce is about to publish on the subjects of your enquiry, I do not wish but lightly to forestall him. But as to my thoughts on the religious revival in our neighborhood, I suggested them in general, in my first letter to the Editor of the "Cape Breton Advocate." And I never can form any different estimate, or idea of it. And in brief and plain terms, I tell you and all concerned, that, without using perfect violence to my feelings, I cannot treat of that wild and frantic work, in any serious style. For it merits not to write, or to speak of it, but in a ludicrous, and sarcastic manner. People so far left of common sense, and common decency, are a step beyond serious treatment; especially under the sweet and sacred name of religion. I hinted, in my last Letter, something about conversions and convulsions: Well then, any person who can imitate the latter, in which our revival chiefly consists, under a so-called sermon, from any of our Ministers, is at once a sound convert! I have the plainest and the strongest evidence of women, not unfrequently, in their fond and frantic fits, at our sad places of devotion, observed as quite regardless of their gimplest habiliments, though torn to rags, or rolled in the dirt or dust; and of their shameful nudities, or even life itself! Preachers roaring, and their audience over-roaring them, at the highest pitch of their thunder-preaching!! Have you ever read the mate of that, as the sure work of Heaven

in the Christian Churches? I examined some of those famous converts myself: One of their leading men told me, relating to a point of a very complex and difficult casuistry, contained in the works of Jonathan Edwards, "that he perfectly and at once understood it, as soon as it was read to him;" which I have every reason to believe it being the height of the operation of his wild fancy, helped by his fostered religious pride.

The relations of a certain woman—about three minutes' time after her transit from a fit of the work in question,—requested me, by her own leave, to examine her; which I immediately did, in the manner following:

Ques. 1st. What has made you cry so bitterly, woman?

Ans. Oh! Because my sins do testify against me, and that I am past all hope of mercy.

Ques. 2nd. By what light or means do you know these things?

Ans. By the Scriptures of truth on my conscience.

Ques. 3rd. What particular Scripture, or Scriptures, can you mention, as the direct medium of your conviction?

Ans. All the Bible is against my soul!

Ques. 4th. If all the contents of the Bible are against you, it is easy for you to name to us some particular text, or texts: Let us hear one, or more, of those more directly at your conscience?

Ans. I can read the Scriptures, both in English and Gaelic, and they are all condemning me.

Ques. 5th. The Scriptures do not run so parallel, in their immediate and apparent application and tendency; and therefore you cannot find them in the same manner condemning you: And they are also so immensely numerous that no person, in this world, can comprehend the least idea, or conviction, of their meaning, at once and the same time; what say you in answer?

Ans. My sins are past numbering, and heinous in their aggravation.

Ques. 6th. I do not choose to hear, like Papists' "confiteor," or confessions to their Priests, about any of your sins, if such there are, which may appear any wise ugly, shameful, or publicly offensive: Tell us, therefore, any of your sins, which are plainly otherwise?

Ans. My sins, up from my youth to this day, are so numerous and great that I have no hope of forgiveness.

Ques. 7th. If so they are indeed, it is more easy for you to point out to us one, or more of the "lesser," or least shameful of them?

Ans. I might be saved only for my false conversion.

After a few more questions and answers of the same rate and rote, I told herself, and her friends present, that by what then passed, they might plainly perceive she had no rational, or scriptural conviction whatever; and that all the puff or pretence was nothing but the roving, raving, and rattling work of her predominant fancy or imagination, as one of the native results and concomitants of her disordered brain, and the derangement of her animal system, by means of wild and unreasonable fear. For the very genius of her preacher, the instrument of her conversion and convulsion, is leading directly to such consequences, by the violence and fulmination of his preachment; and the extraordinary blasts and blow-

of his bodily exertions, and the inimitable ghastliness and strangeness of his features and grimaces, at the more successful times of his public ministration;—blustering and bawling out, “brimstone and burning, damnation and devils!” These, and similar dreadful and uncoherent strains, and commonplace remarks and repetitions, are found by long habit and experience, to create, or to excite madness or mormo in his audience; especially weak and fickle females; and a bugbear Spectrum thus generated and animated, is now most certainly, as Bruce would say, “the top and toe, and root and rind,” of our most sounding, and stounding, and stumbling revival!

Till the next opportunity, wishing not to make my letters too tedious, you must rest satisfied with these preliminary lines on the subject.

I am, Madam, yours, &c,

PADDLE PLAIN.

Cape Breton, 14th December, 1841.

For the “Cape Breton Advocate.”

PADDLE PLAIN'S CONTINUED ANSWER TO THE FIRST LETTER
OF MARY ANXIOUS.

LETTER VI.

MADAM,—Another certain man of the new converts, came to me, by the persuasion of his brother, in order to be examined on his experience: But instead of being tied to any method, or rules of catechism, he poured forth such a flood of “conviction and release,” as he termed it, and that with so much volubility and violence of expression, and such appearance of self-importance, and self-complaisance; as, in fact, made almost my very hair to stand on end. There was neither consistency, nor reason in all his ebullition; but one crude, chimerical, ferocious, and harum-scarum bombilation; so that I cannot, indeed, think it any wise short of judicial blindness of understanding, or wilful ignorance and stubbornness of heart and mind, flowing from corroding pride, and corrupted principles, that any men possessed freely of the unadulterated word of God, and other correspondent and ample means of edification and erudition, with explication of that word; and they themselves assuming the name, and sustaining the office of the public servants and Ministers of Jesus Christ, should at the same time, be found so dozed, daffled, or doted; and so devoid of sanity, sense, and shame, as to excite and indulge, further and foster, such a height of frightful, and wild vagaries, such mighty, monstrous, and maddening extravagance.

Those fanciful converts are generally, and quite naturally, given hugely to devotion; and their bigot and partial attachment among themselves, though sometimes pretty hot and haughty, is yet very richly balanced, or preponderated, by their rancour and revenge, against any who dare think to censure their manners, or mania; or once to call in question the motives or measures of their fatuous guides! We have already experienced, seen, and heard, what may fully justify these sharp remarks, and smart

recoils. Therefore, let me ever keep my distance, and guard my passage on this critical ground! Religious and excessive zealots hold the next grade to murderers: When they kill their faithful reprovers, it must, you know, "be doing God service." Every thing and thought in them, is now sanctified! Wrath and rigour, scourge and scorpions, blood and bludgeons.—"Old things are passed away; behold, all things are become new!" Now their very flesh and flower, light and lore, lust and lure, must be all "holiness unto the Lord!" As is but very natural, we hear now of female ventral magnitude, as the issue of illicit procreation, and sexual intercourse, among our convulsed and sanctified tribe! But, you must consider that, now, they "are not under the law, but under grace!"

Other two persons told me, of their own accord, that they had certainly felt, as they expressed it, their very hearts failing them, and their very blood beginning to chill, through all their animal frame, under the violent animation, and thundering expression of one of their leaders in devotion; especially by means of the solemn and awful words "God," and "the devil;" but, that at the same instant, they believed themselves to be no wise affected, or convinced in their understanding, or conscience; and that they had neither previous, nor now much dependence on the piety or wisdom of the present instrument of their excitement; and that these sentiments and reflections sustained and relieved them from becoming perfect preys to the general convulsion and confusion of their neighbors. These are certainly no suppositions nor fabrications of mine, but plain and unvarnished truths and facts. I will not enumerate instances of this kind in one letter;—though I have abundant and various materials;—since I intend to continue and extend this correspondence. In many scores of different and similar cases I find not one, either in motives, or manners, any wise agreeable, but quite disagreeable to the estimate of the Sacred Scriptures, of saving and spiritual conversions. Of all the gracious operation and changes, recorded in the New Testament, I find little or no account of cries and convulsions,—little animal or pulmonary excitement. The nearest points of any thing of this sort, approved by divine truth, as the work of Heaven, are the cases of the conversion of St. Paul, the Jailor, and those who "were pricked in their heart, and said unto Peter and to the rest of the Apostles, Men and brethren, what shall we do?"—Acts. This was all but most rational and sober. And we cannot affirm so much as that any of those subjects intruded in the least, on the immediate preaching, or actual ministration of the Apostles, or any other. But our furious and frantic converts rap and rave, rant and roar at the very tilt and top of preaching, and continue so for a whole sermon: Nay, moreover, some of them, when they don't understand one word of the language preached:—as of late, a young woman, having not a word of English, yet under an English sermoning, ranted and raged as smartly as a bedlam or bridewell! And every unprejudiced man in all the neighborhood believes her conversion to be, consequently, as perfectly safe and sound as any among the whole convulsed subjects of our mugient and mimic, ruffling and rattling revival!

Now in contrast to this turbulent and unreasonable operation, the

Lord's work, as one of its designation, is called in Scripture a "reasonable service." "They were pricked in their heart." Not puddled in their blood, nor prattled in their brain. "I am not mad," saith St. Paul, "but speak forth the words of truth and soberness." "Lydia's heart was opened" without the least appearance or account of any convulsion. Mary Magdalene was effectually cured of seven devils without any mention of a roar. But devils and those under their power, cried often and tremendously. The "possessed of the legion" roared effectually. The damsel with the spirit of divination had bawled out for many days, some commonplace good words, like a parrot, without any sense or shame, till she was dispossessed; then, never once more one snorting sound. Modesty and meekness, quietness and goodness, are some of the Scripture signs of that female piety, which is in the sight of God of great price;—1 Pet. 3rd chapter. "In the Church let your women learn in silence." St. Paul. And by all appearance, it was men, and not women, who said to the Apostles, on the day of Pentecost, "what shall we do?"* In short, I do not know, in all the information of the New Testament, any similarity of saving conversions, to the rodomont and roaring convulsions, and the concomitant senselessness and shamelessness of our maniac and monstrous revival. And they must stand a tiptoe indeed, who can find in Civil or Sacred History, in Church or chance accounts, any thing which favours or testifies their hope, or that savours or sanctions their arguments on this ground. Their worthy and famous "Edwards" and "Brainards" afford little countenance or encouragement on this score. For those discreet and discerning men, and holy and humble servants of Heaven, neither upheld nor approved, never indulged nor endured such foaming and fainting,—such mormo and madness among their converts. "But the fruit of the spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "And to live in the spirit, is to walk in, and according to the spirit; not desirous of vain glory, envying one another, and provoking one another."—Galatians v. last verses.

I shall conclude this letter also, with an awful description of the state and stand of the wicked Minister or the false Priest, at the great and solemn day of Judgment; extracted from the "Course of Time."

Among the accursed, who sought a hiding place
In vain, from fierceness of Jehovah's rage,
And from the hot displeasure of the Lamb,
Most wretched, most contemptible, most vile,—
Stood the false priest, and in his conscience felt
The fellest gnaw of the Undying Worm.
And so he might, for he had on his hands
The blood of souls, that would not wipe away.
Hear what he was. He swore, in sight of God

* As according to Beza, and other great names,—"Qui vero hæc audierunt compuncti sunt corde, et dixerunt ad Petrum," &c.—Acts ii. 37. Qui and compuncti being masculine: Though I am aware that our sex has a grammatical preference, independent on the exact meaning of the text, in the common gender of the original—*Akousantes*.

And man, to preach his master, Jesus Christ ;
 Yet preached himself : he swore that love of souls,
 Alone, had drawn him to the Church ; yet strewed
 The path that led to hell with tempting flowers,
 And in the ear of sinners, as they took
 The way of death, he whispered peace : he swore
 Away all love of lucre, all desire
 Of earthly pomp ; and yet a princely seat
 He liked, and to the elink of Mammon's box
 Gave most rapacious ear. His prophecies,
 He swore, were from the Lord ; and yet, taught lies
 For gain : with quackish ointment, healed the wounds
 And bruises of the soul outside, but left,
 Within, the pestilent matter unobserved,
 To sap the moral constitution quite,
 And soon to burst again, incurable.
 He with untempered mortar daubed the walls
 Of Zion, saying, Peace, when there was none.
 The man who came with thirsty soul to hear
 Of Jesus, went away unsatisfied ;
 For he another gospel preached than Paul,
 And one that had no Saviour in't ; and yet,
 His life was worse. Faith, charity, and love,
 Humility, forgiveness, holiness,
 Were words well lettered in his Sabbath creed ;
 But with his life he wrote as plain, Revenge,
 Pride, tyranny, and lust of wealth and power
 Inordinate, and lewdness unashamed.
 He was a wolf in clothing of the lamb,
 That stole into the fold of God, and on
 The blood of souls, which he did sell to death,
 Grew fat ; and yet, when any would have turned
 Him out, he cried, " Touch not the priest of God."
 And that he was anointed, fools believed ;
 But knew, that day, he was the devil's priest,
 Anointed by the hands of Sin and Death,
 And set peculiarly apart to ill,—
 While on him smoked the vials of perdition,
 Poured measureless. Ah me ! what cursing then
 Was heaped upon his head by ruined souls,
 That charged him with their murder, as he stood,
 With eye of all the unredeemed most sad,
 Waiting the coming of the Son of Man !
 But let me pause, for thou hast seen his place
 And punishment, beyond the sphere of love.

I am, Madam,
 Your obedient servant,
 PADDLE PLAIN.

Cape Breton, 16th December, 1841.

SOME FURTHER REMARKS UPON THE "GUARDIAN."

WHEREAS my reflections upon the "Guardian" or its Editors, may appear too unsparing and severe, as taken either in bulk, or at random, I wish not to be understood as desirous of detracting or depreciating either the publication or the publishers, any further than the mere and immediate subject in dispute makes it in my view necessary. In all other respects I would rather treat them together in a far different manner. For in some respects I could freely, and without flattery, heartily commend both the Journal, and the Journalists. But in my humble judgment, and most serious deliberation, there is a flagrant inadvertency or mistake, if not a dreadful and disgraceful misconception of, or disregard to truth, like a selfish and wilful design, if not fatal ignorance, of a most delusive and pernicious texture and tendency, in the total absence of a proper line of discrimination or demarcation, in the Editorial of the Guardian; on the score of the very visible and vast difference existing between the religious or spiritual state and circumstance of the Church of Scotland at this time, and a century or two past; in consequence of which, the religious pride, false confidence, and self-ignorance of thousands, are fostered and confirmed, so that the blood of so many such miserable characters, cannot but, in a certain degree, lie at the hands of their sorry flatterers, and sad deceivers. For the sounding name, and religious ceremonies and formalities of a degenerate Church, are both ensnaring to her own infatuated members, and abominable in the sight of God. For the Church of Scotland is at present in spirit and substance, disposition and practice, but the very skin and skeleton, the mere name and gnomon, the counter and contrast, of what she was at the time of the Reformation, and some subsequent periods. And the accounts and information which places her now as upon a lead with what she once was, or had been, are but sinful and senseless means—the result of awful ignorance, or stubbornness, though not seldom varnished unverified, in order to impose upon the cribbed and credulous; who are more interested in the shelter and shadow of the pompous and popular designation of a party or progression, than in the real work of God in their own souls, and the spiritual welfare of their fellowmen, manifested by a concordant and Christian conduct. "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."—St. Paul.

I design the foregoing remarks upon the Guardian, and its supporters, both for myself and Brother Bruce.

P. P.

TWO SHORT ANECDOTES: BY A SCOTTISH EMIGRANT.

A very popular Clergyman among "the godly" in Inverness-shire, North Britain, wrote lately to this country, that though he has "the name and office of a Minister," he "never thought himself qualified for that office." And yet he requests to know what encouragement in salary may be given him in this foreign land, in case he will receive the Lord's

direction to leave his present station, in order to become the "pastor" of a Transatlantic flock.—*Queries.* 1st, How can he expect to find Heaven's direction in the change of a place, when he never thought himself qualified for his office: or why does he not resign his office till he thinks he is better qualified for it? 2nd. Does it not look far more like a prank of pretended or feigned humility, in order to impose on the credulity of his simple adherents and employers according to the very long and silly habit of that country, on religious points, than any real conviction or proper sense of mind on the subject?

In the parish of Assint, Sutherland-shire, Scotland, there is at Loch Inver a natural fool, the son of J. M. L., Mason; who has been, like several others of his cast, a subject of the late revival in that quarter. He can, according to the mode of the day, pray and prat to purpose, when and wherever he is bid, or allowed. He is at times followed, from place to place, by merry and curious youngsters, to whom he tells, with great earnestness, that he will undergo a repetition of his conversion-fits at the request of the party present, for the reward of a halfpenny! The "Good people" of the place, notwithstanding, admire the "free grace" which prefers this idiot, and others of his kind, as the choice favorites of Heaven!

EXTRACTS FROM MARY ANXIOUS'S CATECHISM TO HER SON.

Q. Are you a fool?

A. I am partly, but not entirely; because I believe, feel, and grieve for my foolishness; and endeavor, by Heaven's assistance, to get by degrees, cured of that general and dangerous disease.

Q. What may be the chief symptoms of that mental disease of your's?

A. Ungenerous pride, sullenness, fretfulness, heart-swelling, immoderate anger, wantonness, laughter, froth and frolick, peevish jesting, discontent, wrangling.

Q. How do you know that those vices are not prevalent or dominant in your soul, though the fear of outward shame and disgrace, or inward anguish of conscience, and dread of future punishment, might stifle their temporary and external appearance?

A. Though I find the reasons you have just named to be certain motives, which in a degree, and at times, lead to the effect in question, yet I believe that I have a principle beyond these; because I would heartily rather have my inclinations, which are cross to the commands of Heaven, mortified, than Heaven's laws changed in their favor: And that I feel my love to God excited for his holy hatred of my vicious propensities. I would also be a brute or a block rather than a man without redemption from my fallen nature, even were there no hell or eternal perdition.

Q. Who is the happiest man in the world?

A. The best man, or in other words, the humblest Christian.

Q. What are the chief internal signs of a good Christian?

A. Weariness of life, and a patient waiting for death, according to Heaven's appointment, both flowing from the love of holiness, and hatred of sin; especially inward corruption, the fountain of all outward transgressions. "I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better: Nevertheless to abide in the flesh is more needful for you," &c.—St. Paul.

Q. Are Christians of these latter times to expect, or profess such attainments?

A. They certainly are, in kind or quality, though not in degree; for he is not a real Christian, that is entirely ignorant of those feelings.

Q. Why have we then so many lofty professors, and popular Ministers, who choose to treat such feelings but as enthusiasm, fanaticism, or some chimerical and wild notions?

A. The degeneracy of our times obtains places, of serious and spiritual trust, to men destitute of spiritual knowledge, or gracious experience: "Like people like priest."

Q. Who is the wisest man?

A. He that in sincerity and humility professes himself to be the foolishest. "I am more brutish than any man."—Agar.

Q. Who is the humblest?

A. He that is most grieved for his secret pride.

Q. Who is the meekest?

A. He that most laments his heart's fierceness.

Q. Who is the proudest?

A. He that is most ignorant of his pride.

Q. Who is the basest, and most treacherous?

A. He that most pretends to groundless merit; especially under a religious disguise: as Ahithophel and Judas Iscariot.

Q. Do you know any religious inconsistencies, or absurdities?

A. Methinks I do, if I could properly define them.

Q. Pray what are some of them, according to your views, and shortest definitions?

A. 1st, The profession, both of sinless perfection, and a total falling from grace, to be possible in the same person.

2nd, The confirmation of adult believers, as a consequence of mere baptismal regeneration.

3rd, The functionary holiness of a wicked man, under the sun-shine of Gospel light.

4th, A sinecure to be Christ's steward, or a pluralist to be His pastor.

5th, A Protestant and Papist in wedlock.

6th, A meeting for Divine worship without a Priest, prayer, or bible, expecting the visits of the Holy Ghost.

7th, A good Minister, but a bad master; or a great Christian, but an ill neighbor.

- 8th, The Infallibility of uninspired men; or the peculiar right of any to God's word.
- 9th, Christ's whole body in a wafer, and yet omnipresent.
- 10th, The difference between "purgatory" and a Sugbear.
- 11th, St. Peter married, and St. Pope unmarried.
- 12th, Lent without flesh, but with honey and butter-cakes.
- 13th, In a corrupt Church, money "the root of all evil" keeps its covetous owner from hell-fire!
- 14th, A proud man, but a good preacher.
- 15th, An open persecutor in a pulpit.
- 16th, The "companion of fools," but the instrument of a gracious revival.
- 17th, The chastity of a pregnant Nun, or of an amorous Monk.
- 18th, Apostolical Succession—Archbishop—Pope. "Be ye not called Lords."
- 19th, Ordinary confession of secret sins, and praying to creatures.
- 20th, "Extreme Unction," which neither cures the soul, prolongs life, nor restores health.
- 21st, To believe that one may, to-day, be Christ's beloved bride, but to-morrow Satan's endless victim.
- 22nd, To think that Sovereign grace is bestowed at random, or at fallen man's mere bidding.
- 23rd, To teach that Jehovah is either changeable, or arbitrary in His love; or passive in His infinite knowledge or eternal prescience.
- 24th, Implicit faith, founded on most ridiculously pretended "Infallibility."
- 25th, Faith and good works ever separated.
- 26th, Admission of actual sin with equal denial of original corruption.
- 27th, To think that the devil cannot smartly preach and pray, prance and praise, in his ruffles.
- 28th, To seek or expect a better Saviour than Jesus of Nazareth, or to deny his most necessary and manifest Divinity.
- 29th, To deny the personality of the Holy Ghost, or His gracious and powerful operation and influence, in the conversion and sanctification of men.
- 30th. To expect Heaven, or happiness, without holiness.

COPIES OF TWO LETTERS BEARING ON THE FORE-GOING SUBJECT.

The drift of the two following letters being, alas, too obvious to be mistaken for fiction, their authenticity cannot be reasonably questioned. Some of the proper names in these Copies are only in their initials, in order, in some degree, to avoid giving unnecessary offence, though they were originally all written without the least dusk or disguise.

“CAPE BRETON, 28th February, 1842.

“REVEREND SIR,—Your brother, on a visit here in the beginning of winter, gave me the perusal of two of your letters to him, both dated in August 1840, and at the same time suggested that he thought it of little or no consequence to offer any answer to them; but to leave them with me for my consideration. I did not then think to trouble you or myself with any remarks upon their contents: nor do I expect now being able to write any thing for your conviction. For I find the same reasons with your brother, to despair of seeing the like of your character any wise corrected, by any human means in the world. Any thing I may therefore suggest at the time will be purely intended, though in weakness, in order to attempt fulfilling a duty against the great and solemn day of final retribution. Your letters are filled with frivolous shifts and excuses, as well as with sly and silly sophistry; which are all but quite consistent with the circumstance of your calling, and the rest of your religious conduct. Though I had neither heart nor hand in what your brother wrote to Edinburgh through your medium, I am fully aware of every word of it: And whether it would be agreeable or disagreeable to the Ladies whose ‘polite,’ or rather proud and humorous, feelings, you appear so much to guard and regard, it was not the question with the writer, or his party; but to state plain facts; some of which on the part of the foolish and wicked Mission in question, were a step beyond common sense and common decency; so as, in a degree, to forbid serious treatment, and the square of the ordinary rules of information, or narration, on religious subjects: And plain facts, I say, more intended, in their written form and transmission, to be a discouragement to the silly patronesses in their future support and furtherance of their said Mission, than expected to prove a means of any positive adjustment of past follies and misrule. And independent of your service, something of the same nature with what your sacred and sage tenderness thought proper to crush, has found its way to the very same polite Ladies; and is now understood to have in a degree answered the original design, on this score. Your flat obsequiousness, on this ground, under the specious guise of conscientious prudence, and gracious good manners, is however, along with its concomitant signs, an additional sound lesson to the more intelligent part of your relations, and quondam friends in this quarter, to see more and more into your religious character; of which they fondly formed different thoughts in former days. You ‘regret exceedingly’ that your brother could sit down, and rashly pen such epithets as ‘this surfeit of laziness,’

&c., 'in speaking of any man.' So! So! My dear and tender brother, it seems you have become very harmless and inoffensive: you shall thenceforth, to be sure, hurt neither the feelings of a wicked Minister, nor of a weak Madonna! And yet behold, your own sacred pen, in the very next lines to these your remarks, could freely and sneeringly write it as indicative of a singularly heavy reproach, to be at all adventures both dreaded and avoided by any serious or honest man, 'to be classified with *Norman* and his followers.' But if *Norman* is a follower of Jesus Christ; in the principal and practical rules of a gospel, as himself most humbly and sincerely believes he is; and as also your brother and several thousand other sober and serious people in this Island hope, do you think that either they or I, will, or can be surprised or scarecrowed by the envious and slanderous reflections of both you and your official brethren, both there and here, together with the 'polite *Ladies* of *Edinburgh*;' so as to deviate from the path of our own known duty, in order to retrieve the long-lost, and far-gone, and forever-farewell-approbation of all such vicious revilers! You write that, in case the document in question should have been forwarded, 'the said polite *Ladies* of *Edinburgh* would at once look upon your brother and his party as unreasonable fanatics.' O do you think so indeed, Sir! and what can you judge would be the great harm of it, in our estimation, if your Reverence should most cordially join the dear honest *Ladies* in that 'look-upon'-judgment! Your own Reverend brother, and familiar associate, as well as the polite *Ladies*' Missionary, the famous P. M., is esteemed by a large majority of the more sensible Protestant population of C. B., to be one of the rankest and the proudest fanatics in all this Province. And we can substantiate a train of self-evident signs to sustain and demonstrate our allegation; and all of them drafted and derived from his own singular, and in some instances, his peculiar extravagance, in preaching and practice; as well as from his wild and frantic, rattling and raving revival; in whose devotional assemblies his roaring and rolling female converts, are not unfrequently seen not only as quite regardless of their own nature and nudities, but of life and limbs besides! exclusive of some public filthiness, or open fornication: one instance of which,—if found at our poor settlement;—would be thought by you and your party,—under all your feint and flattering appearance of moderation,—as a proper ground for your soundest sneering, snorting, and snarling. O the wicked partiality of confirmed bigotry! But all the foregoing bustle of freaks and frenzy, under the false and foolish name of conversion, is most worthy, both of its instrument, and the degenerate Church with which he is connected. And the chief of your polite *Ladies* of *Edinburgh*, your great *Mrs. McKay*, has proved herself to us by a train of her own correspondence, to be one of the most impolite, insolent, or vicious *Ladies* in Scotland; and therefore, for whose approbation, or reprobation, along with your own, and that of all your proud party, in the vast concerns of our souls and eternity, poor *Norman* and his best friends, care not a single atom: Nay, far further, we most heartily bless Heaven for having left and lost forever in this world, the approval and apricity of you, and all others of your religious

cast and character; for otherwise we have found it, by sore and sad, long and lingering experience, impossible for us to be saved. Since you knew you had but little influence and authority in this quarter, even among your near relations, you have never allowed your spleen any unreserved vent according to its active boiling, 'against me and my religion; but for all your sly muffling, it is no mystery to discover your real meaning and intention on this point, through all your correspondence; which you may for the future stifle in your own stomach. For we have already seen and felt enough of your presumption and hypocrisy in order to understand your true character. You deceitfully fished to dry and drain all the zeal of your dear brother's soul; through your feigned profession of experience on the ground of 'natural family constitution and temper,' &c., without your once knowing or marking how far he may have been right or wrong in his zeal; but striking him at random. But the drift of your art and aim is obvious; for you could never be satisfied with his moderation till he should have flatly yielded his sack and soul, count and conscience to the syren song and service of 'the Church;' under the ding-dong-and-dia-tem-preachment of doodle G., or any other of his pop-gun nates, that your right reverence, and your polite *Mrs. McKay* might, in your profound wisdom, think fit to recommend to us! But, O now, Sir! 'clasp your mantle—shake your noddle—strike your bangle;' such language is desecrated: the consecrated servants of Heaven, to be thus abashed, abated, and abased,—in their sanction, function, and connection! Concerning the Sacraments, it were the first concern for you, and your unfortunate functionary brethren to be convinced that you are manifestly in that state, which gives you no right to them in your own persons, according to the revealed will of Heaven; and that therefore is out of the question your having any divine title to administer them to others. But still on the ground of your own professed principles, your arguments to your brother on the subject, are all shamefully vague, futile, and inconclusive, from the pen of a sounding Minister of the Gospel. You acknowledge serious trust in the integrity of the Presbytery of C. B., on the score of the intended settlement of Mr. G—, (for I have your letters before me open on the table) which proves to us, either that you care not what to say—whether true or false—or that your ignorance of the wickedness of the Clergy is both wilful and shameful. I say *wickedness*; for Ministers are, of necessity, either the best or the pest, the blessing or the plague of any place. In another of your paragraphs, you talk in a very serious-like manner of your non-ability to tell, whether your friends in C. B. ought or ought not to foster any hopes of your removal to them, because as you remark 'nothing should induce me to adopt that course, but a clear conviction and paramount sense of duty,' &c. But we are now well inured on the ground of hearing similar pretences from worldly Ministers. And you like the generality of your brethren talk those big words, apparently in order to induce your friends to believe that you are so far led and guided, not by worldly motives or prospects, but by the influence and direction of the Holy Spirit of God; and should therefore never be expected to shift quarters without some

superior and gracious signs and leadings from above. I do not at all choose here to strain your words; but according to their drift and scope, with all the rest of your communication, I cannot avoid giving them that meaning. And in perfect truth and consistency, in the case of a Minister of the Gospel, it should be properly according to that rule. But alas! the case is with you and your fatal brethren quite otherwise, in the open view of all sincere and intelligent spectators of your conduct. And the spirit of your correspondence, as well as the open index of your general character, plainly indicates to me and my friends, that after all your farce on this point, a little glittering white or yellow dust, to make a comfortable nestling for the world, in one place more than another, would soon turn the scales. And then, my dear sir, instead of Heaven, your very honest cow in her humble crib, might stand your counsellor! Nor is this any degradation to your individual character; for it is nothing below the common standard of the rest of your reverend brethren in general. I repeat that I have your letters open before me; and a wretched, wicked, and arrogant stuff they contain indeed. 'A clear conviction and paramount sense of duty!' Just so! A paramount sense of duty for back and belly, goose and goslings; or in plainer words,—wife and children, with all the worldly concerns of a family. And whenever C. B., or any other place, would be sure to balance well, and preponderate on sure grounds in favor of your secular circumstance, your clear conviction and paramount sense of duty would instantly follow; without any recourse to Heaven's counsel, farther than a most hypocritical name in order to impose on your silly adherents, and perhaps also upon your own misguided conscience. For otherwise, as already suggested, your vry horse or cow, might serve your turn; for either of them, would be as sure to answer your prayers, as Heaven, in a spiritual and gracious approbation, while you labor under the power of your native ignorance, and the aggravated guilt and sins of your awfully responsible life, still hanging about your miserable neck, according to the evidence of sacred truth. 'Ye ask and receive not, because ye ask amiss, that ye may consume it on your lusts.' And we can clearly detect, by your writing, that long since you would have been settled here among your friends, did the ease and affluence, credit and gain of the world answer your views. O then the silly and wicked pretence of looking to Heaven for direction or guidance on this ground! And this is one of the deplorable causes that have so effectually stopped your throat from ever rendering a reason to your faithful friends, for your change of sentiments and conduct, on the score of the Clergy, since ever you left College. Both your Cousin M'K—, and your brother, as the medium of other serious minds, have endeavored in vain to ply and pose you on this solemn ground; quite contrary to the injunction of Scripture 'Be ready always to give an answer to every man that asketh you a reason of the hope that is in you with meekness and fear.' You never did, nor could, give any sound and Scriptural reason for your official connection and conduct, since you have become a Clergyman. No, you can have nothing that will bear you out on the subject, at the day of judgment. You and your unfortu-

nate associate at U— rely upon a spurious conversion, to render your minds more callous and impregnable against means of conviction and correction, than those of others, who do not so much dream of having undergone a saving change. Sacred shame upon you and him, who are such dreadful stumbling-blocks, both to one another, and to so many other silly and slothful souls. O, what will you both do at the awful tribunal of Jesus Christ, living as you do, and likely to die 'with a lie in your right hand!' Poor men in a manner 'twice dead,'— and 'your end'—as yet, and likely to continue, being 'worse than the beginning.' And according to the true proverb, 'The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire.' Both your pride, and your false and evil conscience are most visible in all your correspondence; pretending to have a great Reform, as well as Revival, in 'the Church;' both of which, in their nature, appearance, and tendency, are altogether most worthy of the formal, profane, hypocritical, and proud present Church of Scotland. I have a pamphlet before me of the Revival at Kilsyth, of the same stamp with the rattling and ranting of McL—; and the former wild vagaries and extravagance of L—! And similar accounts are, from time to time, received from all parts of duped Scotland, by oral and auricular, as well as literal information. O wretched infatuation, of otherwise men of sense, and science! But this is one of the most awful instances and concomitants of the frost and frown of righteous Heaven, as a curse of fatal and shameless religious dotage, on a kingdom, communities, and individuals, for the wilful, wicked, and open abuse of clear light, and ample means of knowledge. I don't treat in this letter of any private characters. I know you and your friend to have deeply sinned against the dictates of your consciences, as well as good example; which, without deep and timely repentance, must prove a bitter cup to you in the issue. Did the world in its credit and gain equally follow you in a different line of conduct, in your religious career, the Lord knows how easy would it be for you to find your path of duty in it, and at the same time sufficient logic to support and justify you. O the sad deceit of lust!—'Every man is tempted when he is drawn away from his own lust, and enticed.'—You could either or both of you equally discern, mourn or mock, the follies and faults of Ministers, before you were yourselves Ministers; but now and long since, others have full opportunity, according to their air or humor, to play the same key or cant over yourselves. I treat you now seriously, as my dear fellow-men, and friends, though without flattery; and so far from a desire to triumph lightly over you and your fearful responsibility, that I would sincerely, and from the very bottom of my heart, yearn over the awfully dangerous state of your precious souls. I feel grievously sorry for your religious pride and insolence; and your want of due moderation and fear, on very important subjects. And if you would not stumble at it, as thinking it to flow from my selfish displeasure, on my own mere account, I could point out to you, my once and formerly dear Duncan, some remarks of your insolence, ignorance and imprudence, in your treatment of both your dear brother and myself, in your correspondence

with him, not only in your two last letters; but also in former ones; all of which, I suppose I have perused; and for which I have seriously thought myself well warranted to treat you and your character so very independently and sarcastically; in the foregoing part of this letter; one paragraph of which, though apparently severe, I feel no freedom of mind to alter; for I sincerely believe that you will, one day or another, whether in time or eternity, find both yourself, and the aim and subjects of your letters well deserving such a handling. Now I say, that there ever has been in your letters, an air, not only of indifference and negative disregard; but in some instances a vein of manifest and open spite and contempt, in reference to both myself and my character. For instance, though you covertly throw your arrow through the side of the Ladies of Edinburgh; and though likewise it does not in truth move me a hair; yet as it has already been noticed, the words 'N— and his followers' smell rankly of deep-rooted religious disdain. And every one of my friends here treat of any Minister of your own party, however ridiculous and offensive in his character and conduct, he must share all your esteem, charity, and tenderness. Is not this mode in your correspondence weakly partial, and most unworthy of the character of a Gospel Minister, as well as decidedly disgusting to your dear, and seriously sincere brother, and all others of his mind in this quarter? Would it not have been more honest-like and manly in you, according to your serious and solemn office, when you could not agree with your friends here, on their own sincere and reservedly, on any important subject in discussion; and that, so backed and supported by plain Scriptures and reasoning, as would at once show your ministerial aptness, fortitude, and integrity? But you have sadly, and ever acted quite otherwise; as a sly and discontented silly coward: always evasive, gnawing or gnashing, grudging or growling, under your lack and load, without relief or relaxation. I do not desire to irritate you; but I would certainly scorn to act your part, either as a foe or friend, man or Minister. But alas! that is the measure of all your desperate party; because, if they don't puff and brawl out nicknames and nonsense, they cannot see or find any other weapons to sustain or defend their tattered and tottering cause. I repeat, sir, that I do not choose to excite your anger; but I fearlessly speak faithful truth, as before the Lord, and our Sovereign Judge. And blessed forever be His name, I know the superlative stability of my high and happy ground of dissent; of which you and your sorry party are quite ignorant: and I humbly and boldly defy you and all the world to shake it. Your reverend friend at U—'s correspondence with his cousins here about the Revival at Kilsyth, and your Church Reform, argues either his ignorance, or wilfulness; or perhaps both, in having troubled himself by giving such serious-like, and lofty accounts of such farcical subjects, as both these in question. For we know by the rule of Heaven, that there is no ground of hope for any proper reform, or profitable revival in any Church, without heads and instruments under the real fear of God; which are by no

means, to be found at present in the Church of Scotland. 'Behold I am against the prophets that steal my words,' &c. 'Yet I sent them not, nor commanded them; therefore they shall not profit the people at all, saith the Lord.' &c. &c. 'Follow me,' saith Christ, 'and I will make you become fishers of men.' 'Take heed unto thyself, and unto the doctrine; continue in them; for in doing this thou shalt both save thyself, and them that hear thee.' St. Paul. I some time ago read also a letter of his in one of the Reports of Gaelic Schools in the Highlands and Islands of Scotland. But O fearful vanity and falsehood! O all self and sound!—Lord what will be the end of these things! 'How,' said Christ to some of his hearers, 'can ye believe which receive honour one of another, and seek not the honour that cometh from God only.' You may publish this letter against me to the wide world, if you choose, with your own strictures upon it. For though it bears the features of severity, I sincerely believe that its drift will, in the issue, be found agreeable to the text—'The wounds of a friend are better than the kisses of an enemy.'

Your kind cousin, J. M'K—, having just now come to my house, and read the foregoing lines, tells me of his having had, some years since, received a letter from you, that I have never read, though I had some of its drift, in which you were far more explicit than in the rest of your correspondence, in your wishes to emigrate to this Island; and also more urgent and pressing in your injunctions to him, in order to obtain an opening and invitation for your settlement here on any efficient grounds, without any hesitation or suspense as to the gracious or paramount duty or propriety of the measure; so that he says he feels quite astonished for your forgetfulness, or heedlessness, not to speak of conscience on this point, that you would not have more worldly policy and prudence, than to commit yourself so completely as you have done since, in your letters to your brother. And that he therefore fully agrees with my remarks on your dangerous pretences, and awful hypocrisy on the subject; and at the same time freely acknowledges that he and the rest of your relations and former friends here should be humbly thankful to Heaven for your lucky absence as Minister from their quarters; since you grieve and shame them so effectually, even at that far and formidable distance. Had you a better cause and conscience you would have felt free and fresh to give your zealous and sincere brothers and cousins (none of whom, by the bye, can be said, by any means, to be great pretenders) a more satisfactory answer than to tell them that you are 'a Minister.' We guess that you and some of your neighbors know both too little, and too much that you are Ministers. And you may be so till death, and yet that it should be exceedingly far better for you to have been honest sweepers, or despicable hangmen, through all your life. And that 'babes' may know and do the will of their Heavenly Father far better than you. The wretchedness of your cause is the ground of your dastard timidity. You meanly and weakly fight against God and truth, in maintaining a Church, which now like a Purgatory, under marked divine judgments, burns in her own bowels, and every where soundly sings all around her; and that

has manifestly provoked Heaven to forsake her to open infamy and disgrace, by her long continued desecration of sacred offices and solemn ordinances, by resigning them indiscriminately and freely into the hands of openly ignorant, false, and wicked men, under the offensive, though pompous name of Gospel Ministers : And this hateful and abominable swarm of doll-divines, and bugbear hirelings, in order to hold their simple and blind votaries at bay and keep them in countenance, take every dolt, and dreg, and drunkard of them into the same awful guilt of sacramental participation and communion with themselves : a filthy specimen of which we see daily around us. And the most dangerous, both to themselves and others, among those rueful and ruthless guides, are the pretended reformers—the popular preachers—the orthodox or evangelical divines ; who are generally, and of course, the pseudo-regenerated, like yourself, and my unfortunate quondam associate, your neighbor at U---: a circumstance which makes you naturally more impatient of opposition, or contradiction ; and more freely vicious against opposers, than lower pretenders to sanctified reason ; and on that ground the pride and corruption of your minds being dominant and operative, though under the specious name of gracious zeal, permit you to enjoy neither real peace of conscience, nor the true and spiritual peace of God, which passeth all understanding. Thus your signs are visible in the forehead of all your religious measures and behaviour ; except to those wofully blunt or wilfully blind. In another paragraph you seriously advise your brother and others, in case they ' could not be satisfied with the ministry of Mr. G., to make sure, in their sober judgment,' first that ' his ministry was not calculated to edify their souls,' and to be certain ' that they acted under the guidance of the Spirit of Christ in the part they should take in the matter.' This is indeed too solemn a parade on the subject. For mere children and half idiots, with little depth of common sense, or natural reason, might feel no hesitation how to act on that score, after the first hearing of him in the pulpit for ten or twenty minutes together. Your solemnity therefore, on such a ridiculous point, is a dreadful mark of your dotage, under the power of religious lethargy, and the just displeasure of God for your abuse of better light before ever you left Lochalsh. You show the same childishness in exhorting your said correspondents, in their religious privation, to ' pray to the Lord of the harvest to send them a faithful Minister.' This sacred Scripture has long since become a mere commonplace remark, or a common proverb in the mouths of doted Ministers, and empty professors ; who have the words of eternal life, sorely and sadly rote and ranted out from their addled memory, on every frivolous occasion, and trifling subject, as are now here in debate. Is it to the Church that sent them already such samples of their stock of Divines as G—, McL—, F—, F—n, S—, &c., that they should look out for that ' faithful Minister ' in answer to their prayers ; or where else ? Surely not elsewhere, in your estimation ! O religious death and dotage, moth and murder ! What but the spiritual blasting of Him that cursed the blossomy fig-tree would strike men in their common sense, and possessed of such glorious and liberal means of information, into such

strange and incurable infatuation! 'Do men gather grapes of thorns, or figs of thistles?' 'A corrupt tree cannot bring forth good fruit.' 'No fountain can yield both salt water and fresh.' 'So neither can a corrupt, —salt—and thorny Church or community, as such, send forth sage, soft, and sound; or free, fresh, and faithful guides. And as a certain Author, who writes now to the public on the same subject, observes: 'Let them sweep, and send, and scatter abroad their craving butts and peelings, odds and ends of simpletons and sophists, saunterers and snarlers, sycophants and simooms, where neither the Scriptures, nor any civilization have ever yet been heard of: and not to us, or to our friends here, who are otherwise,—praise be to Heaven,—far better satisfied and supplied, in every respect, without themselves and their expensive services; only as a cross and cumbrance, which may sometimes, in the Lord's hand, prove as negative benefits to good Christians.' So we heartily say Amen on the subject.

"And though I shall ever carry with me a lively and grateful remembrance of the kind and cordial, generous and gentle character of my friend there as a comrade and companion; and also of the courteous hospitality of your respected parents-in-law to me; especially the benevolent mother, when at their residence; for which, if any wise consistent with my known duty,—I would humbly and heartily sit still at the knees of you both, and wash the dust of your feet; yet I must say that you have no clue or club to help you out of your religious and wretched labyrinth; nor any proper arguments to support you, but among your own duped and doted adherents. But when you have once felt either a saving conversion; or the last pang of the king of terrors, you shall know the truth of the scope of my assertions as sure as you have souls; and I leave the case till then between Heaven and your own consciences; because though I have written under a tight restraint of feelings, in order to give you no unnecessary offence, as well as in great weakness, considering the vast importance of my subjects; yet as I have already observed, but little expecting to see you, or any of your stamp convinced in this world; either of your guilt or danger; but only to exonerate my own conscience, and as a humble, sincere, and faithful warning against the day of death and judgment.—'Pride goeth before destruction, and a haughty spirit before a fall.' 'Strait is the gate, and narrow is the way which leadeth unto life, and few there be that find it.' 'That which is highly esteemed among men is abomination in the sight of God.' 'With the froward thou wilt shew thyself froward.'—Psalmist. 'The companion of fools shall be destroyed.'"

"I am, Rev. Sir,

"Your humble servant, N***** *****.

"To the Rev. D. M., &c., &c."

CAPE BRETON, 30th April, 1842.

"REVEREND SIR,—For a series of years now past, I have thought never to trouble you or myself by any communication of this kind; nor do I expect at this time being able to impress or alarm your obdurate mind,

by all the possible arguments I might use on the ground of your official responsibility, and awful and shameful abuse of both the light of your conscience, and ample means of religious information.

"But having lately occasion to write to your neighbor and associate Mr. M., of K., and to remark upon your character and conduct in common, I feel doubtful whether his pride will permit him to allow you a perusal of my statement without this reference. What I stated to him may suffice to define my general intention on the subject, without any repetition of particulars. I have, however, since I wrote him, had some more opportunity to know of a greater degree than usual, of the evil result of your hypocritical and inconsistent conduct, and false and wicked doctrine; which produce very visible and gloomy signs, in the sentiments and behaviour of your proud and silly adherents; of whom we have a proper specimen in some of the late emigrants from that quarter: such as are unfortunately like their unhappy guides, too foolish to be unimproved, and yet too wise to be corrected! In fact the 'long faces,' the swelled features, the pharisaical groaning and gloom of several of the set in question, are alone sufficient indications of their selfish and sour disposition, and foolish and vain conceit, without any closer contact with their ordinary habits and hogshearings. We have notwithstanding one consolation on this score, that it is very likely our curious and cross settlement will soon get rid of this religious nuisance, by their early flight, and final migration from the fatal captivity of this spot, in order to enjoy the pleasing and blessed boon and privilege of the great and grand, vanquishing and wonderful oracle and urim, rump and rein, status and standard, of all honor and oratory, creeds and credit, piety and perfection, the reverend and raving P. McL., your dear and doted, rattling and rough-drawn brother, if not your spiritual and sprained 'son Titus,' along with brother 'Timothy' at K—, your famous and fastidious, fickle and foiled 'first born!' I seriously say that all your tender and daffed children, as far as we have any chance to 'now them, are most worthy of their parentage! But at the same time, that we have enough of them.—They are blasted to purpose, in their bud and blade, root and rind, pruning and progress. Oh, the evil cast, the civil gout, and the moral cramp and curse of foul and false religion! The spiritual pest and plague of the incoherent preaching and inconsistent practice of vicious and wily, foisting and formal Ministers, in their deadening effluvia, and drowning influence, on the sense and soul, mood and mind, of their most unlucky vassals and victims! O Lord, who can express my ideas and feelings on this awful subject, in reference to the case of my once dear associate and quondam comrade! Many a time, my good neighbor, you had, in days now far gone, keenly grieved, and smartly alarmed my very heart and spirit, by your immoderate and ill-timed lightness and laughter, over the foibles and failings, follies and weakness of Clergymen, and other violent and vain, proud and prominent professors of religion. Even the frivolity or flatness, the stultiloquence or staleness of your very father's devotional remarks, or religious rhymes, would not escape your castigating buffoonery, or reflecting drollery; and that at the very zenith of

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your apparent piety. Your associate at K— was on the other extreme in his youthful religious career: solitary and reserved, gloomy and growling, grudging and groaning, and both of you against Ministers, without any proper conviction of yourselves, or saving knowledge of Jesus Christ; which has left you together in the lurch of disability of resisting the alluring and ensnaring bait, pulverous endowment, and screech-owl-popularity; which in your sad circumstance absorb and engulf, and destroy ecclesiastical fools and functionary knaves, in their credit and conscience, sense and shame, sap and soul: Like our namesake in the Isle of Skye; who, after his noisy struggle, with the Clergy for so many successive years, when he found himself on the brink of deposition, shamefully recanted; and yet has not had to this day the integrity or candor to apprize his simple and somnolent, foolish and fond adherents of the degrading ground of his pacification with his wild and wicked brethren. Nor do his congregation blush to disbelieve the firm fact, from their friends here, though we have his retraction under his own hand, before our eyes, in one of the printed reports of the General Assembly! How wretched must have been the state of his conscience under that violent abuse of its dictates, since the period in question! And what preference can be imputed to your own spiritual state; who are in perfect, though inconsistent, concord with him in the most solemn concerns of the gospel, both in his said struggling, and present strangling? But now the dear and daring Church of Scotland, and the bland and blessed Bishop of Rome equally possess the faculty of reconciling absurdities and impossibilities, whenever it squares with their sweet and sacred interest! 'Peculiar,' I repeat, for this faculty is not to be found any where else:—it is neither in this world, nor in heaven; nor hades! But a false or degenerate Church like ours, can transform bugs to bears—mules—rats to reindeers—and monkeys to Masters of Arts!—Her thumaturgy is now potential, permanent, and paramount: She shifts lubbers to lords—boobies to bishops—puppies to popes—mummies and misers to Ministers of the gospel—dotts and doodles to Doctors in Divinity—convulsions to conversions—and naught barrenness to new-births! But the dissenter, though the hopefulest or the happiest, the worthiest or wisest, the most gracious or glorious man on earth, must be deemed and denounced the only fanatic and foundered, unparallelable and unpardonable sinner in the world; the very ignis fatuus, and top-and-toe demon of these latter days of religious mockery, mystery, and monstrosity! This, my good friend, in sound seriousness, is the true ground of your popularity, and the genuine support of your pitiful and barefaced insolence and pride; for you never were by nature but a mere simpleton, or two-thirds of an idiot; and your false conversion, scraps of philosophy, fragments of divinity, painted parlor, dainty table, sable surtout, curled cravat, ponderous purse, big belly, poised pulpit, soft and silly spouse, the acclamation of fanatics and formalists, the association of kindred plagiarists and impostors, your seared conscience, and a silent God, have all combined, no wonder poor man, to turn your heart to total forgetfulness, and your head to eternal dizziness; so that whatever you, and your functionary cronies may now feel

inclined to think or thwart, do or direct, say or suffer, whether right or wrong, foul or fair, sad or sound, must alas, under your fatal delusion—and on your part—be all sanative, sanctioned and sanctified! If therefore any should feel inclined either to mess or mourn, smart or smile, over your tracks and tantrums, they may find full scope, according to their aim or humour. O, the dreadful disappointment and dire disgrace, to which religious Tantlings, especially lofty names, are exposed! 'How art thou fallen from Heaven, O Lucifer, son of the morning!'—Isaiah. Since I have partly troubled you already in my alluded-to letter to your close official companion, I waive repetition, only on the subject of the unfortunately proud Mrs. McK—, whom your said associate so much dreads to see put to any dishumour. Miserable Clergy that must so far strain their nerves, in order to favor and fish the fickle and futile airs and humor of such indign characters! That silly and selfish lady cares not more for the 'cure of souls' than Jehu had for the worship of God, but only while her religious zeal and service seem to enhance her credit among her purblind and self-interested dependants and adherents, in order to feed her most manifest and dominant pride. She has effectually plagued our dear Island by her transmission of wild vagaries, vomit, and woes; foolishness, falsehood, and frenzy; pride, pranks, and passions; stupor, stubbornness, and storm; all under the specious and spoliating sound of Gospel Ministers; though still in their prayers, preaching, and practice, sadly disagreeable, both to the line of the sacred Scriptures, and the original principles of the once venerable, virtuous, and valid Church of Scotland. If the greatest champions and defenders of the said Church—which is now but the mere skin or skeleton of what was once vast and vital, fat and fluent, grand and glorious,—should meet an equilibrium, of credit and gain, upon different nominal principles, and under an opposite ecclesiastical designation, little were the domineering and pecuniary preponderance, Heaven knows, that would at once turn the scales; and make those mighty advocates of 'Establishment' to shift their crow and creed, ensign and index, and bark and bawl out—'Vice versa!' 'Tantivi Independence!' 'The Dissenter is the Divine!' with as much pith and impatience, fire and fury, froth and foam, brag and pride, as ever to the contrary! O, this day of religious irreligion, insolence, and insanity; and generally, more fatally and incurably so, if possible, in reference to such as once, like yourself, and your official mate, for a considerable space of time, publicly mocked and opposed the wicked, filthy, and formal measures of the Clergy. 'The dog is turned to his vomit.' 'Twice dead, plucked up by the roots.' I must not forget to suggest that your very closest and most partial friends of Lewis Emigrants unanimously admit the singular pride, and scandalous corpulence of yourself, and the shameful peevishness and pampering of your family contrary to the rule and injunction of sacred Scripture. 'Given to hospitality.' 'Charge them that are rich in this world, that they be not highminded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy; that they do good, that they be rich in good works, ready to distribute, willing to communicate,' &c. 'The steward of God,

must not be self-willed, nor given to wine, nor filthy lucre, (which is now the ecclesiastical gain of the Scottish Clergy) but a lover of hospitality, a lover of good men, holy, just, sober, temperate.'—St. Paul.

"Now my good friend, you must undergo another kind of new birth and gospel call to the ministry than you have ever yet known, before you can answer to the above heavenly and necessary description. When I parted last with you in Edinburgh, you told me with flowing tears, and of your own free accord, that you would not, and could not join the Clergy; whose case and conduct were so manifestly clear to your light and conscience, to be so far contrary to the word of God, and their own professed formulas. But the state of the Clergy has not meliorated or improved since, in any degree adequate to the just grounds of your objections at that time; but in a certain respect deteriorated, and been confirmed more and more in its incurability. But you have joined that very Clergy, whom you derided, despised, and opposed; and never given me—your once faithful and fond companion—nor the public any reason for your solemn and sounding change. The truth of it is, that you never could nor can give any right reason for that your conduct: nor have I ever requested or expected from you, what I must always have been sure, in all ordinary circumstances, to be morally impossible to find out, viz: The duty of a gracious man to unite with a Clergy openly ungodly, in their great and uncontrollable majority: or a Gospel call to the ministry of any graceless man in the world; a dilemma from which, in your present position, you can never get yourself disentangled.

"As to my bombastic and sarcastic style, I take the subject of my animadversion to be in some of its bearings, a step far beyond serious treatment; and it would therefore be ridiculous, and quite below the intention of these remarks, to handle most of the desperate and heaven-abandoned characters in discussion, but in a degree under the lash and line of satirical ordeal. For though my very soul regrets the wickedness and folly, vanity and formality, of my correspondents, yet I repeat that I have little or no hopes of their correction or improvement; but must leave my humble though sincere communication and endeavors between the Lord and your consciences, till the great day of solemn and final decision. 'Knowing the terror of the Lord we persuade men.'—St. Paul.

"I am, Rev. Sir,

"Your obedient servant, N***** *****.

"To the Rev. A. McL."

The foregoing two letters having been written sometime after the rest of the Manuscript had been finished, are of posterior dates; and contain, unabridged, some unavoidable repetitions, as written under different signatures from mostly all the rest of the work. The remarks of the letters in question are certainly sharp and severe in the view of most readers; but in the estimation of those properly acquainted with the main subjects therein handled the whole will seem justly merited and well grounded.

BRUCE AND PADDLE.

A FEW SHORT ANECDOTES.

One of our famous new converts at W. M. said the other day to his brother, "I'll tell you my experience: you must know that the soul is in the right shoulder; and that it is there dead till the word of truth touches it; then it enlivens and springs, and never sleeps any more: that is what I know now. I never knew before that I had a soul; but a word, by the Minister, struck me through the right shoulder, and its effect immediately sprang through all my body like a dart; and I am now most certain of my saving change, and salvation."

Another man of the same place said, "The manner of my late conversion was thus: I was returning home from sermon, along with some of my neighbors, in a flat—I saw as if the Heavens had opened, and the Father and the Son appeared to me—then two blood-red cords proceeded downwards; the one from the bosom of the Father, and the other from the bosom of the Son, till they reached, and fastened or fixed in my own breast: and since that moment, I am absolutely sure of my eternal salvation. But I met my temptation; for before we reached the shore, a thought struck me, that I might now walk on the water, as the Saviour once had done; but I took this suggestion to be from the devil; and as soon as we came to the landing, I jumped out of the boat, and said, O Satan, thou shalt not take me in thy snare!"

A third of these fanatical revivalists accounted for his conversion in the brief manner following:—"Under a certain sermon, I was suddenly enlightened to behold Christ on the Cross; and I saw the wound of the spear in his side; to which I then set my mouth, and from hence took my fill, to the satisfying of my soul."

Interested and prejudiced people may doubt, or contradict those authentic narratives; but they can never falsify the scope of them; making only due allowance for their translation, from Gaelic to English. But there is nothing extraordinary in these, or such cases; for false visions and wild notions are common to false conversions, and spurious revivals.

BRUCE AND PADDLE.

SUPPLEMENT

TO THE REMARKS OF BRUCE ON THE SACRAMENTS, AND TO THE LETTERS OF PADDLE PLAIN.

As there are at this time so much vain disputes, and so many imposing arguments afloat, of a very stumbling nature, and dangerous consequence; especially in their practical tendency, on the score of the more solemn, and now most abused ordinances of the Gospel, commonly called the Sacraments, or Baptism and the Lord's Supper, I think it my duty, —and as plainly and closely supported by the sacred Scriptures,—to extract a few paragraphs, on the subject, from the writings of noted Authors, whose sentiments, on this point, are not seldom far misrepresented, by men of eminence and office in our Presbyterian Churches, especially the Established Church of Scotland.—The main point in suspense or debate, and which I intend only to treat at present, is concerning the proper adult subjects of these ordinances. Such as maintain that men in their natural or unconverted state, have a right to the Sacraments, teach, or declare, consistently with their principles, that they are appointed by Heaven, as converting means of grace to the unconverted, as well as nourishing and confirming ordinances to believers; and by this mode of reasoning fearfully encourage and ensnare their simple adherents, or associates on this dangerous and dreadful stand. And since the deservedly famed "Boston" is generally the pretended oracle of reference, among some of our neighbors, on this topic, let us hear first a little of what he teaches and advances on this weighty ground:

"Ques. To whom are the Sacraments effectual? or in whom have they their efficacy?

"Not to all, but to believers only; who are members of Christ. Or to believing receivers, as to the Ethiopian eunuch. 'He that believeth and is baptized, shall be saved.'

"Wherein does this unworthiness to partake (the Sacraments) consist?

"I answer, In two things: 1st, In habitual meetness in respect of a gracious state. The soul in the black state of nature is utterly unfit for this ordinance, Psalm v. 5. Such a soul is a dead soul, 'dead in trespasses and sins,' Ephesians ii. 1. And a dead man is not fit for a feast, nor a dead soul for the Lord's table, but rather to be buried out of his sight. And from the Lord's table such a one may be expected to come away twice dead. 2nd, In actual meetness, in respect of a gracious frame. In our addresses to God, not only life, but liveliness, is requisite. Psalm lxxx. 18. A sleeping man is not fit for a feast neither; and fore even a true believer may communicate unworthily, as some in the Church of Corinth did, 1 Cor xi. 30 32 So it is necessary that we

not only have oil in our vessels, but have our lamps burning if we would be fit. Cant. i. 12.

"The only true rule or touchstone in this case is the word of God, Isaiah viii. 20. 'To the law and to the testimony,' &c. The Spirit of the Lord speaking in the Scriptures is the Supreme Judge of all questions in religion, whether relating to faith or practice; and the word itself is the rule by which the decision is made. God hath given us marks in the word, by which one may know whether he be in Christ or not, 1 John iii. 9; and the like. The great thing to be inquired into and examined here is the state of our souls before the Lord whether we be in Christ or not, regenerate or not, have true grace or not, 2 Cor. xiii. 5. This we should examine at all times with respect to death and eternity, because our eternal state depends on our being in a state of grace here. And this is to be examined in respect of the sacrament.—The reason is, This Sacrament is not a converting, but a confirming ordinance, as baptism also is, Rom. iv. 2. It is a seal of the covenant, and so supposes the covenant entered into before by the party. It is appointed for nourishment, which presupposes life. And if it was not so, what need of self-examination? so let him come, not otherwise. It is the word that is the converting ordinance, not the Sacraments, Rom. x. 17; and the nature of excommunication evinces this, 1 Cor. v. 13.—But more particularly, because there are some graces, namely: knowledge, faith, repentance, love, and new obedience, which in a particular manner are sacramental graces, these are to be examined.

"*First.* What is to be examined concerning our knowledge.—The measure of it whether competent or not, Hos. iv. 6. The nature of this ordinance is such, that it cannot be managed to spiritual advantage, but loss, without a competent measure of knowledge. And this not only Ministers should inquire into, but people themselves, after all examination by Ministers.—The quality of it, whether saving or not, 1 Cor. xiii. 1. There is a notional, idle, inefficacious knowledge of spiritual things, which leaves men still in their natural darkness, as to any saving uptaking of spiritual things: and therefore it cannot be sufficient to fit men for this ordinance.

"*Saving knowledge* may be discerned by these two marks. (1.) When, by an inward teaching, one is made so to see the truth of man's lost state, and his absolute need of Christ, as to be brought out of himself to Jesus Christ wholly for his whole salvation, John vi. 45. (2.) When it is influential on the life for sanctification, Matthew xi. 29. While notional knowledge leaves always the heart unhumbléd, and the life unhallowed, saving knowledge humbles the heart, as it did in the case of Job, chap. xlii. 5, 6. 'I have heard of thee by the hearing of the ear; but now mine eye seeth thee. Wherefore I abhor myself, and repent in dust and ashes;'—Ignorant persons are utterly unfit to come to this ordinance, and have no right either before God or before the Church. They are unconverted, unbelieving sinners, Acts xxvi. 18; ever under the power of some lusts, 1 Pet. i. 14. They are incapable of self-examination, and cannot discern the Lord's body in the ordinance, being ignorant of the mystery of Christ.

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"Secondly. Our faith must be examined. 1. Without true faith one has no right to this ordinance. For unbelievers are not within the covenant of grace, faith being that by which one enters into it, and therefore they have no right to the seal; they are not of the family of heaven, and therefore have no right to the children's bread, John i. 12, 13. Nay, they can please God in nothing they do, Hebrew xi. 6. 2. Without faith there can be no feeding on Christ. Take, eat, implies a spiritual action, a spiritual feeding. Faith is the hand and mouth of the soul. An unbeliever may feed on the bread of the Lord, as the beasts drank of the water of the rock in the wilderness; but they cannot feed on that bread which is the Lord.

"1. A superlative desire of Christ and his grace, i. e. above all persons and things, Isai. xxvi. 9; Matthew. v. 6; for himself as well as for his benefits, and not for his benefits only, Psalm lxxiii. 25. A desire of a whole Christ, not only for justification, but sanctification too, and that not only as sanctification is the way to make the soul happy, but to conform it to the image of God. It is absolute, without any reserve, condition or exception, Acts ix. 6.

"2 A receiving and use-making of Jesus Christ in all his offices, John i. 12. Col. ii. 6. If sensible of thy absolute need of Christ, and thy own inability to help thyself, thou fleest out of thyself unto the Lord Jesus, renouncing thy own wisdom, righteousness, and will, to be guided by His Spirit, saved by his righteousness alone, and ruled by his law; and if in the course of thy life thou lookest to him for direction, acceptance with God, and strength in the battle against corruption, then undoubtedly thou believest.

"Thirdly, Our repentance must be examined. 1. Without it there can be no suitable remembrance of a crucified Christ. He is represented there as broken and dying for our sins; and communicating impenitently with a hard heart, looks liker a triumph over Christ's death, than an affectionate remembrance of it. And so it brings on the person the guilt of the body and blood of the Lord. 2. Without it one cannot expect a sealed pardon, which is the end of the Sacrament. God will not seal a pardon to an impenitent soul, nor give Heaven's comfort to insensible sinners, Acts ii. 38. As the sun refreshes the earth, when softened by rain, but otherwise parches and scorches it; so God revives the spirit of the contrite at a Sacrament, while he is full of wrath against impenitent sinners there.

"Fourthly, Our love must be examined. 1. True love to God is supreme love. As Moses' rod, when turned into a serpent, swallowed up the rods of the Egyptian magicians; so the love of God will swallow up all affections to the creature, whether lawful or unlawful enjoyments, Luke xiv. 27; and ever sit exalted above them all. 2. Love to our neighbor will make us wish well to all men, 1 Cor. v. 8; forgive those that have done us wrong, as we desire to be forgiven of God, Matt. v. 23, and 24; and love the people of God, of whatever denomination, because of the image of Christ appearing in them, 1 John iii. 14.

"Fifthly, Our obedience must be examined. I shall give a few marks

of it. (1.) It is new in respect of the principle it proceeds from, the love of God, Heb. vi. 10. (2.) In respect of the end of it, which is God's glory, 1 Cor. x. 31. (3.) It is universal, Psalm cxix. 6. I have a respect unto all thy commandments.' (4.) It is constant, Matt. xxiv. 13. And wherein the believer fails, it is his burden, and it sends him always to the blood of Christ, because of the sinfulness that attends it. I proceed to shew the necessity of self-examination. It is necessary in two respects. 1. To prevent the sin of coming unworthily to the Lord's table. If we rush on this ordinance without previous examining of ourselves, how can we miss of communicating unworthily. 2. To prevent the danger of coming so, which is eating and drinking damnation to one's self. The danger is great, (1.) To the soul, 1 Cor. xi. 29. 'For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body.' (2.) 'To the body, ver. 30. 'For this cause many are weak and sickly among you, and many sleep.'

The next noted Author from whose work I shall quote some more paragraphs on the same subject, is the well known, and justly respected Minister, and one of the first Seceders, John Brown of Haddington. In his 'Body of Divinity' his remarks are following:—

"None but regenerated persons have a right to baptism before God. 1. The having the Holy Ghost, faith, and repentance, are required as necessary pre-requisites of baptism, Acts x. 47, viii. 36, 37, ii. 38. 2. Sacraments, being confirming, and not converting ordinances, suppose those who receive them to be already instated in the covenant of grace;—and being seals, cannot be divinely set to a blank, Rom. iv. ii., Col. i. 11, 12, Gal. iii. 27.—None but such as appear truly regenerated have a right to baptism before men. 1. If none but real saints have a right to it before God,—none but such as have the appearance of saints can have a right to it before the Church. 2. That which is holy ought not to be given to dogs, Matt. vii. 6, Prov. xxvi. 11, 2 Pet. ii. 18, 20, 22, Psalm xiv. 1, 4. 3. Men ought to be made Christ's disciples before they receive baptism, John iv. 1, Mat. xxviii. 19. And none ought to be reckoned Christ's disciples but such as appear to have heard and learned of the Father; and manifest their knowledge and faith by their good works, John, vi. 44, 45, Mat. vii. 20, 21, Titus i. 16, 1 Tim. v. 8, 4. The Scriptures represent men as baptized upon appearances of saintship, Mat. iii. 6, Acts ii. 41, viii. 12, 13, 37, 38, ix. 18, x. 47, 48, xvi. 14, 15, 32, 33, xviii. 8. 5. Admission of persons manifestly wicked, is a fearful profanation of sealing ordinances, Lev. x. 8, 10, Ezek. xxii. 26, xliv. 9."

Though, in the next remarks of the same author, a good deal is said of infant baptism, I wish it to be understood that, in these quotations, I have no intention now to say the least for, or against, the right of any infants to that privilege; my only aim, at present, is to support the argument against the dreadful existing, and general abuse and profanation

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of this solemn ordinance, in its being granted almost, if not altogether, without any discrimination, or reserve to the infants, or young children, of all the ignorant, wicked, and vain parents within the pale, rate, and range, of the Church of Scotland. And other denominations, who profess Infant Baptism, are little different on the subject.

"The children of wicked parents are by God, in his word, declared **CURSED**, Deut. xxviii. 18. But how can they, who are visibly cursed by God, have a visible right to the seal of his promise and blessing?

"No infants, but such as are immediately descended from one or both parents, visible believers, have any right to baptism before the Church. 1. Since they derive their right from their immediate parents, it must either be derived from their being baptized, or from their being visible believers. It cannot be derived from their baptism, as that becomes null and void, if they be wicked, Rom. ii. 25. It is quite absurd to allege, that no more is here meant than that circumcision is unprofitable to justify men except they keep the law: for in that respect it would be unprofitable though millions of good works attended it. Gal. iii. 10, ii. 16, Rom. iii. 20. 2. Parents' right of access to the Lord's table, and their infants' right to baptism, stand or fall together. Such Church-members as have offended by one, or a few scandalous steps in their conversation, have their right continued; but they are disqualified to use it till their offence be removed. But such as appear unholy in the general tenor of their practice, manifest that they have no right at all; and consequently their children have none. In vain it is pretended, that the Holy Ghost may enter into the heart of an infant who is descended from parents both of them manifestly wicked: for though he should, yet that child's right before God to baptism could never be manifested to the Church till it could profess and act for itself. 3. The children of parents visibly wicked are declaratively cursed by God, Deut. xxviii. 18. How then can he allow them in baptism to be solemnly declared visibly blessed! James iii. 10, 11. 4. Such as have no discernible evidence of their being within God's covenant of grace, as is the case with the infants of wicked parents, can have no visible claim to the seal of it. Though these parents had been baptized, nay regularly baptized, yet if their baptism profit not themselves, how can it profit their seed? 5. Faith and repentance are required in parents, to render their children federally holy and admissible to baptism, 1 Cor vii. 14, Acts ii. 38, 39. 6. None but such as are visible believers have any mark of God's being their God and the God of their seed, Gen. xvii. 7, Jer. xxxi. 33. 7. If the children of manifestly ungodly parents have any real right to baptism, the Church ought to put them into possession of it. But what could be done in this matter? The parents are incapable to educate these children in a Christian manner. It would be but a solemn mockery of God to bring them under vows relative to it, while their practice continues to be an habitual contradiction to them. It would be no better to lay these vows on a sponsor, who could not, or would not have the children under his power. 8. Baptising the infants of parents manifestly wicked, renders that solemn

ordinance altogether common, and declares those Church-members, that are not visible saints; and so makes the Church a society not separated from the world,—contrary to John xviii. 36, 1 Pet. ii. 5, 9, Ephesians ii. 12, 19, 20, 1 John v. 19, Romans ix. 29. 9. If wicked parents have no right to baptism themselves, and their children derive their right from them, as has been proved, the children of such parents can have no right to it. 10. The faithful exclusion of the infants of wicked parents from baptism has a remarkable tendency to promote the ends of the Gospel, which calls men to unite with Christ by faith, and so deny ungodliness and worldly lusts, and live soberly, righteously, and godly. Parents would not be hardened in their wickedness, by an unlawful admission of them to sealing ordinances. None would be tempted to believe themselves true Christians, merely on account of their being baptised. Hearers of the Gospel would not be tempted to indulge themselves in ignorance and wickedness, in hopes of having their infants baptised notwithstanding. Baptism would not be reckoned less solemn than the Lord's Supper, or profaned as a common thing.

"Objection 1. 'All the infants of Christians are within God's covenant.' Answer, 'Will that infer that the manifest enemies of God, who have nothing but the name of Christians, or their children, are within God's covenant? Has Christ a confederacy with Satan, when he is but called an angel of light?'

"Objec. 2. 'Children ought never to suffer for their parents' sins.' Ans. 1, Must then all the infants of heathens, who are born as innocent as those of Christians, be baptised? 2, If no children ought to be excluded from admission to the Church for their parents' sins, the Jews must still be the peculiar people of God, as well as in the days of Moses, David, &c. 3, Does not God, in manifold instances, visit the iniquities of the Parents on their children, Exodus xx. 5. 4. The withholding baptism from the infants of wicked parents is no proper punishment of these infants; but a not giving them that to which they have no right, and which, if given them, would do them no good, but hurt.

"Objec. 3. 'The heresy and impiety of wicked parents never excluded their children from circumcision.' Ans. 1, If heresy do not exclude men from baptism, neither will atheism, 1 John ii. 22. If no heresy or profaneness exclude men from baptism, why did John Baptist and Peter the Apostle require repentance as a pre-requisite of it, Matt. iii. 2, 6, 8, Luke iii. 3, 7—14, Acts ii. 38, iii. 19. 3, Where is the proof that the infants of Hebrews, who were notoriously profane, were admissible to circumcision? Did God allow those parents to be sustained members of his Church, whom he cut off from his people, and did not suffer to live on his earth, Deut. xvii. 12, Numbers xv. 30, 35, 36? Had the infants of the profane contempters of the promised land any circumcision allowed them, till, as adult persons, they received it in their own right? And where is the evidence that Joshua circumcised any that were heretical or profane, Numbers xiv. Joshua v.?

"Objec. 4. 'John baptized every person that offered himself to his baptism.' Ans. 1, Must then all Heathens and Mahometans be baptized,

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if they offer themselves to it? 2, John does not appear to have baptized so much as one, but on proper evidence of repentance of former sins, Matthew iii. 2, 6—12, Luke iii. 3, 7—14. 3, He did not baptize the profane Pharisees or Sadducees, Luke vii. 30.

"Objec. 5. 'God calls the children of the idolatrous Jews 'his children, Ezek. xvi. 20.' Ans. Perhaps these children were God's peculiar property, being 'first born,' Exodus xiii. 12, 13, Numbers iii. 13, viii. 17; or, they may be called his children in the same sense as the silver and gold, corn and wine, flax and wool, are called HIS, Haggai ii. 8, Ezek. xvi. 17, 19, Hosea ii. 5, 8, 9.

"Objec. 6. 'If only the infants of visible believers be allowed baptism, then whole families and parishes will be paganized. Nay, as we have no rule to state who are visible believers, many infants of Christians will be robbed of baptism.' Ans. 1, It is no honour for Christ to have profane persons, similar to brutes and devils, openly reputed his members. 2, God's word is a sufficient rule for distinguishing professors from the profane, 2 Tim. iii. 15—17. 3, None can be visible believers, who have no appearance of faith in their practice: for true Christians are known by their fruit, Matt. vii. 17, 20, Gal. v. 16—24.

"Objec. 7. 'Though many parents be wicked and scandalous, yet they were made Christians by their baptism.' Ans. As a single scandal in parents does not necessarily infer their being destitute of the grace of God, their children may have a right to baptism, though these parents, until their scandal be purged, be disqualified from presenting them. But when parents, by their habitual behaviour, manifest themselves graceless,—their being once baptized can no more avail their children, than it avails those of a prodigal that their father had once a rich estate."

On the Lord's Supper, by the same author.

"To anticipate objections, it must be observed, 1, That Melchizedek brought forth bread and wine for refreshment to Abraham's fatigued troops, but not to be offered in sacrifice, Gen. xiv. 18. 2, That the paschal lamb was not a type of this Sacrament, but of Christ himself. 3, That the daily sacrifice offered under the New Testament is not the Lord's Supper; but prayer, praise, and good works, Mal. i. 2. All professed Christians, come to years of discretion, are bound by the law of God to partake of the Lord's Supper, and it is their sin, if they be incapable of regular admission to it.—Only true believers have a right to it before God.—Only true believers, who have examined themselves, and are actually exercising their faith and love, can rightly use this privilege, 1 Cor. xi. 23—29.—Three things are necessary to a right partaking of the Lord's Supper. 1, A worthy state of union with Christ as our husband, father, righteousness, and strength. 2, A worthy frame in the actual exercise of all the graces of the spirit, knowledge, faith, repentance, love, &c. 3, A worthy end of honoring Christ, glorifying God, and receiving spiritual nourishment to our soul, 1 Cor. x. 26—31, xi. 23—29. From the whole nature of this ordinance, and what Christ has required in relation to it, it is manifest that it is a most horrible profana-

tion of it, either to impose or receive it as a condition of civil office or liberty, or as a test of loyalty."

The following quotations on the points, are taken from the "Confession of Faith" of the Church of Scotland, and of the American Presbyterians :

"Ques. What is a Sacrament ?

"Ans. A Sacrament is an holy ordinance instituted by Christ in his Church, to signify, seal, and exhibit, unto those that are within the covenant of grace, the benefits of his mediation ; to strengthen and increase their faith, and all other graces ; to oblige them to obedience ; to testify and cherish their love and communion one with another ; and to distinguish them from those that are without.

"Ques. How is our baptism to be improved by us ?

"Ans. The needful but much neglected duty of improving our baptism, is to be performed by us all our life long, especially in the time of temptation, and when we are present at the administration of it to others ; by serious and thankful consideration of the nature of it, and for the ends for which Christ instituted it, the privileges and benefits conferred and sealed thereby, and our solemn vow made therein ; by being humbled for our sinful defilement, our falling short of, and walking contrary to, the grace of baptism, and our engagements ; by growing to assurance of pardon of sin, and of all other blessings sealed to us in that Sacrament ; by drawing strength from the death and resurrection of Christ, into whom we are baptised, for the mortifying of sin, and quickening of grace ; and by endeavoring to live by faith, to have our conversation in holiness and righteousness, as those that have therein given up their names to Christ ; and to walk in brotherly love, as being baptized by the same spirit into one body.

"Ques. What is the Lord's Supper ?

"Ans. The Lord's Supper is a Sacrament of the New Testament, wherein, by giving and receiving bread and wine according to the appointment of Jesus Christ, his death is shewed forth ; and they that worthily communicate feed upon his body and blood, to their spiritual nourishment and growth in grace ; have their union and communion with him confirmed ; testify their thankfulness and engagement to God and their mutual love and fellowship each with other, as members of the same mystical body."

"Ques. May one who doubteth of his being in Christ, or of his due preparation, come to the Lord's Supper ?

"Ans. One who doubteth of his being in Christ, or his due preparation to the Sacrament of the Lord's Supper, may have true interest in Christ, though he be not yet assured thereof ; and in God's account hath it, if he be duly affected with the apprehension of the want of it, and unfeignedly desire to be found in Christ, and to depart from iniquity : in which case (because promises are made, and this Sacrament is appointed, for the relief even of weak and doubting Christians) he is to bewail his unbelief, and labor to have his doubts resolved ; and, so doing,

he may and ought to come to the Lord's Supper, that he may be further strengthened.

"Ques. What is required of them that receive the Sacrament of the Lord's Supper in the time of the administration of it?

"Ans. It is required of them that receive the Sacrament of the Lord's Supper that, during the time of the administration of it, with all holy reverence and attention they wait upon God in that ordinance, diligently observe the sacramental elements and actions, heedfully discern the Lord's body, and affectionately meditate on His death and sufferings, and thereby stir up themselves to a vigorous exercise of their graces; in judging themselves, and sorrowing for sin; in earnest hungering and thirsting after Christ, feeding on him by faith, receiving of his fulness, trusting in his merits, rejoicing in love, giving thanks for his grace; in renewing of their covenant with God, and love to all the saints.

"OF BAPTISM.—Baptism is a Sacrament of the New Testament, ordained by Jesus Christ, not only for the solemn admission of the party baptized into the visible Church, but also to be unto him a sign and a seal the covenant of grace, of his ingrafting into Christ, of regeneration, of remission of sins, and of his giving up unto God, through Jesus Christ, to walk in newness of life: which Sacrament is, by Christ's own appointment, to be continued in His Church until the end of the world.

"OF THE LORD'S SUPPER.—Our Lord Jesus, in the night wherein he was betrayed, instituted the Sacrament of his body and blood, called the Lord's Supper, to be observed in his Church; unto the end of the world; for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their father engagement in, and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body."

Extracts from "Burke's Theological Dictionary;" being the sentiments of many good and learned men, selected and quoted by that intelligent, judicious, and excellent Author.

"Baptism exhibits to us the blessings of pardon, salvation through Jesus Christ, union to, and communion with him, the outpouring of the spirit, regeneration, and sanctification. From baptism results the obligation of repentance, love to Christ, and perpetual devotedness to his praise. Baptism does not constitute a visible subject, but only recognizes one."

Of the Lord's Supper.—"The subjects of this ordinance should be such as make a credible profession of the Gospel: the ignorant, and those whose lives are immoral, have no right to it: nor should it ever be administered as a test of civil obedience, for this is perverting the design of it. None but true believers can approach it with profit; yet we cannot exclude any who make a credible profession, for God only is the judge of the heart, while we can only act according to outward appearances."

"We will only subjoin a few directions in what frame of mind we should attend upon this ordinance.—It should be with sorrow for our past sins, and easiness and calmness of affection, free from the disorders and ruffles of passions; with an holy awe and reverence of the Divine Majesty, yet with a gracious confidence and earnest desires toward God; with raised expectations; prayer, joy, and thanksgiving, and love to all men."

"*The advantages arising from the participation of the Lord's Supper are numerous.* 1. It is a means of strengthening our faith in the Lord Jesus Christ.—2. It affords great consolation and joy.—3. It increases love.—4. It has a tendency to enlighten our minds in the mystery of godliness.—5. It gives us an utter aversion to all kinds of sin, and occasions a hearty grief for it.—6. It has a tendency to excite and strengthen all holy desires in us.—7. It renews our obligations to our Lord and Master.—8. It binds the souls of Christians one to another."

From Poole's work on the same subject.—"Divines agree, that the unworthiness here spoken of, respecteth not the person of the receiver so much as the manner of the receiving; in which sense a person that is worthy, may receive this ordinance unworthily: It is variously expounded, without due religion and reverence, without faith and love, without proposing a right end in the action, under the guilt of any known sin not repented of," &c.

"In the sense before mentioned, either having no remote right, or no present right to partake in that ordinance, being an unbeliever, or a resolved unholy, or ignorant person; or irreverently and irreligiously. He eateth and drinketh damnation or judgment, it is no matter which we translate it; for if he bring God's judgments upon himself in this life, they will end in eternal damnation without a timely repentance; but it is to himself, not to him that is at the same table with him, unless he be guilty of some neglect of his duty to him."

From the Rev. Matthew Henry.—"Note, those who, through weakness of understanding, cannot try themselves, are by no means fit to eat of this bread and drink of this cup; nor those who, upon a fair trial, have just ground to charge themselves with impenitency, unbelief, and alienation from the life of God. They should have the wedding garment on, who would be welcome at this marriage feast; grace in habit, and grace in exercise."

From the Paraphrase of the Rev. Dr. Doddridge on the subject.—"For he that eateth and drinketh in an irreverent, profane, and unworthy manner, must certainly displease and provoke God; so that it may truly be said that he eateth and drinketh judgment to himself; he takes the readiest way to bring down the judgments of God upon him, not distinguishing the Lord's body, nor making that proper difference which he ought to make between that and common food."

From the famous and Rev. Andrew Gray.—"How one should know if they have communicated rightly. I shall give you these evidences of it: 1st, That soul will be much taken up with fellowship and communion with Christ; and that person that has eaten and drunken rightly, will be

so, as in Song ii. 4, compared with the 5th verse, 'The king hath brought me to the banqueting-house, and his banner over me was love;' and then she prays, 'Stay me with me flaggons, comfort me with apples, for I am sick of love.' Believe it, I think the desire of fellowship with Christ is now gone. 2ndly, The soul that has communicated rightly, will have high and matchless conceptions and uptakings of Jesus Christ; Cant. ii. 3. 'As the apple-tree among the trees of the wood, so is my beloved among the sons;' as if he had said, I know no match to Christ in all the world. Believe it, many of us would sell Jesus for a pair of shoes, as the prophet, Amos ii. 6, speaketh. 3rdly, If thou hast communicated rightly, thy graces will be strengthened thereby; for if the graces of love and faith, and the grace of mortification, and the grace of patience and humility be strengthened, that is a speaking evidence that thou hast communicated rightly; Song ii. 3, 'I sat down under his shadow,' &c.; before, as it were, she stood, but now she sits down, as it were, in the settled and solid exercise of grace: but are all our graces in the same posture they were in before? 4thly, If thou hast communicated rightly, the strength of thy idol and predominant corruption will be decaying. I think communicants are either the greatest feeders of predominant corruptions, or the greatest slayers of them. 5thly, Thou wilt know it by this, Thy love to the saints. There is too little spoken to this purpose at this time; for there are some here, that neither love Christ nor his image; yea, they not only hate his image in the godly, but his picture in the hypocrite. If ye communicate rightly ye will love the saints."

One might ask, is it possible for our Ministers to know the testimony of those good and great men, and Reformers,—backed as it is by the word of God,—and yet to run quite contrary to it in their own practice! If they choose, they have the same opportunity with me, of reference to them. But the reverse of these sentiments, and of the conduct of their subjects, proves more answerable to the religion of the flesh, and of the world. For it is by the abusive ligation of the Sacraments that a worldly spirit, in the public office-bearers, in all churches generally, whether Popish, or Protestant, obtains and holds, in a high degree, its awful sway and swing over the minds and misinformed consciences of the laity. I am not here reasoning against any but such as publicly pretend to profess the principles here sustained, and yet act as publicly contrary to them. For the Church of England's definition, or meaning of a Sacrament is declared to be 'An outward and visible sign of an inward and spiritual grace given unto us, ordained by Christ himself, as a means whereby we receive the same, and a pledge to assure us thereof.'—We may now be well aware of the choking arguments of Ministers in extenuation, or excuse of their own unruly and licentious communicants on the ground of the irregularities and disorders recorded of the Church of Corinth, under the immediate superintendence, or administration of the Apostles, on the score of the Lord's Supper. But for my own part, I can mark a vast difference between the temporary, and inadvertent relapses of comparatively unestablished, or new Churches, in the absence

of their principal Teachers, or instruments of their conversion, and the wilful, stubborn, and stationary repetition of abuse and profanation of well edified, and long established Churches, under the personal and permanent ministry and cognizance of their own appointed, selected, and learned spiritual guides. Whenever St. Paul, who was the Apostle of the Gentiles, had opportunity, by his presence, or correspondence, he either immediately rectified the flagrant abuses and misconduct of his adherents, or ordered their excommunication, in the less or greater degree, according to the nature, extent, and circumstances of their crimes. Must his impartial, prompt, and prudent treatment and discipline, be degraded to bear a comparison with the continued, condemned, and universal torrent of indifference, ignorance, and wickedness of our times, on this score, awfully and wofully, combining and involving in its fatal vortex, and in a spiritual point of view, Pastors as Pirates, and people as plunderers.

As to the farcical formality of what is commonly termed, "Fencing the Communion Table," it has now long since become but a mere children's bngbear, which has lost all its former effect and influence; because Ministers speak by rote, and members hear by rounds. Would they fence their Sacred Table, sharply and soundly, these fencers themselves, as the first-rate sinners, should feel the prime smart of their own fencing. And therefore, instead of their clack and brawling braggardism, through "The Guardian," from day to day, and from kingdom to kingdom, on this Heaven-provoking ground, they would strike their briny breasts, and sneak their brazen brows; like men deservedly despised by earth, and deserted by Heaven: In some degree according to the aggravated state and stand of the once disguised subjects mostly justly complained of, in the following texts: "For it was not an enemy that reproached me; then I could have borne it: neither was it he that hated me that did magnify himself against me; then I would have hid myself from him: But it was thou, a man mine equal, my guide, and mine acquaintance."—Psalm lv. 12, 13. "But Jesus said unto him, Judas, betrayest thou the son of man with a kiss?"—Luke xxii. 48. I most sincerely believe with all my heart and soul that Christ, and the spirit of the Gospel, and any real Christian, who can discern the religious degeneracy of the times, have at this day within the range of my acquaintance, no greater rejecters nor opposers in the world than the generality of our Clergy, and of their closest adherents among the people. And my sincerity and confidence on this ground, have the light and life and growth of a full half a century; so that, if I were now sure to appear at the solemn tribunal of my Sovereign Judge and Saviour before the next morning light, I should desire to leave this memorial on record, for a warning to all others concerned, whether they would, or would not receive this my humble testimony.—"By their fruits ye shall know them. Do men gather grapes of thorns, or figs of thistles?"—Matthew vii. 16.

PADDLE PLAIN.

Cape Breton, 18th December, 1841.

ADDENDUM.

SINCE the writing of my foregoing Supplement and six Letters, I have met with some more of the new converts of the Island.—One of them, D. M., at W. B., angrily and roughly intruded on the peaceable and serious private association and devotion of a cluster of his neighbors, among whom I happened to be at the time; and with several other unreasonable and passionate expressions, said, in the very middle of our worship, that “it was not Gospel, nor any ways allowable in worshippers, nor would he admit that any man or ministers’ conduct should be spoken against in their own absence, and in his hearing.” He was meekly requested, either to hold his peace during the time of worship, or quietly to turn out: But he insolently replied that he “would do neither but at his own pleasure.” He was told that the house was none of his, nor the meeting at his command; and that therefore he would be compelled to take the alternative; yet at the same time, that he should be freely permitted, if he chose, in a pacific spirit, to ask, or answer any important questions after our lecture and prayers. When he felt his predicament, and after a wild and frothy puff of incoherent reflections on our devotion, because disagreeable to his own favorites and views, he skulked away. With such characters as this, any thing is, or is not “Gospel,” just as it may agree, or clash with their own wild vagaries, and vitiated inclinations. They can unreservedly backbite and slander, under color of Gospel, the most unexceptionable names, whether present or absent, which may happen to oppose their own false and foolish measures; when at the same time, none must dare treat them, or their party, but according to the estimate of their own extravagant self-conceit, and proud fancy.

J. M., another of these fanciful and recent converts, and like the last, a leader in their devotion, desired to speak to me privately: But I sent him word, that I had heard so much of the extraordinary extravagance of his religious views, that I felt uninclined to treat with him alone; but that, if he listed, I should not refuse to hear him in the presence of a cluster of sober neighbors, who happened then to be together, on a Sabbath evening, after our private worship. The man appeared, when I asked him, if it were true that he maintained the strange opinion imputed to him by his religious associates, viz: “That every word in the Bible was applicable to him, and ought to be taken by him as individually applicable to himself; and as if only, and personally spoken to him alone?” He promptly and boldly answered in the affirmative. I then questioned him “How would he think it possible that such a self-contradictory extravagance could be tenable, or reconcilable? As for example, and like the remark of ‘Ross against Fraser’ (both late of Pictou,) on the very same point, it might be said to him, as the Lord

said to Noah, 'Make thee an ark of Gophir wood,' &c." A similar instance of the same inapplicability and absurdity for him "to stretch out his hand,"—as the Lord commanded Moses—"over the Red Sea, to divide it:" &c. It was also asked him "What would he do in the case of Joseph, the espoused husband of the Virgin Mary, to whom it was said in a dream, by the angel of the Lord, 'Fear not to take unto thee Mary thy wife; for that which is conceived in her is of the Holy Ghost;' &c." I remarked likewise, that all the promises and all the threatenings of the sacred Scriptures were at once applicable to him, on his own ground: That he had, like most of Christ's Apostles, his name written in the book of life; but that at the same time he must be also in the condition of Judas the traitor, under the power of a devil, and to whom it was said by our Saviour, "it were better for him never to have been born!" His replies to these and similar remarks were so wildly extravagant and incoherent, but yet so positive and unconvinced, that I would have judged it quite improper in myself to waste either time or argument upon such a first-rate fanatic, only on account of some simple individuals of our company, at the time, who had not sufficient discretion or fortitude to guard them entirely from his religious wild chimera. At last he asked me, if I so completely opposed his sentiments, "For which reason, then, were the Scriptures written at all, or left for his perusal?" I replied that I thought it not of the least avail to reason with a man of no reason, any further than it might prove a likely means of warning to the rest of our audience, who already have heard enough from him for their conviction of his unfortunate and stubborn religious insanity, and of the fearful state and dangerous influence of his religious guides, called Ministers of the Gospel, who appointed him and his fellow D. M. to lead, and preside over the public, as well as some of the private devotion of the neighborhood, in the absence of their own preaching; at which the poor man, fired in his temper, started off to tell boastingly to some of his duped and deceived adherents, that he sullened and silenced me, and my associates, by the stretch and strength of his strange arguments.

When I was about to visit G. T., where our wild revival had operated most strangely, on the score of vacant gazing,—smerky smiling,—contemplative mood, in absence of thought,—self-twitchings and bodily twistings,—sexual and slant promiscuousness,—shivering, howling, and tortuosity, in all their religious meetings; I was credibly informed, by serious and sensible friends, that the game was, by this time, all over at that place;—for that the converts of G. T. were now as indifferent to religion as they had, for a time, been zealous; nay, that they were as loose and intemperate, profane and wrangling, as ever in their lives; and with a far worse grace; wofully fulfilling the true and sacred proverb, "The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire." One of the loftiest converts at W. M.; I understand, was lately delivered of an illicit child, fathered upon a Roman Catholic young man. And another female of the same cast and credit, and at the same place, we hear, is well nigh the time of looking out for a midwife to help the birth of a similar forbidden conception.

But I should feel far from exulting over these fatal and melancholy signs of fallen humanity, and ordinary concomitants and consequences of false religion, and foolish revivals. Our surprise and regret ought indeed to be excited in finding not the least indication of shame or sorrow, reflection or admission, on the part of those more immediately concerned, whether geese or goslings, guides or converts, but as if their sole aim should consist, either in neutrally overlooking those sad and sickening scandals, or in endeavoring to evade the observation and objections of all others around them on the subject.

SOME FURTHER REMARKS ON "THE GUARDIAN."

In a late number of "*The Guardian*,"—as partly in consequence of my two Letters published in the late "*Cape Breton Advocate*,"—the good Editor, without flatly naming me, has feelingly complained that I "oppose the Church of my fathers." But I take himself, by his vain and false statements of the present flourishing religious state of that Church, to be in a good degree the very means of my open opposition to her at this time. But the alleged ground of his objection on that score, is a very weak and futile one. I still profess, in the sincerest manner possible, that I venerate the name and the original sentiments, embraced by what is styled the Church of my fathers; but when she does not now appear to be but, in a fearful degree, the very reverse of what she had in principles and practice once been, and what the living and loving Church of my Heavenly Father and Lord and Saviour Jesus Christ must necessarily be at all times, and under every ordinary, if not every possible circumstance, what, I seriously and solemnly ask, is the worth or value of the mere empty sound of her name to me, or to any man, who is religiously any wise in his right senses? Names are serious things indeed, and to most people, in religious and eternal concerns, names are awfully stumbling, and woefully fatal.

Generally speaking, I believe, from long and sad experience, that the brief and broad words "The Church," "our Church," or "the Church of our fathers," involve in them, to the generality of religious men, a most pernicious delusion—a most baneful impression; which can be hardly superseded by any just and Scriptural views, in myriads of otherwise sober and intelligent minds, without the Spirit of God in his convincing and converting powerful influence. Do we seldom see men, who care little or none to sustain, or regard, even the general rules of morality, or common decorum, yet rail and wrangle, fight and foam, for their Church; and that not unfrequently when they, at the same time, know not by rote or rumination, so much as what are the very professed principles of the thing—the Church—for the sake and sound and salvation of which they would seem to die freely on the gallows, without ever once seriously questioning their consciences what rational and scriptural foundation they have for their hope: or what motives for their practice.

Papery and Protestantism are, alas! not seldom similarly implicit on this ground. But if a dissenter from the church of his fathers cannot be

sound in his faith, or sage in his conduct, what will be said of all our good and great Reformers; nay of the Apostles themselves; and far further, let me speak it with solemn seriousness, for our ever blessed Lord and Saviour Jesus Christ himself was actually and archly a Dissenter in his day, from the church of his fathers; and it was soundly for this very reason that the wicked fathers of the church in his time plotted and combined together for his most unjust condemnation, and crucifixion to the death!

Who but a madman, after this, would talk at random on the subject of the Guardian!

If a certain famous bark called "Aurora," transported my grandfather's family from Europe to America, some seventy, eighty, or ninety years ago; would it be thought any good sense or sound reason in me to venture my precious life and limbs over an awful ocean in this once choice medium of conveyance, now that she is found to be dreadfully defective, dangerous, and dead in her deal timbers, and other essential materials, though in order to allure foolish and fond passengers, she should still carry on her new-painted lofty stern, and in an endless repetition of deceptive and eloquent advertisements—

"THE FAMOUS, GOOD, FAST SAILING SHIP AURORA!" &c. &c.

Again, had a learned, fluent, just advocate pleaded successfully the honest cause of my dear father against foil, fraud, or violence, half a century back, but now that through age, infirmity, and other causes, the said sound pleader has become crazy and deranged in his intellect, partial and corrupt in his decisions, proud and insolent in his behaviour, and in short, the very reverse of what once he was, in all his actions and determinations, or that his son was substituted in his office under all the deficiency and corruption of his father's latter days, what would it avail me in my confounding dilemma, or legal distress, to resort to either the father or the son; or even to both put together, merely because the former was some long time past the wise and efficient counsel of my worthy father; especially when I have no pinching necessity to force me; but enjoy an out gate, by some other happy means of relief, or equal benefit, only that I must, for ever and anon bear the reproach and persecution of all the foolish, false friends of the old Lawyer, because the ungrateful son of my dear father does not any further blindfoldedly stick most tenaciously, to the quondam good advocate of his father! And, as Bruce would phrase it, the application is both apt and easy.

I thought to make remarks on the self-contradictory, puffing, and proud letter of the Rev. Simon Fraser, lately addressed from Scotland, to his abandoned congregation at Miramichi, and published in a recent number of the duped "Guardian." But as I find no sufficient time for the intended animadversion, I must curtail it, and briefly observe that I have seldom through life perused a more pitiful and ridiculous abuse of talent, in latter times, and under the sunshine of orthodox and scriptural means of edification, than in the address in question, and a similar one last year from the same author to the same silly people, and printed in the same silly "Guardian." The famous Mr. Fraser deserted his most at-

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tached, and imposed upon congregation at the said place last year, when he plainly felt and found that his circumstances were, upon the whole, disagreeable to his ecclesiastical and worldly views, under the appearance of unavoidable necessity, and as if impressed and impelled by the gracious, solemn, and disinterested influence of the Holy Spirit of God. O, fearful, offensive, and dangerous pretences! The Reverend Gentleman, as if only guided by a divine volition and power, would never take upon him to decide whether he should, or should not, return to his former dear charge, till he might find himself, by all his artful means, and sage sagacity, well settled in his nest, in his desired and native land, because till then, you must know, it is but strict worldly wisdom, to keep his blind charge, in this cold and careless country, in suspense. For in his circumstance, it serves two important objects:—First in case of disappointment in his intended settlement, among his friends at home, it still left an outgate for his return, to his former most kind, and generous, and duped adherents: And in the second place, while his expected instalment, in the North, has been pending, it served as a powerful, though secret, wedge and goad to enhance and forward his interest, where his heart has long been fixed; like a sly wench, who, in order to urge the wooing of a favorite object, should stimulate the fond hopes and offers of a despised lover.

In his late address, Mr. Fraser offers as the main reasons for his non-return, his diffidence of his own talents or abilities, and his expectation and desire that his former flock would be supplied by a Minister of superior functionary requisites to himself;* and yet, with the same breath, he tells them, according to the expression of the Apostle Paul, "For though ye have ten thousand instructors in Christ, yet have ye not many father; for in Christ Jesus I have begotten you through the Gospel."

I feel completely short of proper words to convey my feelings and ideas on this point of the subject. Is any man, who can peruse the address under remark, so void of common sense, and common feelings, as not at once to see the fatal pride, deceit, and self-contradiction, of the unfortunate author; whose case, I cannot at this moment, but sincerely pity! The poor man is drowned in folly. He is at once both overwhelmed with self-diffidence, and at the very top of St. Paul's utmost stretch of spiritual superiority and success! He is also diffident for want of talent, to resume the oversight of a poor, half-ignorant, and obscure congregation, in the wilds and woods of America; where he openly presumes to have already been so gloriously and triumphantly successful;—though in my view, most dreadfully, if not wilfully mistaken himself, as well as most dangerously stumbling to his pretended and numerous trophies of converting grace; and yet, at the same instant, he can unhesitatingly

* NOTE, his own words run thus:—"For how I came to abandon a people for whom I entertained so kind a recollection, I am not unwilling to assign my motives; for they originated in a jealousy of myself, and I wished therefore, if it were God's sovereign will, to leave that field of my labors, that the door might thus be opened for another, whose ministry might be more eminently blessed." Is it not this Mr. Fraser that was lately settled as Minister at Fortrose, a populous, and well edified place in Ross-shire?

take the lead over a populous auditory in one of the more enlightened and popular places in Scotland; where he has no experience of the past, nor any sure anticipation of similar success!

The Lord in sovereign mercy look upon me, and "the Church of my fathers," which can take neither sense nor shame; but must fondly publish to the wide world, her own religious nakedness, and sore disgrace! When men possessed of so much favourable and scriptural advantages, through their wilful abuse of extended light, are so far left of Heaven, as to be capable of such inadvertency and pride, folly and deceit, as those of which we now sadly complain, what I have learned, from deep and dire experience, should, in my circumstance, by any means, appear neither strange nor unnatural.—That if the majority of the Clergy of the Church of Scotland, and in particular now the Presbytery of Cape Breton, had the power of life and death in their hand, according to the settled and full bent of their will and inclination, I should equally expect the saving of my neck from the hangman's halter, at their mercy, and that of the Pope of Rome; and this for no other guilt or crime, than that the Lord has most graciously opened my intellectual eyes to become a sober, serious, and zealous, dissenter from their own vain and formal, false and wicked Church communion and fellowship.—And perhaps I should suppose that the gracious Editor of the Guardian himself, would not see much reason to hesitate setting his sacred amen, seal, and selah, to my just condemnation, as a piece of good and acceptable service both to Heaven, and to the rest of his official brethren!

Several people over the Island, feel desirous that the Ladies' Association in Edinburgh should have some information to dispel, from their eyes, the film and fume with which they are blinded, by false statements of the circumstances of this place, which they receive, on every occasion, from their Missionaries, in order to magnify the result and necessity of their own labor. A Normal Teacher from Scotland, has actually told me, that nothing surprised him, on his arrival at his appointed station here under the patronage of the said Ladies, more than to find the vast disparity existing, on the one hand, between the real character of our inhabitants, with all their modes and improvements, mental, corporal, and agricultural; and on the other, the deplorably rude and degrading accounts, which the said Missionaries, at least partly, had given to their correspondents at home, on the subject.

Other Teachers, from the same, and under the same support, have cordially corroborated the story of the Schoolmaster. They agree in asserting their agreeable disappointment, on their landing, in meeting almost every circumstance contrary to their gloomy prospects; and particularly their ideas of the inhabitants; whom they formed to themselves, through the mis-statement of Ministers, as they said, to be little different from the ignorance and rudeness of the untutored Hottentots!—This was in truth, the very expression of some of them to myself; though it might in fact be too far exaggerated. And as to houses and tillage, according to the said previous medium of information, they expected to find rueful huts, and uncultivated lands, quite the reverse of our situa-

tion.—For you know, the greater the disadvantages, inconvenience, and privation, which a Missionary undergoes and surmounts, the more meritorious, on his part; and the fitter he is to be thought an object of sympathy and assistance, in his necessary distresses; especially by his generous patrons. Thus there is a staunch reason given for the mis-statement, and meagrely-transformed accounts of our famous Missionaries, on the score of our circumstances.

Again our "Revivals" must be glorious, in order to stimulate esteem and encouragement, in favour of the blessed instruments. But whenever a Minister wills to serve a turn, as of late by the Guardian, he can either personally, or by a duped proxy, write or rave pompously, of the wonderful melioration of our sticks and stocks, lots and lands, as well as of our sultry souls, under their inspection and influence; whereas I challenge any of them to show us one acre of additional improvement by their means, and beyond their own personal possession, over all Cape Breton. But even if they should have induced any to exertion of this kind, it is plain to the world, it would be only to serve their own self-interest.—Not a few of our inhabitants feel anxious that the said Ladies' Association in Edinburgh, should also know of the mean, greedy, and shameful, abuse, or misapplication made, in certain cases, of their generous bounty, sent to the poor of this Island; which deeply and duly offends the generality of our neighborhood. Not treating of books, but of blankets, carpets, osnaburg, cottons, scissors, thimbles, needles, &c, wholly or partly, said to have been sold dearly, or substituted to uses, and to serve purposes, quite unintended by the donors, and benefactors. Our Ministers are not charged for this misapplication, but for their improper indulgence to those abusers, if not purloiners, on account of being their own pitiful Church members.

The said Ladies of Edinburgh—the chief patronesses of our Cape Breton Mission; and who, alas! on this ground, plainly appear to have far more zeal than good sense—ought to know likewise, according to the sincere wishes of such of our people as are most reasonably, grievously, and unavoidably offended, at their religious measures, on the score of their Missionaries, that the Reverend Mr. Stewart has played on this Island a similar game with his brother Fraser on Miramichi. For when the former came to our quarter, he seemed to think that every thing—sense and science, sack and soul, matter and mind, ought to bow most obsequiously at his own singular shrine! All things and thoughts, whether for time or eternity, should in his view, be immediately metamorphosed, and conformed, to his own peculiar mould! Our ever hitherto and heretofore dark and drowsy "St. George's Channel" behoved, of human and divine right and rule, to become now the Alpha and the Omega, the Rein and the Rome, the Stage and the Standard, for, and of, all right and wrong, debates and decisions! Strangers to my subject may certainly think my treatment hyperbolic; but, alas! I feel too serious.—Our Reverend Gentleman by a mode of behaviour, most congenial to his now briefly defined disposition and character, soon intertwined himself into ceaseless and intricate opposition and wranglings, with several

of the more zealous and sober, efficient and intelligent, among his adherents and supporters; and over whose minds, once alienated, through his rashness, pride and imprudence, all his dominant authority, and thundering threats could never regain his former ascendancy; nor even the mere acquiescence, or constrained obedience of not a few of his once closest friends; so that—as his lofty spirit—uninured to self-reflection and relents—could not bow to concessions; and the offended, of his maintainers, being numerous, and increasing, no alternative was left for him, but either to stop unexpediently, or to abandon his charge: The latter of which being chosen, it has proved,—praise to Heaven!—a gracious relieve, and negative benefit, of no small esteem, to not a few serious souls in this our poor and dear Island. But did he leave us without a brand-tail? By no means! but till this very moment never has ceased his flout and flutter through his correspondence; nor ever forgot to ply and plough, pluck and plague us, by repeated proposals, in order to reobtain among his former supporters, a sufficient subscription, in the view, either to tease his new employers at Pictou, to augment his fees; or to leave them in the lurch, in case of any plus-par or advance elsewhere. To compass this design, he left behind him an odd old phantom—a mere dupe to Ministers—under the name of Teacher, but little intended, or demanded for that purpose, though by many duly thought to be in fees, from some silly quarters among our worthy Ladies of Edinburgh. For, as a mere sham, he would teach a few pupils for a few days, in the season. But this creature, for a tedious time, has proved our perfect annoyance, as a shuttlecock, or rather like Samson's foxes, with a firebrand in his tail; keeping "West Bay" in a continual ferment and fever, running from house to house, and from man to man, with his scroll of signatures and subscriptions, in his hand, exclaiming "O, will ye not sign handsomely for the return of our dear excellent Minister! Where, I beseech you, can ye find his mate? Nothing, I assure you, prevents his reaction with us, but the disparity of funds."—Must not my unprejudiced Reader easily perceive that this statement of our trouble, by means of this sly and shameless tool of our late vexatious "pope," is far from farcical, or exaggerated, when I tell him that, about one-third of the congregation in question, have been, and still are, quite offended at Mr. S., and would never wish his return: that again, as many, at least, have been as eagerly in his favor; and, lastly, that another party are in a degree neutral, or, at any rate, not very hot or anxious on either side. And, in not a few instances, two or three of these different, or opposite parties are to be found under the same roof, and in the same bed. What a sore fire and furnace have our friends suffered on the subject! But now, after all these tossings and teasings, we find in the latest Guardian, a likely period to the whole bustle. For, behold, after all the tedium of these manœuvres, we have to understand that the man's services cannot be possibly dispensed with, where he officiates; and where his efficient labors are so highly appreciated! And now that he is nestled, and as Paddy would say, good luck to him! and as we, in the name of Heaven, should respond, amen!—deep, durable, and eternal adieu to the services of him, and of all his equals in disposition and behaviour!!

But I think it of no consequence that any means of this kind should be used with those generous and silly Ladies; especially since they generally forward and compass their negociations through the medium of their chief superintendent and guide Mrs. McKay, a very obstinate and high-minded woman; with whom I have communicated more than once, on some of the subjects in question, under different names, and various forms, without any success. In answer to some of her false and frivolous, though sneeringly serious and sarcastic charges against myself personally and directly, through the side of a certain correspondent, I wrote her a letter of close-written six sheets of post paper; and under the signature of my real name; and at the same time frankly permitting, or rather urging her to publish her own said charges, and my answer to them, to the four winds; and particularly to Cape Breton; where my statement of alleged and local facts, would be most likely to meet its proper desert. But my honored Lady would neither admit nor correct her own mistakes; nor allow the public to judge of our difference. But, on this ground, she is but quite consistent with the religious rude and wretched cause that she maintains and supports; and upon which here now begin to rouse and rest the merited fy and fudge of earth, with the righteous frost and frown of Heaven, in spite of all the faint and feeble efforts exerted, either to retain, or to retrieve the desperate glimmering of its full-fast waning and false phases.

One instance to support this point, I happen to have at hand this very moment:—A sensible and sober young man, from our close neighborhood, sits now at my side; of whom, I asked, "Do you hear your Minister, Mr. F., at these times?" "Very seldom, indeed," said he, "for I don't know much reason for any to hear him, unless it is to sleep!" I then enquired, "And when did you last hear your famous instrument of our Revival, Mr. M.?" His answer was, "Whenever I heard him, and from what I know of him, I cannot but believe that, the foolishness and violence, and the other extraordinary features of his preaching and pride, shall ere long end in his being the most contemptible man in Cape Breton."

In some measure according to Malachi—2d chapter—"Behold I will spread dung upon your faces, even the dung of your solemn feasts."—"For the priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts: Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law."

To show the folly and danger of laying improper stress upon mere epithets, titles, and denominations, and in order to correct the blindness, and vicious prejudice, of bigotry, and implicit faith, in men, or in Churches, and the want of due diligence to learn and understand our duty, defects, and dangers, from or by the unerring rule of the sacred

Scriptures, I quote the following paragraphs from the justly-famed "Course of Time." Treating of the last and general Judgment, the lively author remarks:—

—“unseutcheoned all,
Uncrowned, unplumed, unhelmed, unpedigreed,
Unlaced, uncoroneted, unbestarred,
—No beaded Papist, nor Mahometan;
Episcopalian none, nor Presbyter;
Nor Lutheran, nor Calvinist, nor Jew,
Nor Greek, nor sectary of any name.
Nor, of those persons, that loud title bore,
Most high and mighty, most magnificent,
Most potent, most august, most worshipful,
Most eminent, words of great pomp, that pleased
The ear of vanity, and made the worms
Of earth mistake themselves for gods,—could one
Be seen, to claim these phrases obsolete.

It was a congregation vast of men,
Of unappendaged and unvarnished men,
Of plain, unceremonious human beings,
Of all but moral character bereaved.
His vice or virtue, now, to each remained,
Alone. All else, with their grave-clothes, men had
Put off, as badges worn by mortal, not
Immortal man; alloy that could not pass
The scrutiny of Death's refining fires.—
Most disappointed in that crowd of men,
The man of subtle controversy stood,
The bigot theologian, in minute
Distinctions skilled, and doctrines unreduced
To practice; in debate how loud! how long!
How dexterous! in Christian love how cold!
His vain conceits were orthodox alone.
The immutable and heavenly truth, revealed
By God, was naught to him. He had an art,
A kind of hellish charm, that made the lips
Of truth speak falsehood, to his liking turned
The meaning of the text, made trifles seem
The marrow of salvation; to a word,
A name, a sect, that sounded in the ear,
But did no more.—gave value infinite;
Proved still his reasoning best, and his belief,
Though propped on fancies wild as madmen's dreams,
Most rational, most scriptural, most sound;
With mortal heresy denouncing all
Who in his arguments could see no force.
On points of faith, too fine for human sight,
And never understood in heaven, he placed
His everlasting hope, undoubting placed,
And died; and, when he opened his ear, prepared
To hear, beyond the grave, the minstrelsy
Of bliss, he heard, alas! the wail of woe.
He proved all creeds false but his own, and found,
At last his own most false—most false, because
He spent his time to prove all others so.

O love-destroying, cursed Bigotry!
Cursed in heaven, but cursed more in hell,

ustly-famed
gment, the

Where millions curse thee, and must ever curse !
Religion's most abhorred ! perdition's most
Forlorn ! God's most abandoned ! hell's most damned !
The infidel, who turned his impious war
Against the walls of Zion, on the rock
Of ages built, and higher than the clouds,
Sinned, and received his due reward ; but she
Within her walls sinned more. Of Ignorance
Begot, her daughter, Persecution, walked
The earth, from age to age, and drank the blood
Of saints, with horrid relish drank the blood
Of God's peculiar children, and was drunk,
And in her drunkenness dreamed of being good.
The supplicating hand of innocence,
That made the tiger mild, and in his wrath
The lion pause, the groans of suffering most
Severe, were naught to her ; she laughed at groans :
No music pleased her more, and no repast
So sweet to her, as blood of men redeemed
By blood of Christ. Ambition's self, though mad,
And nursed on human gore, with her compared,
Was merciful. Nor did she always rage.
She had some hours of meditation, set
Apart, wherein she to her study went,
The Inquisition, model most complete
Of perfect wickedness, where deeds were done,—
Deeds ! let them ne'er be named,—and sat and planned
Deliberately, and with most musing pains,
How, to extremest thrill of agony,
The flesh, and blood, and souls of holy men,
Her victims, might be wrought ; and when she saw
New tortures of her laboring fancy born,
She leaped for joy, and made great haste to try
Their force—well pleased to hear a deeper groan.

But now her day of mirth was passed, and come
Her day to weep, her day of bitter groans,
And sorrow unbemoaned, the day of grief
And wrath retributory poured in full
On all that took her part. The man of sin,
The mystery of iniquity, her friend
Sincere, who pardoned sin, unpardoned still,
And in the name of God blasphemed, and did
All wicked, all abominable things,
Most abject stood, that day, by devils hissed,
And by the looks of those he murdered, scorched ;
And plagued with inward shame, that on his cheek
Burned, while the votaries, who left the earth,
Secure of bliss, around him, undeceived,
Stood undeceivable till then ; and knew,
Too late, him fallible, themselves accursed,
And all their passports and certificates,
A lie." * * * * *

"Of those forlorn and sad, thou mightst have marked,
In number most innumerable, stand
The indolent ; too lazy these to make
Inquiry for themselves, they stuck their faith
To some well-fatted priest, with offerings bribed

To bring them oracles of peace, and take
 Into his management all the concerns
 Of their eternity; managed how well
 They knew, that day, and might have sooner known,
 That the commandment was, Search, and believe
 In Me, and not in man; who leans on him
 Leans on a broken reed, that will impierce
 The trusted side. I am the way, the truth,
 The life, alone, and there is none besides.

This did they read, and yet refused to search,
 To search what easily was found, and, found,
 Of price uncountable. Most foolish, they
 Thought God with ignorance pleased, and blinded faith,
 That took not root in reason, purified
 With holy influence of his spirit pure.
 So, on they walked, and stumbled in the light
 Of noon, because they would not open their eyes;
 Effect how sad of sloth! that made them risk
 Their piloting to the eternal shore,
 To one who could mistake the lurid flash
 Of hell for heaven's true star, rather than bow
 The knee, and by one fervent word obtain
 His guidance sure, who calls the stars by name.
 They prayed by proxy, and at second hand
 Believed, and slept, and put repentance off,
 Until the knock of death awoke them, when
 They saw their ignorance both, and him they paid
 To bargain of their souls 'twixt them and God,
 Fled, and began repentance without end.
 How did they wish, that morning, as they stood
 With blushing covered, they had for themselves
 The Scripture searched, had for themselves believed,
 And made acquaintance with the Judge ere then!"

If, in religious concerns, I am apparently rigorous, on the score of public characters, I, as heartily, wish to be liberal on the point of private worth. I most sincerely choose to make the best possible of any man, under any name or denomination, till the reverse appears unavoidable, by his stubborn abuse of clear light,—his wilful connection with the wicked,—or his unconstrainedly vicious conduct: According to some of St. Paul's golden rules of charity,—“thinketh no evil—believeth all things—hopeth all things.”

I cannot declare my real sentiments on this subject, any wise better than by subjoining the ensuing extracts from the ever-green poem of the good and great Christian poet, the late Pollok; to whose sacred lyre my very heart-strings respond, through all his song; and most cordially in the following verses, with which I now intend to close this little performance:—

“But why should I, of individual worth,
 Of individual glory, longer sing?
 No true believer was, that day, obscure;
 No holy soul but had enough of joy;
 No pious wish without its full reward.
 Who in the Father and the Son believed,

With faith that wrought by love to holy deeds,
 And purified the heart, none trembled there,
 Nor had by earthly guise his rank concealed;
 Whether, unknown, he tilled the ground remote,
 Observant of the seasons, and adored
 God in the promise, yearly verified,
 Of seed-time, harvest, summer, winter, day
 And night, returning duly at the time
 Appointed; or, on the shadowy mountain side,
 Worshipped at dewy eve, watching his flocks;
 Or, trading, saw the wonders of the deep,
 And as the needle to the starry pole
 Turned constantly, so he his heart to God;
 Or else, in servitude severe, was taught
 To break the bonds of sin; or, begging, learned
 To trust the Providence that fed the raven,
 And clothed the lily with her annual gown.
 Most numerous, indeed, among the saved,
 And many, too, not least illustrious, shone
 The men who had no name on earth. Eclipsed
 By lowly circumstance, they lived unknown,
 Like stream that in the desert warbles clear,
 Still nursing, as it goes, the herb and flower,
 Though never seen; or like the star, retired
 In solitudes of ether, far beyond
 All sight, not of essential splendour less,
 Though shining unobserved. None saw their pure
 Devotion, none their tears, their faith, and love,
 Which burned within them, both to God and man,—
 None saw but God. He, in his bottle, all
 Their tears preserved, and every holy wish
 Wrote in his book; and not as they had done,
 But as they wished with all their heart to do,
 Arrayed them now in glory, and displayed,—
 No longer hid by coarse, uncourtly garb,—
 In lustre equal to their inward worth."

PADDLE PLAIN.

Cape Breton, 31st December, 1841.

PREAMBLE.

The few following pages are Extracts from recent publications, which came providentially to the Author's hand, since the foregoing part of this little work has been in process of publication; and, it is hoped, will be read with interest by all classes of people in general; especially since the greater part of them were published by Ministers holding, at present, prominent stations in the Church of Scotland. And though their continued connection and fellowship with a Church so desperately degenerate in practice, and heterodox in doctrine, render their real public piety but, at best, very suspicious; since their light wants due and proportionate life; yet their evidence, being in some degree impliedly against themselves, as well as their ecclesiastical brethren, and community, must necessarily stand here a test of manifest strength and importance, in support of the arguments of Bruce and Paddle Plain.

The brief paragraphs now quoted on the subject, regarding the character of other denominations, have been purposely selected for their close connection with the main subject of the pamphlet; and are sincerely intended, not for the offence, but the beneficial improvement of all concerned.

It may be here suggested that it is not from want of sufficient grounds and materials that the Author treats so very sparingly of the formalism and degeneracy of several other religious parties and persuasions; nor yet from any indifference to their temporal or eternal interest; but that this is not the time or the place, in his view, to act otherwise on the subject. But the delusion and selfishness of men are really deplorable on religious subjects: most people are apt to believe that their difference, or separation from other Denominations must indicate, and establish their own preference, and superior claim to sanctity and spiritual safety. Some think strangely high of the merit of their cause; because the number of their fellow-worshippers is superlatively round or myriarchal; and the name or designation of their Church is ancient, and stately popular. This is the general bane and pride of "Establishments;" not considering that sin and Satan have likewise all those advantages on their side. Others are as far elated, or rather tickled by the degradation and obscurity, or the poverty and paucity, of their fellows, or followers; as if these adverse circumstances would infallibly augur and heighten the smiles and smiles of Heaven in their favor; whereas entire and endless disgrace and disasters attach also to sin and Satan.

The observation of the late and famous Rowland Hill might not ill apply here; who, at one time, warmly patronised the Scottish Independents; and was held in great esteem by them; in his remarks attached to his Journal addressed to the well known James Haldane: "One extreme," he writes, "generally produces another. However, I might be disposed

to vote for the reduction of the Episcopacy of the English Church; yet I had much rather be under the Right Reverend Fathers in God, with us, than under the jurisdiction of the most Reverend Mothers in God among the stricter Independents. *Medio tulissimus ibis.*"

None closely conversant with the subject but must admit some serious and sorrowful propriety in the said remark, to which the writer of these lines cannot refuse a degree of his own grievous assent, purchased by a very tedious and dire experience. For though he freely admits, and sadly regrets, and keenly exposes, the fearful and open declension of his own dear and deplorable mother Church; yet he most sincerely believes that a residue of upright and private mourners, as well as a few half-strangled public individuals of the same disposition, has never yet, even at her lowest ebb of degeneracy, been wanted under the umbrage of her ecclesiastical banners; and that these mourners, in their mourning habit, with all their weakness and foibles, show, from time to time, more tenderness of conscience, and Christian humility, modesty, and meekness, than the generalit^y of those who, without proper foresight of their own danger, or due conviction, moderation, or forbearance, have boldly fled from both her name and fellowship, to other dens or denominations, not a whit more "spiritual," nor less conceited than their old friends. "As if a man did flee from a lion and a bear met him."—Amos v. 19.

The petty narrow selfishness or religious pride of a hot-headed new sect, or of a bladder-broyant lay preacher, which is not seldom most grievously and intolerably conspicuous, is in its kind, as abominable to Heaven as that of His Grace of Canterbury, His Holiness of Rome, or their stately adherents; and will damn a soul equally sure with the paradise-pride of Lucifer.

The ensuing doctrine upon "Church Discipline" is so very agreeable to the Author's views, that, if he had answerable talents, he could not express his own sentiments, on this point, any wise better than by the Extracts now selected. After this candid acknowledgement, let men style him by any designation they may choose upon the subject; since he so clearly desires to avoid Bigotry and Brownism, as well as Laxity and Latitudinarianism; and almost equally dreads the present dotage and degeneracy of Protestants, with the fatal errors and absurdity of Popery.

NOTE ON RELAXED DISCIPLINE, BY REV. JOHN MILWAIN,
DOUGLASWATER.

"This is notoriously the case with the Episcopal Church. Having no discipline herself, she readily receives to privileges both in England and Ireland, the very worst fugitives from it, of other denominations; and holds out a constant, and too often a successful temptation to her neighbors to relax it. I adduce in proof, two authorities. The first is from '*The Signs of the Times*, by the Eastern Presbytery of the Reformed Presbyterian Church in Ireland,'—pp. 19, 20. Belfast, 1835.

"The Established Church in Ireland has corrupted other Protestant Churches, by breaking down the walls of their discipline. The Established Church has an open door, for all the fugitives from church discipline in other churches. Persons who would not be sustained as regular members in other churches, crowd into the Established Church. Unfortunate females, and other irregular members of Dissenting Churches, obtain baptism for their children in the Established Church; and in consequence of this, both they and their children are enrolled as members, though they still regard themselves as Dissenters, and profess themselves to be so. In this way, the Established Church has in the late census swelled the number of her members to something more than 890,000. Deducting such characters, and the Methodists which she claims, it is probable her members would not exceed half a million. This is a matter of minor importance. What we complain of and deplore is, that the prostration of discipline in the Established Church, has led to a similar prostration in Dissenting Churches. Dissenters, when acting disorderly, say to those who are over them in the Lord, "If you attempt to exercise discipline upon us, we will immediately join the Established Church." Rather than lose wealthy and influential members in this way, Ministers of the Synod of Ulster have been tempted to relax their discipline. They have fallen before the temptation. Their discipline over the laity has been almost totally destroyed. On the same principle, lest Seceders guilty of irregularities should go over to the communion of the Synod of Ulster, the Secession Church has been induced to relax her discipline also. Instead of doing good in Ireland, the Established Church has, in this respect, done much evil. The state of Church discipline is truly deplorable. It is a subject of lamentation, mourning, and woe."

"The other is from '*Presbyterianism Defended*, by Ministers of the Synod of Ulster,'—p. 183. Glasgow, 1830.

"Now there comes to the Church of England a man who has banished his lawful wife, is living in adultery, and is therefore worse than a heathen, a man who has never been in communion with the Church of England, and who is flying from the discipline of his own Church. Such a man comes and presents the offspring of his adultery, while some two

other persons take on them awful vows which they cannot perform, and the minister is obliged at once to baptize it.'

"It is added in a Note--p. 204 :

" 'The practice pursued in the Established Church of admitting all persons to solemn ordinances, has proved most injurious to the interests of morality in this country ; and furnishes a constant temptation to our Presbyterian ministers and elders to relax church order, as those scandalous offenders who will not submit to the laws of Christ when faithfully administered, find at once a refuge from all discipline in the English Church. In the few years I have been in the ministry, I have known many instances of this—and I may add that the case given in the text is not imaginary, but one now at hand and of recent occurrence.'

"From considerable experience as a minister, I could easily subjoin much of a similar kind nearer home ; but being 'no head to creep into crevices,' and having far other feelings and work,—than like an angry Malay to run a-muck on the subject,—I forbear.—I Cor. x. 23."

"In regard to our own Scottish ecclesiastical establishment, it is with the reluctance of honest grief, I feel compelled by truth and duty to rank it in its present crisis,—or rather convulsion, under the category of degenerate Churches. In doing so, I am influenced by no unfriendly disposition, and disclaim the extraordinary modern principle, that would make a Jonah of all State religion, and toss it overboard. I believe the truth of the beautiful aphorism, that education is the cheap defence of nations ; and accord with the father of the Scotch Reformation, that more of the wealth of the land should be devoted to it. It is unquestionably, the first duty of Christian civil rulers, to provide liberally and not with a niggardly economy, for the moral and religious instruction of the community. But the efficiency of such an institute, depends upon its character of scriptural purity. This, every one has a right to investigate ; and to shut our eyes and be silent, amidst scenes of acknowledged defec- tion and corruption, would be to connive at them, and the reverse of kindness.—'Let the righteous smite me, it shall be a kindness.'—'First pure, then peaceable.' I shall therefore

'Nothing extenuate,
Nor set down aught in malice.'

And, lest my impartiality be suspected, or that the alleged evils are in 'the optics seeing, not the objects seen,' I shall be careful to advance nothing, in speaking of others, but what is commonly known and admitted, or rests on authority not be questioned."—*Rev. John Milwain, Douglas-water.*

"During the millennium of moderatism, from the middle to the end of last century,—which some regard the golden age of the Church's history,—the doctrines of the Gospel were miserably perverted ; and the standard of ministerial character, duty, and even literature, extremely low. The supernatural mysteries of revelation were repudiated ; and a bare-

weight, philosophic, soul-deadening morality—suited to the gusts of deists, substituted in their room. It is true, in that period, many bright stars adorned the galaxy of Scottish literature and philosophy; but the light of these luminaries was darkness itself to the pious of the land,—accustomed to gaze on light divine, beaming forth in the Bible. The spirit of the age was a sceptical philosophy; and those in the Church who rose to eminence in the world of letters, sacrificed the interests of their flocks and the duties of their office. To the peasantry, who had on the Sabbath evenings, been religiously instructed by their grey-haired fathers, these gems appeared but as feeble specks in a murky horizon; and their brilliancy at best resembled moonbeams shining on mountains of snow—clear, but very cold. Dr. Robertson, the celebrated historian, whose genius then directed the Church, is estimated very low in respect of religious character, by Mr. Wilberforce. His famous sermon on 'The situation of the world at the time of Christ's appearance,' has been justly thought to undermine that branch of the evidence of the truth of Christianity, which arises from the success of its first publishers. His coadjutors—Logan and Home, cultivated the favor of the tragic muse. They wrote and published plays; and their brethren acted in the rehearsal of them. In Logan's sermon on early piety, there is a charming pelagian description, of the purity and innocence of children and young persons. His biographer informs us, that he was guilty of 'certain irregularities in conduct, rather incongruous with the sacredness of ministerial character;' but the greater number of his hymns on devotional themes,—breathing, like his sermons, incidental sentiments of doubtful orthodoxy,—have been adopted into the liturgy of psalms used by the national Church.

"What has been said of McKnight, the writer of 'A Harmony of the Gospels,' &c., that 'he would never set a foot in heaven, if he could get room for it on earth,' seems applicable to the most of his contemporaries. Indeed, the system of theological opinions called legal, Arminian, or something worse, almost universally prevailed among the Clergy, during the whole last half of the past century. 'From the Revolution down to the present day,' said Dr. McCrie, a short time before his death; 'never were the interests of religion sunk lower within her pale than they were in the year 1784; truth and godliness sickened and pined away, under the influence of false philosophy, and a spurious moderation. Socinianism had notoriously infected the minds of not a few of the Clergy; and we know, from the highest authority, that some of the most active managers in ecclesiastical affairs could with difficulty be restrained from bringing forward a motion for discarding the Confession of Faith, and all tests of Orthodoxy.' The testimony of a shrewd Englishman,—an intelligent Minister in London, who made a tour through Scotland, shows that matters then were nothing improved. 'A sounder Confession of Faith,' said he, 'cannot be devised than what is found in the Church of Scotland; but as with us, (the Church of England,) so with them—too many I fear can subscribe the most explicit Calvinism, and preach the grossest Arminianism; in short, many can preach as if they had engaged to go by the rule of reverse. The dispensation of mercy to fallen man

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entirely by Jesus Christ, is not the subject preached by the majority; and with a third, what is worse still, a deliberate attack on all the truths they have engaged to uphold. The few in comparison orthodox among them are stigmatized by the nickname of wild, while the fashionable divines on the other side of the question, compliment themselves with the appellation of Moderates. This epithet reminds us of another, 'lukewarm, neither cold nor hot.'—Rev. iii. 16. In short, as with all who adopt the present half-way infidel system of the day, so report says, it is with them; the cause of morality declines with the cause of the Gospel, and I fear the Scots, by far the best educated people in the British dominions, will soon be no better than their neighbors. Like their Ministers they will become moderates; first, they will be moderates in religion; they will have a moderate notion of Jesus Christ and the Gospel of salvation, for we cannot expect they will be better than their teachers; they will next be content with a moderate share of love to God, of prayer and repentance; they will be moderate in regard to the use of their Bibles, and be more moderate in their zeal in teaching their children the Assembly's Catechism; and this will lead them to be moderates in morality. In point of chastity, honesty, &c., they will soon become moderate, and be very anxious to grow in this famous fashionable moderation, till they become immoderately wicked, unless, through divine mercy, they hear a little more of 'the grace of God that bringeth salvation,' the only doctrine that teacheth us to deny ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this present world.'—Rev. Rowland Hill's *Journal of a Tour through Scotland in 1798*.

"The state of the Church in regard to orthodoxy, from the beginning of the present century, is within the recollection of many; and so generally known as to be almost supererogatory to say any thing concerning it. The following are specimens of doctrines lately published.—'Indeed the whole injunctions of Christianity suppose that we are capable, notwithstanding our degeneracy, of yielding a sincere, though imperfect obedience; otherwise they would not have been given by our merciful Legislator.'—'Here some divines have conceived that there is a curse derived to us from the original guilt of our first parents; that their apostasy was imputed to us, and rendered us partakers of their iniquity; and that we sinned in them, and fell in them, in their first transgression. Accordingly, certain of the Christian fathers taught that a covenant was made betwixt God and Adam, in which he represented all mankind.'—'The miseries of life, then, and the pains of death at last, are the extent of that punishment to which we are liable by the imputation of original sin. But some divines consider the punishment inflicted for original sin, as extending not only to the pains and afflictions of this, but exposing us to misery in the life to come. Such opinions, though they are maintained by some of the Reformed Church, are the mere dogmas of men who have assumed the character of being wise above what is written.'—It is unnecessary to produce more examples in this period, of principles inconsistent with the standards of the Church, published by ministers in her communion.—In the peroration of a sermon, preached before the

Synod of Glasgow and Ayr, so late as 1830, which was honored by the sanction of that Very Reverend Court, there is the following honest categorical declaration. 'Who are the worst foes of our Establishment?—The men who eat her bread, while they do not her work:—The men who can preach Socinian, Pelagian, or Antinomian heresies, while they subscribe a Calvinistic creed.'

" 'The true lan of a living Temple,' and other publications, which it is idle to adduce, furnish ample evidence of the heterodox principles, that are still extensively propagated by ministers in the Church. Like the clergy of England, a great number appear to be orthodox merely by subscription; and the formularies consented to in common, are no criterions of their actual belief as a body; or of their being 'joined together in the same mind, and in the same judgment.' Verily, the mordant allegation of the excellent Dr. Burns, is yet something more, than '*vox et præterea nihil*.'

" Besides, the Christian communion of this Church, especially in rural districts, is commonly of a motley character. It appears from observation, and even the testimony of some of her own members, that unless under very flagrant scandal, almost all within prescribed geographical bounds are freely admitted to sealing ordinances.—One of her ministers, in a pamphlet published a few years ago, after describing the melancholy state, in which he found the great majority of those in full communion upon his ordination, adds: 'The discovery here made was neither the detection of hypocrisy, nor the backslidings of the children of the covenant; but a case where, without the existence of any profession of saving faith, according to the word of God—without any scriptural evidences of a supernatural principle having been communicated—without any marks or fruits of divine, gracious teaching—and without any symptoms of spiritual life—sinners as such, plainly in their natural state, were received, called, and treated as constituting, by their union and fellowship in the ordinances of the Gospel, the visible body of Christ.' There is but too good reason to believe, that this is neither a solitary case, nor an overcharged picture. Baptism is dispensed in private, to the ignorant and licentious, to profane swearers, drunkards, and Sabbath-desecrators, who make no religious profession, and perform no Christian duty,—as a mere common rite. According to the report of a Committee of the Glasgow Presbytery, last year, 'it is dispensed to the children of parents not scripturally qualified,—very generally dispensed privately, and very often in circumstances inconsistent with the design of the ordinance, and the express and frequently-repeated laws of our Church.' It appears too, that the sound of family worship is now rarely heard, mingling as once it did at curfew-time, with 'the solemn stillness of the gloaming hour.' In several parishes, as lately announced by their ministers, 'there are little more than one-fourth of the number of the families, in which there is family worship at all.' Even gross immoralities are so common in many parts of the Church, as scarcely to be regarded sinful. Mr. Urquhart, minister of Portpatrick, was reported to have stated in the Presbytery of Stranraer, when speaking of the 'neg-

lect of public and family worship,' that, 'In his own parish there were little more than one-fourth of the number of families in which there was family worship at all.' And Mr. McNeil, Minister of Stonykirk, at same time, it was reported, 'bore testimony to the neglect of family worship, and to the many evils that were the result. He had found that the proportion of families observing family worship in his parish was the same, nearly, as that mentioned by Mr. Urquhart.'—*Scottish Guardian*, Nov 10, 1841.

"In all the parishes of the Rhinns, it is believed that the more intelligent, religious, and conscientious in general, belong to one or other of the four numerous congregations of Presbyterian Dissenters in the town of Stranraer. Have these gentlemen ascertained how many of the proportion said to observe 'family worship at all,' in their parishes, would remain, were Dissenters of all kinds abstracted? This might not be unworthy of notice in their Statistical Reports. In an inland parish, —almost hermetically sealed against dissent, and equally exclusive, it is feared, as to scriptural religion,—'the number of families in which there is family worship at all,' are said to be little more than half-a-dozen!"

"It has also been a melancholy prognostic of the state to which we are progressing, that many of the most eminent literati of modern times have been professed unbelievers, and that others of them have discovered such lukewarmness in the cause of Christ, as to treat with special goodwill, and attention, and respect, those men who, by their avowed publications, were openly assailing, or invidiously undermining, the very foundations of the Christian hope; considering themselves as more closely united to them by literature, than severed from them by the widest religious differences. It is with pain that the author finds himself compelled to place so great a writer as Dr. Robertson in this class. But to say nothing of his phlegmatic account of the Reformation, (a subject which we should have thought likely to excite in any one who united the character of a Christian divine with that of a historian, some warmth of pious gratitude for the good providence of God,) to pass over also the ambiguity in which he leaves his readers, as to his opinion of the authenticity of the Mosaic chronology, in his disquisitions on the 'Trade of India; his Letters to Mr. Gibbon, lately published, cannot but excite emotions of regret and shame in every sincere Christian.'"—*A Practical View, &c.*, page 243. By William Wilberforce, Esq.

"To the sermons of the moderates, Hobbes contributed more ideas than Knox. Though they subscribed a Calvinistic creed, they have not all been Calvinists, and under the promptings of the philosophic spirit of inquiry, some of them have been Arminians, Pelagians, Socinians and Sceptics. Repelled by the strong and mystical Christianity of the Evangelicals, they early became tinged with the philosophy of selfishness and scepticism which was brought into vogue by the Restoration, and was fashionable in the courts of Charles II. and George IV."—*Westminster Review*, September, 1840.

"In a libel,—founded on 'The True Plan of a Living Temple,' and other works long in extensive circulation,—Thomas Wright, Minister of Borthwick, stands charged with holding, 1st, That moral evil has no real existence, but is such only in appearance, and in reference to man's limited views. 2nd, That native good, and native tendencies to good, exist in a greater degree than evil, and tendencies thereto, in the present state, and moral nature of man. 3rd, That man's present constitution is, in such a sense, essentially religious, as to find its natural expression in the proper services of Christianity—prayer, reading the Word, public worship, baptism, and the Lord's Supper; and that the evangelical graces, such as faith and repentance, belong to human nature, and are essential to it as it exists. 4th, That the heart of man naturally loves divine truth, and what is good. 5th, That all men are equally the objects of God's love, and the members of Christ's body. 6th, That all men are the heirs of one blessed immortality, and that the plans of God towards all are continually advancing towards, and will at last issue in, final happiness. 7th, That man may, by his own merits, obtain a right to future blessedness. 8th, That death is not a penal consequence, of sin. 9th, That the guilt of Adam's sin is not imputed, and the corruption of his nature not conveyed, to infants. 10th, That divine grace, and the operation of God's Spirit, are not the only source of all that is spiritually good in the present estate and moral nature of man. 11th, That divine grace, and the operation of God's Spirit, do not constitute an essential difference between regenerate and unregenerate men. 12th, That the Word of God, and the divine law revealed therein, do not form, at all times, and in all circumstances, the only authoritative, exact, and perfect rule of faith and life. 13th, That the Lord Jesus Christ is not very God, as well as very man, that he did not freely give himself a voluntary sacrifice unto death for sin, and that, by his death, he did not make a proper and real satisfaction to his Father, in behalf of his people.

"The Presbytery of Dalkeith, to which the above case was remitted by Assembly 1840, after discussing the merits and whole evidence adduced, departed by the vote of a majority, from the ninth count; but unanimously found almost all the other charges proven, and appointed a Committee to prepare a report accordingly, for next Assembly."—*Scottish Guardian*, March 9th, 1841.

N. B.—Once for a wonder, Mr. W. has been since deposed, after his having preached and published the forementioned doctrines for the space of twenty years.

"In History of Lanark, (1828,) by W. Davidson, who was sometime a Parish Schoolmaster and Session Clerk, and behoved to know the practice in such cases,—the following testimony is given, page 63: "Church discipline, now, is regarded as a mere bugbear; and, what in former days would have met with the highest censure, is now lightly passed over, for a pecuniary fine. By this single remedy, the most grievous offences can be atoned for."

‘If venial faults
Shall thus be winked at, how shall we stretch our eye,
When higher crimes, chew’d, swallowed, and digested,
Appear before us!’

It is required that stewards in God’s house be found faithful; and those who are guilty of the disgraceful conduct testified above, stand reprov’d even by a heathen Satirist,

* * * *
Dicite, pontifices, in sacris quid facit aurum.—Persius, Sat. ii.

As they must hereafter account to their great Master, it would be good for them to study such texts as Deut. xxiii. 18, Act3 viii. 20, 21; and ‘give glory to the Lord their God, before he cause darkness.’”

“Stories are told in Scotland of Clergymen who, protected by the Moderates, have reeled all their lives in their pulpits as notorious drunkards, untroubled by the discipline of their ecclesiastical superiors.”—*Westminster Review*, September, 1840.

“These facetious, easy, well-bred men never burdened the parishioners with more religion than the letter of the law imperiously required; and was perfectly agreeable to the society with which they mingled. They relished good living and the pleasures of the table, infinitely better than the honours and privileges of the repenting-stool; and were not over strict in discipline with one another, any more than with their erring flocks. Like the jovial friar in Chaucer,

‘Full sweetly heard they confession,
And pleasant was their absolution,
They were easy men to give penance.’

Dr. Burns, however, more pithily than politely, ranks among the worst foes of the Establishment, ‘the men whose zeal never kindles, save only when the “rights of the Church,” as they term them, are supposed to be in danger;—the men who disgrace their calling by the grossness of intemperance, and by the scandals of profligacy!’

“With regard to stifling complaints, and frustrating attempts to obtain redress, hear the testimony of an ordained Minister of the Church formerly quoted.—‘It may be asked, Why is not this appeal made in the regular and ordinary course at the bar of the Church Courts? To this I answer—that I have already gone through these different Courts, on account of the very subject of this appeal, although it was concealed under mere forms and points of ecclesiastical law, which in my view were of no vital importance in comparison to the main matter studiously passed over;—and that I am aware that another ordained Minister of the same establishment, has been, and still is, so far as I understand, for the same cause, under the consideration of these courts, where every effort, I believe, is made to suppress or strangle the testimony which he bears, under the technicalities of mere ecclesiastical law, unconnected with the fundamental subject of difference.—*A Solemn Appeal, &c.*, page 134

"Our third topics of discussion are, the evils of discipline's desuetude, and defective administration.—The sagacious biographer of Knox has judiciously remarked that 'a dangerous laxity, or rather total disuse of discipline, had gradually crept into almost all the churches which retain the name of reformed.' As this melancholy fact has been premised under the first division, and will now be more fully evolved in the course of illustration, it may for the instant be safely assumed. And he it remarked,—while I respect the maxim which prohibits slandering the dead, (*nil mortuis nisi bonum*), and will show what courtesy I can to the living; it may not be possible, in speaking of Public Evils, to avoid all notice of the men who hold and indulge them. The army of Mithridates, on one occasion, it is said, lost the day, by aiming its arrows,—not at the persons, but the shadows of the Roman soldiers; a mode of warfare not the most advantageous, however innocuous. Despite of caution, therefore, the old French proverb may receive some slight confirmation,

"What's barely just has nothing cheering,
And bare truth is not pleasant hearing."

This danger is increased by deference to high authority, which however should outweigh every earthly consideration. The Lord commands by one prophet,—'Cry aloud, spare not, lift up thy voice like a trumpet, and show my people their transgression, and the house of Jacob their sins.'—Isa. lviii. 1. By another, 'Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows; for she hath sinned against the Lord.'—Jer. i. 14. And the Apostle Paul, speaking of evil teachers, says, 'One of themselves, even a prophet of their own, said, The Cretians are always liars, evil beasts, slow bellies. This witness is true: wherefore rebuke them sharply, that they may be sound in the faith.'—Titus i. 12, 13.

"1st. By neglect of proper discipline, the greatest indignity is put upon the Church's Head and Sovereign.—The highest end of discipline is the advancement of the Divine glory, and the honor of Him who is King of Sion; by maintaining the purity and peace of his Church, and the authority of her institutions. When those to whom he has intrusted the use of his fan, employ it diligently in purging his floor, his pleasure is fulfilled, and his honor vindicated. 'The heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes.' But how contrary the case when this is not done! When his authority is contemned, his ordinances slighted, and laws openly violated with impunity; his enemies rejoice, and the vilest disgrace is cast upon him. It was accordingly said to David, 'By this deed thou hast given great occasion to the enemies of the Lord to blaspheme.' And Paul says to the hypocritical Jews, who made their boast of the law, but through breaking it dishonored God; 'The name of God is blasphemed among the Gentiles through you.' In this respect Zion's Lord is

* "Ce qui n'est que juste est dur,
Ce qui n'est que vrai est triste."

fearfully dishonored by the Episcopal Churches of England and Ireland. They have properly no discipline; at least the key of it, such as it is, is not in their own hands. Bishop Burnet, and many others, make frequent unavailing, lachrymal confessions of this. The power of discipline is wholly vested in the Bishops and their chancellors, (lawyers ecclesiastical, who direct them in matters of judgement) under the review of the civil ruler of either sex, as Pope,—or supreme head of government. Every Bishop in England and Ireland has a court or consistory, for exercising spiritual jurisdiction in his diocese. The judge under him commonly is, and according to law always may be, a mere layman,—or unconsecrated church lawyer, who sits without a jury, determining all causes. Holding the keys, he can open or shut,—cast out or admit—inflict or remove the solemn censures, and excommunications of the Church at pleasure. The apostle says, 'What have I to do to judge them that are without? them that are without God judgeth:' but the authority of this official extends to the members of all other denominations; and he excommunicates or casts out from the prelatial communion persons who never were in it. Armed with Episcopal thunder, he can conuss any man of whatever creed into his presence, where, 'for his soul's health, and for the lawful correction of his manners and excesses,' he may by tortuous litigation, be filched of his last farthing—denuded of his civil rights, and through the hands of the magistrate be committed to 'durance vile,' till he grow rich and more religious. Christ's rod for chastening delinquents is spiritual, but that of this Cerberus is carnal; yet it is some consolation, that a handsome douceur will shelter from its stroke, and rescue from the very jaws of Satan. The less true religion, and the more formalism prevails in any diocese, the greater and more frequent are the abuses of the bishop's courts. Lord Clarendon says, he 'never spoke with one who had experience of both litigations, but would rather have had three suits depending in Westminster Hall than one in the Arches, or any ecclesiastical court.' Besides the iniquitous castigations of these courts, the Church of England has no discipline,—unless the office of commination, borrowed from the Church of Rome,—appointed to be read on Ash Wednesday; which is a 'denouncing of God's anger and judgments against sinners.' But she is compensated for this, by extraordinary powers in 'the visitation of the sick.' When the person has made a special 'confession of his sins, and humbly and heartily desires it,'—the priest—as from the mouth of 'our Lord Jesus Christ,' pronounces this awfully presumptuous sentence of absolution or remission:—"By his authority committed unto me, I absolve thee from all thy sins, in the name of the Father, and of the Son, and of the Holy Ghost."—A torrent of Popery more oblivious, feculent, and deadly than the waters of Lethe and Asphaltites united, has been rushing for years through the wide domain of the Episcopal churchdom; yet no vigorous arm of discipline is stretched forth to arrest, or avert it. Nor can any thing of the kind be done so long as the 'lords over God's heritage' are pleased passively, or approvingly to look on; and the few who feel otherwise, content themselves with softly

whispering a diffident sigh of alarm. It is justly said by Mr. Bristed, 'When excommunication was practised, its thunders fell not on notorious sinners against morality, but on rebels against ecclesiastical authority;—and now that its thunders are silent, all who are not avowed Dissenters are deemed members of the State Church; from the splendid profligates among the aristocracy, whose divorce bills continually occupy the attention of Parliament, down to the convicted felons in the Newgate Calendar.'

"O, that some Hercules would cleanse this Augean stable! It is admitted that the Church of Scotland has the power of discipline, though the 'letters patent' of King William to her first Assemblies after the Revolution,—and succeeding events,—with recent decisions of the supreme civil courts, prove that she does not hold it free and unfettered. She has offended grievously against the supreme authority of her invisible, yet glorious head,—by a long course of laxity, tyranny, and partiality in the public administration of it. Nor is there an instance on record, that has been discovered, of a Minister ever having been deposed by her, for preaching or printing Arminian and Pelagian errors. Dr. David Ritchie was acquitted by the General Assembly of such a charge, the other year, on making a general and dubious profession of orthodoxy, without the principles of his expository work on the Epistle to the Romans being investigated. The exercise of discipline towards Church members in general, has also been slack and unfaithful. It is confined to very gross immorality; indeed, almost exclusively to the single species of it, which regards a breach of the seventh commandment. The matter is commonly managed in private, and censure not unfrequently commuted for money, which enables one class of delinquents to escape altogether. It is impossible that congregational discipline can be observed, as in some parishes there are no resident elders, and has been no session for many years. Even, where there are elders the people are not consulted, and have no effective voice in their election,—though there be no Act of Parliament preventing. In many cases they are Episcopalians when they have opportunity, and are often, it is believed, about as well qualified for the office, as for being Lords of the Admiralty. After the Revolution, many who had been persecutors,—whose hands were deeply dyed with the blood of the Saints,—were admitted, without even a shadow of censure, to sit and act as elders in the supreme court. But to remissness in the administration of discipline, tyranny, and oppression have been added. To crush opposition to their career of defection, the Assembly resorted to measures the most despotic. It is also undeniable, that the solemn charge to administer discipline, 'without preferring one before another, doing nothing by partiality,' has by the Church of Scotland, been greatly 'more honoured in the breach than the observance.' In answer to the question, 'who are the worst foes of our establishment?' Dr. Burns avers in his famous Synod sermon, 'the men who can prostitute the "chair of truth," to the gratification of a base and brutal spirit of personal revenge; the men who can abuse the holy discipline of the Church, to the purposes of fell malignity.' Thus, unjust favor and dislike,—by censuring inade-

quately the erroneous and profane, and ruining, if possible, men of an opposite character,—have often been shamefully manifested. Assisted by the devices of an artful profession, the Assembly has been in the habit of extending the ægis of its protection to offenders, by throwing obstructions in the way of their prosecution and conviction. By its almost uniform decisions for a long time, those inclined to be faithful in the exercise of discipline were completely discouraged from attempting it,—when there was any likelihood they might be brought before that venerable court by appeals. After the abortive prosecution of Macgill in 1790, &c., it was regarded quite hopeless, to effect the conviction of a heretical teacher in the ecclesiastical courts of the establishment; and it has seldom been since attempted.

“But here, with the permission of dissenting brethren,—whom I have no disposition unnecessarily to offend, or to injure, let it be remarked,—that it is not in established churches only that the evil of relaxed discipline is to be found. The want, or perfunctory administration of that discipline which Christ has imperiously enjoined, prevails to a melancholy extent in many other denominations. In this respect none of us stand perfectly acquitted, but if tried in the balances will be found wanting.

“In some societies, it is said, many regularly enjoy privileges who offer no morning or evening sacrifice, do not ask the blessing of God on their daily provision, and are not careful to train up their children in his nurture and admonition; but, like the profane world, lie, cheat, swear, drink to excess, desecrate the Sabbath,—and who, in fact, so far from being ‘visible saints,’ are visible sinners, and ‘enemies in their mind by wicked works.’—Censure is seldom administered, excepting for a class of nameless offences; and even then it is done in the comparative privacy of the Session-room,—it having of late been discovered, to the great satisfaction of delinquents, that this is what is meant by the command, ‘rebuke before all, that others,’ who neither see nor hear, ‘may fear.’—Some, when solicited, refuse to administer discipline to persons who accede to their communion, on the principle that they formerly belonged to the kingdom of Satan; but now, as new creatures, have been received into the family of God. In some quarters contributing to the erection of a house for worship, confers a right to vote in the election of a Minister; and continued support by seat-holding,—the chief indispensable,—infers the privilege of membership. All dissenting Churches, however, are by no means alike remiss as to discipline. Some are much stricter than others; and as in the establishment, so among them, there are congregations in the same body greatly more faithful than others.—From the preceding induction, which we are not aware is in any particular inconsistent with truth, the awful dishonor put upon Christ, by neglect of discipline in the British Churches, must be very apparent.

“2d. By the unfaithful administration of discipline, incalculable injury is done to delinquents. They derive great advantage from its faithful exercise; being thus made to see the enormity of their sin, and feel the shame and danger attending it.—‘If any man obey not our word by this

Epistle, note that man, and have no company with him, that he may be ashamed.' And when the censure is received in a suitable spirit, it tends powerfully to humble, reform, and edify the offender.—'Our authority,' says Paul, 'which God hath given us for edification.' He will, however, by neglect of proper discipline, be confirmed in his carelessness, self-deception, and course of sin.—'They have seduced my people, saying, Peace, and there is no peace; and one built up a wall, and lo, others daubed it with untempered mortar.—With lies ye have made the heart of the righteous sad, whom I have not made sad, and strengthened the hands of the wicked, that he should not return from his evil way, by promising him life.'

"The practice of substituting pecuniary fines, instead of inflicting spiritual censure, has this effect in a high degree. It has not the slightest influence in producing conviction; but on the contrary tends to harden sinners, make them heedless of moral obligation, and render them infidels. When men who are not very fixed in their principles, see the ministers of religion thus basely barter sacred privileges,—they must either regard the whole as imposture, or erroneously conclude that the guilt of sin is such as may be removed, and an indemnity for living in it procured by money. A commutation of this kind, is utterly inconsistent with the spiritual nature of discipline, and even of Christianity itself. It is a vile perversion, and profane casting away of a precious ordinance, procured by the costly price of Christ's blood. It savours strongly of the avarice and impicity of the 'mother of harlots and abominations,'—who keeps a custom-house of sin, with prices current regularly marked, in pound, shilling, and pence columns.*

"Faithful discipline is the last mean appointed by Christ for inducing repentance; and if this be neglected, the defaulter who ought to have been subjected to its operation, is in danger of eternal perdition.—'Deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus.'

"3d. Defective,—especially private discipline, is a wrong and injustice, done to the members of the Church and others.

"The end contemplated by discipline, is not merely the reclaiming, reformation, or even expulsion of the fallen person; but, also, the inspiring of others with salutary fear lest they should offend in a similar way.—'Them that sin rebuke before all, that others also may fear.' This end, however, cannot be gained where censure is neglected, or—what is next to it, dispensed in private. In this form it never can operate beneficially as a public warning for 'the preservation of others,—either within the church,' or without the pale of her communion; and so one of its important ends is prostrated. The nature of sin is infectious, and if not repented of, and publicly confessed,—it will increase to more ungodliness,—and spread like a gangrene through the entire body of a congregation.—'A little leaven leaveneth the whole lump.' But by

* "Vide *Taxatio Papalis*; being an account of the Tax-Books of the United Church and Court of Modern Rome. 8vo. London; 1835."

'rebuking before all,' an open shame and disgrace are stamped upon sin, well fitted to deter others from committing it. Besides, public offences bring scandal on the whole Church; and give the Lord's people just cause of grief and fear. The righteous soul of Lot was vexed from day to day, with the filthy conversation and unlawful deeds of the wicked among whom he lived. And David complains, 'Horror hath taken hold upon me because of the wicked who keep not thy law.'—The sin of an individual openly committed without being called to account, and repented of, exposes a whole congregation to the danger of God's wrath, and fearful judgments.—'Did not Achan, the son of Zerah, commit a trespass in the accursed thing, and wrath fell on all the congregation of the children of Israel? and that man perished not alone in his iniquity.'

"These considerations prove, that the Church has a just title to demand public satisfaction, in respect to the submission and penitence of her erring members. They too are under obligation to indicate their respect for the Church by rendering this,—for the wrong they have done, and the offence they have given; and thus by their dutiful example to manifest their earnest desire to edify and keep others from sin.—As then, in the case of flagrant scandals, all are supposed to be offended, so they have a right to be satisfied. But this cannot be effected by any private confession; for unless it be made 'before all,' it is not satisfaction, and consequently must be wrong, and an injustice.—Matthew xviii. 15—17, 2 Cor. ii. 6—8.

"4th. By a laxity in discipline, the communion of the Church is contaminated, and her most sacred ordinances dreadfully profaned.

"'By a communion,' says Boston, 'I mean a society having a common interest in things.'—The communion of a particular Church, is the public association, with a view of observing divine institutions, of persons who are agreed with respect to the doctrine, worship, and government of Christ's house. Like all other societies, the Church is constituted upon the basis of certain common principles called 'terms of communion,' to which,—on admission to privileges,—every member expressly or tacitly yields his assent. This forms a bond of powerful, visible union among them, and a body so constituted do 'with one mind strive together for the faith of the Gospel.'—'Can two walk together except they be agreed?'

"The practice of free, or mixed communion with other denominations,—as of Presbyterians of different persuasions with each other,* or with Episcopalians and Independents,—on the principle that all retain their party views, is a gross violation of this requisite unity, and contrary to the nature of the Lord's Supper:—'for we being many, are one bread and one body.' However popular, it is a scheme in direct opposition to Scripture.—'Now, I beseech you, brethren, by the name of our Lord Jesus Christ, that ye all speak the same thing, and that there be no divisions among you; but that ye be perfectly joined together in the same

* This practice has obtained in Pictou, N. S., for the space of twenty or thirty successive years past, and still continues between very openly and grievously two adverse parties of Presbyterians, which is one of the sad signs of the religious formalism and degeneracy of Presbyterianism in this country.

mind, and in the same judgment.'—1 Cor. i. 10. It is contrary to the doctrine of all the reformed Protestant Churches—even to Presbyterian principles, and introduces irremediable disorder and confusion. There is a necessity for communion in discipline, where there is fellowship at the Lord's Table. The latter is confessedly the most intimate act of Christian communion; and after associating together in this, why not unite also in the former, which is less intimate. The unscriptural practice, of admitting people to a seat at a communion table over whom the Church can exercise no discipline, is glaringly absurd. We cannot discern a shadow of reason, for those religious societies retaining a separate ecclesiastical polity, who have themselves determined,—that their differences of government and modes of worship are not sufficient to bar visible communion,—in acts the most solemn and intimate, which can be performed on earth. For such to keep up a distinct organization, is an unnecessary rending of that body, which Christ so fervently desired in his intercessory prayer might be 'one;' and as closely united in all its members, as He and the Father are.

"From unfaithfulness in the exercise of authoritative power,—as to the admission and expulsion of members, by the application of legitimate tests and censures,—the ministerial communion of the national churches has hitherto been exceedingly vicious. Had discipline been impartially and vigorously executed, heretics great and small would have been kept out,—or long ere now reclaimed, or cast out. But through lack of this, they still are,—not 'alone,' but hundreds and even thousands strong,—'in their glory.' It is true that in both the Establishments, there are many able, erudite, sound, (if not) pious and diligent men, who (might) do honour to their office; but they are most closely allied to the others. With them, they are associated under the same constitutions,—obtain settlement in parishes, by the same unscriptural law,—are members of the same Churches, enjoying the same privileges, exercising the same functions, and sitting in the same courts of judicature. It matters not how widely they differ in their principles of theology,—Church politics,—clerical deportment, and other things. In ministerial communion they are mos. intimately united; and are, at least nominally, one. But Churches composed of such adverse elements, if not purified, must come to ruin; for our Lord has said,—'Every kingdom divided against itself is brought to desolation; and a house divided against itself falleth.' Christian communion also, is greatly corrupted, and the holy Sacraments fearfully profaned, through want of proper discipline. According to our Confession, Catechisms, Directory, and the formularies of all the Reformed Churches,—persons who are ignorant, heretical, scandalous, and destitute of Christian character, should be carefully excluded from participating of these special institutions. They are external seals of the Covenant of grace, and properly belong to none,—but such as (*foro conscientiæ*) in conscience, or the sight of God, cordially acquiesce in it, and, like the eunuch, 'believe with all his heart.' To be entitled to these privileges (*foro ecclesiæ*) before the Church,—there must be knowledge, and a profession of faith in Christ, supported by suitable character; as it would be horrid

mockery to call Christ 'Lord, Lord,' unless his declared will be cordially and universally obeyed. The rule prescribed by himself is, 'Wherefore, by their fruits ye shall know them.' Even 'visible saints,' who have the marks of being regenerated, may like David and others, fall into gross sin, and come under such foul scandal, as to render them entirely unworthy, for the time, of enjoying externally the 'communion of saints.'—So, when those who have the custodial of sacred privileges,—without any proper separation of the precious from the vile, of the holy from the profane, or the clean from the unclean,—admit indiscriminately to the Lord's Supper, the ordinance is awfully polluted, and, instead of a commemorating, there is a crucifying of Christ. It is not a converting, but reviving, confirming, nutritive institution; and to 'give the children's bread to dogs,' is worse than paganism itself,—which guarded with stern and jealous care its unhallowed mysteries. Such a practice, goes to yoke unequally the believer with the unbeliever,—the converted with the visibly unconverted,—contrary to the express commands of Christ. And it establishes a false, degrading, and dangerous standard of Christian character; which tends to nourish self-deception, and to generate and confirm infidelity. With the solemnity of authority professedly divine, promiscuous admission virtually speaks peace, and promises salvation to, persons to whom no peace is spoken in the word of God; and thus to the deceiving,—it may be eternal ruin of their souls, they are soothed into dreadful security. Nor does the principle of excluding the grossly ignorant and immoral alone, lessen, but rather augment the delusion; because it induces all within the range of common morality, and the ordinary charities of human life, to conclude on altogether insufficient grounds, that their spiritual condition is good. And thus by 'laying a flattering unction to their souls,' they are lulled into fatal repose, and fortified against all alarms, till 'in hell they lift up their eyes, being in torments.' The other seal of the covenant should not be dispensed to any but such as 'profess their faith in Christ, and obedience to him.' Precisely the same qualifications are necessary, in a parent presenting his child for baptism, as in a grown person who receives it for himself,—or in being admitted to the table of the Lord. Were this ordinance denied to all children, but those of parents possessing such a character, the heads of families would be more diligent and conscientious, in cultivating personal and domestic religion, and training up their offspring in the nurture and admonition of the Lord. The practice of administering baptism in private, —without being preceded by teaching, as required in the words of institution; and as a common rite,—to persons the most ignorant, irreligious, and in all respects unworthy,—may coarsen well enough with the notion of its being only a festive ceremony,—christening,—or giving name to a child; but it is a sad indignity to, and desecration of, 'a holy ordinance instituted by Christ, wherein, by sensible signs, Christ, and the benefits of the new covenant, are represented, sealed, and applied to believers.'

"5th. The Church is weakened, and her prosperity blasted by improper discipline. When impartially administered, as in the days of the Apostles, true converts increase in number; and the Church is enlarged

and strengthened.—‘So were the Churches established in the faith, and increased in number daily.—And believers were the more added to the Lord, multitudes both of men and women.’ Attracted by the beauty of holiness, shining in her members, others say, ‘We will go with you; for we have heard that God is with you.’ But when from defective discipline, the purity of the Church is not preserved—pious persons are discouraged, and prevented connecting with her; for the Apostle commands, ‘not to keep company,—no, not to eat,’ with brethren who are immoral—and not to ‘have fellowship with devils.’ It appears from the life of Dr. McCrie, that laxity of discipline in the National Church, was one grand reason, which when solicited, deterred him from attempting to adopt measures for effecting a re-union, of that division of the Secession to which he belonged. It was also a matter of intimidation to the Old Dissenters, and a chief obstacle in the way of their uniting with the Church,—long before Seceders of any kind were in existence; and it is still a leading reason, why they stand aloof. ‘Those too within the Church who are, or may become, truly pious, when proper discipline is contravened, and communion corrupted, are compelled to withdraw, and thus she is weakened. The imperative command of Christ to his people in that case is, ‘Come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing.’—‘From such turn away.’ Nor is it of small concernment, whether this pointed injunction be obeyed or not. The life,—the eternal salvation of the party is in hazard, and intimately connected with it. The vengeance that streamed from Heaven in sulphurous cataracts on devoted Sodom,—the fatal plagues yet to be inflicted on mystical Babylon,—and the judgment far more dreadful, because invisible and unfelt, of judicial blindness, final obduracy and impenitence of heart,—are all the dismal result of truth divine, being known, hated, and dismissed without compliance. Gen. xix. 17; Rev. xviii. 4; 2 Thess. ii. 11, 12. Such fearful consequences cannot otherwise be escaped, than by timeously yielding to the directions of the Saviour.—His command was dutifully, and instantly obeyed by the early Reformers. No sooner were they enlightened, quickened, strengthened from above, and, in some measure, made acquainted with their perilous situation in the Church of Rome, than they came out, and separated themselves from her. Had they like their fathers continued in her impure communion, after having received the knowledge of the truth, they would have committed the sin unto death. This conviction made them face dangers, and vanquish obstacles, which otherwise human nature would have shrunk from encountering. The same is precisely the case with the people of God, who may be in communion with any impure Church.

“The entire want of proper discipline in the Church of England, and the tyranny of her intolerant unpreaching bishops, once drove thousands from their loved father-land, to seek a peaceful retreat among more hospitable, savage Indians, in the dreary wastes of North America. Hundreds of thousands since, have, to relieve their consciences, been forced to enlist under the banner of dissent, in humble, unsteeped edifices,—leaving beneficed formalists in their gorgeous churches, to dole out dilu-

ted morality, and threadbare tissues of invective, against fanatics, enthusiasts, and schismatics, to a beggarly account of empty pews.—In Scotland, a similar evil, the prostitution of discipline, has also on a large scale, produced similar results. The formation of the Secession, which has germinated into a variety of distinct religious bodies, was owing entirely to this cause; as also that of the Relief, which has likewise become a numerous party. A variety of other sects have originated chiefly from the state of relaxed discipline; and in proportion to their numbers and power, the Church has been wasted and weakened, and her prosperity blasted.

“6th. By desuetude of discipline, the distinction between the Church and the world is confounded,—they become convertible terms,—and she appears unholy as the kingdom of Satan.

“Though the Church be in the world, she is not of it. Her members are separated from the rest of mankind, by being called out of the world which lieth in wickedness, into the faith, communion, worship, and obedience of God in Christ. No two societies can be more different or opposite, in their views, principles, and hopes.—‘Now,’ says Paul, ‘we have received, not the spirit of the world, but the spirit which is of God.’ All men, even the blind world, shall thus know the followers of Christ, though it should only be to hate and persecute them;—‘For the tree is known by its fruits.’ At a time, when the distinction was all but obliterated by the corrosives of slavery and superstition, it was supernaturally indicated.—‘There was a thick darkness in all the land of Egypt three days;—even darkness which might be felt. They saw not one another, neither rose any from his place for three days; but all the children of Israel had light in their dwellings.’ When by faithful discipline,—purity of doctrine, worship, and practice,—the grand characteristics of the Church are maintained, and her ordinances kept pure and entire, she appears in her beautiful garments; and ‘looketh forth as the morning, fair as the moon, clear as the sun.’ The old heaven is then purged out,—sinners are discouraged from hypocritically joining,—the holiness which becomes her for ever is manifested, and religion is vindicated before the world. But where this is neglected, sin is patronised, the church is reduced to the low level of the world, the children of disobedience flock to her communion, and she appears vile and unsightly as the kingdom of the wicked one. No longer does she resemble the beautiful oasis, which by its verdure and fertility refreshes the eye and gladdens the heart, amidst vast, arid, Lybian plains; but is ‘like the heath in the desert, and does not see when good cometh.’ Her hedges, being broken down, she is no longer a garden enclosed,—so that all they which pass by the way do pluck her. ‘The boar out of the wood doth waste it, and the wild beast of the field doth devour it.’ Ministers of a pious, faithful, and worthy character, are no longer sought or relished; and filled with stewards who are profane, careless, and vicious,—she becomes like the trans-atlantic world, (*refugium peccatorum*) an assylum for transgressors. Should she happen to have neighbors better than herself, she fails not to ‘void her rheum in their face;’ and like the Upas tree, sheds her poisonous juice on all around.

"7th. Finally; by defect of discipline, and consequent corruption, the Spirit is provoked to withdraw, and the wrath of God is brought upon the Church. Fidelity and purity, secure his gracious presence, and blessing.—'Be ye separate, and touch not the unclean thing; and I will receive you, and will be a father unto you, and ye shall be my sons and daughters, saith the Lord Almighty.'—'Because thou hast kept the word of my patience, I also will keep thee in the hour of temptation.' The name of the city then, is Jehovah Shammah,—'the Lord is there;' but when discipline is neglected and impunity prevails, 'Ichabod, The glory is departed,' may be inscribed on her solitary and joyless palaces. The Holy Spirit, being grieved and provoked, withdraws. 'Grieve not the Holy Spirit.'—'My Spirit will not always strive with man.'—'I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent.'—Instead of a blessing, the Lord visits with his displeasure and wrath. Through the trespass of Achan, 'wrath fell on all the congregation of Israel, and that man perished not alone in his iniquity.'—David acknowledged, in bringing up the ark, 'The Lord our God made a breach upon us, because we sought him not after the due order.' And Paul says to the disorderly Corinthians, 'For this cause many are weak and sickly among you, and many sleep.'

"Such are a few of the more prominent and dreadful evils, natively arising from defective discipline; and we come in the last place, to consider the arguments by which its exculpation is attempted.—A mere notice of two or three of the chief, will suffice at present.

"1st. It is strongly objected by the advocates of relaxed discipline, that there never has been a pure church on earth; the Jewish church, the Apostolic churches, and the church of the Second Reformation, all contained much corrupt mixture; and it is chimerical, unreasonable, and altogether unscriptural, to expect a pure church, and foolish to vex ourselves about the want of it.

"We admitted at the beginning, that from the imperfect sanctification and diversified character of her members, the church visible is, and necessarily must be impure. The attempt of some in New England, near the middle of the last century, to erect a pure church, was quite Utopian,—an abortive effort of sheer, extravagant enthusiasm. No church on earth has been, or can be, perfect and infallible. The church however may, and ought to be pure, in her communion,—scriptural in her frame-work and constitution; and we are visionary enough to believe that this will be eminently her character in the millennium. Nor should this object at any period be lost sight of, in rising the spiritual superstructure. A minister may preach the Gospel, and cleave to Christ personally for salvation,—yet, if in the edification of the church, he should through ignorance or negligence overlook the scriptural principle and rule,—and instead of 'gold, silver, precious stones,' build upon the one foundation, only 'wood, hay, stubble,' which are fuel for the eternal burnings,—his 'work shall be burnt, he shall suffer loss: but he himself shall be saved; yet so as by fire.' No one expects in this world, a socie-

ty perfectly pure. But what is the legitimate inference from this? Not surely, that we are deliberately to disobey the express commands of Christ? It would be thought absurd, were a person to reason in regard to his personal character,—because he cannot hope to attain absolute perfection in time, therefore, he shall advisedly live in sin; but this is the very principle, which in this case, many argue upon in reference to the church. Absolute purity cannot be reached, therefore they will live in the professed neglect of those divine rules, which were meant to bring the church to the nearest possible approximation to it.—It was said by Mr. Gillespie, two days before his death, (1648) in his testimony against associating with the enemies of truth and godliness, ‘I know, there will be always a mixture of hypocrites, but that cannot excuse con-
niving at gross and scandalous sinners.’

“When the Israelites were organized by God, into a regular church in the wilderness; it was upon the footing of an express acknowledgment made, that they would receive his law with submission,—Exod. xix. 3—8. And an explicit, public profession of devotedness to Him, was required, before partaking of the sacraments. All the adults who were circumcised, and kept the passover at Gilgal, (Josh. v. 5—8) had made such a profession shortly before, on the plains of Moab. And from time to time, it was clearly foretold, there would in respect of ecclesiastical communion, be much greater purity under the new and better dispensation. A profession of faith in Christ, was uniformly required for admission to membership in the Gospel Church, as we learn from the Acts of the Apostles.—While Philip the Evangelist sat in the chariot with the Eunuch, ‘he preached unto him Jesus;’ and upon his declaring his cordial acquiescence in the gospel method of salvation,—that he ‘believed with all his heart,’ he was baptized. Nothing but this simple confession was then necessary; as in that period of purity and simplicity there was only ‘one faith and one baptism:’ and on relinquishing their own religions, and acceding to the gospel church, Jews and Pagans were understood to embrace the whole Christian system.—In times however, less extraordinary, when heretics exist in great variety, and the Spirit’s effusion is less abundant, a more particular avowal both as to doctrine and the disposition of the heart, is highly expedient. In many cases, it is true, there appears to have been little time, for testing the credibility of the profession made by the first Christians,—as on conversion from Judaism and heathenism, they were almost instantaneously received to fellowship; but it should be remembered, that the circumstances in which they made their profession were so intensely trying, as to render it deserving of the highest credit. In doing so, they relinquished early prepossessions, the most rooted prejudices of the human mind, and perilled property, liberty, life itself,—every thing dear to them in this world; and what more satisfactory evidence of sincerity could be given, or desired, especially from persons of known integrity? It is evident from the manner in which the Apostles in their Epistles, address and treat the primitive churches, that they were composed of members who, apparently and by profession, were believers. If some of a different

character were admitted, it was entirely without their knowledge or design; and they are spoken of as being 'brought,' or having 'crept in unawares.'—Very unworthy persons were found in the church of Corinth, and the Asiatic churches, which were constituted by the superintendence of inspired Apostles; but nothing can be more evident from the sacred record, than that no authority whatever, or permission was given,—for admitting them—as such,—or continuing them in fellowship without repentance, after they were detected. The incidental corruptions recorded as in these churches, like the sins of David and Peter, are depicted in such colors, as to discourage others, and warn them of the danger of similar evils. They are earnestly called upon to repent, and threatened, unless they speedily do so, with a removal of the candlestick, and the gracious presence of God by his Spirit. The evils thus denounced, have in not a few instances brought extermination, even on the most promising;—let them therefore be avoided. 'Whosoever hath ears to hear, let him hear what the Spirit saith unto the churches.'—The Apostles baptized the sorcerer; but it was upon making a profession of faith. 'Then Simon himself believed also.' It was not till afterwards manifested that he was in a natural condition.—Our Lord admitted Judas to his society, commissioned him to be a preacher, and some think received him to his Supper, (only to the Passover, antecedent to its institution.—John xiii. 26—30) though he knew him to be a traitor and an infidel. But Judas, let it be observed, made the same profession of regard, and forsaking all for Christ, attended with circumstances to render it fully as credible as, if not more so than that of the other disciples. Each of them was jealous of himself, saying, 'Lord, is it I?' but not one of them suspected Judas should betray him. His presence or absence at the Lord's Supper does not affect the argument. So long as his shining profession lasted,—until his hypocrisy was demonstrated by an overt act of scandalous apostasy,—he was not cut off, but suffered to continue, as it were for the express purpose of exhibiting the scriptural character of the church on earth, even in its state of highest purity. As before remarked under the old, so also under the new dispensation, Christ did not act in his external procedure towards his people, and in the administration of ordinances, from his secret knowledge of their real character; but as the head of his visible church—after the manner of men, and according to their outward profession. There is no scripture rule for excluding a hypocrite, or artful sinner, closely masked, with a specious mantle of assumed sanctity, thrown gracefully over. Nor can any blame be attached to the office-bearers or members of a church for admitting such,—or continuing them in communion, so long as they walk consistently, though they prove in the end to have been most unworthy. The foolish virgins, to all appearance were 'children of the bride-chamber;' and though they had 'no oil in their vessels,' they seemed to have it,—for they had lamps, the use of which was to carry oil. The wise, therefore, were not to blame for admitting them to their society, and allowing them to remain in it, so long as their lamps of profession continued to shine, and their hypocrisy was not manifested.

But heavy blame is incurred, if the laws of Christ with respect to discipline be not impartially applied when this has been discovered.

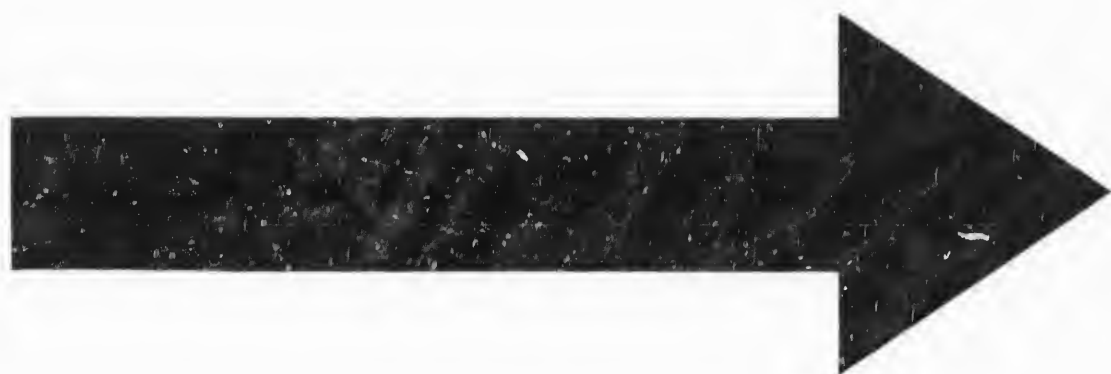
"It is not denied, the revere corruptions in the Church during that Augustine period called the Second Reformation. Absolute purity, we have already seen, is neither attainable, nor required by the Great Law-giver in any Church visible; and no enlightened friend of our covenanted Zion, ever thought or said, that there would not always be evils requiring to be purged out of her, and every Church militant. Though vastly superior in learning, patriotism, and religion, to the men of their country in any other age, yet the Scottish Reformers laid no claim to infallibility. Through human infirmity they were liable to indiscretions and false steps; and sometimes betrayed into errors by the malignant stratagems of Papists and Prelatists. These, however, they were not ashamed publicly to confess; and they never took repose, till evils were purged out, and barriers raised to prevent their recurrence.

"Without very considerable research, and intimate acquaintance with the Acts of Assembly and Records of Parishes, (1638—1649,) it is impossible to have any proper idea of the extent, minuteness, and vigor of that holy discipline, which, without partiality or favoritism, was then made to bear upon men in every rank,—the highest nobles of the land not excepted.

"Those who maintained a malignant opposition to the religion and liberties of the nation, as then established, were excluded from places of power and trust in the State, fleet and army; and the very soldiers were patterns of piety and godliness, as well as of temperance and sobriety. The tide of public opinion was turned very strongly against every kind of sin and vice; and all strove to avoid the odium and humiliating discredit, of falling under the censures of the Church. From a state of great turmoil and insubordination, the people were gradually brought under the salutary restraints of religion, morality, and law; and trained to 'lead quiet and peaceable lives, in all godliness and honesty.' This, scriptural discipline faithfully exercised, was the happy and honored instrument of forming the high and enviable character of the Scottish population,—investing with a moral halo the '*ingenium perfervidum Scotorum*.'—This complex objection, then, is perfectly irrelevant and inconclusive.

"2nd. It is further urged that such a rigorous system of discipline, would drive people away from communion, lessen and keep the Church small, and harden offenders by inducing them to abandon the means of salvation.

"It is the very use of the fan to purge the floor, by blowing off the chaff. With this special end in view Christ takes it into his hand, and commits its exercise to responsible officers; and the diminution produced by such an operation, must from analogy be advantageous. When by purgative appliances, the animal body is made to throw off indolent and peccant humours, it surely cannot be the worse for it. The vital principle will act with more freedom and vigour when they are gone. What it loses in crassitude, is more than compensated by increment of health



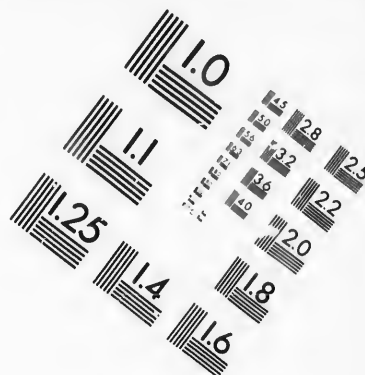
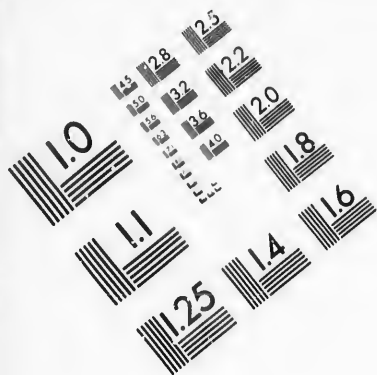
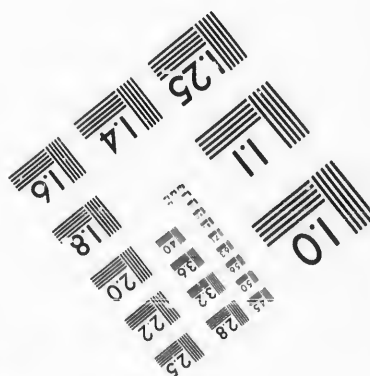
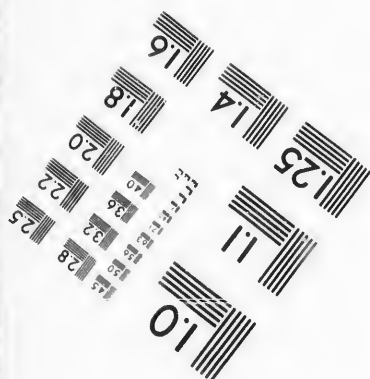
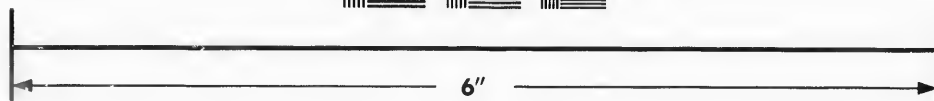
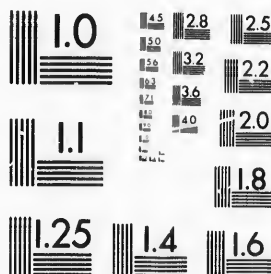


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and muscular power. It is infinitely better for the Church to have, were it only one half table, say fifty, or even a score of worthy communicants, or yet even far fewer, than hundreds, crowded by ignorant, graceless people, who have no perceptible title to the ordinance, and can only 'eat and drink judgment to themselves.'

"That proper discipline is injurious to the growth of the Church, is a mistake. The contrary, we have already seen, is the case. Even that extraordinary act of discipline,—if so it may be termed,—which the Apostles exercised on Ananias and Sapphira, by which all the people were struck with awful consternation, is particularly observed to have contributed largely to the growth of the Church. After reciting the tragical story, it is added—'great fear came upon the Churches, and upon as many as heard these things.' And though, on this account, the wicked and insincere dared not unite themselves; yet on that occasion, 'Believers were the more added to the Church, multitudes, both of men and women.' If such were the effects of this extraordinary act of discipline, at the first collecting of the Christian Church, we need not surely be afraid of its ordinary exercise, ruining her increase now. With respect to its supposed hardening tendency, upon delinquents, who may thereby be led to forsake the means of grace, it is sufficient to remark, that, being an ordinance of Christ, and the last mean which can be used for reclaiming such, the criminal neglect, rather than the faithful exercise of it, may be expected to have the effect of confirming in wickedness. But though, in the pride and stubbornness of his heart, the sinner should disregard the benefits which accrue from discipline, when submitted to in a becoming spirit,—the rulers of the Church are not to be deterred from discharging their duty, any more than the minister of the word from preaching, because many turn a deaf ear to all he says, become more obdurate, and have their guilt and danger proportionably augmented. The maxim ought never to be forgot,—'Though ruin should ensue, let justice take its course.'—Jude says, 'These be they who separate themselves, having not the spirit.'—'They went out from us,' says John, 'but they were not of us.' And Paul tells the Corinthians, 'To the one, we are the savour of death unto death; and to the other, the savour of life unto life.'

"3rd. It is also objected, the admission of others to communion is no concern of ours, however unworthy, they only injure their own souls,—'eat and drink judgment to themselves.'

"The nature of the Lord's Supper, and the laws of his house, imply the contrary of this. Communion there is not only a social act,—a holding fellowship by eating and drinking together, as is done externally in social prayer, praise, and hearing of the gospel; but it is in addition, and particularly, the very act by which the Christian society as such, symbolically and professedly declare their mutual connection with each other, as members of the body of Christ.—1 Cor. x. 16, 17. A believer, therefore, must contract guilt and deeply injure his own soul, by thus uniting with the unbelieving; not under the mask of hypocrisy, but plainly in a state of unregeneracy and impenitence. When he knows, by infallible

Scripture marks that this is the case,—that a person is living in habits of sin, inconsistent with a state of grace, or with the character and profession of a Christian, and the exercise of grace at the time, and yet does not 'tell it to the Church,' he acts an undutiful and sinful part in joining with him. He thereby greatly dishonors the Saviour, by presumptuously violating his express commands, subverting the constitution of his kingdom, confounding the distinction between it and the world, and retarding the success of the Gospel; while in effect it is saying, 'Am I my brother's keeper?' and suffering sin upon him,—virtually speaking peace, and promising salvation to the wicked that they may not return and live. This is the naked, undeniable fact, and it is not easy to see how it can be done with safety,—without incurring enormous guilt and danger, and sustaining the heaviest personal injury.—'Neither be partakers of other men's sins: keep thyself pure.'

"In exposing obnoxious principles and practices, I have spoken freely, but I trust honestly and candidly; and in attempting to withstand those who patronise them, 'because they are to be blamed,' I have guarded against wounding their feelings, or personal character.

"Let all learn to appreciate highly the godly discipline of early times; and exert themselves for its general revival. 'There was nothing,' says Dr. McCrie, (Life of Knox,) 'in which the Scottish Reformers approached nearer to the primitive Church, than in the rigorous and impartial exercise of ecclesiastical discipline, the relaxation of which under the papacy, they justly regarded as one great cause of the universal corruption of religion.' Even where there were the strongest 'prudential considerations' to induce relaxation, and to act on the principle of expediency or favouritism, they exerted it with vigor and rigid impartiality. Our age is very different. It has the advantage as to refinement, commerce, and the knowledge of sciences and useful arts; but in respect of Christian ethics, or pure and undefiled practical religion,—our country has reason to confess, in an unfavorable sense, (*non sumqualis eram*.) I am not what I have been. To our fathers, the tree of knowledge was the tree of life, which yielded abundantly the fruits of holiness; but now there is a boast of knowledge dis severed from piety;—and, as Absalom was hung by the hair of his head, in which he gloried, there is reason to fear, unsanctified knowledge of the head will damn many.—'If ye know these things, happy are ye if ye do them.'—'And that servant which knew his lord's will, and prepared not himself, neither did according to his will, shall be beaten with many stripes.'

"The maintaining of proper discipline, is essential to the very existence of a Christian Church; and where the prudent, tender, yet bold and impartial exercise of it is neglected, no Church can long retain its purity, and separation from the world, or even continue to be a Church of Christ.—Let degenerate Churches take warning from those of Asia, once very promising. Want of proper discipline, and consequent impure communion, were the chief grounds of the Lord's displeasure against them, and of their melancholy rejections. This was the radical evil in the Church of Rome also; the cause of her rejection, and coming fear-

ful destruction. Nor should it be forgotten, that corrupt Churches involve in their ruin, the countries where they are located.

'When nations are to perish in their sins,
'Tis in the Church the leprosy begins.'

"Purity of communion will do infinitely more, in securing the honour, prosperity, and stability of the Church, than all the schemes, which without it, she can possibly devise. When sin is in the house, there is reason to fear ruin is at the door. An old leak will sink the ship, if not timeously repaired. A raging fire within, if not extinguished,—however secure it is made outside,—will speedily destroy the house. And while the worst internal evils are allowed to remain, and there is grievous ulceration at the core, it is absurd to suppose, that zeal for extension, and external reformation,—with respect to the law of patronage, State encroachments, and other matters—will save the Church from ruin. The words of the Saviour on a similar occasion may justly be applied: 'These things ye ought to have done, and not left the other undone.' His commands to *begin within*, and his direction should by no means be reversed: 'Clean the inside of the cup, that the outside may be clean.'—A scriptural reformation never did, and never can take place by a half measure; and as it has been shrewdly remarked,—the extension of an impure Church is nothing but the extension of corruption.

"Some ignorantly place the reliance of their hearts for righteousness and holiness, for life and blessedness, on the Sacraments. They evidently make an idol, or rather a saviour of the mere elements; and if on necessary grounds they are denied, or for a time refused the enjoyment of these, they regard it a peice of cruel injustice, forsake ordinances, and perhaps abandon the very form of godliness. Brethren, these things ought not so to be. Follow no such disgraceful and sinful practices, as they lead to apostasy and perdition.

"But it should be recollected, that external subjection, even to the best system of discipline, is not enough. Some treat with marked disregard, every thing which they account not essential to salvation; and judge that as good men are to be found among all denominations, the external order of the Church merits no consideration. This is a very pernicious extreme; but an opposite one, not less dangerous, is, to lay inordinate stress upon external arrangements, and rest fully satisfied in a mere outward conformity to certain scriptural rules, as if this would save us. The important principle should never be forgotten, that external things are only means for effecting something higher,—that the end of all institutions is the conversion of sinners and edification of saints; and that in so far as these objects are not attained, their design is completely lost. Soldiers may be trained to obey orders, and perform with ease and precision the varied evolutions of military exercise,—and yet be wanting in courage and patriotism,—the veriest cowards, when facing an enemy. So you may be well disciplined to external forms, and yet strangers to the spiritual warfare, and inexperienced in fighting the good fight of faith. — Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day, and having done

all to stand.' Let not zeal for external forms, however proper and necessary, usurp the place of that personal humility, self-denial, watchfulness against sin, Satan, and the world, fidelity in the discharge of every duty, and devotedness to the promotion of God's glory, which are essential and highly ornamental to the Christian character.

"External communion, however pure, will not supply the want of grace in the heart. Give diligence, then, in making your calling and election sure; and do not rest satisfied with any thing in religion, short of an interest in Christ by faith. 'He that believeth and is baptized shall be saved; but he that believeth not shall be damned.'—The shade of a spreading tree or projecting rock, may cool and refresh in a day oppressively sultry; but the mere shadow of religion, will not shelter in that fearful day which shall burn as an oven, when all the wicked shall be as stubble. The tares and the wheat 'grow together until the harvest; but in the time of harvest, the Lord will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. They shall gather out of his kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth.'"

NOTE. It ought to have been remarked that the Reverend Gentlemen Dr. Bates and Mr. Milwain, two noted Ministers, from whose excellent Lectures so large extracts were taken by the Author, stand not connected with the present Church of Scotland, but with the community of the "Reformed Presbyterian Church," which acts far more consistently with her own professed principles, than the Established; and should by no means, therefore, on this ground, fall under the same censure.

PREFACE TO THE FOLLOWING EXTRACTS.

Some late remarks in the "Guardian," on the subject of the intended union of the Seceders in Nova Scotia, with the community there connected with the Church of Scotland, especially the offence and fire taken at the sober hints of Dr. McCulloch, by the opposite party, have excited the mind of the Author of these lines to publish the following Extracts of Correspondence, Lecture, &c., being deemed by him as bearing on the points more intimately involved in the contemplated combination, of those long and lamentably opposite denominations. The writer hereof is conscious to himself of being very far from wishing to throw any obstacle in the way of any scriptural union, between the parties concerned; but, at the same time, he is free in acknowledging that, from the very bottom of his heart, he would dread the issue of their union, without previous, humble, and requisite admissions and concessions; which are yet far out of the question, according to the circumstances, as well as the obvious and ruling spirit and conduct of the parties in question. Relenting must necessarily precede and accompany reconciliation; and that, in its texture and degree, in proportion to the antecedent offence given or taken; or the alienation of mind and conduct consequent thereon.—The work from which the main part of the Extracts are taken having been published by a noted Clergyman of the Church of Scotland, it is hoped that her members will not be so apt to take offence thereat; nor others to blame the transcriber or publisher for his borrowed weapons; although he must freely admit, that it is for its coincidence with his own mind the selection is made. Nor can he think himself inconsistent in his statements, if others may choose so to pronounce him, for condemning in the gross (as they may say) the Church of Scotland; and yet at the same time, adorning his own publication at her expence, by quoting so freely from the writing of some of her ministers. But these ministers are not so much denied the possession of intelligence and reason, as the power of a good will and affection, to act accordingly, at the risk of their worldly interest, by withdrawing from the fellowship of a community denounced by them as so very dangerously and sinfully connected, both among themselves, and by their civil Establishment.

It is hoped that, in the use of the phrase "the Church," in the ensuing Extracts, none will be either so fond, or so foolish as to mistake its intended meaning, in blending their idea of the real Church, or Christ's spouse, with the mere false name, or the deceitful show and sound to which silly and selfish men attach the true sense of it:—Than in this case, there is not, in the world, a more ordinary and odious, fostered and fatal misnomer!

Though the Extracts of the Lecture are mainly quoted verbatim, it is still admitted that they are, in no few instances, a little modified, with insertions, alterations, and additions, by the Author.

Extracts of a late Correspondence betwixt a man at Pictou, N. S., and his friend, under the nickname a Normanist, in Cape Breton, on the subject of Re-union, between Seceders and the Church of Scotland :

"DEAR SIR,—Though our former correspondence touched a little in general on the subject of the contemplated, and commenced re-union of Seceders with the Established Church of Scotland, I would earnestly wish to enter now more particularly and closely upon this, in my view, very serious and interesting topic. Can you therefore feel disposed to send me, at your earliest convenience, some such hints, as may seem to you both salutary and seasonable on this ground, in reference to the apparent safety, utility, or danger to which this union would be likely to introduce, implicate, or absorb its subjects. I would also choose to learn some of your thoughts regarding the difference of circumstances, both as to civil and ecclesiastical, existing on the subject, betwixt the two Countries: or, in other words, between Scotland and this place.

"I am, &c.,

J. G.

"Pictou, June, 1842."

REPLY.

"MY DEAR FRIEND,—In answer to your favor of June last, I sincerely feel it a very serious matter how to reply to the main points of your request. In some respects my position, in being ecclesiastically intermediate, or more neutral than the immediate contending or opposite parties concerned, gives me, no doubt, some advantage, according to my humble measure of knowledge, and means of information; but on the other hand, I may, by no means, presume to know, or experience, but very partially on this ground, in comparison of those who are, alas! from year to year, for a long time together, now 'laboring' as it were 'in the fire.' I believe there is no quarter on either side of the Atlantic, nearly so much in want of means of pacification and unity, on the point in question, as your very unfortunate district; and, would to Heaven that a proper and profitable medium of union might now be attainable: but I much fear, nay further, I am most certain, that, under existing circumstances, neither party would reap any spiritual benefit by their combination. My excited heart is too full for admitting of a tedious and formal circumlocution, on this lamentable stage. Excited, I repeat, in consequence of having witnessed with wounding grief, for a long score of years, so much of the flood-gates of darkness and delusion deluging your otherwise dear and darling neighborhood. Religious envy and enmity, wrath and wrangling; nay, mutilation and mockery, madness and murder! And dare you, or any others, once hope or imagine that the blessing of Heaven should ever shine upon a union standing convicted of such charges, without some previous and proportionate repentance and reform! A putrid open wound may be skinned over by an unskilful hand, or a fond physician; but without some remedy, correspondent to the viciousness of the disease, it will accumulate its turpitude or putrescence to the more endangering and injuring of the body, and be apt every moment, to reburst, either at the old sore, or some new

focus, with greater fury and irritation. The same is the case with the wounds of the body politic or religious; and far more seriously so, on the score of the latter: of which we now more particularly treat, although both are too closely and conspicuously involved, in the case under deliberation.

"I do not pretend to draw parallels, or make comparisons, but very partially and cautiously, on this delicate ground. But I care little for the approbation, or reflection of that man, who, of either party, does not, at the best, see much cause for self-condemnation and regret, both in the sight of God and men, on this question.

"The more disagreeable and injurious the disunion is, the greater must be the offensiveness and inefficiency of the intended association, without answerable conviction and admission, on the part, at least, of the representatives or principal persons concerned, of both sides, according, at the lower rate, to the openly known and knowable respective or particular responsibility and criminality of their individual, relative, and conjoined capacity.

"But it may be fairly asked, What do you mean to be the estimate or measuring line of our conviction and admission on this ground? I answer, nothing more or less, in this place, than the very degree of light which we possess and exert in judging of the actions or conduct of others towards ourselves; and the same rate of acknowledgment which we exact of, or expect from them, in similar circumstances; without which our condemnation is both sure and just, according to the infallible rule of Heaven. Read the 2d Chapter of Romans. But selfishly zealous men, and particularly ministers of that character, are very far and foreign from this standard, in measuring themselves.

"In Scotland, Seceders reap far more secular benefits by becoming one body with the Establishment, than the same class can, at present, expect in this country. I need not point out the main cause—State Endowment. The great disparity or minority of their number has also harder bearings on their peace, pride, or popularity in that Kingdom than here, from the potent dominance of the vast numerical majority, and ecclesiastical privileges possessed, over them, by their different party of Presbyterians. But in the existing state of religion in Scotland, whatever Seceders may lose in spiritual concerns, by their present union, it is but next to madness to expect their salutary improvement on that score.

"But Seceders in this quarter have not such inducements, either in a negative or positive shape, to allure them to a union on worldly accounts. And if they can point out to the world their favorable prospects on the subject, in religious and spiritual interest, according to right reason, and the word of God, during the present state and appearance of the Clergy connected with the Church of Scotland in this country, I would, for one, and thousands of the same views and feelings, born and brought up in that Church, be most sincerely desirous to see, or to hear, a plain and proper description of said prospects. One point, however, is perfectly clear on this ground, that if our Seceders expect any spiritual benefits,

or improvement, by the contemplated union and association, they thereby show to the world the depth of degeneracy, and judicial blindness, at which their community have arrived, amid all the ample means of knowledge and experience that they have, for a long time, enjoyed; and which, if not miserably and shamefully abused, might happily have led them to frame a quite contrary anticipation and conclusion, than to prompt them to form a connection with a Church, whose present contention and confusion, within her own bowels, are open to the four winds; and, in the mean time, without a parallel in the whole Christian world; whose avarice, pride, and ambition; insolence, self-confidence, and persecution of justly offended dissenters from her fellowship; as well as her stubborn impatience of merited rebuke, contradiction, or opposition, become proverbially notorious.*

But there is a point of dexterous reserve, on the part of the 'kirk' Clergy in this Province, on the score of the measure of their dependence on the Church at home; the meaning of which, I believe, our Seceders in general are a little ignorant of. Nor do I find it so easy to define its character and tendency, in order to make you, or others concerned, understand it as I understand it myself.

Though we here evidently feel very little real regard for their pastoral labours and fathers in Scotland; yet, for various reasons, we possess a worldly wisdom to pretend very lofty veneration for, in connection with them: Otherwise it would be impracticable for them to obtain assistance and support in so many ways from home, to this distant and desert country. Flattery and duplicity are mighty weapons on this ground. Nor could several of our Ministers, so far in the absence of ministerial talents, and others so defective in their moral or religious conduct, and a third sort as half-idiot,† or openly destitute of ordinary common sense, ever continue to hold such a silly farce of authority, imperiality, and irresponsibility, over, and among their duped supporters and adherents, but on account of the formal, necessary, and sacred tie, though in some sort mysterious to the vulgar, which subsists between our tulchan‡ preachers, and the great

* Vide the froward reflection of the Rev. Messrs. Williamson and McCannochie, on the just and very moderate remarks of the Rev. Dr. McCulloeh, in the *Guardian* of the 31st August last. Are these the sort of men from whom any submissive or satisfactory, candid or Christian acknowledgment is to be expected; or who have a right to exact the same of others; or would be likely to brook it well themselves, if received!

† Particularly in Cape Breton:—Instance the Rev. Mr. G. on a late route through Cape North, who was told by his guide, W. M., that "the road before him was uneven and slippery; and that therefore his Reverence would be the better of a staff." "No," he replied, "for if a staff were necessary for our support or assistance, it should have been born with us!" The foregoing absurd reply is but one of a cluster and kindred, at the same time, and to which its relater challenges any contradiction.

‡ Tulchan, pronounced *tulkan*, is a Scotch word, meaning the skin of a dead calf stuffed up with hay or straw so as to impose upon the silly ewe, its mother, in order to give her milk; and is here taken adjectively: nor is it thought unaptly used in its present metaphorical application.

and glorious fathers, sapient Doctors, and semi-Apostles, over the channel! Now the proud and profitable pretence of Dependence, which is necessary to be shown to their own party, both here and at home, on the one hand; and the ensnaring and insinuating profession of Independence requisite to fish and fowl some shy Seceders, on the other, must indeed, require all the wit and wile, art and aim, resort and reserve, possessing the breast and brains of the very shrewdest and sharpest Scottish Clergymen. And all this work but merely and mainly in order to advance their own claims, and augment their own numbers, for worldly advantages, under the specious disguise of peace and piety; and with a special view to crush Dissenters; and, if possible, to rival, if not to outshine, the great, though concealed eye-sore, the cross and crowned Episcopal Church. That is the very drift and draft, and the very top and tail, of all the mystery of the subject.

I am, &c., A. M.

"Cape Breton, Sepir., 1842."

Large Extracts of a Lecture, &c., intended to expose the Sin and danger of Union between the Church of Christ and an immoral or anti-Christian civil Government: illustrated from Reason, Scripture, and Experience.

"Be not unequally yoked."

"Can two walk together except they be agreed."

Whether the Church of Christ may lawfully contract an alliance, or be united with a Civil Government, is a question which, for many years past, has been debated with no ordinary vehemence. Wise and good men, according to the general phrase, in large numbers, have been ranged on opposite sides of the controversy; and after the utmost efforts of arguments, they seem, on both sides, to be confirmed in their original opinions. As it commonly happens, in cases of controversy among Christian men, the actual amount of difference between the contending parties is much less than the apparent; and on each side much important truth is urged, in which those on the opposite side could readily acquiesce. With those who embrace the affirmative of this question, we believe that an alliance may exist between Church and State, not only without sin, or detriment to either party, but with decided advantage to both. We hold that civil government, when rightly constituted, is an ordinance of God; that it is put in subjection to the Messiah; and that although in its nature and specific objects it is perfectly distinct from the Church, yet that it is capable of being so framed and administered, that the cause of true religion may derive the most important benefits from it, on the one hand, or sustain the most fatal injury, on the other. That official indifference or neutrality towards religion, which many regard as a distinguished qualification in a civil ruler, seems to us to be impossible in fact; and if it were possible in those who know the gospel and the righteous claims of the Messiah, it would be exceedingly criminal. But after this question is disposed of, there is another of vast importance, remaining for investigation—the question we are to discuss; namely, What

must be the character of the civil government with which the Church may warrantably be allied? Heretofore this question has not received the attention to which it is entitled. On the one hand, the Voluntaries (and when we use the term we employ it purely as a term of distinction, and not of reproach) labor to prove, that every alliance between Church and State is unwarrantable and pernicious. In their system, therefore, the enquiry we have now instituted can have no place. The advocates of existing religious establishments, on the other hand, have contented themselves with leading proof of the lawfulness and propriety of union. It either has not occurred to them as necessary, or they have not deemed it prudent, to raise any question in regard to the character of the civil government with which the Church may be safely allied.

But surely this is a question that ought not to be overlooked. It is a lamentable, but an unquestionable fact, that the alliances between the Church and the secular powers of the nations, that have existed since the days of Constantine, have, with few exceptions, proved hurtful to the cause of true religion; a source of weakness and decay, rather than of strength or efficiency. What can be more urgently required, than that those who advocate union between Church and State, and especially those who become parties in such a contract, should patiently investigate the reasons why such alliances have commonly been productive of evil rather than good. It is our conviction, that the chief source of this unhappy result will be found in the unworthy character of the civil governments with which the Church has been united. That acute philosopher, and able theologian, the late Dr. McLeod, of New York, speaking on this subject, in one of his lectures on the Apocalypse, thus expresses himself: "Christianity, hitherto, except in a few instances, has suffered by its connection with civil polity; and from the very nature of society, it must suffer in such connection, until both learning and power are transferred into the hands of godly men, and so made subservient to piety. Independently of the impressive lessons of long and painful experience upon this subject, it is quite reasonable to expect, that if unsanctified men incorporate revealed religion with civil government, such a form will certainly be given to religion as may suit unsanctified power. The daughter of Zion is much better without such an alliance, for it is the very essence of anti-Christianism. The Bride, the Lamb's wife, cannot be supposed to escape pollution, if taken into the embraces of unholy men, and rendered dependent upon a government which they administer. It is safer for the friends of religion to continue like the witnesses prophesying in sackcloth, faithfully struggling in poverty against the frowns of power, than to become the stipendiaries of irreligious statesmen." The diversity of character existing among governments, is not less wide than among individuals. Some are enlightened and upright, others are barbarous and unjust; some are distinguished for candour and good faith, others are fraudulent and deceitful. There have been thrones of righteousness which were the strength and stability of the State, and "thrones of iniquity" which established mischief by law. May the Church indiscriminately contract alliance with the civil government in all these cases?

The Spirit of Truth declared to David, that the government of a just man, who rules in the fear of God, is "as the light of the morning, when the sun riseth," and the fruits of his reign are beautiful and profitable, like "the tender grass springing out of the earth, by clear-shining after rain." On the same authority, it was proclaimed by Solomon, that "as a roaring lion and a raging bear, so is a wicked ruler over a poor people." In the prophecies of the New Testament, a period is foretold, when "the kingdoms of this world shall become the kingdoms of our Lord and of his Christ," and another period when "the kings of the earth shall be of one mind, and shall give their power and their strength to the Beast." Is there to be no discrimination here? May the Church contract alliance with the throne that is upheld by injustice and oppression, as well as with the throne that is established in righteousness? with the anti-Christian as well as with the Christian civil government? For ourselves, we must hold that such an alliance is not only dangerous in the highest degree, but positively unlawful; and that the Church would be supremely happier and safer in the friendship of enlightened and pious rulers, although her rights were secured by no stipulations, than in that of unprincipled and ungodly men, whatever wisdom may have been employed in framing the terms of the compact. "Faithful are the wounds of a friend, but the kisses of an enemy are deceitful."

Every union between Church and State must be supposed to imply, that the parties uniting mutually recognise each other as legitimate. This principle is illustrated in the intercourse of nations. A government that is deemed illegitimate will not be admitted into alliance by surrounding States. A deputy governor of a province, who has revolted from his allegiance to the sovereign authority, will not be admitted into alliance by other deputy governors. Should they contract friendship with him while he persists in rebellion, they would justly be regarded as implicated in his revolt.

A union between Church and State further implies a mutual engagement of the parties to support each other. The State pledges itself to afford protection, and commonly, also, pecuniary support, to the Church. The Church, on the other hand, gives a pledge of hearty allegiance to the civil government, and an engagement to promote its permanence and prosperity to the utmost of her power. The practice of exacting oaths of allegiance, as a necessary qualification for the receipt of State support, has been, we believe, almost universal. In the case of an established Church the union is still more intimate. Her Creed, or Confession of Faith, is usually embodied in the public laws of the kingdom, and the Church is so incorporated with the State, as to form an integral or essential part of the constitution. Such a union necessarily involves the parties in deep responsibility for one another. And this is, of course, still further heightened, where a Church sends her representatives to take part in the public proceedings of the national government. And here it is necessary to animadvert upon the line of argument that is often adopted by the advocates of existing establishments. When they have collected and marshalled the proof, that it is the duty of civil rulers, possessing

divine revelation, to do homage to the Messiah, and to promote, in their respective territories, the cause of scriptural education and of true religion; and when they have triumphantly confuted those who would proscribe all national religion, and all national homage to the Most High, they very commonly leap to the conclusion, that the vindication of their own particular establishment is complete; and not unfrequently stigmatize those who presume to dissent from it, as bearing the double guilt of schism, and of despising all those scriptural arguments which they have advanced. This often serves a present purpose; but it is neither just nor candid.

There are many supposable cases of union between Church and State which ought certainly to be condemned. 1st. An immoral and wicked civil government may be united with a corrupt or idolatrous Church. Under this head must be classed the greater number of unions between Church and State which exist throughout the world. And next to innate depravity of the heart of man, they present the most insuperable obstructions to the progress of the gospel. In Popish, Mahomedan, and Pagan countries, they repel the messengers of truth, and form the main bulwarks of the kingdom of darkness.

2nd. We can suppose a well constituted and equitable civil government contracting alliance with a corrupt Church. The admirers of the British Constitution will probably discern examples of this kind in the establishment and endowment of Popery in certain parts of the British Dominions, and in the countenance so long given to the worship of Jugernaut in Hindostan.

3rd. We can suppose a case of union where the Church is sound and scriptural, but the civil government radically vicious and immoral; where gross or flagrant iniquity, such as piracy, the slave trade, the habitual desecration of the Sabbath, or even idolatry is maintained and provided for by laws embodied in the constitution. May the Church consent to be allied to a civil government of this character? Surely there must be some strange obliquity either in the judgment, or in the system of the Christian man who will answer in the affirmative. What would be thought of a Christian society consenting to be endowed by a banditti of robbers? It is perfectly possible that order and government may be maintained among such a fraternity; and we may suppose it to be placed in Arabia, or some region where there is no superior government against which it could be considered as in rebellion. Only it is in open and avowed rebellion against God. To any proposal of alliance in such a case, the most appropriate answer might be rendered in the language of an Apostle; "What concord hath Christ with Belial?"

4th. Again can we suppose a case where there is nothing palpably or outrageously wrong in the constitution of government, but where, from the prevailing irreligion of the nation, the administration is ordinarily vested in the hands of ungodly men; or where, at least, men of this description invariably constitute so large a majority of the rulers, that they are fully able to carry out their own measures, and impress their own character on the administration of public affairs. The question then is, not what

civil rulers ought to do, but what unprincipled and ambitious men may be expected to do, when placed in a position which gives them a dangerous control over the Church.

But over and above the evils that are in the British Constitution, analogous to the two cases last mentioned in their leading features, although in many particulars it commands our approbation, we cannot shut our eyes to the fact, that the overwhelming preponderance of men in the government, who are either totally irreligious, or the abettors of false religion, or whose religion is merely the handmaid of their ambition, has at all periods since the restoration of Charles the Second, given a tone and character to the measures of government decidedly adverse to true godliness, and the religion of the Bible. It is most justly stated by a member of the Legislature, Sir Robert Inglis, from whom we would not have expected such a testimony, that "The British government never had a conscience in religion," even in what he considers its best period. But without insisting further on this point here, we proceed to state a few specific objections against a union between the Church of Christ, and an immoral or anti-christian civil government.

1st. Such an alliance is unnatural. There is a manifest contrariety or repugnance between the parties, in regard to their character, principles, and leading objects. The one is religious, the other irreligious; the one bears the stamp of holiness to the Lord, the other the stamp of impiety or ungodliness. The real Church, wherever she is to be found, consists of a people whom God "has set apart for himself," that they may shew forth his praise. Their ruling principles are love to God, and reverence for his authority and for his law. The grace of God teaches them "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly in the world." But the principles which regulate the conduct of ungodly civil rulers are not merely different from these, but repugnant to them. Instead of candour and uprightness, there is commonly intrigue and over-reaching; instead of benevolence, selfishness or oppression; instead of humility, insatiable ambition; and instead of supreme reverence for the Most High, there is habitual forgetfulness of his claims, or even manifest contempt. The leading objects which are aimed at, and prosecuted by the two parties are equally repugnant. The true Church seeks to uphold the sovereign authority of God; an irreligious government is solicitous only about its own authority. It is the object of the proper Church to exalt God's word, as the supreme and infallible standard, by which every opinion and every practice should be tried, in religion, morals, and politics. But in the estimate of civil rulers, regardless of religion, political expediency is paramount to the Bible. Even in Britain, our highly-favored and beloved land, were the proposal seriously urged, that every public measure should be scrupulously conformed to this divine standard, in all the great departments of government—at the Horse Guards—the Admiralty—the Post Office—and in Downing Street,—with what surprise and derision would the proposal be received? Every true church must be supremely concerned about the sovereignty of God; the exaltation and glory of Christ; the

authority of the divine law ; the sanctity of the Sabbath ; the prosperity of religion ; the purity of divine ordinances ; and the eternal salvation of the souls of men, But are these objects in regard to which she can expect any sympathy or encouragement from ungodly civil rulers ?

2d. The Church cannot contract alliance with immoral or anti-christian States, without incurring the guilt of unfaithfulness to her Supreme Head, the Lord Jesus Christ. It was early foretold that civil rulers would be among the most determined opposers of Christ and his cause. So writes David in the second Psa'm ; "The Kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his Anointed, saying, Let us break their bands asunder, and cast away their cords from us?" And what is it they are laboring to prevent ? the accomplishment of the divine decree by which Christ is appointed King upon the holy hill of Zion. So far from recognizing him as the rightful "Governor among the nations," "the Prince of the Kings of the earth ;" they will not consent that he should be "King of Zion," the Head of his own Church. They will not be satisfied that the people whom he has redeemed with his own blood should "render unto Cæsar the things that are Cæsars," unless they further offer to Cæsar the things that are God's. In the remarkable vision of Nebuchadnezzar, the four great empires which have swayed the destinies of the chief part of the earth from the time of the prophet Daniel to this day are symbolically represented by a great image ; and however they differ from each other in many respects, they all agree in this, that they are hostile to the authority and kingdom of Christ,—so much so, that before his kingdom can be established, these kingdoms must all be destroyed. "Thou sawest till that a stone was cut out without hands, which smote the image upon his feet that were of iron and clay, and brake them to pieces." Although these empires subverted one another, yet the strength of the preceding one was embodied in its successor ; and when the insulted Redeemer arises to take vengeance on the last of them, namely, the Roman Empire, he will in fact execute judgment on the whole of them. The entire system, in which the same principles were substantially embodied, from the time of Nebuchadnezzar to the present day, will be utterly subverted and demolished, never to be restored. "Then was the iron, the clay, the brass, the silver, and the gold, broken to pieces together, and became like the chaff of the summer thrashing floors ; and the wind carried them away that no place was found for them : and the stone that smote the image became a great mountain, and filled the whole earth." What a sublime and tremendous idea is this ! "The mountain of the Lord's house shall, then, be established in the tops of the mountain, and shall be exalted above the hills, and all nations shall flow unto it." And with all this the visions of John the Divine are in perfect harmony. The execution of judgment upon the anti-christian powers against which the two Witnesses testified, and by whom they were slain, prepares the way for the seventh angel to sound his trumpet : (Rev. xi. 15) "and there were great voices in heaven, saying, the kingdoms of this world are become the kingdoms of our Lord and of his

Christ." Heretofore, they were anti-christian kingdoms, "of one mind to give their strength and power to the Beast." The true Church is represented as rejoicing in this astonishing change. She has, indeed, cause of joy.—"Since the captivity of Judah about 588 years before the Christian era, until the present day," said the afore-mentioned Dr. McLeod, "scarcely an instance has occurred in the whole history of nations, of a kingdom or commonwealth regulating their polity upon purely scriptural principles. Many nations, it is true, have pretended to be Christian. And religion has been scandalized by their unholy interference. Many Christians have also been deceived and misled into a belief, that the kingdoms of the nations were so constituted as to merit their conscientious acquiescence and pious support: but the Prince of the kings of the earth, who gave this revelation to his servant John, teaches us, that now, for the first time, the kingdoms of this world are become the kingdoms of God and of Christ. Heretofore they have been thrones of iniquity, having no fellowship with God, (Psalm xciv. 20) characterized as beasts, and horns of beasts, both by Daniel and the writer of the Apocalypse. Servants and admirers, and apologists, and eulogists, they have had in abundance; but there was not a voice in heaven raised in their commendation. They were to be feared, but not approved by the saints of the Most High." How, then, it may be asked, shall the Church justify her professed allegiance to Christ, while she contracts alliances with rulers that are in a state of rebellion against him? who offer him no vows of allegiance—who refuse to yield to the demands of his law—who instead of recognizing his rightful supremacy, impiously lay claim to that supremacy for themselves; and presumptuously intrude, like Korah, into the precincts of the tabernacle. Is it the Pharaohs, or the Herods, or the Neros of modern times, in whom the true Church of Christ may hope to see verified the faithful promise, "That kings shall be her nursing fathers, and their queens her nursing mothers?"

3d. An alliance between the Church and an immoral civil government has a tendency to suppress a faithful testimony against the sinful policy of civil rulers. The world is in a state of alienation from God, and the plan of his providence and the honor of his government require that explicit and faithful testimony be borne against abounding iniquity. And as God is more dishonored by the disobedience and impiety of public bodies than by sins of individuals, it is of peculiar consequence that public iniquities be exposed and condemned. But can it reasonably be expected that this momentous duty will be performed, with any fidelity, by a Church in alliance with an ungodly state? The fact that she has contracted such an alliance, even if it did not entirely prevent, must, in a great and grievous degree, neutralise her testimony against the evil that is in it. But it is matter of certainty that the existence of such an alliance will have the effect of preventing a faithful testimony from being given. To expect that any large number of men, who are dependent on the absolute will of unprincipled civil rulers for the whole, or a chief part, of their support, and the support of their families, should continue

resolutely to expose and testify against the iniquity policy of these rulers, would be contrary to every sound view of fallen humanity, as well as to experience. It is altogether roving and romantic. Individuals may possibly be found, even in these disadvantageous circumstances,—though ordinarily the case is next to a miracle,—whose strong sense of duty, and zeal for the glory of their Lord, will raise them above all selfish considerations; and lead them to administer pointed and punctual reproof to noble, or even royal transgressors: But where in our day is one of this character? And it would be but madness to expect that all Ministers should equal the zeal and intrepidity of Elijah and John the Baptist, Independents, of ancient times, or of Knox and Melville, Dependents, of a more recent period. It is proverbial that princes seldom hear the truth; and least of all are they likely to hear it from those who are either in expectation or possession of favors which may be revoked at pleasure.

What infinite evil might have been prevented in the conduct of civil rulers, had the Church and her Ministers been faithful to their trust! How many unrighteous and disastrous wars might have been arrested at the outset, had the impolicy and injustice of these wars been distinctly set before civil rulers, by the ambassadors of the Prince of Peace! Where there has been one Micaiah, to proclaim unwelcome truth in the king's ear, there have been hundreds of flattering prophets to raise the shout, "Go up to Ramoth-Gilead and prosper, for the Lord shall deliver it into the king's hand." What an astonishing and humiliating spectacle has been exhibited, when Protestant nations have been slaughtering each other in the field of battle, storming each other's cities, and sinking each other's ships in the deep, and all the while the Gospel Ministry, as it is termed, in the contending nations has been multiplying contradictory prayers, on both sides, beseeching the Most High to bless and prosper their righteous cause! How many unholy alliances might have been prevented, had the Church, and her Ministers, respectfully, but firmly, represented to civil rulers the doom and danger of confederacies with the enemies of God! Such representations are not always unsuccessful. Even a raw and rash, hot and headstrong king of Judea was arrested in his course and counsel by the warning of a single messenger. "There came a man of God to Amaziah, saying, O king, let not the army of Israel go with thee, for the Lord is not with Israel. But if thou wilt go, do it; be strong for the battle, God shall make thee fall before the enemy; for God hath power to help and to cast down." (2 Chron. xxv. 7, 8.) How much tyranny and oppression might have been prevented, or greatly mitigated, had the ministers of religion been faithful in tendering to civil rulers sound and seasonable advice! But alas! they have commonly had more of the character of courtiers, than of judicious and faithful counsellors. They have too often given to ambitious and arbitrary rulers such counsel as the young men gave to Rehoboam. "My father did lade you with a heavy yoke, I will add to your yoke: my father has chastised you with whips, but I will chastise you with scorpions." In all ages and countries, ambitious ecclesiastics have been the sternest enemies of rational liberty. Whatever may have been the sufferings or complaints

of the people, a pampered and time-serving Clergy have been foremost to reproach them as insolent; and to silence their murmurs by a perverted application of holy writ: "Let every soul be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever therefore resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation;"—as if the Scriptures gave sanction to oppression, while they absolutely prohibited to the sufferers all efforts to obtain deliverance or redress. To what extent this line of conduct, and this strain of doctrine, on the part of Churchmen, have had the effect of implanting in the breasts of an oppressed and suffering people a deep-rooted hatred and hostility, not only to civil government, but also to the Church and the Bible, the day of judgment alone will disclose. Under the worst reigns, and the warmest oppressors, the Clergy have been almost invariably the abettors of tyranny; and although a Pilate, and a Henry, and a Charles, might not, perhaps, have been less ungodly, they certainly would have been less cruel and sanguinary, had there not been a Caiaphas, and a Wolsey, and a Laud, and a Sharpe, to stir and stimulate them into persecution.

4th. Such a Union, as we are contending against, never fails to bring a Church into bondage. Let it be recollected that we speak of a government in the hands of men devoid of piety; in whom the fear and love of God are not the master principles, and with whom the advancement of the kingdom of Christ, and the salvation of immortal souls, cannot possibly be the chief ends. It is a moral certainty that such men cannot love the true Church on account of her intrinsic worth, or feel any sympathy with her in the great objects she labors to accomplish. On the contrary, a Church that is faithful to her Supreme Lord, and which displays the beauties of holiness, must inevitably be an object of their dislike. By a necessity of nature they must desire to see the Church less holy, less pure, less faithful and uncompromising, than the law of Christ requires her to be; and unless they can succeed in divesting her of those attributes which the carnal mind abhors, she must be an object of increasing aversion. If such men shall choose to make an alliance with her, their object in doing so must be a worldly or a political object. It cannot possibly be their aim that the Church should contribute to render men religious, excepting in so far as religion may be tolerated by an unconverted world. But there is nothing on earth which the world can less tolerate than true religion. "The friendship of the world is enmity with God," and the faithful followers of the Lamb may expect to be hated for his name's sake. But if ungodly civil rulers cannot befriend the Church, out of any regard to true religion, what can their object be in extending favor to her? The children of this world are wise in their generation. All their noisy zeal for the Church, and princely liberality to her, are not blindly thrown away. They know what influence the Church and her Ministers are capable of exerting on the public mind; they know that the Church is the most powerful engine on earth for directing the feelings, and moving the will, of the great body of the people.

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It has been, therefore, at all periods, one of the highest objects of their ambition, to have the Church under their own exclusive management and control. The sum and substance of their policy have been this, make the Clergy loyal and subservient, and by their means the people. Far be it from us to depreciate the legitimate influence which Ministers of religion may exercise, and are bound to exercise, in preserving the order and tranquillity of a nation, and in repressing the unreasonable complaints and murmurs that are sometimes, and not seldom, excited against the most salutary measures of government. In such cases, good Ministers will use their utmost to remove prejudice, and inculcate submission. They will exhort the people to "render unto all their dues; tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour." But the case is altogether different when irreligious and ungodly men stretch forth sacrilegious hands to the Church of God, that they may mould and fashion it to suit their own ambitious designs. When, after the example of the Man of Sin, and with an impiety not less daring, civil rulers claim the right of prescribing a creed or confession to the Church, and perhaps of enforcing submission to it by civil penalties; when they undertake to regulate the government of the Church, in virtue of a usurped supremacy over her; when they claim the right of nominating her office-bearers, or of authoritatively determining in whose hands that right shall be placed; when they control the meetings of ecclesiastical courts, convening, proroguing, or dissolving them, at pleasure, or limiting them in regard to the matters discussed in them; when they tamper with the worship of the Church, loading it with rites and ceremonies, and disguising the beautiful simplicity of New Testament worship, by pompous additions of human invention; when they interfere with the discipline of the Church, by admitting or excluding members, annulling ecclesiastical censures or dictating terms of Church fellowship, it should be no time for the Church to truckle or succumb, but to address the rulers as the Apostles did, "whether it be right, in the sight of God, to hearken unto you more than unto God, judge ye." "The liberty wherewith Christ has made us free," shall no man take from us. It may, perhaps, be asked, might not all this be done to a Church not in connection with the civil government? We answer, NO; the thing is impossible. Who ever heard of a Church, not connected with the State, waiting on the civil rulers to receive its creed, or its form of Church government; or submitting to their dictation in regard to discipline, or the appointment of its office-bearers? It should be carefully observed, that a Church never can be brought into bondage but by her own consent. She may be persecuted, but she cannot be enslaved. Her public assemblies may be interdicted, and her Ministers cast into prison, and her members proclaimed outlaws and traitors; but all this does not rob her of her independence. Her allegiance and loyalty to her one Lord may be as honest and hearty, sure and sound, under these distressing circumstances, as when she enjoys undisturbed tranquillity. The Neros and Domitians of the first age, could desolate and devour the Church; but it was through the perfidy of her own

office-bearers, and the insidious friendship of civil rulers, who made religion the stalking-horse of their own ambition, that she was finally brought into bondage. The uprightness and integrity of a Church are put to no inconsiderable trial, by her having men of rank or opulence in her communion, even where these men are Christians. The epistle of James shews that some Churches, even in the Apostle's days, were drawn into sin from this cause. It is, of course, much more dangerous to a Church to admit into her fellowship ungodly rich men, or to be in any important measure dependent on them for her support. But the danger is greatly increased, when the Church contracts alliance with an ungodly civil government. And if the terms of the alliance be such as to invest the rulers with any authority or control whatever, in the appointment of the Church's Ministers; in other words, in the selection and choice of the persons who are to receive public support, that Church must be regarded as being already in fatal chains—and these not the less binding that they are made of gold. A variety of circumstances may occur to modify or mitigate the effect of such an alliance, but the tendency of it is unalterable. The law of gravitation is not more uniform in its operation.

A stone projected by a feeble force is instantly deflected from a straight line, and brought to the earth. A piece of metal discharged from a cannon pursues, for a time, a path so nearly rectilinear, that it might be almost held debateable whether it feels the force of gravitation. But a brief space will determine the dispute. The cannon ball descends to the earth as surely as a pebble thrown by the hand of a child. Could we suppose a church in a salutary and sound state, having enlightened and zealous ministers, and religion flourishing in her, suddenly brought into such an alliance as we have described, it is nothing improbable, that, for a time, it might be difficult to discern any palpable change in her purity or efficiency. And yet this must very much depend on the circumstances of the case. There are remarkable instances on record of Churches having sustained most serious damage by the very first contact with irreligious and crafty civil rulers. One of the most memorable and instructive of these, perhaps, was exhibited by the Church of Scotland, at the time when the Scottish nation received home the young Prince Charles, as their covenanted King, after the death of his father Charles I. In the year 1649, the Church of Scotland had reached the meridian of her Reformation attainments. Imperfections and blemishes, no doubt, still remained in her. It is in the world to come that the exalted Redeemer will "present to himself a glorious Church, not having spot, or wrinkle, or any such thing." But for any thing that authentic history records of her, we feel persuaded that the Church of Scotland, at the period to which we have referred, might bear a comparison with any other Church of equal extent, and equally well known, that has existed since the days of the Apostles. In the month of June, 1650, Charles arrived in Scotland; and before one year had elapsed, the Church had begun to retrace the steps of Reformation she had just attained. At the earnest solicitation of the King and his counsellors,

the Commission of the General Assembly gave their consent to the repeal of some acts of Parliament, passed in the preceding year, with the view of excluding from places of trust or power persons who had incurred the censures of the Church, by the scandalous immorality of their lives, or their notorious hostility to the Reformation. A majority of the members of the next General Assembly approved of the resolutions of the Commission. Thus the door of admission into the Church as well as into civil offices, was thrown open to the malignants, who, in order that they might qualify for places of power and emolument, went through a disgraceful scene of mock repentance. A lamentable division was created in the church, at the time when increasing danger demanded the most cordial union. The more discerning and resolute minority, who deplored, and testified against these defections, were on that account prosecuted with much rigor by the majority. Thus a multitude of apparently good and pious men, who had fearlessly gone forward with the work of Reformation, in defiance of the threats and thrusts of the first Charles, were now seduced by the blandishments and blinds of his son, to lay their own hands rudely on the sanctuary, which they had been rearing with so much pious-like care; and even to make a chamber in the temple for Tobiah the Ammonite, by receiving the malignants into the fellowship of the church. It is a historical fact, that the very men into whose hands Charles now put the reins of government, became his ready instruments, ten years afterward, in virtue of the authority with which they were now invested, both in subverting the civil liberties of the kingdom, and in overturning the Reformation. In taking a theoretical view of the question now before us, we should hold it as very important, that it be the unquestionable design and wish of those by whom the Church is supported, that her ministers be faithful to their trust—a rare case, indeed! and that it must inevitably be an awfully ensnaring position, even for good men, to be dependent for their support on those who undoubtedly desire that they should temporize, and consult expediency. In so far as this point alone is concerned, the influence on the character and conduct of good ministers would on the first supposition be a happy one, whether their support be derived from Christian rulers, or a Christian people; and on the contrary, the effect must be both unhappy and dangerous, if not pernicious, whether the support be derived from ungodly civil rulers, or an ungodly multitude falsely called a Christian congregation. The entire argument on this head is sometimes evaded by the remark, that there are temptations attending the reception of money, through whatever channel it comes. But could this allegation be admitted as satisfactory, it might be employed in the defence of many evil things. There are temptations in the House of God, as well as in the play-house,—yet we hold it right to attend the one, but unwarrantable to frequent the other.—There may be dangers connected with partnership in trade, even where a partner is of unblemished reputation; but that would be no good reason for forming a fellowship with a man known to be fraudulent and wicked. Sometimes the argument is met by the indignant demand, whether there are

not ministers supported in the manner here condemned, as much distinguished for faithfulness as any others. But neither is this at all satisfactory. The argument respects the ordinary effects of such an alliance, not on particular individuals, but on large numbers; and not for a few years merely, but during a long course of time. There was an Obadiah in the court of Ahab; a Nicodemus in the Jewish Sanhedrim; and a Judge Hale on the bench, in the days of Charles the Second; but this by no means proves that the position of any one of these eminent persons was favourable to integrity, or virtue. But these exceptions are here marked merely for their rarity, and the possibility, rather than the probability of their recurrence; for we can retrace no visible signs of such happy examples even in superlative miniature for a long time now, under the shadow and sunshine of our own religious establishments.

5th. In a community greatly divided in religious sentiment, an alliance between the Church and the government opens the way for unprincipled rulers to patronise, and support the most corrupt churches. Were an enlightened regard to the glory of God, and the eternal interests of men, the high principles, by which civil rulers were induced to extend favor and support to the Church, this support would be granted to those churches only by which the interests of true religion could be effectually promoted. But when State support is bestowed by rulers, not on religious, but on political grounds, the difference between true and false religion will be wholly disregarded.

Should it so be, which ever seldom happens, that true religion actually possesses political influence, then statesmen must make a virtue of necessity, and although they should hate it as Ahab did Micaiah, they must nevertheless make an effort to conciliate it. And therefore endowments will be given, if the parties who ask them have political influence to give weight to their demand. If they cannot be conciliated they may at least be quieted. For the very same reason and by the same means must the professors of false religion be conciliated, or their hostility disarmed. When power is the Divinity, and political expediency the supreme law, it matters nothing about the character of the religion which demands support, whether it is true or false. The great question is, What political influence can it command? This is the only consideration in determining both the grant and the amount. In the case of such rulers, the true reasons for granting support to a Church are "far above out of their sight." The blasphemies of Rome, or the sublime imaginations of Brahma, may as really meet their views, and as effectually serve their purposes, as the gospel of Christ. But we need not dwell on a hypothetical case. The flagrant iniquity of propagating false religion by grants from the public treasury, is practised in our own country to an enormous extent; and must justly be reckoned one of our great national sins. And what is especially to be lamented is, that from the absence of any strenuous opposition, or marked protest against the evil, by any of our Established Churches, the government of the country can scarcely be aware that it is regarded by them, or any others, as sinful. Truth and error are diametrically opposed to each other, as

wholesome food is opposite to poison. We could not but execrate the father, who, when his children ask bread, gives them a stone; or when they ask a fish, gives them a serpent. But the case before us is infinitely worse. It is the immortal soul that is poisoned and destroyed by error. It may possibly be said, that the parties who prefer the error will obtain it, whether the government provide it or not. To this we reply, that the supposition contradicts the very ground on which government assistance is craved—viz., that the parties wish to propagate their principles more extensively by means of the support of government, than they are able to do without that assistance; and, 2d, It proceeds on the assumption that if the people wish for error, the government may, without sin, provide it for them. If the people choose to poison themselves, the government may supply depositories, at the public expense, from which they may be supplied gratuitously, or at reduced prices. 3d. Error provided and paid for by the government of a country, is more dangerous and formidable than when sought for by the people themselves, as it then comes with the stamp and signature of public authority. And, 4th, What is done by government in such a matter, involves the entire nation in the awful responsibility of the measure—those only excepted, who do every thing in their power to prevent it.

The establishment of different, or opposite systems of religion in the same empire is at once wicked and absurd. If Presbytery is right, Prelacy is wrong—and on the contrary, if Prelacy is right, Presbytery must be wrong. If Protestantism is right, Popery must be wrong;—and vice versa. They cannot be right on both sides. If the British Sovereign believes Prelacy to be right, how sinful to oblige him, (or her), to swear to support Presbyterianism and Popery—systems opposed to each other, and both of which he believes to be wrong. In the British Parliament, Scottish Presbyterians sit down with Episcopalians, and assist them in establishing or maintaining Prelacy; and Episcopalians unite with Presbyterians in establishing or maintaining Presbyterianism; and then, both classes of Protestants sit down together, and establish or endow Popery in the colonies, and appropriate the goodly sum of £9000 per annum to the support of the Popish College at Maynooth! Nor is this done of late years merely. The same monstrous wickedness was perpetrated when the British Parliament consisted exclusively of professed Protestants, and when each member of the Legislature was required to take a solemn oath that Popery was blasphemous and idolatrous!! Can any thing be conceived more absurd, than for the government to pay one class of men for propagating truth, if there is any truth taught in any of our establishments—and another class of men for propagating error: to pay one class of men for building up a system, and another for pulling it down; to pay one class of men for laboring to establish the Protestant system in Ireland, and another for subverting it: to pay one class of men for preaching salvation through faith in the divinity and atoning blood of Christ, and another class of men for preaching down the atonement and divinity of Christ; to pay one class of teachers for endeavoring to save, and another for destroying the souls of men? Truth sanctifies and makes men

moral, but error demoralizes and destroys. To pay men for teaching error is to pay them for demoralizing and destroying a nation. It is setting the seal of national authority to the monstrous absurdity, that error and heresy, blasphemy and idolatry, are as favorable to the prosperity of a nation, and as profitable to the souls of men, as the truth of the gospel. In so far, however, as we can perceive, the union at present subsisting between the civil government and the churches of these lands, renders this result inevitable. No one party is strong enough to maintain its own church revenues, which are now generally acknowledged to be public property. without purchasing the forbearance of other parties, by a base and sinful silence, while they make good their claims to a share in the favour of government. Individuals may declaim in private against the expenditure of the public revenue for the support and diffusion of Popish superstition, and the blasphemous doctrines of Socinianism; but the stoutest opponents of these systems, belonging themselves to a state-supported church, find their tongue to cleave to the roof of their mouth in the national assembly, when increasing grants are annually appropriated to heretical and idolatrous churches. With what color of reason and consistency could the members of the Established Churches offer resistance to these grants? We are aware it may be plead that truth has rights, and that error has none; that true religion deserves to be supported, but that false religion cannot be supported without heinous sin. But, while the correctness of this statement is fully admitted, it may still be asked of what weight or utility it can be in an assembly constituted—as is the British House of Commons? You might bind Samson with a thread of gossamer sooner than control that assembly by an argument of such a texture. And besides, the established and endowed Churches have disabled and neutralized this argument, in so far as it could be urged on their behalf, by their mutual consent to establish and endow one another. Were the question of a general endowment to the Romish clergy in Ireland debated in Parliament, and a member of the Episcopal Church should object to the proposal on the ground that, Popery being a corrupt and wicked system, it was not entitled to support;—the Roman Catholic could readily retort, “You have established and endowed Presbyterian Churches, which you do not recognize as Churches of Christ at all, which in very important matters are more remote from your sentiments than the Church of Rome, for if one of our priests joins your Church, you recognize him without his being re-ordained—you acknowledge the validity of our ordination; but if a Presbyterian minister joins your Church, you insist that he shall be ordained anew.” Should some member of Parliament connected with the Church of Scotland oppose the grant on similar grounds, it would probably be replied, “You have solemnly consented to the establishment of Prelacy, which your forefathers pronounced anti-christian, and were sworn to extirpate, and the Puseyism of which, at the present day, is at least as remote from your views of orthodoxy, as the semi-popery of Archbishop Laud in the time of the Solemn League;—you agree, moreover, that the Arian Synod in Ireland, and the Remonstrant Synod,

and the Southern Association, should be endowed from the public treasury, although you know that all these sects deny the supreme divinity of the Lord Jesus Christ, which Roman Catholics acknowledge; and although they deride that atonement which you believe to be the only sure foundation of hope for eternity." Verily, should the Clergy of the Romish Church in Ireland become applicants for sharing in the public support, there does not appear to be any single obstacle of importance in the way of their success. The grant would be in perfect accordance with the principle on which the government has been acting for a very long period, with the consent and concurrence of all our Established Churches; and we do not apprehend that any of them would have the faithfulness, or the courage, to offer any decided resistance. Even if a few individuals, more conscientious or incautious than the rest, should offer a protest against the impious proposal, they should speedily be silenced by the confounding challenge, "do you cease to tax us for the support of your Churches, and we shall crave no assistance for the support of ours."

6th. Union between the Church of Christ and an immoral or anti-Christian State, has a tendency to break down and destroy the discipline of the Church. It has been already observed, that men devoid of piety are incapable of appreciating or understanding the sublime and hallowed purposes for which a Church is preserved in the world. Their object in supporting her must be a political object. They design that she should subserve the purposes of their own ambition. In order, however, that she may be effective for such purposes, it is indispensable that her credit and influence be maintained; this is one important reason why they should embrace her fellowship, by becoming Church members. Politicians, generally, choose to be connected with the Church; this increases their own influence over her, while it adds respectability to the Church in the eyes of an irreligious multitude. Now it is altogether beyond the bounds of credibility, as it is certainly unprecedented in history, that a Church which has consented to be allied to a civil government, composed chiefly of irreligious and ungodly men, should have the fortitude and fidelity to refuse to these men the participation of her most sacred ordinances. To preserve a purely scriptural discipline, is one of the most important and, at the same time, one of the most difficult duties which the Church owes to her exalted Head. But the difficulty of doing so is prodigiously increased when her connection with an immoral civil government brings a godless aristocracy into her temples. Besides, when a Church is very richly endowed, and there are livings and revenues to be disposed of, which may be objects of desire to a great man's own connections, or to his political friends and supporters, there is a powerful additional reason why the highest ranks should keep in her fellowship. There may be men whose profligacy of deportment is too revolting to admit of their seeking Church privileges; and others, whose hatred of religion, in every aspect of it, may be strong enough to overbear their convictions of political wisdom; but a large proportion of resolute, ambitious, calculating politicians, choose

to connect themselves with the Church. And where shall we find that Church, which is dependent on the favour of the State for her support, that will decline to receive them? We speak not of what individual Ministers might possibly do—men of uncommon firmness and energy of character, or men of singular conscientiousness; but of what the great body of the Clergy of a Church will do, situated as we have described. Let him who possesses a sound knowledge of human nature, or let history and experience answer; both will testify that a Church, so placed, will receive into her fellowship the noble, and the honorable, and the opulent, without any regard to religious character, and with extremely little regard to moral character, unless their wickedness be indeed so flagitious and notorious that common decency would revolt at their admission. Nor does the evil stop here: the walls of Zion being once broken down to admit the ungodly possessors of rank and power, the Church has no means or manner of defence against other intruders. Nothing can be more offensive to the world than a Christian Church, in which the truth of God is faithfully proclaimed and acted upon, every form of iniquity fearlessly condemned, and the special privileges of Christ's house extended to those only who give satisfactory evidence of Christian character. But on the other hand, nothing can be more acceptable than a political Church, reared up and supported by the fostering care of civil rulers—themselves destitute of the fear of God—where men may acquire the reputation of religion, while they loathe the reality; where they may enjoy no inconsiderable share of luxury and display of the theatre, at a mere fraction of the cost of it; where deluded mortals may persuade themselves that they are making their peace with God, while they continue, habitually and zealously, in the service of the devil, the world, and the flesh. The true Church is the chaste and faithful spouse of Jesus Christ. When sinners are converted by the word of truth, and regenerated by the power of the Holy Ghost, they are properly received into the Church, whether they be high or low, rich or poor. They are the holy, spiritual seed of the Redeemer—a people formed for himself, that they may shew forth his praise. But when the Church is extended by the admission of an irreligious multitude, who are brought into her fellowship in consequence of her connection with the civil government, the Scriptures employ a very different emblem to set forth this enlargement. Then the Church is represented as an unchaste woman, maintaining a dishonorable commerce with the kings of the earth; and the multitudes that crowd to her fellowship, solely on account of her wealth and worldly honours derived from the State, are regarded, in an ecclesiastical sense, as an illegitimate race—the children of adultery. It would be a mistaken and criminal politeness, that would prevent us from calling attention to the fact, that the Spirit of God has expressly made choice of terms and images, calculated to awaken our abhorrence of such a connection. The apostate Church is broadly represented as an abandoned harlot, holding in her hand a golden cup, full of abomination, and filthiness of her fornication; the kings of the earth are her paramours; the vast increase of her members is the fruit of her guilty connection

with the rulers, and not of any relation to Christ. State influence, State fellowship, the attractions and honours and emoluments which are the result of her alliance with the State, are the sources of her crowded assemblies. Let the friendship of the State be withdrawn, and let the Church be supposed to exercise a faithful scriptural discipline, and her crowded assemblies would, in many or most, or in all instances, dwindle into insignificant societies. It may possibly be alleged that the prophesy to which we have now alluded has a reference to the apostate and idolatrous Church of Rome; but while this is frankly admitted, it does not follow that it has no reference to other Churches. It is significantly said of that Church, that she is the Mother of Harlots, an expression which seems to imply, that there would be other Churches descending from her that would bear a lamentable resemblance to the mother. And here again we take leave to guard ourselves against the invidious allegation, that our argument would condemn every alliance between the Church and a civil government, whatever might be its character. We are convinced it can bear no such construction. Were a government constituted on scriptural principles, and the rulers possessed of scriptural qualifications, such rulers might be received into the fellowship of the Church without any breach of her discipline. Such rulers would give no countenance to factious persons, who might attempt to intimidate Gospel ministers, in maintaining the law of Christ's house; but by their own example, and by their authority as magistrates, they would strengthen the hands of Church officers, and secure to the government of the Church, when exercised within its own province, all due reverence and respect. Their countenance and favour would be the reward of distinguished devotedness and fidelity to the Redeemer, and not, as heretofore, the price of political partizanship and servility.

II. But is this a question on which we can ascertain the mind of God by an appeal to the inspired record? It would seem highly improbable that, on a subject so momentous, the Lord should have left his Church without direction. The fact is, that the guilt and danger of contracting alliances with the wicked, is a lesson so often brought up to view, and inculcated on the people of God in such a multitude of ways, that an adequate representation of the scriptural evidence on this topic cannot possibly be given, within the narrow limits prescribed to a lecture. We can do little more than indicate to our hearers some of the principal sources of evidence, which we would entreat them to investigate and examine for themselves.

1st. We might refer to the numerous and peremptory charges, addressed to the ancient Israelites, respecting alliances with the heathen. From the urgency and solemnity with which they were exhorted on this subject, it is manifest that of all the moral dangers to which they were exposed, this was one of the most formidable. And the events of their subsequent history shew that this was the case. When they "mingled with the heathen, they soon learned their way." Of similar import are a multitude of passages in which the Israelites were reproved for having sought assistance from heathen allies, when they were brought into

straits. "Wo to the rebellious children, saith the Lord, that take counsel but not of me; that walk to go down into Egypt, and have not asked at my mouth; to strengthen themselves in the strength of Pharaoh, and to trust in the shadow of Egypt. Therefore shall the strength of Pharaoh be your shame, and the trust in the shadow of Egypt your confusion. They were all ashamed of a people that could not profit them, nor be an help nor profit, but a shame and also a reproach." (Isaiah xxx.)

2nd. In confirmation of this doctrine we might adduce passages of Scripture to an indefinite extent, in which the lesson cannot be understood as temporary or local, but permanent and universal. We might refer to the solemn announcement given in the garden of Eden, respecting the natural, invincible, perpetual enmity, that should subsist between the seed of the woman and the seed of the serpent; and to the frequent lessons which the Saviour addressed to his disciples, in regard to the treatment they might expect to meet with in the world. "If ye were of the world, the world would love his own, but because ye are not of the world, but that I have chosen you out of the world, therefore doth the world hate you." And again; "I have given them thy word, and the world hath hated them, because they are not of the world, even as I am not of the world." Can any thing be less in harmony with the scope and doctrine of these passages, than the expectation that irreligious and ungodly civil rulers should become sincere friends and patrons of true religion? nursing fathers and nursing mothers to the Church? If they do extend to her their fostering care, we may be certain that one or other of these two causes has led to it: either there is some insidious political design concealed under their professions of friendship, or the Church must have so far conformed to the world, that the distinguishing features of Christianity have ceased to be discernible in her. One single passage of Scripture might seem sufficient to decide the question, were it possible for men to ponder it without prejudice. "Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel?" This passage appears to interpose a perpetual interdict against such a union as that under consideration. How can it be denied that a Church united to an immoral civil government is "unequally yoked?" Has this not proved to be the case in regard to the Church of England, during the entire period of her union with the State? a Church so bound and fettered by the royal prerogative, that scarcely a vestige of liberty has been left to her. And is this not equally true of the Church of Scotland, which, for more than a century, has been compelled to bear the double yoke of Moderatism, and of Erastian control?

3rd. The view given in prophecy of the character of the civil governments that should exist in Western Europe, during the period of anti-Christian domination, exhibits very strongly their total unworthiness to be admitted into alliance by the Church of Christ. This, however, is an argument which ought not, perhaps, to be touched unless it could be fully stated; and this our limits will by no means suffer us to do.

III. We pass to the argument from experience, which we are obliged to treat with the utmost brevity. By the divine appointment, "the Jewish commonwealth exhibited to the nations an example of an alliance between Church and State, and of a civil polity so framed as effectually to promote the interest of the Church, without Church and State being blended together, or the one invading the province of the other." It seems difficult to conceive how one can rise from an attentive perusal of the Sacred History, without being thoroughly convinced on the one side, that the interests of religion may be exceedingly promoted by the fostering care, as well as by the example of enlightened and pious kings; and on the other, that nothing can more effectually or speedily debase and corrupt the Church than the wicked interference of ambitious and ungodly civil rulers. The efforts employed by David and by several of his descendents,—by Asa, and Hezekiah, and Josiah, and, after the captivity, by Nehemiah and Zerubbabel,—to reform the nation, and to revive and diffuse the power of godliness were productive of incalculable advantage. And, on the other hand, the impious establishment of Jeroboam, and the influence and authority of his successors, precipitated the ten tribes into the lowest depths of profligacy and idolatry. "They made Jeroboam the son of Nebat king, and Jeroboam drove Israel from following the Lord, and made them sin a great sin. For the children of Israel walked in all the sins of Jeroboam, which he did; they departed not from them until the Lord removed Israel out of his sight." (2 Kings xvii. 21—23.)

The history of the Christian Church, during the first three centuries, throws no light on the question under discussion, as, during that period, the Church had no alliance with the State. It was in the beginning of the fourth century that the empire was revolutionized by Constantine. Under his reign, and through his agency, paganism was generally suppressed throughout the Roman empire; the worship of idols was publicly interdicted; heathen temples were converted into Christian Churches; heathen judges and magistrates were degraded, and their offices assigned to the professors of Christianity; and the storm of persecution, which had raged so long and so fiercely, was hushed into a calm.—It would be a superfluous task to prove, that the union which has subsisted between the apostate Church of Rome and the civil governments of European nations, for more than a thousand years, has been a source of infinite evil to mankind. It is almost universally acknowledged by Protestants, that it was by means of this union, that error and superstition in the Church, and despotism in the State, were upheld and perpetuated. The secular powers were ever ready to draw the sword to silence complaints against either the doctrines or the lives of the priesthood. How many noble efforts to awaken the nations from their fatal lethargy, to expose the errors of Popery, and to draw the attention of men to the study of the Bible, have been in this way suppressed! How many patriots and martyrs have been sacrificed! How many promising Christian societies have been searched out and destroyed! The infamous harlot in splendid and costly attire, with the golden cup of delusive error, would have

possessed most formidable powers of seduction, had she been alone and unassisted; but by becoming the favored mistress of the civil rulers, her ability to do evil was immensely increased. Then her jealousies, and resentments, and capricious passions, could call a power into action, that rendered them tremendous. The Gospel history will supply to us here an instructive analogy. Had Herodias been the mistress of some private person, she might have reviled and slandered the servant of the Lord, who testified against her adultery and incest; but it was her control over the King that enabled her to gloat over the bloody head of the faithful martyr, served up in a charger. Thus might the Mother of Harlots—the apostate church—have raved and stormed against the enlightened and holy men, who wrote and preached against her unbounded profligacy and superstition; but without a connection with the state, she could not have carried on a systematic persecution against them; she could not have silenced, imprisoned, and banished them; she could not have organized murderous fraternities to hunt them from nation to nation; she could not have instituted inquisitions to torture them; she could not have raised crusades to spread slaughter and devastation through obnoxious cities and provinces; she could not have commanded the whole civil and military forces of the nations to take vengeance on them. It was the position she attained as the rider of the scarlet-colored Beast that invested her with power so appalling. This savage monster—the seven-headed Beast—had raged and devoured before, but never in such fashion as after he came under the control and direction of the woman. Her wakeful jealousy, and untiring perseverance, and malignant enmity against true religion and the professors of it, goaded him on to such excesses of cruelty, as had no parallel in the history of the world. Then, indeed, the prophetic character of the Beast was verified to the letter; he became “dreadful and terrible,” “devoured, and brake in pieces, and stamped the residue with his feet;” was steeped in blood himself, and kept the cup of his insatiable rider perpetually full of the blood of the saints.—It is humiliating and melancholy to reflect that the remarks now made respecting the apostate Church of Rome, may, to a large extent, be truly applied to the Protestant Church of England. That Church is literally and undeniably “a creature of the state.” Her articles, her canons, her liturgy, her form of church government, were, all of them, enacted for her by civil authority. She neither has now, nor ever had power to deliberate on the question, in a judicial or ecclesiastical capacity, whether she should receive or reject them. Henry, in the exercise of his own despotic authority, abolished Popery, and made the Church, to a certain extent, a Protestant Church. His daughter Mary found it Protestant, and summarily made it a Popish Church. Her sister Elizabeth found it Popish, and in the same summary manner, and in the exercise of the very same Erastian principle, made it Protestant again. Little alteration has been made on it since the time of Elizabeth. New prayers may have been added to the liturgy, or new holidays to the calendar; but for any constitutional or substantial reform, that Church is power-

less. The Church of Rome herself, is scarcely more iron-bound against improvement by her alleged infallibility, than the Church of England by the royal prerogative. At their entrance upon office, her clergy are all bound, by solemn oath, to uphold and maintain the royal supremacy—the prolific source of her manifold abuses. Whence is it that she has no discipline, that the immoral and the profane crowd to her communion? that Arminian and other gross errors have for ages been preached in her pulpits, by three-fourths or four-fifths of her clergy? that when the errors of Romanism are spreading in her like a gangrene, infecting her universities, and multitudes of her ministers, she has no judicial power to arrest or expel them? that no convocation of her clergy has met for the transaction of business for more than a hundred years? that she has no power to alter or amend a canon, or a ceremony, or a prayer in her liturgy, or the legal apparel of her ministers, or to shift or change a pin or a loop of her tabernacle? All this is owing to her being “unequally yoked” to an irreligious civil government.

Nearly half a million of the wealth which the state expends upon her, is devoted to sinecures. One hundred and sixty-three thousand pounds, annually, is paid to twenty-six Bishops; three hundred thousand pounds per annum is expended on cathedrals. Not a single pastor or bishop, in the scriptural sense of that term, is supported by all this. With a moderate endowment to each—such as is paid by government to Presbyterian ministers in Ireland—this sum would support from four to five thousand ministers. But perhaps they are not required? The friends of the Church, including some of her dignitaries, declare that they are most urgently required; that the existing destitution, even in the metropolis of the empire, is appalling. An English nobleman, lately deceased, who a few years ago published a scheme of reformation for the Church of England, states, that within a circle of ten miles around London, above 900,000 persons are cut off from all share in the pastoral offices of religion. And why, you may demand, can such a state of matters be allowed to exist for a single year? Why are not the bishops at once relieved from the overwhelming load of wealth and dignity by which they are incapacitated for pastoral duty? And why are not these enormous sinecures abolished, and the wealth so long lavished upon them, at once appropriated to the legitimate objects of an Established Church, the providing of sound religious instruction for the people, that the dead sea of irreligion may be healed, and the moral miasmata that spring from it,—the rationalism, and socialism, and chartism, and rockism, and repealism, and countless other disorders which abound throughout the community, may be speedily dissipated? Lord Henley will explain to us why these things are not done. “On inspecting the list of dignitaries,” he says, “it will be found that not more than one in twenty of them has any claim to preferment on the ground of theological, or even of literary attainments. Parliamentary influence, family connections, party gratitude, have filled up the vacancies as they occurred, with the sons, brothers, and favourers of ministers and their adherents. This species of patronage has generally

been considered as so much oil to grease the wheels of government, that the machine of the state may roll on the more smoothly. Widely as the several parties, that have governed the country for a century past, have differed in other things, they have all agreed to regard the Church as a source of patronage, which might fairly be employed either for the gratification of private partiality, or as the price of so much parliamentary influence." Here is the reason why the sinecures cannot be abolished. Here is the reason why zealous churchmen are not ashamed to clamor to parliament for an increase of church revenues, while they are fully aware that nearly half a million sterling, of the revenue already secured to the Church, is devoured by a body of ecclesiastical drones; a pack of "dumb dogs that cannot bark, sleeping, lying down, loving to slumber;—greedy dogs which can never have enough." They know well, that mere politicians cannot be averse to increase the revenues of the Church. A little more oil may cause the wheels of state to roll on the more smoothly. And all this might be borne, without any vehement emotion, could our attention be confined to the mere economical part of the question. It is immeasurably better to expend a few hundreds of thousands in keeping an aristocracy quiet at home, than to lavish millions in the support of military armaments abroad. But when we view the question in its regular bearings, and recollect that this politico-ecclesiastical, semi-popish, semi-protestant institution, is held out to the people as the Church of the living God,—that multitudes of unconverted and heretical men, Demases, and Judases, and Simon Maguses, are thrust into pulpits as the spiritual guides which the government has provided for millions of immortal beings; then, indeed, the mingled emotions of grief and indignation can neither be disguised nor repressed. We would then feel inclined to beseech the good men who are in that church (if so much life should be expected in such a church) to obtemperate the divine injunction;—"Come out of her, my people, that ye be not partakers of her sins, that ye receive not of her plagues."—A summary account of the bloody persecution of this Church would also form a very dire and dismal, long and loathsome chapter; but we have now neither tact nor time to enter upon that disagreeable part of the subject.

And as to the present state of the Church of Scotland, it is not so necessary to say much here, after what has already been remarked on the subject both now and heretofore in this work. Her spurious late revivals, and her nominal orthodoxy, though highly estimated by many of her lofty members, and popular ministers, are yet found to have for some time now been but so much of her delusion, and of the more stumbling traits of her character, in fostering both self-confidence and proud contempt, and impatience of rebuke or opposition. Whereas nothing is more certain than, that, by her state connection, those of her clergy fondly denominated "the Orthodox and Evangelical," are so, in name and notion, more than in sense and substance; even according to the account and admission of some of her own greatest champions at this very day. It is remarked by the lecturer, Doctor Bates, that "in

so far as moderatism has prevailed—which is no little extent—the Church of Scotland has been an engine for evil and not for good; a pillar of error and delusion, rather than a pillar and ground of the truth; fraud and deception upon the souls of men. What infinite evil has risen from the maintenance of such a system, as a national institution, while three entire generations passed into eternity! What fearful iniquity to impose upon the people, whose eternal welfare was at stake, a ministry that nauseated and despised the gospel as ignoble, and fanatical, and vulgar; a ministry publicly hired and supported to feed the people with the bread of life, but who starved or poisoned the souls committed to their charge; a ministry, of whom a weeping remnant in the land might have taken up the land might have taken up the language of Mary, “they have taken away my Lord, and I know not where they have laid him.” And to what do we ascribe all this? To the fact that the Church was united to the State? By no means; but to her union with an irreligious and ungodly state. For whatever may have been the causes of decay in churches in other lands, it is clear to demonstration, that the inefficiency, and heresy, and stunted growth of the Church of Scotland for a hundred years, were the result and consequence of that unhappy and fatal alliance, which opened the way for the unhallowed and wicked interference of an irreligious and Erastian civil government. And here, verily, is the alternative which mere politicians have extended to the Church in all ages, and which the history of the Scottish Church, from her very infancy, so fully illustrates. If she concede to the State a real and effectual control over her;—if the mutual compact be so arranged as to secure to civil rulers as large a return of political influence as they could reasonably expect to secure by the same amount of wealth expended in any other way, then their good offices and friendship will be granted to her without parsimony, and without grudging. But if, on the contrary, the Church be faithful to her divine Lord, and disdain every compromise with those who would usurp his authority; if she resolutely maintain her own rights, and sturdily resist every Erastian encroachment; if she be faithful in exposing what is corrupt, even in the civil constitution, and in testifying against what may be unrighteous or impious in the administration, it will invariably be found, that in the prosecution of such a course, the favor of ungodly rulers will be forfeited; and she must either make a compromise, or be deprived of their support.”

“The ecclesiastical fellowship which the orthodox party in the Church have so long maintained with these Moderates, has been one of the great sins of the Church. The retributive justice of God would lead us to expect, that when Christians, from motives of expediency, embrace ecclesiastical fellowship with the known enemies of the cross of Christ, they must suffer for their unfaithfulness; and that, in all probability, the parties with whom they have contracted the unlawful alliance will be made instruments for inflicting the punishment. Thus did the Lord punish the improper forbearance of the Israelites towards the Canaanites; ‘It shall come to pass that those whom ye let remain shall be pricks in your eyes, and thorns in your sides, and shall vex you in the land wherein

ye dwell.' Having the settled conviction, that ecclesiastical fellowship between the orthodox party and the moderates, is altogether unwarrantable and unfaithful, we have observed with extreme regret, that at the last meeting of Commission, the temporizing policy recommended by Mr. Candlish, who wishes to retain the Moderates, seemed to prevail over the sound and correct views of Mr. Crichton, who wishes to be finally separated from them. If any thing could add to this regret, it would be the fact that this unsound expediency doctrine should proceed from Mr. Candlish, who has been so honorably distinguished for high principle and orthodoxy. Is it possible to convince the people that there can be any thing seriously wrong or dangerous in the system of moderatism, as long as the leading men, of the most advanced section of reformers in the Church, regard the Moderates as proper associates in church fellowship? The Scripture rule is: 'A man that is an heretic, after the first and second admonition, reject.' But Mr. Candlish's counsel is, 'when you have got a few hundred heretics, and sufficient power to expel them, take no step for their removal.' And the reason he is reported to have assigned for this advice, is not less strange than the advice itself: He 'detests their principles,' but would deplore their secession, as an event which might lead to the overthrow of the Establishment. He admits that the orthodox party might get on better without the moderates, in the ecclesiastical courts, but believes that they could not get on without them 'as an Establishment.' This statement exceedingly requires explanation. The aspect of it seems to be this; that 'in the present circumstances of the church and of the country,' an established church cannot safely attempt to observe the law of the New Testament, in regard to discipline."

The ensuing observation is from the popular Doctor Chalmers concerning the two great and contending parties in the state:—"After all, I now feel that I owe an act of justice to the Whigs. I understand justice in the sense of equity, (*æquitas*) and I am now bound to say that if, on the question of church endowments, I have been grievously disappointed by the one party,—on the question of church independence, I have been as grievously disappointed by the other. Of course I speak on the basis of a very limited induction; but, as far as the findings of my own personal observation are concerned, I should say to the former that they seem to have no great value for church establishments at all; and of the latter, that their great value for a church establishment seems to be more for it as an engine of state, than as an instrument of Christian usefulness. The difference lies in having no principle, or in having a principle that is wrong; in either way they are equally useless, and may prove equally hurtful to the church; and though the acknowledgment I now make to the Whigs be a somewhat ludicrous one, if viewed in the character of a peace-offering, I am nevertheless bound to declare, that, for aught like right church purposes, I have found the Conservatives to be just as bad as themselves." The Doctor continues his remarks, upon the present struggle of his Church:—"Now we have a Sanballat and his Hironites to contend with," meaning the heterodox or moderate party, "fierce

and vigorous assailants, armed with peculiar weapons of hostility, and having the command of very peculiar tactics, by which they can not only bring down upon us a hand of violence from without, but stir up against us, and that in all the various quarters of our constitution, an anarchy and misrule within our borders."—So that it is now manifest to the world, beyond any possible darkness or disguise, that this Church of Scotland—a Protestant Church, under a Protestant government, and in the light and liberty of the nineteenth century, cannot act on her own declared or professed principles; but either tamely yield to her old double yoke of clashing and counterpoising religious sentiments, within her own walls, and of government restraint without; or incur the twofold hazard of an open conflict with the civil tribunals of the country, and of bursting asunder the golden bond of her proud and profitable—though mock and mongrel, long and lamentable—ecclesiastical union and establishment. Bost, in his history of the union of the Moravians, with other Churches, in order to obtain and enjoy more external ease, extension and freedom, concludes one of his chapters with the following judicious remark:—"We may observe here, that the Brethren, in entering into this connection, forgot the resolution of their predecessors, never to be too closely connected with those who could give no sufficient security for the maintenance of evangelical doctrine and discipline; and thus, instead of gaining over the Reformed, the Brethren's Church, or at least the Polish part of it, as Comenius remarks, by uniting with the Reformed, lost its own existence, and gave up its peculiar form, its independent discipline, and the spirit of its ancestors. The great lesson which we should then draw from these events is this:—That the Christian can only exert a salutary influence upon the world, in proportion as he separates himself from it; and that he will always be deceived, if he adopts an opposite course." In a word, a civic church is commonly a sapless, senseless, shameless church.

After the foregoing Extracts, and their concomitant remarks, which might, if necessary, be extended to a considerable length, on the ground of the respective Established Churches under deliberation, it is hoped that all Seceders, Independents, and Dissenters, who may chance to peruse the same, will take them as friendly hints of admonition, in order to use, in humility, and with fear and discretion, their ecclesiastical freedom and exemption from the bond and bondage of state connection; and pause and ponder well before they throw away their liberty, and entangle themselves with those already in establishment captivity. Nor will it look very creditable to the members of Endowed Churches, especially of the Church of Scotland, to show, on this ground, their heat or hatred against the Author, or his publication, when it is impossible for them, either to falsify the main drift of his statements, or to prove his ruling intention as unfriendly to their best interest and eternal concerns.

EXTRACTS OF CORRESPONDENCE, &c.

A Summary of a late and authentic Correspondence between a Minister in the Highlands of Scotland, and his Correspondent in Cape Breton. The first Letter, as will be seen, is an answer to a previous one on the same subject, and the second a Rejoinder.

INVERNESS, May, 1842.

Reverend and Dear Sir,—I received on the 27th April your Letter dated 4th March, in which I see a number of your neighbors authorise you to make application to me with the view of becoming their Pastor. I fear they have had too good an opinion of me, from report merely. I am a poor barren branch, much and deservedly despised by the men of this world. Though I have the name and office of a Minister, I never saw myself qualified for that office. I often wished to have been in the most obscure calling. I must confess that the people of God are the objects of my choice, but if I am with them in eternity, free grace alone will have the glory. I would sooner have answered your letter, but things appeared so dark to me, that I had no liberty in doing so. I find my present hearers sincere and affectionate—as much so as a people could be to their pastor; I trust, also, there are a few among them of the excellent ones of the earth—though the world would be happy to see them going to their grave, and me with them. Yet I am truly tired of Presbyteries, and would be glad to be free of them—the glory of Christ and the good of souls, are buried out of sight—nothing but self and pride and party spirit seen amongst us, and I fear the same reigns with you. I do not wonder though the people there complain of the kind of ministers they receive from us; poor as we are at home, I believe none hardly goes to you, except those who will not get a place in their own native land. I wish you had been more specific in your letter; there are a few things, of which I would wish to be informed, before I can give any answer; from my ignorance of the people and the distance between me and that place, I see it my duty to be plain, and should the people be pleased also to give me plain answers, I shall afterwards follow as the word and providence lead me.

1. Is there one or two churches or places of worship?—if there are, what is the distance between them?

2. Is there a Parish or district appointed to be attached to the church or churches in particular, which one considers as his own particular charge, and to which he should and must chiefly confine his labor, and what is the extent of said district?

3. Is the Confession of Faith of the Church of Scotland, founded on the word of God, considered by the people as the standard, by which the doctrine, discipline and government of the church are to be regulated?

4. Should any disagreement happen between a Minister and people, can they cast him off without something in his life or doctrine contrary to the word of God? I never met with any of the kind, but I suppose it is customary to do so in the States of America.

5. Will the intended salary consist in money, and will a bond be given?

6. In regard of salary, I feel delicacy; but having a family of six children, I consider it my duty to provide for them. I do not wish to have any thing hardly to do with farming—except a small piece of ground—as much as would support a cow or two, and a horse. My calling is enough for me, without being troubled with the world. My salary here is £200. I suppose the currency there is not the same as here. Perhaps on the country it is not so difficult to live—but here I feel I cannot support my character with less. Many are the demands upon me by poor people, and in various ways—so that I could not decently come through with less. I trust you will see the necessity of answering these few questions. We need not be over-anxious about the present life—it will soon come to an end. Every thing should be done with an eye to eternity, in the fear of God—for grace to answer these words—“be thou faithful unto the death, and I will give thee a crown of life.”

I remain, Rev. Sir, your's sincerely,

A. C.

REPLY.

ST. ANN'S, CAPE BRETON, 29th July, 1842.

Reverend Sir,—Your letter dated in May came to hand in course. According to your inquiries, there are several stations and congregations in this Island still unoccupied by Ministers; and some of them so contiguous to one another that a Pastor might, in some instances, and under certain circumstances, serve more than one of them, with comparative convenience and advantage, to all concerned.—A “bond” is generally required and given also, in the case in question, through all the country. Nor is it expensive, especially as to victuals, to support a family out of to us in this quarter. The people principally concerned would not choose such a step for themselves as to “cast off a minister” without some open deficiency or transgression on his part against both the direct rules of sacred Scriptures, and “the Confession of Faith of the Church of Scotland.” But I see no reason but merely to mention these points, since the contents of your letter, I regret to suggest, have undeceived both myself and those of my neighbors more immediately interested on the subject.—For in the first place we all have thought that your salary did not rise to the amount of “£200 sterling,” as a powerful stimulus to prevent your removal. Again, we have half believed that you were more dissatisfied with, and tired of the clergy, than we find by your letter. In the third place, your manner of treating of your views of yourself gives a deadly stroke to our feelings on this score. For you write us that you “never thought yourself qualified for the office” you hold: and yet you expect to be “guided by the word and providence” either to remain still there, or to remove to this country. Now, Sir, these points are quite inconsistent, and even grievously absurd. For if you really think yourself “not qualified,” you ought to resign your office, till you would, if ever, improve. And it would be unreasonable and unscriptural to expect the guidance of God's word, to call you to a distant country, in your office, till you would first know the Lord's appro-

bation of your service at all; a knowledge to which you can never attain, without thinking yourself first ordinarily qualified. For all this I am long since fully and tediously aware, that your manner of selfish and self complaints has been now for a series of years, the most likely mode and method to impose upon the credulity of religious silly men over all the North of Scotland; and particularly from Caithness to Inverness. But it is both a deceitful and contemptible practice; and I verily thought not to find you under the curse of it. I pity you, Sir, with all my heart. And I cannot but believe your religious condition to be awfully dangerous. It is not difficult to see through your lines the dark and dreary state of your mind. You deceive both yourself and your unfortunate adherents. Your feigned self-denial seems to have imposed upon thousands of our purblind Highlanders. The Lord in mercy convince and correct you before it is too late. You are not qualified, Sir, for your office; but you do not properly believe it; nor would you wish me, or any other to believe it. Do you not know that one may be very humble-minded, and yet very confident in the Lord, and of His gracious and sovereign mercy? "By grace I am what I am—and his grace bestowed upon me was not in vain." &c.—St. Paul. Why would you for a moment be in suspense whether you should leave your congregation, when they are so generously good and kind to you: and when you believe that there are "some of the excellent ones of the earth among them?" And if you do not mean to leave them, why not tell us at once, without any hesitation? I hardly think that you would choose them to know of this ungenerous mode of correspondence. You seem to my neighbors to be also pretty keen for the world, although you endeavor very slyly to disguise your principle on this head. You have played long enough among the simple to inure you to hypocrisy; because your conscience is alarmingly dormant. I sincerely wish I could be of any spiritual service to you; but I fear that you will hate both myself and my faithful warning to you. But do not think that I write at random—no, no; I know so much of my own deceit and duplicity by nature, that I find no difficulty in seeing through your letter, the very principle of your soul, for all your silly art to conceal it. You are at variance with your official brethren, but so far as it may gain to you credit among half and hollow Christians; and the same way regarding people of quality, when your abilities will not bear you out in natural or acquired knowledge, according to their taste and talents. My dear neighbors, with me, desire to bless Heaven that they are not entirely left to the dotage of the generality of the world, on the ground of our correspondence, and choose far rather for their life to remain under their present destitution, than to be fettered or foundered by the stumbling and stunning administration of wretched hirelings. "If the blind lead the blind, they shall both fall into the ditch." I conclude with the ancient and sacred proverb "The wounds of a friend are better than the kisses of an enemy;"

And remain, Rev. Sir,

Your's sincerely,

N. McI.***

SHORT REMARKS ON THE FOREGOING CORRESPONDENCE.

It is maintained here by persons pretty well acquainted with the position of the first Correspondent, that the circumstances of his employers can hardly have admitted them—from both their paucity and poverty—to afford the annual salary of £200 sterling to their humble Pastor. For, by the bye, though the people concerned are all but the true children of the Church of Scotland; yet, as a kind of relief from the loathsome law of Intrusion, they choose rather to be at the trouble and expense of supporting their darling choice of a Minister, than be left to the fearful prey and patronage of their Mother. And notwithstanding their fond fancy, and refined reserve, on the subject, a man of any ordinary good sense and soberness, might be thought, in an enlightened generation, like ours, to find no difficulty in discerning the moanful and melancholy, stale and stumbling selection, of the pious and purblind people concerned. And what is the great blessing of their preference and privilege, in their doted position; though they have to boast that they are not—like the generality of their brethren, and fellow Christians—left under the violence or vassalage, obeisance or oppression, of power or of patronage; when their own exact and expensive choice is perhaps to them, one of the surest and severest spiritual curses and cumbrances imaginable! If he has not the amount of support alleged, we pity his shameful falsehood; and if he has, we, not the less, despise his avarice or disguise, in his treating of his either intended or pretended thoughts of removal to this distant country. And when the Reverend gentleman acknowledges to have in his congregation “some of the excellent ones of the earth,” and all the rest of the community most generous and kind to him, what a fearful degree of hypocrisy or ingratitude, on his part, ever to think of leaving them in the lurch, after the utmost proof and pride of their due discrimination and genuine generosity, in selecting and sustaining him, as their perfect preference among the sound and sage, soft and serious, hot and haughty host of all the Highland Clergy! There is another point of notoriety and very open remark, in the preceding correspondence:—That although the party slanderously nicknamed Normanists, are, from time to time, by their envious or ignorant persecutors, charged as maintaining and manifesting principles opposite or hostile to the original constitution and conduct of the Church of Scotland; yet that these very people, and humble Norman himself at their head, are the party here, of the intercourse, who have, in more instances than this under review, manifested their anxious desire of obtaining eligible and efficient Ministers of the Church of Scotland, for their Pastors—if such they could possibly find. And that they have never ceased to show their anxiety and endeavors on this solemn and serious ground, till dire despair of success, from long repeated defeats, has, at last, mortified and murdered all the powers and passions of their souls, on this doleful and direful score. And though their disappointment hereon is sad; yet their defence is thereby insured, in the estimation of all intimate and unprejudiced people concerned. The writer of

these remarks thinks it far below his aim to animadvert on the deficiency of style and grammatical construction, so very conspicuous, in the letter of the famous Scottish Clergyman; though it is something curious and strange to find both these so manifest, as coming from the centre of that enlightened and improved kingdom, and from a party whose ministers here boast themselves so highly upon their own superiority over their dissenting brethren on this ground. There is one general curse, however, that is peculiar to those pretenders to a more than ordinary degree of sanctity, and familiarity with Heaven—whether Ministers, or other noted religious professors, but especially the former—namely: That whatever play or plan, game or gain, credit or covenant, they wish to compass, it must, forsooth, be sanctioned and sanctified by the Holy Ghost; and you must take it at their own bare word for it; otherwise you are to be ranked among the worst sceptics, or the most notorious unbelievers! For to make any proper use of your common sense, or natural reason, on this ground, in order to detect, or to deplore the fallacy or folly, vanity or wickedness, of those choice favorites of Jehovah, is to purchase to yourself the sour mess and the sure merit of being identified, not only with that once odious and oppressive sound—a Dissenter; but of being classified with the intolerable and unperdonable designation—a Normanist! Implicit faith and obsequious obedience, on the part of the laity, are in a high degree (for the author writes in perfect seriousness, and so purposely avoids any hyperbole) as necessary in our Missionary Churches—and the same of course under all our ecclesiastical Establishment, though nominally styled Protestant—as under the grating knot, and galling yoke, of Popish priesthood!

Popery and priestcraft could never gain, or have held, such fatal ascendancy, over the minds and manners of men, otherwise intelligent and judicious, but for their inexcusable blind and implicit acquiescence in the unscriptural, unreasonable, chimerical, ridiculous, impossible Infallibility or inerrability, of fallible and wretched men; who are as distant from possessing that faculty, power, or capacity, either as individually, or collectively, as the very simplest or silliest Indian in the world; though they arrogantly and absurdly assume to themselves the power and peculiarity of the Apostles, on this ground; assumption as blasphemous as it is preposterous, for any man, or body of men, since the apostolic days, till the end of time. And the hypocritical pretences of our Protestant, and Presbyterian clergymen, on the ground of their supposed free access to heaven on every vain and frivolous occasion, render the evident power and pride of their black and blockish nature—as in the case of the Inverness correspondent—as nothing but a genuine limb of the cursed prank and presumption of Popery; though under different guise and garb, in order the better to impose on the foolish credulity and consciences, of such as are more apt to be scared and scowled by the mere name and numen of evil and errors in their religious nominal contrasts, and opposite controversialists, than to search and suspect—either themselves, or their once fostered, though false ghostly guides. Otherwise they would far more dread and deride, aver and avoid papacy and 'pisco-

pacy at home than abroad; and might soon find, to their sorrow and shame, the popish and primatical authority to which they unaware yield their willing, if not their wilful, allegiance, under the fond and famous face and features, of Gospel homage, and obedience, to the Lord's holy saints, and honorable servants!

Want of real love to the truth of the Scriptures, is one sure and solemn cause, of the swing and sway, of the dark and damnable, spirit of popery and perverseness, under whatever shape or sound, name or noise, it may rally or rule, rape or reign.—“Because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness.”—2 Thess. ii. 10, 11, and 12.

Though there is one prime and proud Pope in the world, bearing most dreadful and dangerous dominion over the minds and manners of men; yet our Protestant and Presbyterian Popes are, in their own sphere, and according to their sway, more dangerous to us; and more imposing upon their own popish-protestant adherents. Nay farther, every profane and proud, false and foolish man in the world, has his Pope and Popedom; for he is Pope to himself; and, if he could, as he would, he should be Pope over the Universe. This is the evil and awful consequence of our original fall, and first yielding to Satan's temptation —“Ye shall be gods.” And this is the spirit that so far pervades the drift of correspondence contained in this little work, and which unavoidably rules, according to his civil and religious swing and circumstance, in every child of Adam; for which sad and solemn reason, the merit of Jesus Christ, effectually applied by his Holy Spirit, is so absolutely necessary, for our begun redemption, and eternal salvation.

*Authentic Extracts of a recent Correspondence betwixt two religious friends,—by some people called Normanists,—in consequence of one of them having lately been in conversation at W. B. with the chief minister of our Revival, among some other neighbors.**

DEAR SIR,—In consequence of the late interview you had, at W. B., with our famous Minister, Mr. M., I wish to see something from your own hand, upon the subject. What were the chief heads of conversation or debate, and the conclusion of it? Had you both, or either of you, any great excitement of mind? How did the people present behave—and was the meeting numerous. I shall feel much surprised if you have not, by deep experience, got some additional lessons by that contact. For, according to the Scotch trite old adage, “*Chà'n to man an t-olc fhaicinn agus a chlaistinn.*” To meet the evil is different from the hearing of it. When I, at times, happened to hear the minister in question preaching, I could not, in some respects, but wish you to be present,

* The meeting of the above-named persons seems to have been of no autecadent design, since neither of the parties principally concerned could have previously known either the circumstances of the interview, or been actually desirous of it.

in order to know personally the strange and varnished incoherence of his sermons; and consequently the misery and danger of a people that can be so tamely satisfied with sugared poison for gospel truths, as the food of their souls. And not only content themselves with their black and personal mistake on this ground, but the far greater number of those misguided creatures, have long since lost their balance; for wrath and wrangling are their best weapons, whenever their own case, on this score, or the extraordinary piety or wisdom of their spiritual guide is called in question. But the civil and sacred proverb is here verified—"Like people, like priest."

I shall expect your candid answer, at your earliest convenience.—
And in the meantime, I remain, your's, &c. J. M.
Baddeck, 18th October, 1842.

REPLY.

DEAR SIR,—In reply to your lines of the 18th inst., the adage quoted by you was indeed one of the first thoughts that struck my mind after the interview in question. For I have never formerly so far understood the temper of my opponent. For though I partly knew of it before, both by some personal conversation, and ample hearsay, yet I freely acknowledge, that till this last conversation, I have still been half ignorant of his endless evasions, and shameless sophistry; as well as his irritable disposition, and contemptible flattery. And if I did not believe that in the hand of divine Providence it might, though indirectly, prove to my instruction, I should, from the very bottom of my soul, regret my having fallen into contact with that unfortunate Minister; if it is indeed proper to bestow that title upon any such miserable characters. But the habit of the world exacts of us the bestowment of many unmerited appellations; but the worst grain of that exaction is, not seldom, on religious grounds, as in the case in hand.

There was no "great excitement of mind" on either side. The number of people present, I think could not exceed 3 or 4 dozens. There were no particular heads of debate of any consequence; for my watch would not but evasively reply to my first interrogation; so that I did not choose to play at random. But I humbly hope that the said interview may prove a good lesson to me for the future in various ways; as first, to make me more cautious how to enter upon the borders of similar temptations, without clearer light of some very important duty at stake. Second—I have never felt, with more life and light, the privilege of exemption and freedom from both the civil and religious connection and fellowship of foolish and formal, deadly and deceitful professors; especially the prominent leaders; who are generally like our present subject, both daring and dastard, proud and prattling; and have their chief art and aim consisting in frivolous and false excuses in their own favor, as well as in endless and invented, silly and sly digressions, in order to elude the point or poignancy of any trial or truth, which may bear hard upon their own measures and misrule. Third—I feel more than ordinary sympathy with those pitiful souls that are under the fearful

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and fatal influence and imposition of those spiritually blind and bloody guides; who not only leave their unhappy adherents unedified and unimproved, but must drain and dry up the very remainder of their natural goodness and kindness, and convert those qualities into the very reverse of Heaven's appointment. And fourth, that soul-sickening interview has proved the oblique medium of extending my knowledge of several sacred scriptures:—As first, Matthew xxi. 25, 26, and 27. Here we see the chief priests and elders' wickedly dextrous mode of reasoning between themselves, in order to evade our Saviour's query to them. I asked of our minister a very plain and important question, viz: What was his general opinion of the religious public character of his official brethren in our neighborhood? But he would not answer, but in silly and sly evasions. Why? Because he knew very well, if he should say that he did not think them to be pious, or converted men, then we would answer, Why do you then hold church fellowship with them? And if he should reply to the contrary, he was sure that their general character and conduct could not bear him out.—Now we see it is not the want of natural reason, but of a good conscience, that is the curse and plague of our clergy, like those priests in the days of our Saviour. And indeed an evil conscience, the sure companion of a corrupt heart or will, and not necessary or excusable ignorance, is the bane of every deceitful and wicked man in the world, who has the revealed will of Heaven formally in his head, and freely in his hand, but more especially public Teachers and Preachers.

The next scripture that has impressed my mind on this occasion is in 2 Thess. 3 ch. 2 ver.—“Brethren, pray for us * * * that we may be delivered from unreasonable and wicked men.” Not the absence of reason, but the abuse of it, made those opposers of the apostles so very dangerous and disagreeable; especially at Athens, whence this Epistle was written. The third text of my contemplation is, Timothy—6 ch. 5 ver.—“perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself.” Those here again from whose association and conference, Timothy was to expect no benefit, but the reverse, were not the unavoidably ignorant or untutored; but the supposed Teachers, according to the context; or their close disciples and adherents—men whose dangerous influence and fellowship consisted more in the corruption of their minds than in the darkness of their natural understanding. My present thoughts of the corruption of the views and feelings of our Clergy; and especially the lead of them, and said thoughts augmented and confirmed in consequence of my late interview, indeed beggar all description. The Lord, in sovereign mercy, look upon our place and people!—“O my soul, come not thou into their secret; unto their assembly, mine honour, be not thou united!”

Here I will repeat my question, and give also the scope of Mr. M.'s reply; and then make some remarks.

Question.—“What is your opinion of the religious public character of your official brethren in Cape Breton?”

Answer.—“It was with the Church, and not with these Ministers, that I connected myself at my ordination; for I did not then know at all where my lot would be cast in the world.—I believe there are some good and godly Ministers in the Church; but if there are here present any who have any things particularly or remarkably unlawful with which to charge the conduct of those our neighboring Ministers, let them produce the same, and I will treat of them, in private, to those Ministers concerned.”

The said question repeated—“What is your opinion,” &c.

Ans.—“However our Church may be defective, yet the Church of England, as well as other Churches, is far more degenerated. And at the best times of the Church there were deficiencies, and defective men and Ministers in it. But it were better to treat of, and look to the wounds of the Saviour* for the benefit of souls, than to be always speaking of the defects of Ministers,” &c. &c.

Again and again the same question was repeated, “Will you tell us your opinion,” &c.

Ans.—“You are always insisting too much on that and similar points. It is now too late—it should be a long time that would end the dispute—we would need trace the history of Church of Scotland from the earliest times—but you deviate from the rules of the Church—we had written you to show us your documents and credentials on this score, and what kind of answer you returned us! But we shall look after you yet on that ground! We know not where have you obtained your divinity license, or ordination, if you have any. You weaken my hands in my endeavors to do good, by your opposition and reflections—but I forgive you—I freely and fully forgive you all†—I wish to treat you with the respect

* To speak so plausibly on the subject of “the wounds of the Saviour” may sound very imposingly in the ears of Mr. M.’s fanatical, or unintelligent hearers; and answer, likewise, at times, as a muzzle in the mouth of just reflections; but it is still only like the rest of His Reverence’s evasive and vague arguments. But on this ground, it might be asked, Why did not St. Paul treat of the wounds of the Saviour, when he was opposing and exposing the folly and falsehood, vanity and wickedness of Elymas the sorcerer: And why not St. John; when he was writing of the pride and prating, presumption and persecution, of Diotrephus; and so of thousand other matters, of the same and similar texture and tendency. It is quite plain to men of gospel integrity, that other necessary subjects are, in their proper time and turn, connected with that most important point—“To treat of the wounds of the Saviour:” and that the evasive Mr. M. himself, with all his specious flutter on that wing, does not but occasionally treat of that topic more than his opponents.

† The Rev. Gentleman does not once suspect that himself is chargeable with any guilt or crime against his opponent, so as in the least degree either to request or regard forgiveness; although it is notoriously known by every unprejudiced and intelligent mind concerned, that he is deeply mistaken in his own supposed innocence on this score. This is, however, some of the spirit of the times. But the writer of these remarks does not think the lavished remission of his good and kind neighbor once worth a single cent on this ground, either to the remitter or the remitted: according to the common proverb: “What comes with the wind goes with the rain!” Such vapidity and vacancy, folly and frivolity of mind, are alas! but some of the marked curses and consequences of men’s assumption of that awfully responsible function, the Ministry of the Gospel of Jesus Christ, as spiritually unqualified—uncalled: a sin while unrepented of, leaves its miserable subject impenitent and incorrigible in all his other guilt and quarrelling.—“For that which is highly esteemed among men is abomination in the sight of God.”—Luke xvi. 15.

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due to age. And if all these people present, and their neighbors, choose to hear you rather than me, let them follow you," &c. &c.

I do not mean to affirm that the above quotations are exactly, in every sentence, in the same arrangement in which they were spoken; but there is nothing added, nor any turn given to them, but what is necessary in the translation. Mr. M. and I spoke some more words, at the time; but which were all of little consequence for good, either to ourselves, or our audience; for which, on my own part, I wish to make this open and humble acknowledgment.

On the first of Mr. M.'s answers—which was, "that it was with the Church, and not with the present Presbytery, that at his ordination, he connected himself," I remark that the words are very curious and glossy indeed! just as if a man should say of his wife, "that it was with the *woman* that he connected himself, at the time of his marriage, and not with her lungs or limbs, so that he has nothing now to answer, for her hips or hands, lap or legs, in her stealing or strolling!" A Minister has nothing to answer for his connection with an inefficient or ungodly Presbytery, or Synod, because it was not with them, but with "the Church," which includes these, as some of her component parts or members, that he "connected himself," &c. Fine divinity and logic indeed! In fact, I felt at the time quite struck dumb to hear this strange and strangling argument from the mouth of an extraordinarily noted Minister—the great instrument of our revival! I was perfectly stunned and astonished, and admired the effrontery of the highly reputed servant of Heaven on this subject. What part of the Church with which he has, or could have more concern now than those Ministers and members with whom he so closely or necessarily associates? Or, can he form a Church without parts, more than a wife without members! If he esteems his functionary brethren here as sound members of the body ecclesiastic, why not, as such freely own them? And if as offensive or rotten limbs—more hurtful than useful—why not endeavor to "cut them off, and cast them from him," according to Christ's injunction, in similar cases.—Matt. v. 29. But the fair and fearful truth is, that there is none here among "the members" more offensive and oppressive than himself; and so his logic is according to his leprosy. Pity! Oh, thrice pity, those spiritual victims, who are fully satisfied, and feel never otherwise, with such silly and shameless sophistry! See again the man's flattery, and pretended acquiescence. "I forgive you," &c. What! to forgive me my great and aggravated sins, committed against him, as the eminent and extraordinary servant and minister of Jesus Christ; without the least acknowledgement, or sign of repentance on my part! Who, I ask, has guided or commanded him to absolve me, the heinous sinner, in my long and lusty, open and outrageous impenitence on this ground? But this sly appearance of kindness is sufficiently powerful to impose upon the fond and foolish minds of his doted adherents. One additional lesson I desire to learn, in consequence of the interview, under remark, is, that I intend, if possible, to have no intercourse, or correspondence, with such characters as these in view, for the future, but with my pen and Bible in my hand, in their personal absence, before the public.

For, O! the fearful absence of natural integrity and truth with this order and description of men! Here is some of the spiritual mystery of Christ's curse upon the fig-tree in the Gospel, which had green leaves without any real fruit. Blessed for ever be the Lord, for my early and happy dissent from this kind of unholy and unhappy beings!

In their present principles, disposition, and conduct, let my life and death and eternity, O most gracious Heaven! be entirely separated from their futile and fatal condition, and from their hurtful and hateful association.—AMEN! I am, &c. N. McL***.

St. Ann's, 24th October, 1842.

Abstract of a late Correspondence betwixt two distant friends—the one yet in the Highlands of Scotland, and the other in Cape Breton—but who lived in their youth close together in the former place.

AT R—, PARISH OF A—, SUTHERLAND-SHIRE, N. B.,
August 20th, 1842.

DEAR SIR,—Owing to some changes in my own religious views and circumstances, since you left this country, as well as from different reports concerning your sentiments and conduct, on ecclesiastical grounds; and more especially, in consequence of some of the remarks of your correspondence with two of my neighbors, during last winter, I feel desirous of communicating with you on a few subjects; and would think it a favor if you should endeavor to avoid, as much as possible, the ordinary vein of your sarcasm, hyperboles, and high-toned metaphors—so natural to your genius—in order to enable me the more easily to arrive at your real meaning and mind, on points, to me, of very serious importance. There was a remark in one of your letters lately to this place, "That in existing circumstances Church Patronage is hardly an evil." This has surprised me and several others; and also offended not a few of your old acquaintances; since there is hardly any point of greater evil in our Church, according to the long opinion, and present alarming struggle, of our best men and ministers on this score. You wrote also in another of your letters that "every good man must now be a Dissenter;" and yet you said that "a Dissenter is in as much danger to lose his soul as those from whom he separates" Again, that "our Ministers are persecutors of one another, and are generally manifest haters of good men, whenever situated near them." In another paragraph you observed that "most people care nothing for one Church or persuasion by another, but from mere habit and external circumstances." But the most strange of all your observations is the following—that "all the Churches in the world are but Dissenting Churches; and consequently every minister and member of them is a Dissenter, only of different degrees, and on different grounds." And that "Popery fills the Christian world." These curious and extraordinary doctrines, no doubt, need explanation; for in their unqualified present form, they seem to be but mere absurdities, and manifest inconsistencies; and therefore far more like the freaks

of fancy, or the bantlings of brains, than the real results of sound experience, or serious investigation. I expect, then, according to our former familiarity and friendship, that, at your earliest opportunity, you will be pleased to return me your candid exposition, and plain reconciliation of these quotations; which are otherwise but self-contradictory, or apparently at variance with every sound reason and rumination. Meanwhile,

I am, dear Sir, your's truly,

A. B.

REPLY.

CAPE BRETON, 1st November, 1842.

DEAR FRIEND,—In answer to your letter of August last—which came to hand in due course—though I do not always retain duplicates of my ordinary correspondence, I dare say I may have written the remarks which you quote; and I allow that they may require some explanation; but I think they had not been sent abroad, without a little more modification than the solitary position in which you placed them. But as I never feel reluctant to comply with the reasonable requests of my friends, especially on religious subjects, I will endeavor to satisfy your mind, as far as I can, on the points in question. But after all my poor attempts, it may still be out of my power to give you the satisfaction, which you may anticipate on this very serious ground.

As to "Patronage," none can be more against its very existence in the Church than myself. And I know, without reserve, it is but an old rotten limb of Popery; and, in itself, I would freely wish it were for ever done away with, out of the world. But the present dominant spirit, and open conduct of our Clergy, and of the people in general over whom they preside, appear to me to be so far from the rule of sacred truth, that I fully and freely think, that the privilege of electing a Minister, by the majority of a congregation, is nothing in their real favor. That privilege, no doubt, most mightily, feeds their foolish pride, and fond fancy; and the simple creatures greedily believe that—like Micah of old—the Lord will certainly bless them, now that they enjoy their blessed choice of a famous gospel minister; when, in reality and truth, they have ordinarily an additional curb and curse, to stimulate their sorry souls, to more deadly security and selfishness, than when under the galling yoke of Patronage. Why? it may be asked. I answer; because our more popular Ministers are generally more hypocritical and imposing; and consequently more stumbling to their deluded adherents. Why otherwise—I again ask—could they, from year to year, during their functionary lives, sustain the religious and ecclesiastical fellowship and brotherhood, of their openly erroneous, heretical, and wicked official brethren! "Thou hast a name that thou livest, and art dead." "The companion of fools shall be destroyed." "Dost thou betray the Son of Man with a kiss." "What communion hath light with darkness?"

And the present keen contention of the anti-patronage party in the Church, under the specious pretence of being evangelically zealous, in the cause of truth, and popular right and privileges, against ecclesiastical oppression and intrusion, has wofully and shamefully imposed upon almost

all the Presbyterians in the world; so that from various and distant parts, both in Europe and America, we hear and read of their gracious and grappling sympathy with the good and godly party, in the glorious Church of Scotland, who now, so manfully, fight the battle of the Lord against the mighty Erastian bondage. Whereas it is, in my own humble view, but a mere sham fight, though under a sad disguise, to the generality, even of serious and zealous people. For the proud-spirited party in the General Assembly, who took the original lead against the Strathbogie Intrusion, have felt the unexpected consequent opposition to their own measures, as dominant and selfish men, and not at all as godly Christian Ministers; since in other respects, unless some of them in mere name, they are generally nothing singular from the generality of their present opponent brethren. But because the nominal ground of their dispute and opposition, is in itself a good cause, this anti patronage party take very unworthy and dextrous advantage of that point, as if there was nothing short of the glory of God, and the spiritual privilege of their fellow-men exciting their minds, and spurring their conduct in this struggle.

In several of their public speeches, as partly quoted by the "Aberdeen Herald" of last summer, some of their greatest champions—and the great Dr. Chalmers for one—impliedly threaten to dissolve their ecclesiastical connection with the State; and to turn Independents, in case the Government will not grant the abolition of patronage. But, for my own part, I feel very sceptical on that score; and I must see it come to pass before I can bring my suspicious mind seriously to believe a word of the story. For the good things and sounds of this lower world have always, in my opinion, been uppermost in the views and feelings of these good and great Ministers; and I should therefore feel very much surprised, that they would inadvertently throw away their State endowment; although we are sure that their hot and haughty souls cannot but feel very heavy affliction in their present dire dilemma. Righteous Heaven proves them, but not to themselves, nor to their credulous adherents, or distant sympathisers. If their zeal were sincere against the sinfulness of Patronage, it would equally prove so against other evils of the same and similar tendency, and of darker dyes and greater extent, according to their known and apparent degree or danger. "For he that said, Do not commit adultery, said also, Do not kill." We seldom hear a word of blame for licensing candidates, though none but the stark-blind can for a moment doubt the fearful and fatal open inefficiency of, at least, the majority of their probationers. I repeat that righteous Heaven proves and tries the Clergy of the Church of Scotland; and especially the nominally orthodox or evangelical party of them; who are manifestly more aggravated in the sin of imposition, as having still a sounder tongue-creed, and vocable-zeal, than the opposite number. And yet, for the sake of the world, and in the absence of a good conscience, they have held the fellowship, and supported the association of those denominated by them, the "heterodox" party; and now, as a piece of due and tender punishment, the Lord permits these very heretics to be as "pricks in

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their sides," on the very ground on which, or for whose sake, they sinned together, viz: State endowment—the very mate and minister of patronage. And it is very probable that the "sound divines," after all their popular and passionate struggle, must either obsequiously retract their plea, or abandon their long, and loud, and lucrative Dependence. And O! dreadful to say or think, if they lose their dependence, they will be then "Independents;" which is the same sound with the awful thunder Dissenter! Don't say that I am now sarcastic—by no means—I feel still but upon quite serious grounds. For there is hardly any alternative, without contemptible compromise; since it is so very improbable that the British Legislature; and especially the Tory members of Episcopacy, should ever yield to anti-patronage. For Prelacy and Patronage must, in a high degree, live and die together; as both insure the best pillar of support to an Erastian Government.

As to what you think "so strange" in my former remarks—"That all the Churches in the world are but Dissenting Churches," &c., I am not without grounds on that point. See for instance, in the first place, the Established Church of England: what is she now, and has she been since her reformation from Popery, but a Dissenter? What was she under Papacy, and had she been long before her present designation ever sounded, or a Pope existed, but a sad and sound Dissenter, from the Apostolic Church? For, strange as it may seem to you, it would be easy to prove, except to her own tenacious members, that Prelacy—which through ambition gradually sprung first out of Presbytery—is both the mother and the daughter, as well as the close sister of Popery. For the title of prelate, primate, or archbishop—taken here as convertible terms—is, in its present meaning, or common usage—as anti-christian in kind, though not in degree, as that of Pope. And consequently Prelacy—according to its existing form, though far from the same extent of error and evil—is as destitute of real foundation in the word of God, as Popery. And I am freely one of those, who fully believe, that when the millennial happy times shall have, unavoidably and forever overset the latter, with all its folly and fallacy, vice and wickedness, the former shall crush and crumble in its total and tremendous ruins! "Be not partakers of her sins, that ye receive not of her plagues." "And a mighty angel took up a stone like a great mill-stone, and cast it into the sea, saying, Thus with violence shall that great city Babylon be thrown down and shall be found no more at all."—Rev. xviii. 21. Read the whole Chapter. Again, what are all Presbyterians, and their Churches, but Dissenters; and that both from each other, and wholly from Papacy and Prelacy? And lastly, what are the various classes of Independents, but Dissenters also from one another, as well as from all Established Churches? And in short, the same may be said of every other religious persuasion in the world; so that you must observe, there is nothing in existence more volatile and various, mutable and mysterious, stationary and stormy, in its rise and rest, result and reserve, meaning and motion, than the rare and ringing, rubbing and random, vocable, Dissenter! It implies and involves all disgrace and disregard, disappointment, disagreement, dis-

content and desolation ; yet fortune and fortitude, fame and fear, peace and propriety, power and praise. The chameleon in its colors, or a venal in its rounds, a doll in its dressing, or a dandy in his downhaults, the phasing of the moon, or a fool in his nuisance, is not more changeable than the proper sense of the word Dissenter ; so that you may understand the human form or the two-legged creature (for I know that when I left you, you would think hugely strange of this anomaly of creation,) thus described, may be the most hopeless or happy, loathsome or lovely, wicked or wise, being in a kingdom. Now don't charge me of hyperboles, for I need not their service on this open ground. But if you, or any others, would ask, what may the index of a good, or a bad Dissenter ? I answer, in general, that when any man judiciously finds, or forms a party, better, upon the whole ; or in other words, more agreeable, in their sentiments and conduct, to the plain rules of the sacred Scriptures, than the community from which he separates, it is so far a favorable sign ; and vice versa. You know that I most heartily abominate, the vain and wicked pretence to the private or peculiar privilege or right, of any person or party on earth, to the interpretation of the word of God. Nor yet do I think our gracious common benefit on this grand subject at all a point of little weight, or unimportance to any man in the world. On this ground "Infallibility" is one of the blackest, and most deadly bitter roots of Satan in mankind ; which poisons both the principles and practice of the unconceivably unhappy community that wickedly hatches and harbors it ; and which, of itself, would render it a most necessary and imperative duty to any man to dissent from it. "Search the Scriptures," said our Saviour. For my own part, I have, for several years past, thought it a good rule for myself, to flee or favor any Church, according to its less or greater known degree of Popery. And this sentiment stimulates me to dread the dark dyes of Prelacy, as fearfully too similar to the features of "the man of sin." See for instance the same langhable and lofty, fabulous and foolish pretence of both the Churches in question, on the score of "Apostolical succession." Apostolical succession !! What a sad mockery of Heaven ! A man of thought would hardly believe such ridiculous pretenders to be in their wit, or sober mind. For it is as wise, and as agreeable to truth, to assume Apostleship, as to pretend being their successors. For the Apostles could have no successors. And if they could, it is clear that those shameless, senseless, husky, haughty, greedy, gorgeous, dry, and dronish sinecures ; who most pretend to the thing, would, of all others, least obtain, and last deserve it ; as showing by their open lives and lineaments the very contrast of Apostles ! "He that is greatest among you, let him be a servant of all." "Not for filthy lucre, but of a ready mind ; neither as being lords over God's heritage, but being ensamples to the flock." "God resisteth the proud."

On the remarks, you quote from my letters, that "our Ministers are persecutors of one another, and are generally manifest haters of good men, whenever placed near them," I did not mean much more on the first sentence, than the wild struggle in your own kingdom at present

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among the Clergy of the Church of Scotland. Though I might descend to a long score of particulars on the subject, where, and whenever, they feel offended, either over there, or in this country. But as to the last clause, "that they are haters of good men," that is notoriously manifest to all, but those who love darkness rather than light. I do not now intend to enlarge upon this point, of which I know so much by long observation, if not experience. But in this our own Island, what is visible to all, might indeed teach a good, though a grievous lesson. You may still remember good neighbor D. M. from G. C., who resides now here at G. R. A more honest, serious, and sincere man, according to his measure of knowledge, can hardly be met with, among ten thousand; and notably meek and humble-minded, in the same degree. None, you would think, could deny this testimony. You can also well recollect Mr. J. M. from L. A., who is settled at L. V., and is now Teacher. He is now far more intelligent and discerning, than when in Scotland; and possesses likewise the good qualities of his neighbor, already named. J. C. from L. E., has, for the long time since he left the North, been settled at W. B. All who know him must bear witness to his most upright and Christian-like behavior. For my own part, I have seldom, if ever, met a man less exceptionable in his general character, according to his circumstances, and the means and measure of his information and knowledge. I give these three instances, instead of many more, which could be shown on this ground: My intention in this is to exhibit the fearful and unhappy state of mind of our Clergy, on the subject, when you read that there are none in Cape Breton with whom our Ministers are so much offended and in opposition, as these very men, and any others of their stamp, or disposition and discrimination. Why? you will ask: I answer; because the reason is quite natural; for these good men see, without disguise, that our Missionaries are but unqualified for their high calling; which is wofully evident by all their administration: and when the former cannot contradict their own light and conscience, or use violence to their feelings, in rendering respect, and yielding obedience, to the latter, like other tame and daffed creatures, the offence is taken for that cause. And it is on this ground that these good men must become Dissenters; because our Clergy are all inefficient, and are men evidently unconverted, secular and secure; proud, passionate, and plain-proof, to any serious and sound correction; especially the ring of them.

But we have our Presbyterial Popery, Implicit faith is as necessary, in order to glue and glomerate, to coop and coil, our sheep and shepherds together, as among Romanists; though, to speak seriously, not in the same high degree. Without this wilful and woful, blockish and blind, acquiescence, on the part of the people, they would, at once, throw off their hireling pastors; who are obviously far more a plague than a blessing to any audience, that have otherwise any free access to the sacred Scriptures, and several other useful publications, for their religious instruction. But our day is an awful time of spiritual judgment, and judicial blindness, permitted in the just, righteous, and sovereign displeasure of Heaven, upon a sinful and secure generation; for their wilful abuse of

superior means of Scripture noon, and knowledge. Protestant papacy is a fearful leaven infused unawares more and more into all our ecclesiastic administration: And though more highly and openly under Prelacy, yet not the less sure and snaring under Presbytery, and Independance.—In the Church of England, according to her Liturgy and Ministry, “all are regenerated by baptism—confirmed in grace by the bishop—assured that Christ’s body was broken, and his blood shed for them individually, at the communion of the Supper—absolved from all their sins when sick—and declared to have gone to heaven at death.” “With the mere exception of unbaptized infants, excommunicated persons, and self-murderers, all who die go to heaven, whatever was their previous character!” There is nothing worse, nor partly so bad, in Popery itself on the subject, except the delusion of purgatory. Our Presbyterian Popery, though far less notorious, and more shy and shuffling, is yet not less enticing and entangling, in its texture and tendency, according to its degree. For you may convince a Pope or a prelate of the anti-christianity of his toga and titles, fannel and fees, pomp and power, lordship and laziness, as soon as one of our Presbyters of the guilt and gall, doom and danger, plot and prostitution, pest and pollution, of his mimic and mercenary, mawkish and mawmish, mastery and ministration; or his fond and foolish, wilful and wildered charge, of their own hapless and hopeless count and condition, under the influence of false confidence and comfort, or fanciful terror and torment; awfully and aptly fulfilling the sacred metaphor, “If the blind lead the blind, they shall both fall into the ditch.” For our Popish Presbyterians—pastors and people—under the manifest signs of their unregeneracy, and downright contrary to their own professed cant and creed, abusively administer and obtain the most solemn ordinances of the gospel; and that now either universally, or almost without any discrimination, or distinction, of cast, character, or conduct; so that not only every lawful Minister, but all loyal members of the Church, must of course, go to heaven, right or wrong, foul or fair! “Wo to them that heal the hurt of the daughter of my people lightly, saying Peace, peace, when there is no peace.” “And my people love it to be so.” As to the vast number denominated Independents, they have in a less or larger degree their own proper share of Popery; according to the graces or grossness, goodness or guile, virtue or vileness, not merely of their codes or creeds, books or bawlings, sentiments or science, but also of their choice and choicks, heat and hate, principles and practice, decision and dissension, discipline and disposition, horror and hilarity, adhesion and association. Motory and mental, practical and postic Popery, is far more dangerous to us, than professed or professional, open or audible, molded or marked, Popery.

Popery is the Gospel of Lucifer, in all Christianity, as Idolatry is in heathen countries. But this gospel is yet like himself; and as has been already impliedly observed, is of a transformable and transfusible nature. And though it has, with little modification, sustained its uniform trammels over the minds and manner of millions of woful victims, for a thousand years; yet, in a circumscribed and qualified mood, its shapes and sides,

models and maggots, are as mutable and multiform as the meaning of the word Dissenter; and its dyes and dimensions more numerous than seventy times seven the seven colors of the rainbow. For a sulky selfish man, whatever is his crape or creed, is, as such, and so far, as infallible in his own conceit, as his infidel infallibility of Rome: And so also of any other Popish error or delusion whatever.

But as to the quotation "Most men care nothing for one Church or persuasion by another, but from mere habit, and external circumstances," I wish it were more difficult to prove it by daily experience, and the general open conduct of mankind. But this is a large field for speculation; and I feel not this indeed the happiest moment to range it: For it is now deep of night; so that I far more incline to roost and to rest, than to write or to roam.—Of one point, however, I am confident, upon the safest ground, that the more evident the truth of the quoted proposition appears, the less self-application it is like to gain. But generally folk can find no difficulty in forming a judgment of opposite parties and persuasions, quite agreeable to my position. Why otherwise are men ordinarily found of the religion of their parents, and predecessors; and this not seldom in a long row and range; perhaps for many successive generations; and yet living and dying most sadly and securely under the open power of most dangerous, or damnable errors, of judgment, or practice; or of both! And those not only such as are unfortunately and wickedly prohibited, and prevented from the free and favorable, blessed and beneficial, commended and commanded, salutary and safe perusal of the sacred Scriptures—as under the accursed asperity and authority, devotion and delusion, doctrine and darkness of Rome; but men who enjoy the fresh and full, frank and fruitful, bought and binding, broad and bettering boon of access to the holy oracles of Heaven; for their guide and guard, conviction and correction, company and comfort, satisfaction and salvation. Again you may observe that, except in, or near populous places, people are more generally, especially in long inhabited countries, like yours, of the same religious outward cast and creed; and yet, very frequently, and in multitudes, with the word of life and light in their hands, in their families, or at least, in their close neighborhood, and public places of devotion; they pass their days together till their last gasp, either in fearful neglect and neutrality, on the score of their eternal concerns; or satisfy both themselves, and one another, with mere religious formalism, or sore superstition. Some have sound creeds, and indifferent, or immoral lives—others prove their conduct better than their creed; as we meet in some Socinians and Unitarians—a third sort show both their principles and practice to be at variance with the sacred truth with which their memories and mouths are so richly stored. The majority of men in almost all places, care more for the name of their party and profession, than for the doctrines taught, or the conduct pursued by their leaders; provided that no innovation come suddenly and unvarnished; or too expensive and unredeemed, to their own humor or interest: Not a few others in every quarter, would shift their creed and conduct to the worse, with every new moon, for a paltry improvement of their

worldly circumstance; provided their names, for so doing, be not published on the house-tops. Myriads of others would lose their scalp and skin, blood and bile, from credit or conscience, for the sake of a Church, and religion, which would be sure to launch them into the gulf of eternal perdition: But more especially, of such as most miserably and implicitly take the blessed Bible (or far rather its hellish shadow and substitute) on wicked men's trust, or at long second-hand. According to their circumstances, or connexions, you may not seldom find people—not only the silly and shy, vulgar and void; but even the otherwise efficient and intelligent, admonished and advised, composed and courageous, compacted and combined—to be fearfully apprehensive of the charge of a religious name or gnomon, seal or sound, dye or designation, different from their established denomination; and this when the transfer or change of their index might be more beneficial than injurious: As for examples, A Papist is nick-named a Protestant—A Prelatist is hooted as a Presbyterian, or a Methodist—An establishment Presbyterian is doomed a Seceder, an Independent, a Dissenter, a Schismatic; or, if possible, something more fatal. And yet all this mutation of sounds—if properly merited, and graciously embraced—might prove, to its subjects, one of the most invaluable titles, privileges, and benefits imaginable, for both time and eternity. But the weakness of our nature is sadly manifest on this ground. Or if you happen seriously to object to the unscriptural and stumbling mode of indiscriminate administration of baptism, you must be branded as an Anabaptist.* And yet we find not few excellent individuals of that party; especially of late years—see for instance, Dr. Carey of Calcutta, Mr. and Mrs. Judson, with some of their associates—all noted and noble, valued and venerable, guides and Christians. This last paragraph will not be thought as indicating partiality; as you know that I am not now of that persuasion on the point of baptism, more than when I left you. But I heartily esteem and admire the missionary spirit and labours of these good people: Though at the same time I humbly regret that such good men should not have more effectually felt the stiff and strong tide of evidence against them on this ground; both in the testimony of so many good and great men, and ministers, and martyrs of modern times; and the numerous consequential and cogent Scripture significations. And I candidly believe that whenever the necessary investigation is made, it will not leave unshaken the best foundation of the Baptist, on this score. But I wish to treat very tenderly on this point; for it had cost my own poor soul many a restless night, and painful day, serious investigation, and earnest prayer, before I arrived at my present conclusion. But the mere silence of the New Testament, on the positive administration of Infant Baptism—which I conceive to be the best resort of Antipædobaptism—is but too weak and invalid to sustain and overset, all the sound, serious, and sober weight of the arguments arrayable and relevant against it.—But I have completely forgot

* Baptists, or rather Antipædobaptists, are not seldom, either in contempt, or from ignorance, denominated Anabaptists.

my subject—these last lines are mere digressions: For I thought I was actually pleading with my worthy friends of the Baptists; whom I would by no means unnecessarily choose to offend.—I was to suggest that comparatively few people know but very superficially their own professed religious tenets; or those of their serious separatists, and open opponents; and far less the real grounds of their principle—whether well or ill founded. In most places, and with most persons, religious concerns—but to be neighbor-like—are, alas! of as little real regard as blind-man's-buff with children.—The work of grace, and of eternal salvation, is so very rare in the world, that not one in a thousand, even among nominal Christians, cares for, or knows the least serious and sober notation of it. The mere sound of religion, and designations of persuasions, without any proper sense of human guilt and corruption; and in the absence of all saving light and life, fill the Christian world with woful fatalitv and spiritual death. The very general run of religious wrath and wrangling, divisions and distractions, is similar to the idolatrous commotion in "Acts."—"Some cried one thing, and some another; for the assembly was confused; and the more part knew not wherefore they were come together." "For," saith our Saviour, "wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because straight is the gate, and narrow is the way, which leadeth unto life, and few there be that find it." "There is a way which seemeth right unto a man; but the end thereof are the ways of death."—Prov. "Counting one by one, to find out the account—one man among a thousand have I found."—The Preacher. "Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven." "Many are called, but few are chosen."—Christ. "They loved the praise of men more than the praise of God."—St. John. "Jesus answered them and said, Verily, verily, I say unto you, ye seek me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled." "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears." &c.—St. Paul. "Wo unto you, hypocrites and lawyers"—or false and wicked commentators of Scriptures, and pretenders to infallible decision and judgment—"for ye have taken away the key of knowledge"—prohibited the common gift of the word of God, and violently and vainly monopolized its propagation and explanation; and thus so far—"shut up the kingdom of heaven against men; for ye enter not in yourselves, and them that were entering in ye hindered"—according to your influence and power, by your phiz and falsehood, bells and bulls, prunks and prongs, pry and proscription, pride and pollution, pretence and prosecution. "From a child thou hast known the holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus."—2d Tim. "I write unto you, little children, because ye have known the Father." &c. "The Bereans were more noble—in that they searched the Scriptures, daily."—Acts.

What but wretched indifference, false zeal, or the influence of corrupt

will, and vile affections, under the power of erroneous means of edification, could render men to force the sacred Scriptures to speak language quite contrary to their plain and unsophisticated meaning, in order to correspond with fond, favorite, and fabricated systems! Here, for example, take the peculiar frame of Arminianism. You need not stir or stare, trim or trope; for I intend not, on this ground, to enter upon any vain or varnished, sublime or supralapsarian disquisition; but only to give you a little plain story of the poor bedrid, neighbor Nancy. Well, as I was to tell you, I happened the other day to visit poor auld Nancy; and on entering her cabin, she was, as ordinarily, reclining on her couch, with her antique pair of spectacles on her skeleton nose, and her half-a-century Bible open in her trembling hands. "Now, Nancy," I said, "what is this you are reading to yourself at this time?" "Indeed, Sir," she replied, with a smiling pathos, "I was reading, and marking, here and there, some plain and gracious texts, for my own great comfort, in my weakness and vicissitudes. And I think it very strange that any folk of good sense and sound reason—not to speak of ministers and magistrates—should once mistake, or make others mistake, the clear meaning of them. These gracious truths"—she continued—"seem to me, as if our merciful heavenly Father purposely appointed them for our particular support and consolation; and especially, for times of trials and temptations." "But," I asked, "what particular point, or points you have in view?" "O! Sir," she answered, "the glorious and grand doctrine of the final perseverance of the saints; which is clearly founded on eternal election; according to the sovereign and unchangeable love, and free grace, of God the Father, through our Lord Jesus Christ; and effectually applied, and carried on, in due time, by the blessed operation of his Holy Spirit. And," still she continued, "however useful the works of other good books and great authors are, in their own measure, I see, in this blessed boon of heaven, of itself;" pointing to her Bible, "a sufficient clue and connection, of both pith and plainness, for the free and full support and satisfaction of a gracious soul, in the meanest circumstances; and otherwise, under the humblest means and measure of edification and knowledge." "I freely wish," said I, "to know some of those Scriptures, which you have particularly in view." "They are indeed very numerous," said she, "both in the Old and New Testaments; but, at your leave, I will read a few of them; as first, 'The righteous also shall hold on his way, and he that hath clean hands shall be stronger and stronger.'—Job xvii. 9. 'Though he fall he shall not be utterly cast down; for the Lord upholdeth him with his hand.'—Psalm xxxvii. 24. 'Thou shalt guide me with thy counsel, and afterward receive me to glory.'—Psalm lxxiii. 24. 'They that trust in the Lord shall be as Mount Zion, which cannot be removed, but abideth forever.'—Psalm cv. 1. 'But the path of the just is as the shining light, that shineth more and more unto the perfect day.'—Prov. iv. 18. 'Many waters cannot quench love, neither can the floods drown it.'—Cant. viii. 7. 'For we know, that if our earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands,

eternal in the heavens.'—2 Cor. v. 1. 'What shall we then say to these things? If God be for us, who can be against us?' &c. 'Who shall separate us from the love of Christ?' &c. 'Nay, in all these things we are more than conquerors, through him that loved us.'—Rom. viii. 'Who loved me, and gave himself for me.'—St. Paul. 'The peace of God, which passeth all understanding, shall keep your hearts and minds through Christ Jesus.'—Phil. iv. 7. 'Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day; and not to me only, but unto all them also that love his appearing.'—2 Tim. iv. 8. 'Beloved, now we are the sons of God; but it doth not yet appear what we shall be; but we know, that, when he shall appear, we shall be like him; for we shall see him as he is.' 'And every man that hath this hope in him purifieth himself, even as he is pure.' 'These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life.' &c. 'And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.'—1 John. 'All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out.'—'And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day.'—'And this is the will of him that sent me, that every one which seeth the Son, and believeth on him, may have everlasting life: and I will raise him up at the last day.' 'Verily, verily, I say unto you, He that believeth on me hath everlasting life.' 'This is the bread which cometh down from heaven, that a man may eat thereof, and not die.'—'I am the living bread which came down from heaven: if any man eat of this bread, he shall live for ever.'—'Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day.'—John, 6th chap. —'But whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life.'—'Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life.'—Ibid. Now, Sir," said Nancy, "I stop, lest I should too far impose on your generous indulgence, and more than kill your kind patience. I could continue a lengthy catalogue of such gracious texts to the same purpose; which, in the course of my daily reading are, with so many other truths, so exhilarating to my poor soul. But for all this, none must think that I pretend to treat of these scriptures, according to the critical notions of scholars in controversy. No, no; but I seriously believe it would be far safer for people to endeavor to understand the spiritual meaning of these and such sacred testimonies, for the life of their own souls, than by carping or captious dealing, to endeavor to tempt, or to deprive other humble and sincere souls, of the saving consolation of these most glorious heavenly benefits to mankind. And I feel also most confident—although, I trust, in humility—that all the

opposition of earth and hell shall never be able to invalidate or upset, the general view now taken of the scope of what has just been advanced. —I have added, however, one verse, for obviating an objection, more than for confirmation of my main principle; namely, "And every man that hath this hope in him, purifieth himself even as he is pure." For I hope I know by experience that this is the genuine result of all saving hope and faith, on the ground I sustain; whatever active, or passive abuse to which this divine doctrine is, or may be, otherwise exposed; either by its Antinomian and Solifidian professors, or its Arminian and Latitudinarian opposers. The 17th chapter of St. John, as an epitome of our Saviour's intercession with the Father, in the special behalf of his peculiar people —though I was obliged to waive it for brevity's sake—would, of itself, prove a stable pillar of this great gospel article of faith; the support and comfort of which I would not lose for all the treasures of the world. And as to the specious common objection, that admonitions, exhortations, watchfulness and fear, would not work, on our ground, it is only a mere phantom; and the result of fatal ignorance and error; or rather to serve a turn. It is on this ground that all the persuasions and dissuasions, threatenings and promises, in the word of God, can operate to purpose; and comparatively, but ineffectually, on any other possible system. Will any generous servant desert or despise his beneficent and bountiful master; or neglect, not only his right and reasonable, but his apt and amiable, proud and profitable services, merely because—as the best stimulus to insure obedience—his said lord and master, binder and benefactor, most graciously engages to give and grant all powerful and permanent succor and support, in struggles and straits, vapidness and weakness, dizziness and despair, necessary for the present performance, and final perfection of the doings exacted, and the duties enjoined! Who, but a rogue or a rascal, a knag or a knave, could ever be capable of abusing such beneficence and bounty! And who, but miscreants or madmen; and what but folly and vanity, could once prefer a different mode of engagement, on the part of a ruler, in secular and civil concerns? But who can describe the frenzy and fatality of fallen and forlorn nature, in despising and deriding this most gracious and congenial, this benignant and surprising compassion and condescension of Heaven, in favor of sick and soaked, sad and saped mankind! Or who can conceive the ignorance and insolence, the mist and mockery, the puff and pride, of corrupt and crazy, fragile and frigid, fallen and foiled humanity, in preferring any different or diverse system or styptic, destiny or dispensation; without feeling, at once, the powerful conflict of the softest commiseration, and the soundest indignation!"

Here poor Nancy respired. And while I admit the style has undergone a slight tinge of my pen, I assure you, and all concerned, that the sense and substance, drift and divinity of the remarks are wholly her own. And without any comment from me, on her sentiments, I could heartily wish that all the country, and the world at large, would prove, by the correctness of their conduct, the goodness of their principles, as well as the soft and savory, humble and holy, bedrid auld Nancy. I have

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now spun out my letter to a tedious length; although my subjects are but comparatively briefly handled. You can readily overlook the immethodical order in which I have taken up your quotations; for I saw no reason for any particular arrangement, on that score. I have treated on the quoted remarks just as they struck my mind; and reserved to the last, that which appeared to me as of greater importance than the rest, viz: The general, fearful, and fatal indifference of mankind about their spiritual and eternal concerns.—This is a subject which I can hardly abandon.—It is but a heart of steel, that feels neutral on this awful ground; although some of my old neighbors there may give me, on this point, but little thanks for my pains; still my hearing and anxious soul springs from place to place—skips from kingdom to kingdom—and flies from pole to pole—musing and masking and mourning! To see man—precious man—to whom most gracious Heaven declares, that if he should gain the whole world, it were still but loss, in losing his own soul; To see, I say, this, this glorious being fast asleep under the injurious power, and ungenerous pride of his cancerous and confirmed native corruption and guilt; either in the absence of means of saving knowledge, or in their formal and false enjoyment, feeding on fancy and vanity—loving flattery and falsehood—hating purity and plain-dealing; To see, I repeat, this mysterious sub-deity—second-creation—first-born of Jehovah, under his probationary and portentous, fortunate and fatal destiny, thus stand careless, if not cureless, on the very break and brink, verge and vortex of life or death eternal—is a sight and scene most arousing, most arresting, most alarming. The least and loftiest, the humblest and highest, the peasant and the prince, the kidder and the king, the Presbyter and the Priest, the pauper and the Pope, are all on a level on this most logomachious and lamentable score:—“As it is written, There is none righteous, no, not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable.” &c. “Let the wise become fools, that they may be wise.” “For the wisdom of this world is foolishness with God.” “They hate him that rebuketh in the gates.”—Amos. “Having a form of godliness, but denying the power thereof.”—St. Paul. The waters of Jordan and Jacob's-well, of Thames and Tigris, of Nile and Neptune, are equally ineffectual for our spiritual baptism and purification; without the operative and experimental, fructiferous and famous, sanative and saving, application of the “fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness.” But which few do know, and not many desire. “If any man love the world, the love of the Father is not in him.” “The secret of the Lord is with them that fear him.” “If ye love me,” saith Christ to his disciples, “keep my commandments. And I will pray the Father, and he shall give you another comforter, that he may abide with you forever; even the spirit of truth; whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him; for he dwelleth with you, and shall be in you.” “Judas saith unto him, (not Iscariot) Lord, how is it that thou wilt manifest thyself unto us, and not unto the world?

Jesus answered and said unto him, If a man love me, he will keep my words; and my Father will love him, and we will come unto him, and make our abode within him."—St. John xiv. "He that loveth father or mother more than me, is not worthy of me: and he that loveth son or daughter more than me is not worthy of me. And he that taketh not his cross, and followeth after me, is not worthy of me."—Matt. x. 37, 38.

The subjects of your letter being both serious and numerous, I could not have passed them over without this trial of your patience. If you find my remarks any wise agreeable to your wishes, you can continue the communication, upon these, or any other important topics; but if otherwise, you are welcome either to start your objections, in a candid and dispassionate spirit, or to drop the correspondence.

With sincere desires for your present edification, and eternal interest,
I remain, dear friend, your's, &c. C. D.

A Summary of a late Correspondence. on the subject of the diversity and contrariety of religious sentiments in the world, between two acquaintants: The one in the State of New York, and the other in Cape Breton.

AT C....., COUNTY OF L....., STATE OF NEW YORK,
September 7th, 1842.

DEAR SIR,—Owing to the late vigorous and violent spread of so many and various branches of religious persuasions in this country, and its concomitant and consequent confusion and distraction, struggles and strife, now even in my own neighborhood, I wish to resume our correspondence; in hopes that you might assist or relieve my mind, on some of the subjects more immediately affecting my concern, since I received your last friendly letter in the year 1838. Calvinism, Arminianism, Mysticism, Universalism, Deism, Idealism or Scepticism; and some tints of Popery from Baltimore, where a Bishop of that denomination is established. As to Quakerism, it has been deeply rooted all around us; especially in Philadelphia, and all the State of Pennsylvania, since the days of its founder, the famous William Penn. There is a swarm of other branches, under the general name of Newlights, which would be tedious to enumerate; but the worst pests we have, are the proselytes of the well-known name Tom Paine; whose work is now likely to deluge the whole land, with dark and dangerous infidelity, and outrageous immorality. But as to such as deny the sacred Scriptures, though their influence is fearfully pestiferous, over the minds and manners of the ignorant and the unstable; yet I feel more concerned how to carry myself towards these, who not only acknowledge, but zealously admire, and pretend to venerate the word of God, as the main or only rule and standard of their principles and practice, conduct and conversation.—The main point of my inquiry is, How to decide with certainty, on controverted subjects? Or to know, Whether there is any fixed or established, infallible or unsubvertible criterion, in the Scriptures themselves, by which

people, especially simple and unlearned men, like myself, could arrive at unerring decisions, as to the main difference between right and wrong, heterodox and orthodox principles, which are so hotly debated between powerful and numerous parties? And if there is such a criterion or estimate, What is it; and how to find it? For it is in my own view a most melancholy and desperate condition, to be left here, like a vessel without helm, or her captain without compass, at the wild mercy of waves and winds; or as a football for the mad sport of every religious wrangler, or the duped victim of every tossed and twisted disputation. Your deliberate and candid answer, therefore, at your first convenience, cannot fail of much obliging,

Dear Sir, yours, &c.

S. M.

REPLY.

AT S. A., CAPE BRETON, 22d November, 1842:

DEAR SIR,—I but very lately received your letter, dated the 1st September last; whose contents, though very reasonable and important, would devolve on me a task, in a high degree, I seriously much fear, too far beyond my compass and capacity, of apprehension and decision. Not that your inquiries have at all surprised, or taken me at unawares; for they are but such as my own difficulties, on the same and similar subjects, not seldom suggest to my own mind; but I most sincerely tell you, I would a hundred fold far rather obtain, than attempt to return any answer to them. I think there might be given, on this ground, something like postulates, axioms, or fundamental propositions, which would, in a certain degree, assist the anxiously inquiring mind, farther than any thing of the kind, with which I am yet favored, through all my life, in my limited means of information and knowledge. And buried alive as now I am, and have been, in this thicket of comparative darkness, for the space of a long score of years, I have but little access to borrowed assistance on this serious score. But though I do not presume to give any fully satisfactory answer to your queries, I will write you some of the rules by which I endeavor myself to be guided in searching the meaning of any text of Scripture, or point of controversy under doubt or discussion. —As first, To examine carefully whether the same text is to be understood literally, or metaphorically. This will sometimes require a good deal of caution and candour; but in the more important cases for all; but especially for ordinary readers, both the context and parallel scriptures will help much on this point. Without this rule a Prelate or a Pope, is as apt to blabber and to blunder, as a pauper or a peasant. There never has been any thing in the religious world, of greater consequence for good or evil, faith or falsehood, error or orthodoxy, than the preserving or perverting of this particular point. Heresy would starve to death but by trespassing this rule. Some taught "that the resurrection was already past."—2 Tim. ii. 18. Popery would be lame out on the same ground. Purgatory and transubstantiation would expire together, but in the breach of this rule. For madly strange, and blasphemously wicked, as it appears to every other sober person, Christ,

our ever blessed Lord and Saviour, and a silly wafer—consecrated by the wicked mummary and mumbling of a wicked priest—are one and the same to the deluded Papist. And all this wilful and wicked imposition, on the part of the priesthood, continued, under the light of the nineteenth century, and in the midst of Protestantism, merely by mistaking the figurative sense of a most plain text, for its literal meaning:—*Hoc est meum corpus*—"This is my body." The folly and wiles of hell could not fabricate nor foster a more maggoty, monstrous, and mad explanation. Yet it is possible that the provoking sins of Popery, against clear light and knowledge, on the part of its clergy—although otherwise in a high degree with its blind laity—draw upon its wilful priesthood, such judicial blindness, permitted by the sovereign dispensation of Heaven, as renders, at least some of its very leaders themselves to believe in such ridiculous and blasphemous explanation, as this under remark; According to 2d Thess. chap. 2. "Because they received not the love of the truth, that they might be saved—for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believe not the truth, but had pleasure in unrighteousness." Mark, for instance, how ridiculously absurd would it be to explain, in a literal sense, the following text spoken by our Saviour to his disciples:—"Call no man on earth your father, or your master:" And the words of St. Paul, to the Thessalonians; "Let us not sleep as do others." And on the other hand, to deny the literal import of the ensuing scriptures, would involve similar absurdity: "Every house is builded by some one:"—"One star differeth from another star in glory:" or, as in the original—For star differeth from star in glory (in light).—St. Paul. And so of thousand other examples. The second general rule I observe for myself is, that when many, or several texts, are apparently contrary to each other in their meaning, I feel fully assured that one of the two opposite clusters, must not be taken freely in its apparent sense. My next step is, to compare very deliberately, as in the sight of Heaven, and with as little prepossession as possible, the said apparently opposite two clusters; and to see which of them is more plain in its meaning, without any violence or change. I ordinarily find here—blessed be the Lord—at least two advantages, going hand in hand: Where I meet the plainer meaning, I find also, by far the greater number of texts. This is a point of blessed notoriety, that never fails; nor can escape the notice and knowledge of the simple and sincere examiner of sacred truth. This rule holds also the same, whether we have two or three; or a score of varieties and opposites to compare. And there is not a possibility of disappointment to the man that can properly try and tend it. It is as necessarily true as a mathematical axiom. And the Infallibility of Rome, and all its foolish and wicked pretence or imitation, is but a mad confusion in this comparison. This is the gracious gift of Heaven, to fallen mankind; and it is worthy of its glorious and condescending Author. My third grade, in this process, is, to try the opposite series or order, by the analogy of other plain scriptures; and the consequence is, that whatever seeming opposition, or contradiction this latter cluster bears to the

former order, it can still be explained without any real violence to its texts; but quite agreeable to its contexts; and at the same time as correspondent to its former seeming opposite. This is both a grand and a simple harmony in the word of God. But lest, in this experiment, I should be partial, from prejudice or bigotry, arising from society or selfishness, humor or interest, I take a fourth turn; and that is in trying to reverse the whole process, in order to see, how far it is possible to make it harmonize with other plain parts or portions of the scriptural account of fallen humanity, and of the glorious scheme of salvation; but in this step—taken as a whole and undetached—all is confusion and derangement; and that just in proportion to the essential weight of the subjects concerned. For this is a most gracious and universal method; and most conspicuous through all the revealed will of Heaven; that according to the comparative importance of any sacred truth, its undisguised simplicity or plainness is in the same proportion. In the fifth place, I recur to my satisfactory ground; and abide by it, in humility and thankfulness to the Lord, for his good and gracious appointment, and condescending assistance. My sixth step is, to endeavor, in the perusal of scriptures, to mark a particular distinction between extraordinary and ordinary gifts and graces; believing, as I fully do, that the former have forever ceased, with the Apostolic age, and with the Apostle John, in the "Revelation." And that therefore it is as arrogant and wicked for any man, or set of men, on earth to pretend to "Infallibility" of judgment and decision, or to the working of miracles; or to the possession of any extraordinary gift or gifts not common to good and gracious men in general, as to pretend to Apostleship. Whenever this distinction is once transgressed, or overlooked, adieu to the sense of truth, humility and holiness. Connected with this head is, in my view, to give due deference to the known sentiments and conduct of eminently good and learned men; especially Ministers and Martyrs; who have notably showed,—by their lives, and suffering; and especially by martyrdom, or endurance of violent and torturous imprisonment and death,—the power of truth and true religion. As for my own part, though none can reprobate, more than myself, the evil of implicit faith, in the absence of the clear revelation of Heaven for our foundation, yet I still wish to feel tender fear and hesitation, in refusing or adopting any principle or practice, of any serious importance; in the very face of a vast majority of such evidence, even of modern times. And I freely admit, it was this tenderness that was partly the first means of stimulating my own exertion on this my method of Scripture examination. And I much pity the man, who pretends to be an anxious inquirer after truth, that has never experienced serious hesitation on the same ground. As for example, where, I ask, can Arminianism ever find the mate of the "Scotch Worthies," and the "Cloud of Witnesses" in its own favor? Never did, and never will. Nor, indeed, I am humbly confident to assert, any other party, or denomination, in the world, who adopt, or sustain principles or practice, the reverse of what the subjects of the said eminent memoirs, professed and supported by their life and death. The more I examine the word of

revelation, according to my method, the more I agree with the principal religious sentiments of the good and great and numerous cloud under consideration. Let not such as vainly acknowledge the propriety of these last remarks; but who are far the very contrast of those deservedly commended, anywise pride themselves, upon the score of a mere name; which will never stand the touchstone of the word of "testimony." My next purpose, is in the seventh place, to be never stubborn or refractory on this point; but to stand always, in the fear of God, open to conviction; especially for improvement; and in this mind to make use of every likely means for my correction, admonition, edification, confirmation, or comfort; and in this mind to endeavor, during my life on earth, to be either under the most likely practicable means for my own religious instruction; or to attempt, according to my circumstance and measure of knowledge, to instruct others; and this last point, as free of self-interest and worldly gain as possible: According to the text, "Freely ye have received, freely give."—And Christ said, "Verily I say unto you, except ye be converted, and become as little children"—that is, humble and properly teachable—"ye shall not enter into the kingdom of heaven."—"The wisdom that is from above, is easy to be entreated." &c. If, after my previous acknowledgments, any should be apt to say, that I write but a sham account of my religious tenderness, and that I never suspected my own judgment, or my power of investigation according to my seeming self-diffidence, I answer that I have written nothing but serious and unvarnished truth, in my reply to you. And moreover, I tell you positively, that my zealous anxiety, from my youth, after Scripture knowledge, exposed me to great temptations, of which the generality of even religious people are, by experience, quite ignorant. By my keen thirst, or perhaps, in a long degree, rather my curiosity for religious improvement, never allowed me, in my earlier years, to pass any opportunity of reading any religious book falling in my way. Through my sad ignorance of the powerful influence of sly errors on an unexperienced mind, I was, by this means, for a certain period of my life, a Papist; though you know I was born and bred up a Protestant. After sore struggles, which would be tedious now to enumerate, I got disentangled from that dreadful delusion. The next trap for me was Universalism. I was taken in that snare for about a year and a half; which, after sucking very plausible doctrines indeed, I found as destructive as my former deception; and yet that is enough indeed! Heaven knows what mental suffering these things cost me! After that Infidelity; or in other words, both Deism and Atheism—infernal terms—arrested and infested my very soul, for at least the space of two whole years; But not so much, like my other errors, by the reading of wicked or infidel books, as by deistical and atheistical suggestions, piercing, not seldom, as it were, my very spirit through and through: The Lord permitting these long and sore temptations, I hope, for my subsequent spiritual advantage. Don't think that I write these things at random; for I think them too serious to treat them lightly. Quakery affected my mind, rather unknown, at the time, to any but myself. For some time, however, I relinquished secret devotion; not from any disre-

gard to religion, or its serious concerns; but from Quakerly sentiments, as fearing it more offensive to Heaven to perform any devotional duties without what I esteemed the presence and previous lively exercise of the Holy Spirit, than a suspension of my external worship. This brought on me a lingering decay in the inward man; till I was drawn into the gulf of temptation, and a sad condition to purpose. O! the sad state, even of religious zealous men, without the real guidance of the word of God! My next trial and temptation fell out on the ground of Arminianism. I read much on that subject; and indulged my family to do the same, probably too far. But under a long and heavy fever, and in my great weakness of body and mind; and under deep desertion of my wonted spiritual peace and joy, for the space of six weeks, I believed—or at least fearfully dreaded—I was fallen from grace. This was by far the heaviest affliction that ever has arrested my soul. But it has, I humbly trust, proved, in the hand of Divine Providence, an effectual means to stimulate my mind to a more and more serious examination of the principles more directly and commonly in contrast, on this ground, viz: Arminianism and Calvinism. You know, I am not going now to dispute these principles. And I know that good people may be tinted with Arminianism, as well as with other errors of judgment. But after the freest deliberation, and the closest investigation of it, I am fully persuaded that very few errors, if any now in the Christian world, exclusive of Popery, are of equal evil and danger with it. This insinuating, sly, and slaying principle has, for a long time, filled the religious world with its fatal influence. But it was not the principle of the prophets, or of the Apostles. And where, I ask, besides, will you point out to me, any eminent martyrs, publicly professing the fundamental points of this principle (as opposed to Calvinism), and showing forth the praise of the Lord, in prisons, and on scaffolds, as freely excited and assisted by the lively presence and spiritual influence of the Holy Ghost, as both a personal and public token of Heaven's approbation of their witnessing and suffering. Real Arminianism, to use a figure, will spread most, and thrive best, in temperate zones. It will patiently and punctually undergo lesser and lower privations and suffering; for these shall well agree with its genuine spiritual pride and boast, of self-sufficiency, and legal merit: But the Lord has never yet shewed, and never will show, his divine approval, of any principle contrary to his own revelation in the Scriptures; as this delusive and dangerous heresy certainly is. There are hardly any controverted points, in the word of God, among Protestants, more richly conspicuous throughout the Bible, especially in the Psalms, and the New Testament, than the perseverance of real believers, as connected with, and flowing from, their particular and eternal election and predestination; and the total spiritual incapacity of fallen humanity, for its own recovery or saving redemption. For where there is no will, there is no power. It is as easy to prove that there is no sun in the firmament, as the reverse of these points. The religion that is farthest above and against fallen nature, is the religion of the Bible; but this is, by no means, the religion of Arminius; but a thing, in a long degree, within

the grasp and grip of my native humanity; but too flattering and favorable to my self-power and pride to be true! I would not venture my soul, on that sandy foundation, for a thousand worlds! "Who can bring a clean thing out of an unclean?"—Job. "Behold I was shapen in iniquity; and in sin did my mother conceive me."—Psalms. "There is none that doeth good, no not one." "For I know that in me (that is, in my flesh) dwelleth no good thing."—St. Paul. But how safe and sure is the state of true believers.—"And we know that all things work together for good to them that love God, to them who are the called according to his purpose."—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren."—"Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified: and whom he justified, them he also glorified."—"What shall we then say to these things? If God be for us, who can be against us?"—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—"Who shall lay any thing to the charge of God's elect? It is God that justifieth."—"Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us."—"Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword?"—"As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter."—"Nay, in all these things we are more than conquerors through him that loved us."—"For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come,"—"Nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."—Romans viii. Vide 1 Pet. i. 10 and 11. Why would any serious or tender-minded Arminian feel angry, at the rehearsal and application of such sacred texts, as the immediately foregoing blessed mode of reasoning, infallible affirmations and conclusions, and implied most triumphant promises, left on record by the Holy Ghost, through the medium of St. Paul, as Christ's "chosen vessel," for the encouragement and comfort, confirmation and gratitude, of all good Christians and true believers! For if he is once under the saving influence of divine grace, he is included in those most gracious promises; and if he has no permanent right to them, he has nothing yet that can efficiently sustain his faith at death, or absolve his soul at judgment. For the solemn and sacred texts, under remark—let it be noted—are not detached, solitary, or obscure points, requiring exposition, or circumlocution; or subject to various or double meaning, at the mercy of every captious and carping critic. No, no: They are open, free, and full; spacious, unvarnished, and fundamental; so that if the Apostle, when he wrote them, under the infallible dictation and influence of the Holy Ghost, did not infallibly believe his own eternal salvation, and that, at least, of all his gracious correspondents, to be infallibly sure; as, by a most gracious and sovereign climax, or necessary chain, connected with,

and proceeding from, eternal, unchangeable and particular or special election and predestination, I know not what is the use or sense of his language through all his writing: And I challenge the world to give here a different explanation with any consistency, propriety, or shadow of truth. As to many simple victims, that are enticed and entangled by the persuasion under consideration, who have more zeal and sincerity, than proper sense and circumspection, I would not choose to write any thing harshly about them: They are, in my view, more to be pitied than upbraided; since they have hardly any judgment for themselves, in religious concerns; but their all, on this ground, is in the sleeve of their leaders. But for such as are possessed of a good stock of biblical knowledge, as well as natural understanding, there is nothing but the power of prejudice and pride, in support of a favorite system, and in the absence of due concern and investigation, could leave them, for a long life, under their fatal blindness, and opposition to such meridian sacred light, as the glorious scriptures last quoted, necessarily suggest and shed around them at first sight, and undisguised to every sensible and unprejudiced mind in the world; the very simplest humble Christian not excepted; so that the man, who dares once wrest them from their divine and simple drift and scope, may trifle or tamper at pleasure with any other texts in the whole word of God. I do not choose to speak or to write unadvisedly, of men in great repute and esteem, among numerous, sober, and respectable people. But whatever degree of good the famous Wesleys have effected, by their example and writing they have done incalculable evil. Those commonly denominated Wesleyans, are generally so quiet, kind, and unassuming, both in their moral and religious behavior; and also so zealous, patient and persevering, in endeavoring to do good in the world, that I feel, in sincerity, very reluctant to suggest any thing untenderly or disrespectfully of them. But by their being in a less or greater degree leavened with Arminianism, I am fully sure that, so far, their tenets and doctrines are dangerous and unsafe. And moreover the Wesleys taught some unscriptural principles beyond Arminius himself; especially sinless perfection in this life, and a total falling from grace, to be possible; and on their plan, likely in the same person. But many of their followers do not choose to admit that they professed these points. But I have the Catechism of Mr. John Wesley on the subject, just now before me, laying on the table; which runs as follows:—

“Ques. What is implied in being a perfect Christian?

“Ans. The loving of the Lord our God with all our heart, and with all our mind, and soul and strength.

“Q. Does this imply that all inward sin is taken away?

“A. Without doubt: or how could we be said to be saved from all our uncleanness? Ezek. xxxvi. 29.” “We grant that many of those who died in the faith, yea, the greater part of those we have known, were not sanctified throughout, not made perfect in love, till a little before death.”

“Q. What, then, is the point wherein we divide;” [*i. e.* differ from our brethren.]

“A. It is this: Whether we should expect to be saved from all sin before the article of death?

"Q. Is there any Scripture promises of this, that God will save us from all sin ?

"A. There is, Ps. cxxx. 8. 'He shall redeem Israel from all his iniquities.' This is more largely expressed in Ezek. xxxvi. 25, 29." &c.

In some of the account of his life, I read where this same Mr. Wesley acknowledged freely to some of his religious friends, that he believed himself to have attained to this perfection, of which we treat. Now this is a man, with all his knowledge and profession, yet showing his fearful ignorance, both of himself, and of the Scripture account on the subject. For my own part, I can think it nothing short of spiritual lethargy, or religious madness. If there was nothing in the Bible, but the 7th chapter of Romans, to keep Scripture readers off this rock, of fanciful perfection, you would think it fully sufficient ; besides that the longer any experienced Christian lives, and the more he knows of God and of Christ, and of the enjoyment of saving grace, the farther he is from that dangerous and daring delusion. And as to the opposite extreme, Wesley, in his said Catechism, on the point of falling from grace, writes in the following manner :—

"Q. Can faith be lost but through disobedience ?

"A. It can not. A believer first disobeys ; inclines to sin with his heart ; then his intercourse with God is cut off, *i. e.* his faith is lost ; and after this he may fall into outward sin, being now weak and like another man."

It is but quite natural for men who once stumble upon the plainest truths, that they have no fixed rule to prevent them from ridiculous and dangerous extremes and inconsistencies. This is sadly the case with this celebrated religious Teacher. Such men, I freely admit, may be, and actually are ; and not seldom, even upon a large scale, the means of a great deal of stir and change to the better, among their fellow-men, in a moral and ecclesiastical point of view. But that the Lord would render these, or similar characters, laboring themselves under the power of flagrant heresy, to be the immediate instruments, of gracious revolutions, and saving conversions, and that in such a conspicuous manner as their adherents fondly believe concerning the Wesleys, and their leading followers, are points quite inconsistent with the will of God revealed in his own word. I most deliberately and sincerely believe, and that from long acquaintance of their sentiments and conduct, that there is not the same degree of morality, apparent humility and kindness, and continued religious formalism in any other community in the world, with as little of the real power of godliness, as among Wesleyans. I will here give you one short example from the report or journal of one of their itinerant preachers ; who since a few years, passed through this neighborhood : "From N. R. I went to B. D., where I met with Mr. M. C. the Lord's precious and dear servant in that place ; who, upon my arrival there, immediately called together the few brethren of that settlement ; whom, when they convened, at J. P.'s house, we found to have consisted of ten persons (all named) and four of them sisters. I preached and prayed—after which Mr. M. C. made some remarks, and gave a

word of exhortation. The Lord was manifestly present,—the little assembly were all melted into tears—and every one gave expression to some of their experience. It was far of the evening before they were dismissed. As for my own part, I could hardly be reconciled to the separation: for in very truth, I would not have exchanged my situation for the enjoyment of angels!" This last sentence would have been foolishly and arrogantly extravagant, in any association in the world. But when we know by long acquaintance and experience, what silly, sly, and senseless, were, and are to this day, the very persons who composed the assembly under remark; and in particular, the ignorant and foolish man in the said report, styled, as "the Lord's precious and dear servant," we cannot properly admire the fatality under which such men as this official Reporter are left by the sovereign permission of righteous Heaven; to be a plumb and stumbling-block to people, who greedily drink up such mad accounts; and also feel much offended at some of their intelligent and judicious neighbors, who benevolently object to the groundless foundation upon which they build their religious confidence. A few groans now and then—a little frothy talk of your experience—a sly smile and looking aloft—to whistle a hymn—to be punctual at your exercise of frivolous and fanciful devotion—and to turn your common conversation to Scripture phraseology, will make you a sound saint among the Wesleyans; though you should otherwise be the very nausea and nightmare of the best and wisest Christian in the world. Am sure they will be angry—but I cannot help it. I could tire your softest patience about the silliness and shallowness of the ordinary rate of their religion—not to speak of their gross heresy. Dreadful beyond conception and description must be the latter end, of thousands of these most fatally deluded souls; who will not believe a word of any faithful admonition, that clashes with their own once-received opinions. In short—although I lay to my account to suffer sad and sound reproach for this my sincere reflection—I seriously believe, upon the maturest consideration, that the Wesleys were the greatest stumbling-blocks to mankind, that have existed in modern times; and that thousands and myriads of unfortunate souls shall have to rue and regret forever the day in which they were first entangled in their fast and fatuous snare. Were there no other objections to their real piety—which is very far from the case—than their most foolish and wicked profession of sinless perfection in this life, it would have, of itself, proved a fully sufficient demonstration of their awful ignorance, both of God and of their selves; as well as of their daring presumption in wresting and subverting some of the most gracious and essential truths and principles of the Gospel.

The epistle of one of them to the good and great and gracious, Rev. James Hervey—with their other opposition to the justly famed writings of that humble-minded, elegant, and orthodox Author, is another evident token of the deplorable depravity of their disposition, against any vigorous and virtuous opposition to their hateful and hurtful, far and wide, over-spreading heresy. Lord keep my soul from their secret!

As to Mysticism, the common people do not understand the proper sense of the phrase; so that many of them are in danger of this principle without so much as knowing that such an error now exists, or ever has been maintained, in the world. There is a fearful tinge of it at present, in different parts of the Highlands of Scotland; and which has been working there, under the name of "Spirituality," since at least half a century. The subjects of it, in that quarter, are all of a Calvinistic creed, and members of the Church of Scotland. As for myself, for several years together, in my youth, I verily thought there were no men on earth who had closer communion with Heaven than these Mystics; and I certainly proposed to myself no higher religious attainments than to imitate some of these deceiving and deceived men. Perhaps I have never run a greater risk in my devotional career, than by this high and sublime delusion. But it would be almost equal for you, in my native country, to object to the good sense and piety of St. Peter or St. Paul, as to the superior wisdom and spirituality of the men in question! These spiritual men will not take a single text in the Bible in its literal sense or meaning; for that would be only legality; and like legal preachers; who have not the "Spirit." To mystify and to spiritualize the plainest literal and historical facts, must be the province of these semi-supernatural beings! They will never bow to the servile task of understanding figures, metaphors, or parables; nor in the explication of the darkest prophecy, will they require any rule or estimate, as to particular periods, degrees, or manner of fulfilment; for that would be limiting the Spirit, or the "Holy One of Israel," in his divine impulse, influence, and operation: For "the wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born"—or "led"—"by the Spirit!" Their implicit adherents never once think of doubting the "spirituality" of the wildest vagaries of these whims. Do not imagine that I exaggerate on the subject; for I write nothing beyond sober truth, and fair facts. There have been none of the clergy, except a very few of late years, in the number of those here concerned.

Mysticism, Quakerism, and Wesleyism run, in some long degree, quite parallel. The famous John Nelson, the Wesleyan preacher, was a rank Mystic, or fanatic. But I once read his book with singular satisfaction and approbation; and thought the author a man of singular spirituality and sound judgment; but I deliberately now, upon the safest ground, believe him to have been a wild enthusiast, like his heretical leaders. I could give you numerous instances, of a very curious nature, both in theory and practice, of our own familiar Mystics; but it would be too tedious in a letter otherwise swelled to an odd size. But should you ask me, how I got myself disentangled from their dangerous snare; I would answer, that it was by the help of the maxims I have partly laid down already in this letter, for the explanation of adopted hypotheses or theories. For as there can be no real inconsistency in the words of sacred scriptures, we should feel the greatest seriousness, and use the utmost deliberation in deciding upon apparently contradictory principles

in the Bible. It is the absence of this circumspection and caution that leaves the religious world such a gloomy chaos, and a Babel of confusion.

Socinianism, Arminianism, and in fact every other heterodox principle, would be soon reduced, but for want of proper fear of being deceived. The subjects of the former, namely; Socinians, or Unitarians, find in the New Testament, for instance, that Jesus of Nazareth was called, or supposed to be "the Son of Joseph." But will this solitary, detached, or parenthetical text bear any balance, importance, or proportion, to the vast and valid, sound and solid, plain and placid, arguments of Trinitarians on the opposite ground; as founded on a large portion of the Scriptures, of both the Old and New Testaments!

Arminians, and all other heretics, are in the same, or similar predicament, just in proportion to the extent or viciousness of their respective theories. Read here the justly-famed "Scott's Force of Truth."

Knowing this first, that no prophecy of the Scripture is of any private interpretation. For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the Holy Ghost.—St. Peter. Before I leave the ground of the soul-destroying leprosy of Arminianism, or Wesleyism, I must warn you from the late publication of Robert Wilson on that point: a more positive and poisonous piece than which has never yet been written on the subject. I have the book in my little thicket library; and, as a whole, a faithful servant of Satan it is indeed! You do not know, perhaps, that Wilson was one of my fellow-collegians, and my familiar companion for some time. But I tell in fact he was: And one of more religious thong and thirst for argument, our whole ring of students did not produce. We included indeed his counter, for hot dispute, and wrangling contest, though not for warmth of passion and pious zeal. Often did these two greedy cocks for verbal fighting engage and fight their bloody battles, in our spacious lobby, and at our lodgings. We called them "The Cock-Robins;" for they were actually both Roberts by their first name. One day, after hearing their endless debate, on dismission, I took Wilson aside,—for I indeed loved him, and that, at the time, with apparent return,—"Bob," said I, "you seriously grieve me, by your fondness for argument, without considering, what is apparent to one half of our students; that your zeal evidently supersedes your sense and knowledge; and that you do not but little improve by your foils and frustrations. Your antagonist is your evident superior, in every branch of your controversy, except religious zeal and obstinacy; and by these you hope to overcome him but in vain. When you feel your own defeat on one point, you shift your ground, without admitting your error; and you combat one text by another, unconcerned whether it would be easier and safer to reconcile their apparent variance on the system of your opponent, or your own. This is neither virtue nor victory—natural light nor logic." Whatever temporary and superficial effect these friendly and faithful hints might have, at that time, on the mind of my neighbor, I see now plainly, by his publication, that he has ever been the same selfish and stubborn,

wilful and wily disputant, without the least wise improvement, by his increase of years, or means of knowledge. I here take notice only of one remark which runs so often in the book of this unfortunate Wilson; As in treating of believers, he writes: "If they fall partly; or that their graces partly decay, Why not totally?" O, why, it may be replied, but that Heaven actually both wills and promises the case to be otherwise, according to the plainest possible Scripture evidence. But it would be more rational and beneficial to ask, Why are this Arminian champion, and all his numerous party, so hotly tenacious of opposition to the most explicit Scripture account of the certain and infallible perseverance of all true believers? In brief answer to this important question, it may be premised, that an error is never singular, or alone; but always fruitful and combined. The most ridiculously frivolous and fanciful, foolish and false appearance, or apparent change, which obtains, at all times, in all places, and among all classes, of this sorry denomination, under the farcical and fond name of "Conversion," makes it unavoidable for them to split upon the rock of fallibility, or "falling from grace," quite contrary to the most positive, potent, and plain declaration of Heaven: Because so many of their own silly and sham converts, fall endlessly, and of course, from time to time, from their scanty and skin-appearance of grace, they build one error upon another; and instead of humbly reflecting upon, or admitting their own credulous belief and confidence, in such superficial and shallow conversions, in place of the real work of the Spirit of grace, they rather jump to the wicked and violent expedient of wresting the word of God, in order to support and maintain their own unfaithful and unfounded, heretical and hateful system; A system, by the bye, though desperate, which is very congenial to the blind and brackish bias, of proud and peccant, fallen and foiled humanity. And since these Arminians ever harp and carp that Calvinists miss the best guard and guaranty to stipulate or stimulate their exertion and zeal, obedience and continuance, in the Lord's grace and service, by dependence on their perseverance, they hereby plainly indicate, that they themselves, place undue confidence on their servile fear: But no virtuous wife maintains her fidelity, to her generous husband, mainly or solely from fear of his displeasure; nor a filial child, obedience to its wise and worthy parent, on the same ground; for both possess and exert some superior passions or powers, movings or motives,—though not exclusive of generous fear,—to induce the faithfulness of the one, and the reverence of the other. And shall the vast and wise manifestation of the peculiar love or care of a husband, or a father, the less secure due returns, from its peculiar happy objects! This mode of reasoning is quite conclusive in the case of the true spouse of Christ, or child of God. Love and esteem are the predominant ingredients, or graces, in the principles of every real Christian; virtues which are engaged, cherished, and insured most effectually by the Lord's sovereign and choice precedents and promises, in the spacious and special favor of his own peculiar people. "Charity never faileth." Read Rom. 8th and 15th, and 2 Tim. i. 7. And those that otherwise view or feel, write or rant, show to all, but to themselves,

their pestilent and pitiful state in time; and their dire and desperate prospects for eternity. Lord, forever keep my soul far from their wild and wilful notions, from their sore and sad delusions. Arminians may retort that Calvinists are generally found chargeable with every species of inward depravity, and out misconduct—frivolity and falsehood in religion, and vain and foolish confidence of salvation in common with their opponents; or beyond the measure, with which I choose to tax themselves: I shall not attempt to contradict a word of all that; for it is, alas! but too obviously true and correct; but it is still nothing in favour of false or wicked principles; nor anywise available to depreciate or overthrow any views or feelings, sentiments or sounds, which are, in themselves, agreeable to the rule of Heaven, more than, if a Papist should argue, that, because many Protestants wear characters as objectionable as Romanists; or even more so than some of their Popish neighbors, therefore, Popery is equal, or preferable, to Protestantism. This would be very bad logic. For the abuse of any good, is no fair objection to its goodness; no the varnish of any evil, any sound recommendation of its vileness. But millions are forever destroyed, for want of care upon this ground. I will here take the liberty of subjoining some extract from the excellent poem of Pollock's "Course of Time;" in commendation of the Bible; and in complete accordance with my own sentiments, and the principles, in this letter, which I endeavor to inculcate and sustain:—

"They might have understood, the bard replied;
 They had the Bible. Hast thou ever heard
 Of such a book? The author, God himself;
 The subject, God and man, salvation, life
 And death—eternal life, eternal death—
 Dread words! whose meaning has no end, no bounds—
 Most wondrous book! bright candle of the Lord!
 Star of eternity! the only star
 By which the bark of man could navigate
 The sea of life, and gain the coast of bliss
 Securely! only star which rose on Time,
 And, on its dark and troubled billows, still,
 As generation, drifting swiftly by,
 Succeeded generation, threw a ray
 Of heaven's own light, and to the hills of God,
 The eternal hills, pointed the sinner's eye.
 By prophets, seers, and priests, and sacred bards,
 Evangelists, apostles, men inspired,
 And by the Holy Ghost anointed, set
 Apart and consecrated to declare
 To Earth the counsels of the Eternal One,
 This book, this holiest, this sublimest book,
 Was sent. Heaven's will, Heaven's code of laws entire,
 To man, this book contained; defined the bounds,
 Of vice and virtue, end of life and death;
 And what was shadow, what was substance taught.
 Much it revealed; important all; the least
 Worth more than what else seemed of highest worth,
 But this of plainest, most essential truth:
 That God is one, eternal, holy, just,

Omnipotent, omniscient, infinite ;
 Most wise, most good, most merciful and true :
 In all perfection most unchangeable :
 That man, that every man of every clime
 And hue, of every age and every rank,
 Was bad, by nature and by practice bad ;
 In understanding blind, in will perverse,
 In heart corrupt ; in every thought, and word,
 Imagination, passion, and desire,
 Most utterly depraved throughout, and ill,
 In sight of Heaven, though less in sight of men ;
 At enmity with God his maker born,
 And by his very life an heir of death :
 That man, that every man was, farther, most
 Unable to redeem himself, or pay
 One mite of his vast debt to God ; nay, more,
 Was most reluctant and averse to be
 Redeemed, and sin's most voluntary slave :
 That Jesus, Son of God, of Mary born
 In Bethlehem, and by Pilate crucified
 On Calvary, for man, thus fallen and lost,
 Died ; and, by death, life and salvation bought,
 And perfect righteousness, for all who should
 In his great name believe : That He, the third
 In the eternal Essence, to the prayer
 Sincere should come, should come as soon as asked,
 Proceeding from the Father and the Son,
 To give faith and repentance, such as God
 Accepts ; to open the intellectual eyes,
 Blinded by vice ; to bend the stubborn will,
 Perversely to the side of wrong inclined,
 To God and his commandments, just and good ;
 The wild, rebellious passions to subdue,
 And bring them back to harmony with heaven ;
 To purify the conscience, and to lead
 The mind into all truth, and to adorn
 With every holy ornament of grace,
 And sanctify the whole renewed soul,
 Which henceforth might no more fall totally,
 But persevere, though erring oft, amidst
 The mists of Time, in piety to God,
 And sacred works of charity to men :
 That he who thus believed, and practised thus,
 Should have his sins forgiven, however vile ;
 Should be sustained at mid-day, morn, and even,
 By God's omnipotent, eternal grace ;
 And in the evil hour of sore disease,
 Temptation, persecution, war and death,—
 For temporal death, although unstinged, remained,—
 Beneath the shadow of the Almighty's wings
 Should sit unhurt, and at the judgment-day,
 Should share the resurrection of the just,
 And reign with Christ in bliss for evermore :
 That all, however named, however great,
 Who would not thus believe, nor practise thus,
 But in their sins impenitent remained,
 Should in perpetual fear and terror live ;
 Should die unpardoned, unredeemed, unsaved ;
 And, at the hour of doom, should be cast out

'To utter darkness in the night of hell,
 By mercy and by God abandoned, there
 To reap the harvests of eternal woe.
 This did that book declare in obvious phrase,
 In most sincere and honest words, by God
 Himself selected and arranged, so clear,
 So plain, so perfectly distinct, that none,
 Who read with humble wish to understand,
 And asked the Spirit, given to all who asked,
 Could miss their meaning, blazed in heavenly light."

More, and still larger extracts, from the same very eminent Poem; whereby are exposed various errors and heresies, wickedness and villanies, dire superstition and damnable superiority, in religion and religious communities; but especially in their pretended leaders and guides; as now, as it were, past remedy, in their eternal distress and damnation; according to the general scope and scansion of the foregoing letter:—

"Many believed; but more the truth of God
 Turned to a lie, deceiving and deceived;
 Each with the accursed sorcery of sin,
 To his own wish and vile propensity
 Transforming still the meaning of the text.
 Hear, while I briefly tell what mortals proved,
 By effort vast of ingenuity,
 Most wondrous, though perverse and damnable,
 Proved from the Bible, which, as thou hast heard,
 So plainly spoke that all could understand.
 First, and not least in number, argued some,
 From out this book itself, it was a lie,
 A fable, framed by crafty men, to cheat
 The simple herd, and make them bow the knee
 To kings and priests. These, in their wisdom, left
 The light revealed, and turned to fancies wild;
 Maintaining loud, that ruined, helpless man,
 Needed no Saviour. Others proved that men
 Might live and die in sin, and yet be saved,
 For so it was decreed; binding the will,
 By God left free, to unconditional,
 Unreasonable fate. Others believed
 That he who was most criminal, debased,
 Condemned, and dead, unaided might ascend
 The heights of virtue; to a perfect law
 Giving a lame, half-way obedience, which
 By useless effort only served to show
 The impotence of him who vainly strove
 With finite arm to measure infinite;
 Most useless effort, when to justify
 In sight of God it meant, as proof of faith
 Most acceptable and worthy of all praise.
 Another held, and from the Bible held
 He was infallible, most fallen by such
 Pretence; that none the Scriptures, open to all,
 And most to humble-hearted, ought to read,
 But priests; and all who ventured to disclaim
 His forged authority, incurred the wrath

Of Heaven ; and he who, in the blood of such,
 Though father, mother, daughter, wife or son,
 Imbrued his hands, did most religious work,
 Well pleasing to the heart of the Most High.
 Others in outward rite devotion placed,
 In meats, in drinks, in robe of certain shape,
 In bodily abasements, bended knees ;
 Days, numbers, places, vestments, words, and names ;
 Absurdly in their hearts imagining,
 That God, like men, was pleased with outward show.
 Another, stranger and more wicked still,
 With dark and dolorous labor, ill applied,
 With many a gripe of conscience, and with most
 Unhealthy and abortive reasoning,
 That brought his sanity to serious doubt,
 'Mong wise and honest men, maintained that He,
 First Wisdom, Great Messiah, Prince of Peace,
 The second of the uncreated Three,
 Was naught but man, of earthly origin ;
 Thus making void the sacrifice divine,
 And leaving guilty men, God's holy law
 Sull unatoned, to work them endless death.
 These are a part ; but to relate them all,
 The monstrous, unbaptized fantasies,
 Imaginations fearfully absurd,
 Hobgoblin rites, and moon-struck reveries,
 Distracted creeds, and visionary dreams,
 More bodiless and hideously missshapen
 Than ever fancy, at the noon of night,
 Playing at will, framed in the madman's brain,
 That from this book of simple truth were proved,
 Were proved, as foolish men were wont to prove,
 Would bring my word in doubt, and thy belief
 Stagger, though here I sit and sing, within
 The pale of truth, where falsehood never came.
 ——— But the unfaithful priest, what tongue
 Enough shall execrate ? His doctrine may
 Be passed, though mixed with most unhallowed leaven,
 That proved, to those who foolishly partook,
 Eternal bitterness. But this was still
 His sin, beneath what cloak soever veiled,
 His ever growing and perpetual sin,
 First, last, and middle thought, whence every wish,
 Whence every action rose, and ended both :
 To mount to place, and power of worldly sort ;
 To ape the gaudy pomp and equipage
 Of earthly state, and on his mitred brow
 To place a royal crown. For this he sold
 The sacred truth to him who most would give
 Of titles, benefices, honours, names ;
 For this betrayed his Master ; and for this
 Made merchandise of the immortal souls
 Committed to his care. This was his sin.
 Of all who office held unfairly, none
 Could plead excuse ; he least and last of all.
 By solemn, awful ceremony, he
 Was set apart to speak the truth entire,
 By action and by word, and round him stood
 The people, from his lips expecting knowledge

One day in seven, the Holy Sabbath termed,
 They stood; for he had sworn, in face of God
 And man, to deal sincerely with their souls;
 To preach the gospel for the gospel's sake;
 Had sworn to hate and put away all pride,
 All vanity, all love of earthly pomp;
 To seek all merry, meekness, truth and grace;
 And being so endowed himself, and taught,
 In them like works of holiness to move;
 Dividing faithfully the word of life.
 And oft indeed the word of life he taught;
 But practising as thou hast heard, who could
 Believe? Thus was Religion wounded sore
 At her own altars, and among her friends.
 The people went away, and, like the priest,
 Fulfilling what the prophet spoke before,
 For honour strove, and wealth, and place, as if
 The preacher had rehearsed an idle tale.
 The enemies of God rejoiced, and loud
 The unbeliever laughed, boasting a life
 Of fairer character than his who owned,
 For king and guide, the undefiled One.
 Most guilty, villanous, dishonest man!
 Wolf in the clothing of the gentle lamb!
 Dark traitor in Messiah's holy camp!
 Leper in saintly garb! assassin masked
 In Virtue's robe! vile hypocrite accused!
 I strive in vain to set his evil forth!
 The words that should sufficiently accurse
 And execrate such reprobate, had need
 Come glowing from the lips of eldest hell.
 Among the saddest in the den of woe,
 Thou saw'st him saddest, 'mong the damned most damned."

In conclusion, you must still consider, that what I have suggested and quoted, is not meant as any formal controversy, or contest, on the principles or points concerned; but as a mere string or strain of casuistry and caution, fit for private and familiar correspondence; the perusal of which may, by the Lord's blessing, prove beneficial to you, as I hope its contemplation and digestion have proved to me. And still open to your further communication, on any serious subject you may choose,
 I remain, Dear Sir, yours, &c. M. L.

Extracts of a late correspondence between a man in the North of Scotland, and his former acquaintance, in Cape Breton, on the subject of costume or habiliments.

"AT A. S. REAY'S COUNTRY, 12th August, 1842.

"DEAR OLD FRIEND,—I wish you would tell me, in your next letter, how do the people dress in that quarter of the world—whether clumsy, moderate, or extravagant. Here, I think, we are on the increase of the latter extreme. What are your thoughts on this ground—Are there any necessary rules or estimates, to be found on this score, in Scripture, reason, or experience? Or are we left at mere random, or the fickle and wild tide of fondness and fashion? Or what can be the readiest

reason, or the moving and main cause, that the other sex are generally more extravagant than we men on this point? And lastly, do you believe this topic worthy of the serious notice and notification of the Clergy; who are here, but slowly and seldom, likely to take the least consideration of the subject.

I am, &c.

R. M."

REPLY.

"AT B. D., CAPE BRETON, 12th November, 1842.

"DEAR OLD NEIGHBOR,—In answer to your queries, on the subject of dress, I must premise, without any falsehood, that the intended bearer of these lines, being actually on the wing, you cannot expect from me, at this time, I regret to say, but a mere huddled answer, though at the same time, I admit the points, otherwise, very worthy of a serious consideration. The case is here, certainly, much the same as you bespeak your own country; to wit, generally and offensively extravagant, and far more notoriously so, on the part of the female sex. There certainly are proper rules, in Scripture, and reason; and in scriptural and reasonable experience: And he that seriously and sincerely consults them, on this ground, will reap benefit, and walk orderly thereby; according to his particular vocation, and external circumstances in the world. Extravagance in dress is, and has been now for a long time, one of the crying sins of our times. Nor is it a solitary, but a conjunctive sin or snare, which involves in its train, vanity, frivolity, flattery, and folly, lightness and loftiness, balling and ballading—self-importance, envy and idleness, strife and struggling, dishonesty in dealings, profanity, or religious formalism; or even both; and in a high degree, the sure and certain index and indication, of the foul and filthy spirit of jeering and jealousy, of harlotry and whoredom. The lower, if not the very lowest grades of the people, are generally, though not exclusively, the advance and adepts, of this silly and sinful fashion: And the clergy—being ordinarily and originally,, of this superlatively vulgar cast; and still under the power of their native passions and pride—are, with their families, commonly found to be the very paps and patterns of the peasantry on this ground; which is a sad and sound rate and reason for their sinful somnolence and silence, on this score. The Minister's wife—in the majority of cases, especially in the country, and out of towns—is the very spindle and speedwell, coquet and cuckoo, puppet and peacock, of the feminine pride; as her reverend husband,—in no rare instances,—is the cocket and cockade, patrol and parade, ruffle and rainbow, of the dandy tribe! There is no excess on this point, in any place, but where the Minister himself is either a dolt or a drone. As for this extravagance being more notorious in woman-kind than in men, one certain and original reason for it is, that the woman sinned away first her primitive innocence; and so brought nakedness and its sinful misery into the world; and is therefore more cursedly uneasy under the indulgent and beneficent protection and provision of Heaven on this ground. And again, as a just, though light punishment, for her tempting her husband to sin, the Lord has doomed her to subjection to man; according to Genesis, 3d chapter and part of

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the 16th verse: "Thy desire shall be to thy husband, and he shall rule over thee." Thence the silly and sly woman, to balance, or preponderate her disagreeable inferiority, veers and wastes her breast and brain to overcome, humorous and amorous, though rigorous and rancorous man, by her gowns and gaudery, bonnets and pantings, caps and canopy. The greatest zest or zeal for the Lord's day, among the run of our youth—I wish the evil had stopt at this stage—is evidently in order to see, and be seen, to advantage; and the hum-drum inefficiency of many of our clergy would stamp a perpetual vacancy on the pews of our chapels, but for the day of holy rest being turned to a day of idle rant and fiddle-raiment. Itch and edge for dressing, on the otherwise useless and idle Sabbath, are therefore, in no rare examples, the best stimulus and security, in favor of the preacher: And how then, could he discourage his own best gown, and proudest guarantee, on this "holy ground." You will never find any real wit or wisdom, for time or eternity, in the ruff or ring of fashion; or in other words, where the character is carried on the back or breast, cape or cravat. Even in the poorest, as far as practicable, the Gospel allows and enjoins tidiness and decency, but not tatooism or dandyism. Read the beginning of the 3d chapter of 2d Peter. I fully imagine, Her Majesty Victoria is not half so proud of her royal reign and robes, diadem and diamonds, as our mushroom maids are of their own belts and beads, busks and bonnets, combs and crisping-pins, rings and ringlets, lace and lockram, locks and linings. No man, or woman, needs be at any loss for example on this score; for in every place and part of the world, there are some of both sexes, sufficiently modest and moderate, by nature and habit, to lead the inquirer of proper dressing, to examples answerable for imitation, while living among them. For the soberer number of the people will always prove as efficient posts or patterns, according to their various orders or orbs, stations and stands, on this ground. I write seriously every word of this very hasty reply; though apparently sarcastic; and sincerely dread that Heaven is provoked—by our generation, on account of our unchristian, extravagant, mode and madness on this subject—so as to deal with us, as his ominous frowns already threaten, according, in some shape, to his ancient treatment of mankind on this ground.—Immoderate immodest dressing was, certainly, one of the main and manifest provoking causes of the Flood, to destroy the antediluvians. For according to the beginning of the 3d chapter of Genesis, "The sons of God," or the professing descendants of Seth, saw the daughters of men, or the wicked offspring of excommunicated Cain, that they were fair—or as I apprehend—immodestly dressed, to allure and attract, tempt and tease, the carnal and careless, eyes and airs, powers and passions, of their fickle and faithless, foolish and formal spectators; which naturally stimulated the forbidden intermarriages—as now, by the bye, of Protestants and Papists—which first deluged the world, with vice and wickedness, pride and oppression, and consequently with the destroying waters of the general flood. It was also by immoderate and immodest dressing that the Midianitish young women imposed on the unguarded Hebrews.—

See the account of **Moses**, in the **31st** chapter of **Numbers**—15th and 16th verses. 'And **Moses** said unto them, Have ye saved all the women alive? Behold these caused the children of **Israel**, through the counsel of **Balaam**, to commit trespass against the **Lord**, in the matter of **Peor**, and there was a plague among the congregation of the **Lord**.' Read likewise the accounts of the prophet **Isaiah**—3d chapter, and from the 16th verse to the end; for the very same, and similar sins and shamelessness; and the consequent doom and danger of which we treat: I here transcribe the verses:—'Moreover, the **Lord** saith, Because the daughters of **Zion** are haughty, and walk with stretched-forth necks, and wanton eyes, walking, and mincing as they go, and making a tinkling with their feet: Therefore the **Lord** will smite with a scab the crown of the head of the daughters of **Zion**, and the **Lord** will discover their secret parts. In that day the **Lord** will take away the bravery of their tinkling ornaments about their feet, and their cauls, and their round tires like the moon. The chains, and the bracelets, and the mufflers. The bonnets, and the ornaments of the legs, and the headbands, and the ear-rings. The rings, and nose-jewels. The changeable suits of apparel, and the mantles, and the wimples, and the crisping-pins. The glasses, and the fine linen, and the hoods, and the vails. And it shall come to pass, that instead of sweet smell, there shall be stink; and instead of a girdle, a rent; and instead of well-set hair, baldness; and instead of a stomacher, a girding of sackcloth; and burning instead of beauty. Thy men shall fall by the sword, and thy mighty in the war. And her gates shall lament and mourn; and she, being desolate, shall sit upon the ground.' As soon as **Mary Magdalen** received **Christ**, she changed the former extravagant tufts and turrets of her head. 'A prude's top is the devil's toy.' The 'Spectator' smartly observes, that 'There is nothing in nature more changeable than a woman's head-dress.' It is a just and jostling remark, that whenever the **Lord** is about to commence, or to revive the power of religion, at any time, or in any country, the work begins with the priesthood; and that, on the other hand, the decline, or degeneracy, at any period or place, originates on the same ground. The despicable and degrading foppery or foolery, of the ministerial ornaments and hoods of the popish and prelatie priesthood, is rude and ridiculous, prodigal and proverbial; and other denominations are far from free in their imitation; which is certainly, at least, one of the chief sources of all our extravagant and sinful fashions; and especially on the **Lord's** day and at divine worship; when and where gallantry and gaudery are more intolerably odious and offensive, both in the sight of **God**, and all good men.

"I shall, in great haste, conclude these lines by quoting some verses from the pithy and pious 'Course of Time,' on a wife, or a 'woman of fashion;' careless of husband, children, and all domestic duties and concerns:—

"As rueful stood his other half, as wan
Of cheek. Small her ambition was, but strange.
The distaff, needle, all domestic cares,
Religion, children, husband, home, were things

She could not bear the thought of, bitter drugs
 That sickened her soul. The house of wanton mirth
 And revelry, the mask, the dance, she loved,
 And in their service soul and body spent
 Most cheerfully. A little admiration,
 Or true or false, no matter which, pleased her,
 And o'er the wreck of fortune lost, and health
 And peace, and an eternity of bliss
 Lost, made her sweetly smile. She was convinced,
 That God had made her greatly out of taste;
 And took much pains to make herself anew.
 Bedaubed with paint, and hung with ornaments
 Of curious selection, gaudy toy!
 A show unpaid for, paying to be seen!
 As beggar by the way, most humbly asking
 The alms of public gaze,—she went abroad.
 Folly admired, and indication gave
 Of envy, cold Civility made bows
 And smoothly flattered, Wisdom shook his head,
 And Laughter shaped his lip into a smile;
 Sobriety did stare, Forethought grew pale,
 And Modesty hung down the head and blushed,
 And Pity wept, as, on the frothy surge
 Of fashion tossed, she passed them by, like sail
 Before some devilish blast, and got no time
 To think, and never thought, till on the rock
 She dashed, of ruin, anguish, and despair!"

"I could, and would, more fully and freely enlarge on this interesting topic; and might descend to various and curious little anecdotes—as the slender girl's sleeve, which holds a bushel of oat-meal—but I must stop, and subscribe myself,
 Yours, &c. M. L."

Abstract of a recent correspondence between a Ross-shire man, in Scotland, and his friend in Cape Breton, on the subject of Psalmody.

"TAIN, ROSS-SHIRE, 10th September, 1842.

"DEAR SIR,—Since you left this country, there is a manifest declension, in many places, from the former seriousness of religious professors; although at the same time, we have had a great rush and rotation of what is termed Revivals; which, by the bye, proves now but abortive. Our young Ministers, in no few instances—with the religiously muscular and musical spawn and spirit of the age—increase the innovation, long since begun, in our public worship and devotion; and more especially, in our Psalmody; of which I would desire now more particularly to treat. Other denominations have, in a high degree, and time out of mind, publicly abandoned the 'Psalms of David;' but our good old Presbyterian Ministers and people held long and fast their standing on this score. But now the case is otherwise, in many churches; and I fear, we shall all soon have no Psalms whatever, but Dr. Watts' epitome and paraphrase; or some other hymns and rhymes, sallies and songs,

in their exchange. Will you please to favor me, with some of your thoughts on the subject; and how is the case in your own quarter of the world, on the same ground? I am, yours, &c. W. H."

REPLY.

"S. A., CAPE BRETON, 15th November, 1842.

"DEAR SIR,—In answer to your favor of 10th September, we may here mainly sing on the same key with yourself, on the principal subject of your correspondence. The ground of your complaint has long since been keenly grievous to many a serious soul; and to me, for one of the number. And it is most assuredly one of the gloomy signs of the times. A frivolous and frisky spirit, under the mask of pax and piety, has gradually stolen in, and prevailed to a drowning flood, of religious mirth and mirage. The fiddle-faddle, dance-and-drum, ballad-and-bawdy genius, of heathen ignorance and idleness, superstition and prostitution, is now 'transformed into an angel of light' and lute-devotion; and wantonly and wildly, plays and plights its lusory and lucious gallantry and gambols in 'Bethel;' which converts it to a 'Beth-aven,' in the view of wisdom. A lucky lusty pulpit psalmist, with all his bladder-chorus and the life and lure, of flesh and blood, within his own bark and bones, tramps and trills, in his consecrated box, or his play-stage—views and vies around him, in the sacred theatre, all the female bloom and beauty of the town or district—Oh, to excite and exalt their siren song, in psalter and psalmody—the highest and happiest, softest and safest, promises of the gospel, for time and eternity, are composed and collected, selected and sounded, to the silly or sulky, 'ente or coy, key and count, capers and conscience, of the fond audience.—Softness sings, soundness sleeps, and Satan smiles!

"I do not choose to be understood, as denying due merit, to hymns and spiritual songs; as far as they may be found agreeable to the word of God; but I do not hesitate a moment, in believing that nothing but a worthless or worldly, careless or carnal spirit, that has chased away the 'Psalms of David,' from the public worship of God; for in many places, and among many parties, they are either entirely obsolete, in their Psalmody, or grossly mangled and deranged; or as they term it, modified and modernized; and thus they must be miserably curtailed, if not wholly cashiered. Low-ebbed as Presbyterial churches are, at present, I suppose they are still the less culpable on this ground; though, by no means, dischargeable. Even in point of translation, the Highland Clergy of the Church of Scotland committed a grievous and gross mistake; nay but wilful and violent trespass on the book of Psalms; (thro' their reviser and modifier, J. Smith, D. D.) printed at Edinburgh so late as A. D. 1812; and more particularly, on the 109th Psalm—Gaelic version; where, from the 6th verse to the 20th, the whole is misapplied; as if the inclusive fourteen verses were not the precatave denunciation of the Psalmist, under divine and prophetic influence, as representing the true church, and prefiguring Christ, against his enemies; but as the ungodly's vicious clamor, and cruel execration against

him; contrary to the express application of St. Peter; who quotes from the verses under review:—'His bishopric [or office] let another take.' Acts, 1st chapter, 20th verse, and 109th Psalm, 8th verse. This is a daring instance of modification, in the very face and teeth of an Apostle! I have Smith's version now before me, on the table; and defy those concerned to falsify my remarks. Yet this is but a true sample of the spirit of the times, on this ground; for almost every place and party is pervaded and absorbed, in a less or greater degree, by this mistaken lenity and laxity, or latitudinarianism. Since Heaven has—in these happy days, and hopping era—but one great and gracious attribute, called Mercy; upon which, every poor and prating, tricking and truculent sinner may lean securely without reserve, or much ado; especially a good singer of modern hymns, or modified Psalms! For street-ballading, and church-barding, are now, in fact, become quite similar; except in mere phrase. The old demon of wakes, is now the altar-dame of whistle. The chirkest songstress is the splay-mouth of the sanctuary; and the jade of the theatre, the chantress of the tabernacle. O, now for mirth and match, in holy synomosy and sing-song! Thus the spirit of the world and of the flesh, loses nothing by the holiness of mere transformation, or nominal conversion. I seriously believe that church-music, and fanatic and wanton humming, have, for a series of years now, been, among the best cheers, and bet-jigs of Diabolus.

"No church on earth has either power or permit, to meet or make the vain and wicked substitution under remark, but at the risk of souls, and Heaven's displeasure. Oh! the sweet and savory singer of Israel, to be thus expunged and exchanged, for every pseudo-psalmographer, or upstart psalmodist; who may rant, or rhyme together, some crude or carded production, according to his own fond, fastidious, or fantastic creed; or the ignorance, humor, and interest of his misguided adherents. 'The fox in the lion's bed.' 'Mustard for manna.' 'Mushrooms for mandrakes.' 'An owl for an eagle—a nitter for a nightingale!'

"You may unvaguely estimate the amount of seriousness and soul-searching, in any place or party, by its receipt or refusal, avowal or avoidance, of David's Psalms; especially in stated and public worship. The religious decline and defection, falsehood and formalism, of our own Church, have for the last past half-century, very evidently, kept pace with her psalmodical innovation. And, generally speaking, you will find the state of every church accordingly. As for my own part, I have ever found, and still find, these divine and choicest songs, to my very soul, so fresh and full, so fruitful and various, so amiable and answerable, so ample and arduous, that I sincerely pity the communities or individuals, that detach or despise them, by expulsion or detraction, malediction or mutilation. And as has already been partly observed, other evils have, in our day, crept into church music, besides some of its psalmodic subjects;—the tunes and tenors have sadly and strangely changed; and with these, likewise, in some places, and more and more by degrees, musical instruments—where their use was formerly never minded, nor mentioned—have been introduced: and all these improve-

ments—with their accompanying frisk and fury, fuss and facas ; or the wild and violent, sudden and stormy, muscular motions, and vaunted vocality—are evidently calculated to feed and foster, animal and ardent, vile vitiated, fume and feelings, pith and passions : But at the same time far different from the sedate and sober, modest and mild, placid and plain, disc and devotion, spirit and specification of the Gospel.

“ You must, in the mean time, rest satisfied, with these summary remarks, and cursory lines from me, till I may have more leisure to treat more particularly on this serious subject ; only that I cannot leave the ground without subjoining a short and sharp description of worthy poetry and poets from the rare and radiant ‘ Course of Time,’ in the following verses :

“ ‘ The true, legitimate, anointed bard,
Whose song through ages poured its melody,
Was most severely thoughtful, most minute
And accurate of observation, most
Familiarly acquainted with all modes
And phases of existence. True, no doubt,
He had originally drunk, from out
The fount of life and love, a double draught,
That gave whatever he touched a double life :
But this was mere desire at first, and power
Devoid of means to work by ; need was still
Of persevering, quick, inspective mood
Of mind, of faithful memory, vastly stored,
From universal being’s ample field,
With knowledge ; and a judgment, sound and clear,
Well disciplined in nature’s rules of taste ;
Discerning to select, arrange, combine,
From infinite variety, and still
To nature true ; and guide withal, hard task,
The sacred, living impetus divine,
Discreetly through the harmony of song,
Completed thus, the poet sung ; and age
To age, enraptured, heard his measures flow :
Enraptured, for he poured the very fat
And marrow of existence through his verse,
And gave the soul, that else, in selfish cold,
Unwarmed by kindred interest had lain,
A roomy life, a glowing relish high,
A sweet, expansive brotherhood of being—
Joy answering joy, and sigh responding sigh,
Through all the fibres of the social heart.
Observant, sympathetic, sound of head,
Upon the ocean vast of human thought,
With passion rough and stormy, venturing out,
Even as the living billows rolled, he threw
His numbers over them, seized as they were,
And to perpetual ages left them fixed,
To each, a mirror of itself displayed ;
Despair for ever lowering dark on Sin,
And Happiness on Virtue smiling fair.
He was the minister of fame, and gave
To whom he would renown ; nor missed himself—
Although despising much the idiot roar

Of popular applause, that sudden, oft,
 Unnaturally turning, whom it nursed
 Itself devoured—the lasting fame, the praise
 Of God and holy men, to excellence given.
 Yet less he sought his own renown, than wished
 To have the eternal images of truth
 And beauty, pictured in his verse, admired.
 'Twas these, taking immortal shape and form
 Beneath his eye, that charmed his midnight watch,
 And oft his soul with awful transports shook
 Of happiness, unfelt by other men.
 This was that spell, that sorcery, which bound
 The poet to the lyre, and would not let
 Him go; that hidden mystery of joy,
 Which made him sing in spite of fortune's worst,
 And was, at once, both motive and reward.'

"A dark and dismal off and omen to old Scotland, that lost such an
 Author in the very bloom and prime of his exalted poetry, and promising
 ministerial usefulness! Meanwhile I am, yours, &c. M. N."

*Abstract of a recent correspondence, of two friends; the one in the State of Ohio,
 the other in Cape Breton.*

NEW LISBON, STATE OF OHIO, 20th September, 1842.

DEAR SIR,—According to the nature of our correspondence, there
 are still some points that I would earnestly wish you to handle; as I
 acknowledge to have received benefits by what you advanced in your
 former letters.

In the mean time, I should choose to know your judgment upon the
 subject of Church Government. For there is here a variety of sects and
 denominations; and severally claiming, either precedence, or preference.
 And almost every class can find either plain texts of Scriptures, or infer-
 ences and deductions, drawn from sacred truths; or some quotations
 from the fathers, as they say; which are all one and the same, in its own
 favor. Some others maintain, that such testimonies as these, are not
 necessary for their support, on this ground; because the Apostolic
 Church, or Churches, were not to be the complete and permanent
 pattern, model, or standard, of subsequent and future times; but as far
 as circumstances might admit and correspond; or in other words, as
 would be found practicable.

The leading parties, in the dispute, are Episcopalians, Lutherans,
 Presbyterians of various communities; and of late, split into more and
 more divisions. Also, Baptists, and Methodists, both Calvinistic, and
 Arminian or Wesleyan. And some Roman Catholics. As for Quakers,
 and a score of New-light sections, with which the land abounds, I leave
 them now comparatively behind the counter. I do not mean to affirm
 that all these persuasions are in my own immediate neighborhood; but
 that they are in a less or greater degree spread over the country. And
 that as my business, you know, urges me often abroad among them,

I should feelingly wish to learn how I ought to carry myself with them, especially when they draw forth any disputation with me, on this score; which is not always easy to avoid, without incurring the charge of ignorance, or diffidence; I feel not, in this case, so much concerned on the bottom of Popery, as on that of Protestantism; for the former has not yet attained but little root or circulation in this country, in comparison to the latter; especially, now the prelatie church; which begins, in some places, to assume very lofty claims on this ground, of ecclesiastic form of government. I beg also to ascertain how far you believe these several religious communions to include good, or godly men among them, according to your ordinary estimate of these persuasions, in Britain, and British America. Your explicit and candid answer, at your first opportunity, will be deemed very desirable and obliging, by

Dear Sir, yours, &c. G. S.

REPLY.

S. A., CAPE BRETON, 1st December, 1842.

DEAR SIR,—I received, in course, your letter of date 20th September; and shall now endeavor, though certainly in great weakness, to write you some reply.—The form of Church government must always be disputed, in a less or greater degree, according to the existence and extent of different opinions on the subject; circumstances which have ever, in a measure, agitated the minds, and influenced the conduct, of all sorts of Christians, since the days of the Apostles; and that, in this generation, rather increase than cease. Do not anticipate from me any deep or formal investigation of this point, or on this ground; for the sum and substance of what I intend to offer thereon, is the result of my own concern and experience, for my own guard and guidance, more than for the instruction of others. But I don't mean by this to allege that there is not a pattern or platform, model or mould, in the New Testament for our example and instruction, on this score; but that it requires examination and exposition, simplicity and sincerity, caution and candor, in order to benefit thereby. But since piety and principles are, in various and changed circumstances, more permanent and practicable; and proportionately more imperative and important, than any particular modes or manners, forms or fashions, of any church government, it would be pesterous and preposterous, to judge or juggle, that gracious Heaven should hang or hold religion, on impossibilities, or impracticable measures. I therefore conceive that the examples and instances, on this ground, given in the Gospel, are certainly, not to be viewed as rough or random, odd or idle accounts, of no concern to us, but as precedents or practices to be owned and imitated by posterity, periods, and future generations, till the end of the world; but still, as far only as may be consistent with any things and thoughts, sentiments and circumstances of higher interest, and greater weight, on the score of the glory of God, and the real interest of men; according to the revealed will of Heaven; which is the spiritual balance of the sanctuary. Without these preliminary considerations, we are exposed to the danger

of underrating or overrating, distracting or distending, mutilating or magnifying, isolating or idolizing, any status or standard of church order or establishment, guidon or gubernation, gammut or government. But those who unanimously agree, that a certain form of church government is prescribed in Scripture, differ widely among themselves regarding that particular shape, which is of exclusive divine authority. According to general views, and Dr. McLeod's Ecclesiastical Catechism, there are three principal and distinct forms of Church government, to which all others may be referred, viz. Presbytery, Prelacy, and Independency. Now,—as the Rev. Mr. Neilson of Rothsay, observes, in his late Lecture on the evils of the Prelatic Establishment,—“while approximating, and even coinciding in some points, these systems differ so widely in their fundamental principles, that if a divine warrant, or example, can be distinctly adduced in support of one, the other must be, so far, destitute of Scripture authority.” As to the second of these forms; namely Prelacy,—or in other words the hierarchy of the Church of England,—there is nothing, in my own view of the case, more easily proved, for all its lofty pretences to the contrary, than that it has no foundation in the Scriptures. The New Testament will afford no ground for that monstrous and lordly semi-popish fabric; and the Old Testament is an obsolete and a desperate resort here for auxiliary. Do not think, for all this, that I would, by any means, be understood, as denying or depreciating the merit of good men, found at any period, or from time to time, within the pale, and under the designation of this Church; of whom the late famous, zealous, and pious, Rev. John Newton, was a notable instance.

Presbytery and Independency must therefore rival, precedence, or preference on the score. And I believe it will be difficult for the latter to overcome in its own favor, the strong claims of the former, in this rivalry. I will not here enter upon the dispute on the subject of lay Elders. Presbytery then, is in my sincerest view, the nearest existent form to the Apostolic standard. But here I must disclaim perfection, and admit the reverse in the best and wisest ecclesiastical constitution, imitation, and order now in the world.

I resume that although church government is not to be indifferently overlooked or underrated; yet that it is only, at the best, but an outward form: and therefore to be always subservient to other principles and points of far more importance, and intrinsic weight and value. Here indeed our Saviour's counsel to the Pharisees is very applicable, “Cleanse first that which is within the cup and platter, that the outside of them may be clean also.” It is not, however, seldom very observable that many of those, who most harshly decry the excellent, or excusable church government of their neighbors, are also found the most shamelessly extravagant to met and magnify their own abused, or absurd forms. Both Popery and Prelacy are notorious on this ground; and Presbytery has, for a long time now, played a half game, on the same score, against offended and oppressed Dissenters.

But although the Apostolic form of Church government is this far

admitted to have been Pre-lyterial or Dependent, yet it certainly consisted with the greatest possible spiritual freedom and independence ; so that, for my own part, I see nothing irreconcilable, but most harmoniously agreeable, in maintaining this seeming paradox or contradiction. Don't be surprised ; for I feel well my bottom on this score ; and that it is impossible for the law and legislation of Heaven to be otherwise. " If the Son," saith Christ, " make you free, ye shall be free indeed." " And the multitude of them that believed were of one heart and of one soul ; neither said any of them that aught of the things which he possessed was his own, but they had all things common." How could these be independent on one another ? And yet this their dependence, was their greatest freedom, blessing, and benefit ; because it was both their individual and combined ; or, in other words, their respective and collective choice, and happiness ; as the genuine and necessary result of their divine love and unity. The law of love is the law of liberty—it is self-binding. Every virtuous wife is, in this view, both dependent and independent on the generous husband of her own heart and hoist, joint and choosing. Since I am myself but a sort of an ecclesiastic mule or mongrel, conceived of dependence and independence, I hope my dissenting friends there, will take this my sound doctrine in good part ; for I tell them freely that I find it far easier to justify my independence from the blessed and bountiful proviso and relieve, of the Apostles, than from their own elected and adopted form of Church government. There is no necessity for tip-toe in my plan.—All the members of a sound body, are in the same circumstance, both dependent and independent, on one another. And the mystical members of Christ's body, so far as their love and unity extend, and their association or communication is practicable, are unavoidably similar, on this ground. It would be the benefit and not the bondage, of a defective or a deformed member to be dependent on a sound body ; and while the said defect or deformity would be either bearable or curable, neither the body nor the branch should choose a disunion. Read 1 Cor. 12th and 13th chapters. The same parallel holds in spiritual and ecclesiastical bodies and branches, meetings and members, as far as locality, and other outward concerns admit. Was it not the blessing and privilege of good Christians to be under the immediate oversight and superintendence of the Apostles, and their elected, or approved Evangelists, Pastors and Teachers, Helpers and Elders, Doctors and Deacons ? If they had grievances, they were in the best way to obtain redress ; so that their very reliance shaped and secured their very relief. Their due and demanded dependence, was the best support, and soundest insurance, of their salutary and suitable independence. And whenever the case were otherwise, there is no law revealed from Heaven in favor of Dependence. And it were indeed the greatest vanity or wickedness to expect it. " For God is not the author of confusion, but of peace, as in all churches of the saints." Dependents and Independents stand here upon equal footing just in proportion to the similarity, or disparity of their respective principles and practice, to the ordinary graces and

conduct of the Apostles. For though the dispute for preference and precedence, on this ground, has been in agitation for odd thousand years; and if it should continue yet, for the same period of time, nothing can be proved in fault or favor of these clashing claimants, but according to the thread of the foregoing reasoning; for the reverse is impossible. For what proposition can be more self-evident, than that our right dependence on Heaven must ever proportion our spiritual freedom. "The believing bond-man is the Lord's freeman; and the believing free-man is the servant of Christ." The law of the gospel is thus, both a law of life and liberty, and of obedience and obligation. It is the law of love, which binds us to God, and to his people, according to the apparent proportion of their likeness to his divine image; and in the same measure our practicable ecclesiastical connection with them will be our food and freedom—as well as our debt and doron. "His commandments are not grievous."—St. John. "Be all of you subject to one another."—St. Peter. "Call no man father or master."—Christ. The more extensive and numerous our ecclesiastical connection and dependence the better; provided that our minds and consciences are left free from sinister control. But without this proviso, our dependence would be only wreathing our necks under the popish, or prelatial iron yoke—though under another name—from which, the sad sufferings of our fathers brought themselves and us, to enjoy our blessed liberty. Dependence—without the full freedom of an enlightened conscience—is entirely unknown to the gospel. Offer us that dependence which will insure our best interest, or spiritual liberty; and you do us service; and no good Dissenter can ever refuse it: proffer any other, and I challenge the ingenuity and elements, learning and logic, of all the world, to show us one word of gospel truth in its favor. It ill suits those who are themselves the notorious victims and vassals of Dependence, to boast much of their ecclesiastical superiority, over their Independent neighbors. For it must be necessarily true—according to the ordinary degeneracy of nominal Christian churches—that it is but seldom, in all periods of the New Testament, that any judiciously good men can keep their consciences free, but in some shape or other under the gracious and greeting shelter and shroud of either professed or imputed Independency: It is a merciful relief of the appointment of Heaven to oppressed Christian souls, on this ground; and if it was not the form of Church government in the days of the Apostles, it is certainly because there was no necessity for it, through dissension or disunion, among the majority of true believers. For the main doom and danger of separation from the association and connection of the Apostles, and their adherents, consisted in these being good and godly, worthy and wise men, and not at all, in their being ecclesiastics, Presbyters or Bishops; the last two terms, by the bye, being irresistibly identical, synonymous, or convertible, in all the New Testament; though proud and plausible Prelacy has born and breasted, bound and braced, such a shankless shapeless monster, for the once simple child bishop. Without keeping in view this grand distinction, we must, on the one hand, be foisted and fettered, by the fearful

bugbear of Apostolical succession, and imitation, to bind us to oppressive dependency; or on the other, to be as fatally fooled and foundered, by the wild whimsies and whirlwinds, of the numberless sects and sentiments of Dissension.

It is but religious madness to think, that whatever form of Church government, is more particularly prescribed by the authority or example of the Apostles, it is any further binding in future time, than, while it consists and corresponds with the spiritual benefits and blessing of true believers; both in their collective and individual capacity. Suppose a case, far from chimerical or ideal;—I have in my close neighborhood, two certain ministers or preachers—both equally contiguous—The one a Presbyter; or as you please, a Dependent; the other a Dissenter—the former a dolt and a drone—the latter excellent and efficient. Now, on the supposition that Presbytery, as is now admitted, was the semi-or-sole form of the first Christians, will any one in his sound senses, hesitate a moment, in pronouncing what is my duty, as a hearer, on this ground: and vice versa. Is any man so doted, as once to dream, that the difference or preference of the form or fabric, can ever overbalance the efficiency of the one, and inefficiency of the other, of these Teachers! Or can you ever bring your own sound reason to believe, that any mere external form of Church government is, in the prescription, or estimation of divine wisdom and goodness, a proper substitute, for the personal and prevalent, particular and pointed-out, qualifications of preachers? With me, however, the case has, for a long time, been past all surmise; and that upon the surest and safest possible ground. For the due qualifications of ministers are authoritatively, freely, and fixedly, established in the Epistles of St. Paul to Timothy and Titus; so that no form of Church government in the world, can supersede their necessary requisition. My very soul is all life and light, on this most solemn and solid, stable and steadfast ground. "A bishop then must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach; not given to wine, no striker, not greedy of filthy lucre; but patient, not a brawler, not covetous; one that ruleth well his own house; having his children in subjection with all gravity; (for if a man know not how to rule his own house, how shall he take care of the church of God?) Not a novice, lest, being lifted up with pride, he fall into the condemnation of the devil. Moreover, he must have a good report of them which are without; lest he fall into reproach and the snare of the devil."—1 Tim. iii. 2—7. "For this cause left I thee in Crete, that thou shouldest set in order the things that are wanting, and ordain elders in every city, as I had appointed thee: If any be blameless, the husband of one wife, having faithful children, not accused of riot, or unruly. For a bishop must be blameless, as the steward of God; not self-willed, not soon angry, not given to wine, no striker, not given to filthy lucre; but a lover of hospitality, a lover of good men, sober, just, holy, temperate; holding fast the faithful word as he hath been taught, that he may be able by sound doctrine both to exhort and to convince the gainsayers."—Titus i. 5—9. Oh, how my very soul

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disgusts the clap and clank, clack and clamor of false and formal, wicked and worldly men, respecting the forms of Church government, without one serious throw or thought, throe or throb, about the main concern—the necessary qualifications of ministers and members of churches!

But in some respect the Apostolic form of church government was peculiar. For the Apostles were extraordinary men; and therefore, inimitable in their extraordinary capacity, could have neither equality, nor succession; or in other words, neither equals, imitators, nor successors; It was then as necessary, as it is evident, that all the Apostolic Church, however numerous, in her branches, ministers, and members, was all dependent on, and under the superiority and control, as well as the persuasive direction, of those extraordinary Gospel Messengers. And there was as much much utility as duty in the enjoined obedience to their authority. But in their ordinary function, the Apostles put themselves in humility, meekness, and love, on the same level with their brethren; especially their Christian fellow-presbyters or bishops; and on this ground, never assumed to themselves any superiority, like our proud and puffy, lordly and lazy, Popes and Prelates! Oh, deep and dismal mist and mocking, shame and shaking, on them, by Heaven's merciful visitation and intervention; before they maze and miss of Lemuel; and meet and mate with Lucifer, the famous and fugitive and fallen star—son of the morning!—Isaiah xiv. 12.—You will excuse this little excitement and digression, on this singular and serious score; after my hearing of such titles and tattles, papas and powers, lordships and locusts, as claiming their furious and furtive institution, from the plain and placid, bland and blessed gospel of Jesus of Nazareth. "I wrote unto the church: but Diotrephus, who loveth to have the pre-eminence, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words;" &c. 3d John. Here is Diotrephus—a self-constituted Pope, or primate; whose assumed pre-eminence must lord it; not only over the rest of his brethren, but—lo!—also, over the Apostles themselves.—There is no stop to ecclesiastical pride and preference, when once past due bounds. Here is, then, at least, one of the best precedents in all the Bible, for either Pope or primate; and is it not worthy boast and imitation!! And I freely defy all the knot and kniting, ring and rabbins, of the whole order, to show a much better. Vide Luke xxii. 24—28. Papacy and primacy, you see now, stand upon this very high and haughty, loud and lofty ground! But do not think, for all this, that I mark no distinction between these two grades of unscriptural pretension: For their difference is sadly and soundly serious; though their parity is so fearfully notorious. But though the Apostles measured and maintained—as here, and whenever necessary—their extraordinary authority in the Church; according to 2d Corinthians, 10th chapter; and especially 8th verse; "For though I should boast somewhat more of our authority, (which the Lord hath given us for edification, and not for destruction,) I should not be ashamed;" Yet in all their ordinary claims and conduct, none could surpass their disavowal of preference and precedence: "Nor of

men sought we glory, neither of you, nor of others, when we might have been burdensome to you, as the Apostles of Christ. But we were gentle among you, even as a nurse cherisheth her children :” St. Paul. Vide 1 Corinth. 2, 3. “The elders among you I exhort, who am also an elder,” or presbyter;—St. Peter. “The elder unto the elect lady and her children,” &c. St. John.

But as to the dispute between Dependency and Independency ; since unity and uniformity of principles and practice, sentiments and signs, are, both necessarily, and in Scripture accounts, among the most gracious and glorious lays and laws of the kingdom of grace and glory, preference must be in favor of the former, whenever practicable. But because its feasibility—in no few circumstances—is far more uncertain, merciful Heaven—though few properly prize it—has richly furnished every Christian, in every period of time—as has already been partly observed—with a most favorable outgate, or alternative ; (though many abuse it, and others oppose it,) according to the following Scriptures:—“Now we command you, brethren, in the name of the Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received from us. For yourselves know how ye ought to follow us : for we behaved not ourselves disorderly among you.”—2 Thess. iii. 6. “Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not the Lord Jesus Christ, but their own belly ; and by good words and fair speeches deceive the hearts of the simple.”—Rom. xvi. 17. “Brethren, be followers together of me, and mark them which walk so as ye have us for an ensample.” &c.—Phil. iii. 17. “And ye became followers of us and of the Lord, *** so that ye were ensamples to all that believe in Macedonia and Achaia.”—1 Thess. i. 6 and 7. “Be ye followers of me, even as I also am of Christ.”—1 Corinth. xi. 1. “But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner ; with such an one no not to eat.”—1 Corinth. v. 11. “If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and the doctrine which is according to godliness, &c. from such withdraw thyself.”—1 Tim. vi. 3, 5.

Here is a solid bottom, as well as a rich treasure. Here is a directory, both deep and durable, dear and divine, to decide in full favor of my principle : That Presbytery or Dependency, so far only as the said dependency is properly feasible ; or without any restraint upon a good conscience, and gospel obedience, in any higher concerns. But the scope of the texts now quoted, supposes numerous, or endless cases and instances, in which it were the solemn and necessary and immediate duty of orderly believers to withdraw and separate themselves, from their disorderly brethren ; and consequently never to rejoin them without answerable repentance and reform. Here are, then, supposed ample and endless grounds, for not only allowable, but most solemnly commanded, dissent, and consequently Independency : just in proportion to the

offence given, and justly taken ; and not an inch further. And I verily pity the Congregationalist or Dissenter, who ever seeks, or claims, for himself, any greater latitude than this ; for neither the letter nor the spirit of the Gospel can ever support him, on that ground. But, as already remarked, being, ecclesiastically, myself but a mongrel breed, my worthy father having been but a stanch Presbyterian Dependent, and my dear and tender mother a tenacious Dissenter. And though this my circumstance passed unheeded, on my part, in my puerility and boyhood, yet in my maturer and reflecting years, it became a source of keen regret and deliberation to me. For though my ever honored parents—who are now no more—were, upon the whole, most cordial between themselves, in all civil concerns ; and lived together in great conjugal harmony during their connected existence ; yet their ecclesiastical distinction, excited not seldom, some little debates and emotions between them ; and which, on some rare occasions, would border, on such keenness and coolness, as could not fail of both arresting my lively attention, and affecting my reflective mind. It might perhaps assist you, or any other neighbor there, on our subject, if I should give you a short sample of their difference and dialogue, though, at the same time, on my part, with the greatest possible tenderness ; and under the terms Husband and Wife, in the manner following :—

Husband.—“ My dear Meg,”—for that was my ever dear mother’s name—“ why have you so wildly stept the rounds, by jumping from the top of Prelacy to the bottom of Independency ? ”

Wife.—“ Well Sir, Dan,”—Daniel having been my worthy father’s name—“ I dare say not, in many respects ; yet, in several other instances, I could not have freedom of mind, in complying with your Church’s form of government.”

Husband.—“ Pray, ‘ Rib,’ which may be the chief of these instances of your disapproval ? ”

Wife.—“ Your dependence on, and connection with, the same objectionable civil Government—to say the best of it, as the Church of England. Also, great many of your ministers, being manifestly proud, and immoral in their outward conduct, as well as others of them, erroneous and heretical, in their principles and doctrine ; though under the general sanction and standard of an orthodox Creed and Confession of Faith. And again, that all your Clergy—good and bad—associate together in religious, as well as civil concerns ; and that all your people, young and old—and foul, or fair, of character—are, indiscriminately, half, or whole, church members. And how can all these excesses and enormities consist with Gospel direction or obedience ? ”

Husband.—“ I do not choose to deny the scope and skain of your objections ; and I feel seriously grieved, that they are all, alas ! but too well founded : but what can a tender conscience do, when a man must either endure these sore grievances, or forsake the church ; for, as matters now stand, there is no alternative ? ”

Wife.—“ I do not deny the sad operation and influence of misguided consciences : but with the generality of intelligent men ; especially Minis-

ters, it is something else instead of conscience, that binds them fast to Endowed and Established Churches;—such as the pride of popularity, and the braid of benefices—as well as fear of the rudeness and reproach, poverty and partiality, poaching and prejudice, privation and persecution, to which ecclesiastical Independency is universally and unavoidably exposed: Subtract and supersede all these obstacles and ousters, amotions and amounts, and then good and kind conscience—I will warrant the kingdom—shall soon alter its course, and flourish its tail. But I humbly beg your patience and pardon, Sir; for, in the last of my remarks, and in the heat of my zeal, I have completely forgot my real position, and thought I was, as usually, disputing it with neighbor Molly; though I still sincerely believe, that I have not an inch surpassed the bounds of truth and moderation.”

Husband.—“All very kind, my good Meg, if you should steer so very close and cautious at the foibles and failings of your own dear party; or allow others to do so for you?”

Wife.—“Well, my guide, it is but fair play: And I shall never justify myself in appalling, or opposing any fair or favorable means or measures, either exerted, or designed, for my impression or improvement. If you are, therefore, anywise inclined, to offer any remarks upon the general principles and practice of Dissenters, as repulsive or repugnant to right reason, and the rule of sacred truth, pray, Sir, speak freely your mind.”

Husband.—“Though I do not choose to be either swayed or swelled by bigotry or prejudice; yet I think I discern several and serious points very objectionable in the count and conduct of Dissenters. As first, in no few examples, their shameful deficiency in, and depreciation of, liberal education, on the part of their preachers. I could readily point out to you a cluster of these spiritual guides, that our little boy might put to the blush, on this ground. I read a letter, which one of our merchants received the other day from Mr. Cam, a mighty preacher—they pretend—and were it not thought invidious in me, I could not but publish it, for a friendly correction to the more sensible part of that community. But his people say he has ‘the spirit;’ and consequently not so much need of the letter—‘for the letter killeth, but the spirit giveth life!’ The Apostles, say they, were never at College! Though all might know, that the Apostles were perfectly taught all necessary learning and languages in a miraculous manner, on the solemn day of Pentecost. The preacher under remark is evidently a ‘novice’—if not worse; both in a literal and spiritual point of view—who is prohibited being in such public office; ‘lost, being’—as this unfortunate man certainly is—‘lifted up with pride, he fall into the condemnation of the devil.’—1 Tim. iii. 6. Now, you know, that the best Presbyterian Minister in the country is near this Mr. Cam; and that the latter would be very glad to get ordained as a Dependent Minister, for any conscience to the contrary; although nothing but petulance and pride prevent his becoming a Presbyterian hearer! There is manifestly a numerous cluster of your dissenting Ministers, in the very same circumstance, from mere selfish pride, besides their pecuniary support from their hear-

ers; which they would lose at once, by becoming themselves hearers of others, instead of their own gross and crude, wild and worthless, stale and stumbling preaching. There is nothing more congenial to religious pride than a pulpit, with its ordinary concomitant and consequent, credit and cries, of simple and silly adherents; especially humorous and amorous, freakish and frantic women. Don't be offended—my dear Meg—my heart is too full, on this ground, to be yet imposed or impeded. I have long thought, with perfect grief and groans, of the capital and cogent remark of a modern excellent divine—'That there could be no heavier cross or curse upon any country, than an ignorant priesthood.' And this is mournfully and mockingly, if not madly, the case, in the majority of places, among Independents. For though literary knowledge may be, and is, alas! not seldom abused; yet ignorance in the priesthood is, of itself, a manifest abuse of the office.—It is as putting a sword to the hand of a madman, to the desperate danger of the handler, and all concerned—around him; and that in a case infinitely worse than for the tackling of time:—It is in the vast concern of souls and eternity. But lest you think I take undue advantage of a solitary case, take Mr. Mac, one of the Highland Missionaries—and lately a Baptist:—I happened last month to hear him, on my way home from B. M. He preached, as the phrase runs, both in Gaelic and English. In the latter service, I can assure you, I felt in perfect balance whether to low or laugh, to smut or smile; for my very spleen and spine, spell and sprain, wrought so violently and warbably, that I knew not whether my indignation or compassion was predominant. For as Mr. Cam wrote without mutes; as 'rong, rath, nat, nave,' &c. for wrong, wrath, gnat, knave, &c., so Mr. Mac pronounced all his own mutes; and quoted hymns, in contrasted stanzas;—for David's Psalms are now superannuated! And leaving grammatical arrangement, and exordium out of question, he gaped and gasped even for vulgar vocables. But why! the 'spirituality' of the man must supply, and sanctify all these, and such deficiency! Both the men under remarks, are plainly destitute of common sense and common modesty, as well as common acquirement; but because they were 'wonderfully converted,' under Independent ministry, and can rave and rant of their 'experience,' to every dolt or dowdy that meets them by the high road, none must dare object, either to their science, sense, or sanctity! But, in the second place, look at the general discipline of Independency: It is equally lax and languid, with that of Presbytery; though not always in the very same channels. But the majority of the people, of both denominations, are quite similarly, under the same evident and sad signs of unregeneracy; including both ministers and members; and on this ground, I am sure, the one party has very little scope for boasting over the other. Nothing but putrid pyrrhonism, or partiality, can start a single objection on this score. And the most part of Independents gain nothing by their division from Presbyterian dependency, but the foul and fond drift of an Elysian dream; except the advantage and advancement of their inefficient and illiterate preachers, who slyly find it a short cut, and cheap way to the pride and



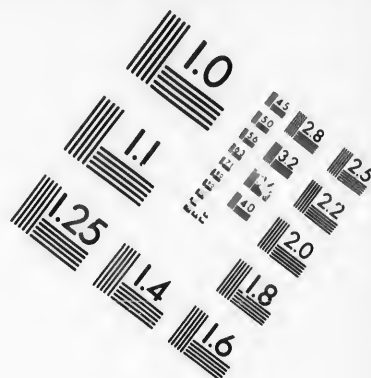
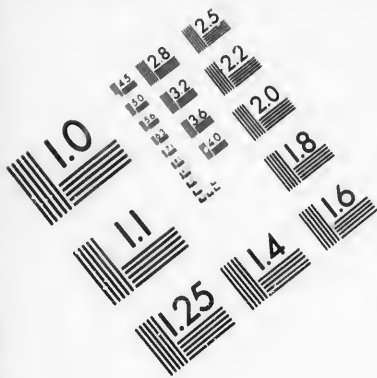
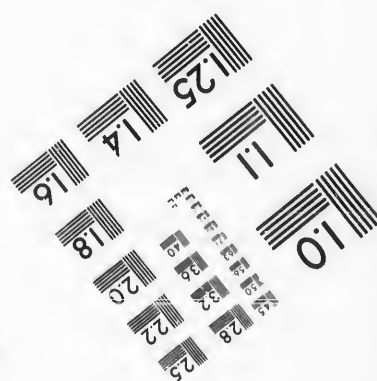
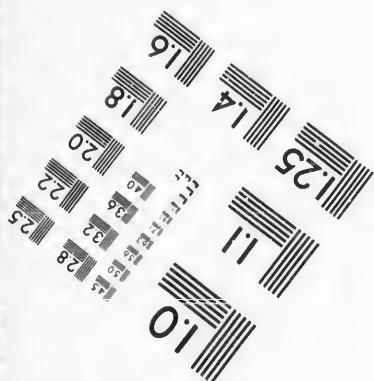
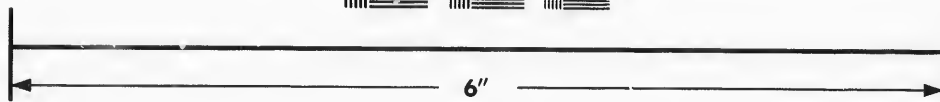
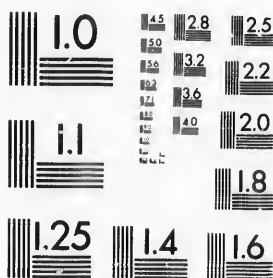


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profit of the priesthood; though generally, pecuniarily, on a lower scale; but still under the fanciful, or wicked disguise of a tight and tender conscience; and the fruit and fear of God. But they but 'flee from the teeth of the lion to the paws of the bear.'—Amos v. 19. For Independency, in its own very texture, necessarily enervates the cords of discipline. For, unabused, and unrestrained, consider the vast and weighty, night and motion, of Presbyterian censure and seizure of delinquency—the powerful chance and chain, from the lowest link of the Kirk Session, to the last loop of the General Assembly; the help and efficiency of which a poor single man—and still dependent—for his suffrage, supper and support—on an Independent audience—is entirely destitute. Thirdly, the sacerdotal gait and costume of Lay and Independent preachers, are in no few instances, intolerably offensive; and rankly savor of priestly pride, and magisterial importance. Illiterate clowns, in clerical gloves and gaze, can never meet my eye without my deepest disgust, and richest reprobation; only next to the abhorrence of their preaching and prayers. You may retort, that they will preach and pray extempore: Granted—but a madman may do so also; and sometimes with little, or no difference, for either consequence, or coherence. Your own quondam collects and common prayers, crossings and crosiers, rubric and ritual, litanies and legends, ornaments and organs, homilies and holidays, decimals and dedications; tiresome and tedious, dangerous and ding-dong, as you found their formal and fetid resource and resounds, I should as easily be hanged to their service, as to the sleeve or sloop of three-fourths of your pulpit declaimers.—That the surtout of a poacher, and the surplice of a priest, are, both and alike, dominant and deceitful, becomes now proverbial; and is not at all inapplicable, on our present subject, of ecclesiastical comparison. In the fourth and last place, the marked indifference and apathy, if not total disavowal and disgust, of Independents in general—though not, I confess, in the same degree—on the score of all the good books and publications in the world, which have been written, or published, by any dependents. As to those dissenters, who profess a different and opposite creed, on this ground, I should feel little, or no surprise; but for such as acknowledge the same fundamental principles; and adopt the same standard of orthodoxy, in the more essential doctrines of the gospel—though not the same form of church government—I feel persuaded that their partiality and prejudice in this case must prove too far against them, that they lay more than due stress upon their own favorite and frivolous, if not shameful and sinister, distinctions; especially when we take to account how, eagerly and augurially, they will eke and esteem, mete and magnify, read and rant, every probable or possible item or iota, of merit or moon, any wise fiddling or favorable, to their own peculiar religious distortions. Don't you mark us Presbyterians—however far otherwise beheaded or behind—as quite the reverse of your partial Dissenters, on this ground. For we read and ruminate with both pleasure and profit, not only the works of our own venerable and favorite church—but also, with impartial approach and approbation, the writings of every other fastened or famed

good author. See for instance, how we admire and exalt, without prejudicial distinction, the productions of good and godly Episcopalians:—The notable and nighlingale Bishop Hall—the great and gracious Judge Hale—the ever memorable and Reverend James Hervey—the late very worthy and Rev. Leigh Richmond—and even the famous and learned Archbishop Tillotson; with a cluster of others too tedious to be enumerated. And also of dissenters from Prelacy—such as the deservedly noted Drs. Watts and Doddridge—and the excellent Commentator T. Scott; with several other great and good names that might be mentioned. And among the number of worthy names, we ought not to overlook the laborious, heavenly-minded, and useful instrument of edification and conversion, the remarkable Richard Baxter. And likewise the good authors, who seceded from the Church of Scotland—say the famous Erskines, and the very pious and learned Brown. Nor are we but far from impartial to Congregationalists and Baptists—Instance the dear and tender-minded Mr. and Mrs. Newell—Mr. and Mrs. Judson—Dr. Carey, &c. And for ever read John Bunyan. For though I freely wish to deal a death-blow to the unscriptural and indecent religious protuberance of Religionists; yet may gracious Heaven ever preserve me from hurting in the slightest degree, any point or person, as such, that is in the least measure agreeable to the line or lineage, aim or image, of God and our Lord and Saviour Jesus Christ. And now, my ever dear spouse, as I have for the present, relieved my own mind, under the cooling shade of your patient hearing; and though I have advanced nothing, on the subject, beyond my perfect knowledge, and sincerest conviction; yet I shall allow you, most freely, to make any exceptions, or objections, which you think anywise equitable and warrantable.”

Wife.—“Though under the protecting shelter of even your generous lee and leave, my ever honored husband, I must cordially, though grievously, acknowledge both the justice, and the judgment of your remarks generally; yet I beg to offer some few exceptions: As first, on the words ‘unabused and unrestrained;’ for Presbyterian church government, both in its ecclesiastic and civil connection, is now, and has long since been—you must very well know, Sir,—quite a stranger to the proper meaning of the words disabuse and unrestraint; ‘No company no cumber:’ And that is one of the best reasons in favor of dissent (‘equal limbs and lining’) from its present surly and self-contest, confusion and control. For how could that Church expect or exact attachment or obedience from others, which is but a mere and manifest brake and bramble, brew and boiler, in her own bowels; and between her greatest champions! And all this, not of a sudden heat and motion, but of a serious height and duration. Here, the ancient proverb,—‘Physician, heal thyself,’—applies then with perfect pith, power, and propriety.—In the next place, I wish to acknowledge with sincere gratitude, that you have, my dear Dan, fairly forestalled me in your generous exceptions of dissenters, by marking vast difference between man and man, in a party so numerous; or rather numberless, and various, in sectaries and sentiments, as well as individual cast and character. There is too

much food and foundation, for all the rigorous-like animadversion now passed on the follies and falsehood, partiality and prepossession, of the swarm of sly and sluggish, proud and pranking teachers and preachers under consideration. But you, Sir, and some others of your liberal disposition, among your own party, are not the whole of your community. For I have good reason to believe that a large number of your people; and including popular pastors; who feel and find, little heart or interest, in the writing or reports—however vast or valuable—of any church in the world but their own. The love of our Saviour is necessary indeed, to our impartial love and esteem of his people: Our long and latent prejudice bears, in our minds, deep and dangerous swing and sway, of which very few of us sincerely choose to be convinced. Again, lenient and learned men; and of no less popularity and preference; and who dissent from their brethren, to their own manifest worldly disadvantage, without any popular or pecuniary redeeming pledge; either in prospect or present enjoyment, ought to meet with our particular candour, in our judgment of their motives; far beyond the common rate of dissenting people; who, either as preachers, have nothing of consequence, in their own estimation to lose; but a good deal of pelf and praise to gain; or as hearers, who have generally neither search nor sacrifice, of any balance, within their power or poise; but who are led by the impulse of mere accidents, local circumstances, matrimonial connections; or may be, for a moment, a cheaper gate, and quicker clack to a fool's paradise. Besides all these, there is another grade of dissenters, which should not be indiscriminately classified with the generality of their nominal designation; and of these I beg to treat a little under the three following divisions:—As first, a certain number of those called by the general name 'English Dissenters.' For I verily believe—and I hope no intelligent and generous mind will oppose it—that, if there is any of the life of piety—excuse the expression—now to be found, in our British Island, it is indeed, in some measure, among some of this denomination. The pious and experimental savor of some of their late publications, in commentaries, paraphrases, sermons, and magazines, cannot, I think, escape the notice, nor miss the approbation of every sensible and candid peruser of them. Second;—Some dissenters from the Church of Scotland; who have, in no few instances, been long oppressed in their minds and consciences, before they could think of any separation; and indeed many of them cannot properly be called dissenters; but rather dissentients or semi-dissenters; who have joined no other party of Independents—though tenfold sick of the preaching and practice, sentiments and sensuality, disingenuity and discipline of their Clergy:—but are, somehow, similar to those deplorable people, of whom the Gospel records, that when our ever merciful Saviour saw them, 'he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd.' Can any Christian be so cruel or careless, as to deal his rending or random blow to this description of humble and unassuming mourners; among whom, I feel the firmest confidence, there are some

gracious souls; though, to avoid prolixity, I now wave some bright and binding instances in favor of this my reasoning. Third,—I cannot but feel inclined to mark some distinction, among dissenters in general, between various and opposite dispositions and characters, even of the same distinct, or particular denomination; as well as of different branches of the one generic root. There is in every place a marked diversity of both outward circumstances, and individual natural capacities; so that different persons are, as it were, in different worlds, or in different periods of the world, at the same time. On this plain supposition, therefore,—though I never choose to palliate inexcusableness, nor to call rudeness radiance, or dotage divinity;—yet ample allowance must be made in favor of simple and surmiseless sincerity. In this view, the man of three-score may fall below par with the shot of twelve—the almond fleece may flourish on the stripling head—the aged cripple must be forborne, if he apes the nursling, on the miraculous reverse of his ankle bones.—‘Of some have compassion, making a difference.’—St. Jude. ‘Support the weak.’ ‘We then that are strong ought to bear with the infirmities of the weak, and not to please ourselves.’—St. Paul. ‘I write unto you, little children, because ye have known the Father.’—St. John. ‘Thou hast revealed them [spiritual things] to babes.’—Christ. Wherever I could find sincerity, modesty, candor, zeal, and the appearance and acknowledgement of the impartial love of the Saviour, and his people, testified by correspondent behaviour and conduct; with whatever mixture of ignorance and infirmities, I would never choose for myself to be rigorous or rancorous, in my exercise or exaction. ‘A bruised reed shall he not break, and the smoking flax shall he not quench, till he send forth judgment unto victory.’—Messiah. I humbly admit that my exceptions are indeed very rare; and more especially on this last division; but still exceptions they are; and I cannot—for the peace and pleasure of my own mind—avoid to sustain them: Though, at the same time, I should feel very sick and sorry to administer thereby, any help or handle to false grace and confidence, succors and security, with which—Heaven knows—even the religious world is already, most sadly and strangely, platted and plagued, with little or no redeeming pledge. But I now conclude, and thank you freely, my ever worthy gift and guide, for your most generous and cherishing allowance and indulgence, on this very long and lingering, eager and interesting topic.”

Husband.—“My dearest Meg, I acknowledge my special approbation of both your modesty and prudence, as well as your general mode of reasoning: Of the former in several respects; but particularly in that you have made no mention of your own Minister, but left that point with me; since you knew very well that unacquaintance, on my part, on that ground, could not excuse my unexception; for I know the weight and value, mettle and merit, of your worthy Teacher, and his efficiency—both natural and acquired, moral and religious—very far to surpass that of the common rate of Dissenting Ministers; and that his Independence cannot have resulted from his inefficient necessity; since none of neighboring Clergy could be ashamed of his ministerial qualifications.

And if my own worthy Minister, was not in several respects far different from the bulk of his official brethren—though still, alas, much restrained in his freedom—I should not long hesitate, by heaven's blessing, to join your community; even under the disadvantage of the grating sound of the term dissenter, in the ear of dependents. Still it is possible that my petty pride would not so easily yield to this voluntary admission, did you but rigorously, though but reasonably, insist yourself upon these subjects of remark. And on your mode of reasoning, I must observe, that, except on very general subjects, I can never satisfy my own feelings, or reflections, by any sour or sweeping argument; for though it may, for the moment, serve the edge of a keen passion; yet it ever leaves the mind, not only vapid and vacant; but also unhappy-uneasy; and thus unstrung for the soft and sweet service of heaven, and the proper harmony of social diversion, or devotion: otherwise in our case, according to the sacred text—'That our prayers be not hindered.'—St. Peter."

Here I now finish the extract, taken from the dialogue of my ever dear parents, with which I make free to trouble you; in hopes it may, in a degree, throw some additional light on some of the subjects of our correspondence. But as to the last paragraph of your letter, regarding my "ordinary estimate of good or godly men being among the various persuasions" mentioned by you, it is a most delicate point: And I do not choose to enter upon it, but in a very general and tender manner; especially since the extracts already taken do, in a certain degree, treat of that subject; and are, so far, agreeable to my own sentiments. But there are three distinct principles or persuasions, among your specified parties; which I deem far different from the rest, in the vastness and treachery, of their respective errors and heresies, viz. Popery, Quakery, and Arminianism. As to the first of them: namely, Popery; the falsehood and wickedness of its system; and especially now, and long since, in Protestant countries, and under Protestant governments—the freedom and favor of which greatly aggravate their guilt—are such as ought hardly, at the best, be brought at all under the designation of Christianity, but under that of anti-christianity, or "the man of sin" as it is certainly termed in the New Testament. To me—in common with many good and great men—it is certainly a question, whether Satan himself, could ever invent a more deceitful and destructive system, where the letter of the Gospel has ever been revealed: it is indeed such a master-piece of hell's frame and fabrication, fastening and foster-dam! There, a sad and silly rote of saint and sounding vocables, mumbled and muttered over a fool's-cross and crossings; or some dirty and doubtful relics, and religious rays, rosaries, and repetitions—penitents and penitentiary—penances and purgatory, pilgrimage and paternosters—lents and limbo—litanies and legendary—missal and miracles—confessions and consecrations—convents and conjugation, celibacy and cemetery—vows and vigils, visions and virginity—spectres and spells, sponsors and spittles—briefs and breviary—bulls and burials—bells and beggary, brothels and bagnios—abbots and absolution—hosts and holy-water—sacraments and sacrifice—transubstantiation and tradition—excommunications and extreme-unction—infallibility and

index-expurgatory, indulgences, invocation, and idolatry;—"Hoc pro vobis"—"hæc pro nobis"*—"Ave Maria, laudem tibi dabo"—O, Dei mater, me miserere, &c. &c. These, I repeat, is Popery! which by its mortal heresies, superstition and idolatry, drowns the simplicity, splendor, and spirit of the gospel, to such a dangerous and dreadful degree, that the salvation of men, under its full power and prevalence, is improbable, if not impossible, especially, under the meridian light of Protestantcy. But there are exceptions, in regard to different circumstances, and means of knowledge and information; on the ground of which, I would, by no means, choose to make any rigorous, or random conclusions; and more particularly, in countries never blessed with the day-star of Reformation, or where that has been long eclipsed. I shall here subjoin a few sacred texts, descriptive of the dies, doom, and danger of proud, preying, and prowling Papacy:—St. Paul saith, "Let no man deceive you, by any means; for that day shall not come, except there be a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God; so that he, as God, sitteth in the temple of God, shewing himself that he is God—whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming: even him whose coming is after the working of Satan, with all power and signs and lying wonders—because they received not the love of the truth, that they might be saved, God shall send them strong delusion that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness."—2 Thess. ii. 3—12.

"Now the Spirit speaketh expressly that in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth."—1 Tim. iv. 1. "Now as Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith. For the time will come when they will not endure sound doctrine—and they shall turn away their ears from the truth, and be turned unto fables."—2 Tim. chap. 3 and 4. St. Peter tells us, "There shall be false teachers among you, who privily shall bring in damnable heresies. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. *** Who have forsaken the right way: to whom the mist of darkness is reserved for ever; while they promise them liberty, they themselves are the servants of corruption."—2 Pet. ii. St. John—"And there came one of the seven angels, and talked with me, saying unto me, Come hither; I will show unto thee the judgment of the Great Whore

* "Hæc pro nobis" is a retort made by an offended certain hearer and spectator of a priest, for the delusive and tantalizing exercise of the latter, from Sabbath to Sabbath, in bawling out to the starved audience, the preceding sentence, "Hoc pro vobis," when nobody but the actual bibber himself reaped any benefit from the eucharistic wine-bumper.—Pity the victims of Popery!

that sitteth upon many waters : with whom the kings of the earth have committed fornication :—And the inhabitants of the earth have been made drunk with the wine of her fornication.—And I saw a woman sit upon a scarlet coloured beast, full of names of blasphemy, having seven heads and ten horns. And the woman was arrayed in purple and scarlet colour, and decked with gold and precious stones and pearls.—And upon her forehead was a name was a name written, MYSTERY, BABYLON THE GREAT, THE MOTHER OF HARLOTS AND ABOMINATIONS OF THE EARTH. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And I heard another voice from heaven, saying, Babylon the great is fallen. Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.—Rejoice over her, thou Heaven, and ye holy Apostles and Prophets ; for God hath avenged you on her. And a mighty angel took up a stone, like a great millstone, and cast it into the sea, saying, Thus with violence shall the great city Babylon be thrown down, and shall be found no more at all.”—Revelations, chap. 17 and 18.

As to the silly and sorry brag and boast of Papists on the score of antiquity or precedence, if far better founded, in favor of their own Church, nothing can be more frivolous or foolish ; for sin and Satan are certainly more ancient than grace, and Christ's humanity ; and yet never the better, but the worse on that score.

Read the excellent works of McCulloch, McGavin, and Anseley ; and the “Awful Disclosures” of Maria Monk, the late and famous Nun of Montreal, on the subject. But I still beg you to observe, that when I, most heartily, and openly, abhor and abominate, the principles and practice of Popery, I wish to love the persons of Papists ; and earnestly entreat, if it were the Lord's sovereign will to open the eyes of any of them, to their own fearful and fatal, dole and danger, in the time of Heaven's great and gracious, favor and forbearance.

I will here take the freedom of inserting an interesting anecdote, of a recent occurrence ; and published in the Report of the British and Foreign Bible Society for the year 1841, concerning the conversion of a once zealous Roman Catholic priest ; and who is now a Protestant Missionary :—“By happening accidentally, and in a singular manner,” says he, “to read one of the Flemish Testaments, sold by a Colporteur, at the time I was about to enter into a monastic life—the day was fixed for my entering into a monastery, the strictest of convents, that of the Trappists. I suffered great agony of mind. I was about to shut out for ever even the light. I cast myself on my knees, and gave myself up to God. I earnestly implored him to direct me. If it were his pleasure for me thus to sacrifice myself, I begged him to enable me to do it ; if not, to plainly shew it me. I felt that I entirely gave myself up to Him. I arose from my knees, I took the Bible from my table, and opened it at the 51st Psalm ; I knew it well in Latin, and had often repeated it, but now it was fixed in my mind in a manner that I shall never forget : it will be ever precious to me. My eyes lighted on this verse : ‘Purge me with hyssop, and I shall be clean ; wash me, and I shall be whiter than snow.’

The truth flashed across my mind; I understood it all. It was not by my inflicting on my poor, sinful, and weak body, pain and sufferings, that I could be delivered from my sins; I saw that was to be done by a nobler sacrifice: I must be washed in the blood of Christ, which cleanseth from all sin. The 16th and 17th verses of the same Psalm determined me what to do; from that moment I have had a peace and joy which surpass all knowledge. I found rest for my soul; I find it still amidst all the trials and temptations to which the Christian is subject in this vale of tears. Attach yourselves to the word of God, and not to the traditions of men: that alone can lead you aright."

Oh! that the fatal votaries and vassals of deluding and destroying Popery, would be once brought to emulate and imitate the meek and modest, humble and happy, subject of the foregoing short and sober, open and authentic narrative; especially, in his active and earnest, unshaken and unshackled, pursuit and perusal, of the ever blessed boon—the free and fresh, bright and broad, safe and sound, searching and saving, unadorned—undisguised, revelation of Heaven, in the sacred Scriptures.

As to Quakerism, I do not feel inclined to say much. It is a peaceable, though dangerous persuasion. I have a summary of five different sorts of Quakers, of which one certain party formed, in my view, an exception to the rest, from all the rest of the name; so that I could not help to observe, that there might not have been some real piety, though much shaded, and dangerously blended, with errors, and enthusiasm, in some of its members. But as to the generality of this denomination, they have deplorably stumbled upon their nominal spirituality; at the very expense of due respect for the letter, and external ordinances of the Gospel. And there is no doubt that the notorious general falsehood and formalism of all other sorts and sects of nominal Christians have, even to this day, been a fatal stumbling-block to this unfortunate denomination, since its very first and distinguished formation. And their obstinate and incurable, though inobtrusive, self-confidence, and confirmation, on this ground, are, indeed, very deplorable. One of this sect has, lately, sent me a present of pamphlets, and for the most part, the deceptive production of his own community; but including a piece of the gracious experimental exercise of the noted Christian, the great Judge Hale. And I could indeed, but commiserate the absorbing ignorance and augury of my kind grantor, in expecting to impose upon me, as it is probable he does on himself, the dangerous and delusive belief, that the spirit of the very contrasted publications under remark, is any wise similar. But alas! for my friend, the case is awfully the very evident reverse. The spirit of the Quakers is not the spirit of the gospel; but the fatal spirit of darkness and destruction; and which is awfully distant and diverse from the good and gracious spirit of the very worthy and wise, pithy and pious Judge Hale. Besides their evil and heretical wresting and mystifying of a great part of the Scriptures, Quakers fall upon three particular and radical errors in common with, at least, a great number of Arminians; viz. Partial views and feelings of our original

corruption, sinless perfection attainable in this life, and subjection to a total falling from spiritual grace. The full depth of these false principles, seems to me most dangerous, if not certainly damnable; and rankly partakes of Popery itself. Their disuse and denial of the ministry of the word of God, and the sacraments—their shameless and senseless singularity, on the score of dress, titles, and time reckoning—and their exposure to the flood-gates of the wildest notions and nonsense, by their free admission of a private and putrid spirit to their ministry, without any distinction of sex or circumstances, are all but most evident indications of the dreadful religious pride and plague of this unfortunate denomination.

But as to the third distinction; namely, Arminianism—since I wrote lately to one of your neighbors, A. C. on the subject—I do not now intend to insist so much, upon it, to you. It is one of the baneful misfortunes of Arminians in general—in common with every other wilfully erroneous and heretical party—that they can never, impartially and earnestly be brought to examine, what is against them, both fruitfully and freely in the word of God; and in the works of good and great, and godly men. It is as difficult for a man—who can tolerably read and understand the Bible—to be a sound and steady Arminian—as it is for open eyes to refuse the meridian light—but through the wilful, or wicked influence, of partiality and prejudice. I would challenge the world to show me that complete and confirmed Arminian; who, in the search of sacred truth, has sought the Lord's gift and guidance, with the art and eagerness, tact and tenderness, fear and forwardness, with which the banker tries his guineas, and the broker his gains—the lawyer the suit of his opulent client, and the lover the heart of his osculent maiden—the navigator his dangerous reckoning, and the theologist his daring ravages—the miner his earthy fossils, and the miser his hidden treasures. Real Arminians are, of necessity, dreadfully ignorant of the spiritually total depravity and impotence of fallen humanity; and, consequently, of the proportionate divine righteousness and power necessary for the renewal, support, and security of frail mankind, by and through Almighty grace; according to the sovereign and spacious, special and spousal, eternal and unchangeable, peculiar and permanent, love of God in Jesus Christ. But the vain and wild notions of Arminians prove very congenial and cordial to the self-power and pride, mettle and merit, of corrupt nature; and this is the sad and sure secret of their fatal fondness and fancy, thirst and throes, for their mad and muddy, sick and sorry system; which—while it tackles their vain confidence, and tickles their foolish pride—most evidently and odiously, violently and wickedly, outrages and outnarches, as well as contemns and curtails, the most gracious and glorious, promises and privileges of the Gospel revelation—robs God of his glory, and his people of their greatest possible safety and security, umphire and anchor, hope and help, cast and comfort; and—for all the vast and valid, benefits and blessings, of predestination, particular election, peculiar and permanent sealing, immutable justification and adoption, persevering—though here imperfect—sanctification, with

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all their unspeakable concomitant and consequent prizes and privileges, primes and prelibations—and for all these, I repeat, would, shamelessly and senselessly, offer to substitute the feeble and futile, toilsome and toothless, meagre and mocking, skeleton and scarecrow, toggel and tangle, toller and tong—the Arminian system; with all its fearful and foisting misconception and misconstruction, foil and fiction, fraud and friscal; by which millions of misguided and mistaken souls are captured and controlled, doomed and damned, for ever! Though I would not venture, for the whole world, to sleep one night on the pillow of a complete and confirmed Arminian; yet a good Christian may be plumped and plagued with a tinge or touch of this spiritual malady, as well as other hateful heresies. The Lord keep my soul, for ever, far and free, from its frost and final influence!

It is the leaven and leprosy of Arminianism, that have so long, and in such a high degree, brought so many churches, to their present spring-tide of formalism, darkness, and degeneracy; and so far under the absence of gospel life and light. According to Lord Chatham, "We have in the Church of England, a Popish Liturgy, Calvinistic Articles, and an Arminian Clergy." And the consequence is notorious, even at this time: See the late account of Mr. Bristed, of the Clergy of that Church; who was himself brought up within her pale; and writes as follows:—"The cold, lifeless, formal, unevangelical preaching of the great body of the established English Clergy, has long been proverbial to the whole world. Even the most decent of these clerical formalists, dole out Sabbatical discourses, dry, methodical, and unaffecting, with a delivery most calmly insipid; so that, if the peaceful preacher should perchance peep over the pulpit cushion, which alone he seems to address, he might discover that his audience had taken refuge in sleep from the monotonous hum of their clerical instructor. A large portion of the English national clergy do not even affect to preach their own sermons; they either transcribe those already in public circulation; or, what is very common, use those which are printed, as if they were manuscripts, with their appropriate blottings and erasures. Such being constantly on sale by the booksellers in London, at the moderate price of less than two dollars a dozen."

"In England the established clergy are, for the most part, trained up to their holy vocation, in the same manner as to any secular calling; and generally live, as laymen do, hunting, shooting, card-playing, frequenting theatres, dancing at, and conducting, as masters of the ceremonies, balls and assemblies, eating, drinking, cursing, swearing, electioneering, and so forth; according to their means, ability, and inclination; being distinguished from other mere worldlings, only by their exterior apparel, and not always even by that."

A godly woman writes on the same subject—"The truth is, the Curates is the rightest name that ever they got: they are even such curates as God, by the prophet Jeremiah, speaks of,—'They have healed the wound of the daughter of my people slightly, crying Peace, peace, when there is no peace.' Whenever they saw man or woman troubled

for sin, O, say they, that is but mad melancholy, God is merciful; you never did ill to any body, what needs you be so feared? And so they cured up the wound slightly. But they forgot that God hath more attributes than one: they never told that he was just and holy, and that without holiness they should never see God; so, in so doing, they did not declare the whole counsel of God; in this they erred. Let any man live as he pleaseth all his life, yet for a little money they would preach a funeral sermon to him at his death, as if he had been a saint: yea, there are some that will preach funeral sermons to one, fifty years after they are dead and gone. In this they err also; for in all the Scriptures we never read of a funeral sermon for any of the Prophets or Apostles; neither was it ever heard tell of, but so much as since Popery and Prelacy came to the land."

About Lutherans, I do not now intend to write but little. Luther himself, as their founder, I highly esteem, as a singular and special instrument in the Lord's hand, in converting and reforming so many of his fellow-men, from black and blind Popery, to the way of life and light, safety and salvation, through Jesus Christ. The good and gracious and great man, needs not my poor commendation; otherwise most humbly and heartily would I contribute my meed and mite of praise, on this ground. But both himself and those called after his name, have fallen on one particular error, which I wish briefly to notice, viz. "Consubstantiation." It was, in fact, one of my own boyish notions: as it is mentioned in the Gospel, that our Saviour presented himself among his disciples, when the doors were shut, for fear of the Jews. For several years, in my youth, my fancy found no difficulty in imagining that the Omnipotent Saviour might—body and spirit, as all one to him—enter by open doors and brazen walls, the same as if he had no materiality whatever. This is the silly childishness, or rather the wilful and wicked unreasonableness and absurdity, which so far and fatally obtains in Popery; and so much supports or suspends that baseless and backless fabric, "Transubstantiation." The Lutheran Church maintains that, after consecration, the body and blood of our Saviour are present, together with the substance of the bread and wine; which is called consubstantiation or impanation. But Christ's body sustained its essential corporeity or solidity after his resurrection, according to his own declaration: "Behold my hands and my feet, that it is I myself; handle me, and see; for a spirit hath not flesh and bones, as ye see me have." Now, according to the doctrine of impanation, as well as transubstantiation, our Saviour must have no flesh or bones; or any other bodily identity, that can affect our senses; because, we apprehend him by none of them in the Eucharist; and yet he must have a body of both real flesh and blood; because the words "this is my body, and this is my blood," must not be understood in a figurative, but a literal sense or meaning! On this strangely absurd and abominable supposition, Christ has, or has not, a body—his body is alive and dead at the same time—it is, at once, and at all times, both in heaven and on earth—it is whole and entire in one place, and the same in a million of different places at

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the same instant of time—a part of Christ's body is equal to the whole, contrary to a mathematical axiom, or a self-evident proposition ! On this Popish and Lutheran ground, the Indian Joe Burna's miracles are to us, of as much energy and evidence, validity and verity, as all the miracles of the Bible ! For in the absence, or abuse of our senses, what is the use or utility, shield or service, of all the external wonders ever wrought in the world, for the confirmation of truth and trinity, and the confutation of tricks and treachery !—Jannes and Jambres are equal to Moses and Meshach—Elymas to Elias—Demons to Daniel—sons of Sceva to St. Paul—St. Pope to St. Peter—and Jupiter to Jesus Christ ! Finite ubiquity—infinite finitude—substance without accidents, and accidents without substance ! Fine philosophy, indeed ! All sacred and saving doctrine, indeed, for fanatics and favorites, for lungises and lunatics ! But not for men of safe and sound risk and reason. In secular and civil concerns, of any vast or valid interest, men would not allow themselves to be thus doted and duped, under the fatal force and farce, of mere imposition, and implicit confidence. No parent of any sense and science, could permit his boy at school, to be taught the following signs :— $5 \times 5 = 5$, $20 - 16 = 20$, $10 \div 2 = 10$, $2 : 8 :: 4 = 2$, $100 + 50 + 60 \times 80 = 0$, $0 + 0 + 0 \times 0 = 100,000$. &c. &c. And yet the bleated and blasphemous absurdity of impanation and transubstantiation, is equally gross and glaring, to every intelligent and unprejudiced mind in the world. I swallow a whole man at a sup, once a month, or a twelvemonth, without any extension, or expansion, of my cheeks or jaws, legs or lungs, windpipe or vertebra ; and yet the said man, at the time of eating him, is as far locally distant from me, as heaven is from earth ! For the heaven must receive, or retain, Christ's humanity, till the time of restitution—or final regulation—of all things. Acts iii. 21. A real wafer is a real man ; nay, more, a real God ! O, my friend ! you do not but little know the divine power and pull, prevalence and prickpunch of a drossy or drunken priest, or a dreaming and drawling prelate, humming and mumming some commonplace and composed vocables of consecration, over a bit of paste, and a good bumper of wine ! Yes ! My stars ! His mummery surpasses Omnipotence itself ; which can never produce any absurdities or inconsistencies ! But fond and fanatic religion can swallow and sanction, that waffle is flesh, that burgundy is blood, and that gross confusion is good conscience ! If any man in natural transactions should talk or teach according to the mood or madness of the people under review, he would be immediately set under some effectual arrest or restraint ; for none would trust their life or limbs to his wild catch and control. But till the Lord see meet, in his sovereign will and wisdom, to correct the wilfulness and vagary of the fatuous victims of these extraordinary heresies, no mode or match of reasoning in the world, will be able to convince them. And in general, it would be only wasting argument, once to face them on the subject.

As to the "Fathers," I do not pretend to be very conversant with their writing ; nor is there but little need here of their assistance. I would

remark, with a recent good author—"That it were easy to adduce ample evidence, from the most ancient and respectable of them, in support of Presbytery. Many of the Fathers, however, it must be remembered; were weak and credulous men, who wrote in a very loose and inaccurate manner; and hence their authority upon such topics as that in hand, is of comparatively small value. A peculiar infelicity in appealing to them is, that there is no difficulty in quoting father against father; yea, one part of the writings of the same father against another; while there is scarcely any opinion or practice so absurd, but its advocates may find ample support from the Fathers."

On the subject of Baptists—as Antipædobaptists are commonly called—I do not now incline to say but little. I sincerely respect not a few of them; and believe too that the generality of them think, in sincerity, that they possess themselves a degree of scriptural knowledge and discernment, so far superior to their opponents on the point of Baptism. And though I do not judge this ground of dispute anywise essentially comparable to the other principal distinctions treated in this reply; yet I verily believe that the majority, even of the leaders of the party under remark—not to name the bulk of their followers—have certainly, in this debate, come far too cheap by their conclusions in their opposition to infant baptism. I do not begin a dispute now upon this stage. But I have not seldom felt deeply offended at the religious selfishness and shamelessness of Baptists, both in Scotland, and this country. They are ordinarily under the present general curse of formalism and frivolity in their devotion with most other denominations. And by their untender and indelicate manner in this Island of immersing their members, they have disgusted many, who have otherwise been not unfriendly to them. Their minister will lead his female subject to immersion out in her bare smock or shift, in the very face of a cluster of male, and mocking spectators; without the sign of a blush upon the brow of either him or her. And the obvious reason is, that they are both blunt and blind under the false and fanciful names of faith and fortitude, duty and devotion.—Is it not very disagreeable, in the view of sober and judicious men, to see these immersed people, after all their silly pretence to conversion, noisy distinction, and superior sanctity, prove, at least, for the most part, to be evidently distinguished by their selfish foolishness and fanaticism, as much as by their re-baptism. What can you think of the pitch of enthusiasm or wild fancy to which some, even of their Ministers, have arrived, when I can positively tell you that one of their most prominent number, in this country, wrote, not long since, in his correspondence with myself, in the following strain:—"I may truly say, I experienced, according to St. Paul, that whether I was in the body, or out of the body, I cannot tell—God knoweth. 2 Corinth. chap. 12. I have no dependence on books, according to the general manner of the world—I have no library but my Bible and Concordance." &c. &c. Others of them, are as far on the other extreme; taken up with mere talk and toll, tag and toil, about the mere literal shell of edification and devotion; regardless

of any real change of disposition and principles. 'They are immersed or baptised—they are now in the true church—the Baptists'—they left the heathen world behind them—they were once, forsooth, as bad and unconcerned as any of their heathen neighbors—they were among the foolish people who baptized, not only senseless infants, who could have no faith; but also unconverted adults, when at any time within their contact! They can now bless Heaven for their great change, and their hopeful and happy association!

Let none think these remarks anywise invidious, unfounded, or extravagant; for I have full and founded scope for this my gloomy and grievous animadversion.

It is remarkable, however, that some nimble and noted, and even learned and laborious men, are found both very frivolous and fanciful, in their religious views and feelings: I might here instance the famous Dr. Clarke; who, in his account of his own experience, tells the world, that he saw Christ visibly, calling him (the Doctor) to draw near to himself, (the Saviour.) What a dangerous and strange notion, in such a great scholar, and generous man, as this famous author! No wonder the foolish and vulgar are so often and effectually mistaken, in their religious notions.

I subjoin some extracts from the evangelical "Gospel Sonnets" of the justly-famed Rev. Ralph Erskine; which I hope you will find agreeable to the subject of our correspondence.

"Though haughty Deists hardly stoop to say,
That nature's night has need of Scripture day:
Yet gospel-light alone will clearly shew
How ev'ry sentence here is just and true,
Expel the shades that may the mind involve,
And soon the seeming contradiction solve.
All fatal errors in the world proceed
From want of skill such mysteries to read.
Vain men the double branch of truth divide,
Hold by the one, and slight the other side.
Hence proud Arminians cannot reconcile
Freedom of grace with freedom of the will.
The blinded Papist won't discern nor see
How works are good, unless they justify.
Thus Legalists distinguish not the odds
Between their home-bred righteousness and God's.
Antinomists the saints' perfection plead,
Nor duly sever 'tween them and their head.
Socinians won't those seeming odds agree,
How heaven is bought, and yet salvation free.
Bold Arians hate to reconcile or scan,
How Christ is truly God and truly man:
Holding the one part of Immanuel's name,
The other part outrageously blaspheme.
The sound in faith no part of truth control,
Heretics own the half, but not the whole."

The Believer's perfect beauty, free acceptance, and full security, through the imputation of Christ's perfect righteousness, though imparted grace be imperfect.

"O happy soul, Jehovah's bride,
The Lamb's beloved spouse;
Strong consolation's flowing tide,
Thy Husband thee allows.
In thee, though like thy father's race,
By nature black as hell,
Yet now, so beautify'd by grace,
Thy Husband loves to dwell.
Fair as the moon thy robes appear,
While graces are in dress;
Clear as the sun, while found to wear
Thy Husband's righteousness.
Thy moon-like graces, changing much,
Have here and there a spot;
Thy sun-like glory is not such,
Thy Husband changes not.
Thy white and ruddy vesture fair
Outvies the rosy leaf;
For 'mong ten thousand beauties rare
Thy Husband is the chief.
Cloth'd with the sun, thy robes of light
The morning rays outshine;
The lamps of heav'n are not so bright,
Thy Husband decks thee fine.
Though hellish smoke thy duties stain,
And sin deform thee quite;
Thy Surety's merit makes thee clean,
Thy Husband's beauty white.
Thy pray'rs and tears, nor pure nor good,
But vile and loathsome seem;
Yet gain, by dipping in his blood,
Thy Husband's high esteem.
No fear thou starve, tho' wants be great,
In him thou art complete;
Thy hungry soul may hopeful wait,
Thy Husband gives thee meat.

Thy money, merit, pow'r and pelf
Were squander'd by thy fall;
Yet, having nothing in thyself,
Thy Husband is thy all.
Law-precepts, threats, may both beset
To crave of thee their due;
But justice for thy double debt
Thy Husband would pursue.
Though justice stern as much belong
As mercy to a God;
Yet justice suffered here no wrong,
Thy Husband's back was broad.
He bore the load of wrath alone,
That mercy might take vent;
Heav'n's pointed arrows all upon
Thy Husband's heart were spent.
No partial pay could justice still,
No farthing was retrench'd;
Vengeance exacted all, until
Thy Husband all advance'd.
He paid, in liquid golden red,
Each mite the law requir'd,
Till, with a loud 'Tis finished,
Thy Husband's breath expir'd.
No process more the law can tent;
Thou stand'st with its verge,
And may'st with pleasure now present
Thy Husband's full discharge.
Though new contracted guilt beget
New fears of divine ire;
Yet fear thou not, tho' drown'd in debt,
Thy Husband is the prayer.
God might in rigor thee indite
Of highest crimes and flaws;
But on thy head no curse can light—
Thy Husband is the cause."

Comfort to Believers from the stability of the promise, notwithstanding heavy chastisements for sin.

"Take well howe'er kind Wisdom may
Dispose thy present lot;
Tho' heav'n and earth should pass away,
Thy Husband's love will not.
All needful help he will afford,
Thou hast his vow and oath;
And once to violate his word
Thy Husband will be loth.
To fire and floods with thee he'll down,
His promise this insures,
Whose credit cannot burn nor drown:
Thy Husband's truth endures.
Dost thou no more his word believe,
As mortal man's, forsooth?
O do not thus his Spirit grieve,
Thy Husband is the Truth.

Tho' thou both wicked art and weak,
His word he'll never rue;
Though heav'n and earth should bend
and break,
Thy Husband will be true.
I'll never leave thee, is his vow;
If Truth has said the word,
While Truth is truth, this word is true,
Thy Husband is the Lord.
Thy covenant of duties may
Prove daily most unsure:
His covenant of grace for aye
Thy Husband does secure.
Dost thou to him thy promise break,
And far he break to thee?
Nay, not thy thousand crimes can make
Thy Husband once to be.

His visit will thy sins with strokes,
 And lift his heavy hand ;
 But never once his word revokes,
 Thy Husband's truth will stand.
 Then dream not he is changed in love,
 When thou art changed in frame ;
 Thou mayst by turns unnumber'd move,
 Thy Husband's eye the same.
 He for thy follies may thee bind
 With cords of great distress ;
 To make thee moan thy sins, and mind
 Thy Husband's holiness.
 By wounds he makes thee seek his cure,
 By frowns his favor prize ;
 By falls affrighting, stand more sure,
 Thy Husband is so wise.
 Proud Peter in the dirt of vice
 Fell down exceeding low ;
 His towering pride, by tumbling thrice,
 Thy Husband cured so.

Before he suffer pride that swells,
 He'll drag thee through the mire
 Of sins, temptations, little hells ;
 Thy Husband saves by fire.
 He in affliction's mortar may
 Squeeze out old Adam's juice,
 Till thou return to him, and say,
 Thy Husband is thy choice.
 Piercing billows may thy vessel toss,
 And crossing curses seem ;
 But that the curse has fled the cross,
 Thy Husband bids thee deem.
 Conclude not he in wrath disowns,
 When trouble thee surrounds ;
 These are his favorable frowns,
 Thy Husband's healing wounds.
 Yea, when he gives the deepest lash,
 Love leads the wounding hand ;
 His stroke, when sin has got a dash,
 Thy Husband will remand.

THE BELIEVER'S RIDDLE.

[Copious and correspondent texts of Scriptures are annexed to the "Riddle," but are here omitted for brevity's sake.]

The mystery of the Believer's pardon and security from revenging wrath, notwithstanding his sins' desert.

I, though from condemnation free,
 Find such condemnables in me,
 As make more heavy wrath my due
 Than falls on all the damned crew.
 But though my crimes deserve the pit,
 I'm no more liable to it :
 Remission seal'd with blood and death,
 Secures me from deserved wrath.
 And having now a pardon free,
 To hell obnoxious cannot be,
 Nor to a threat, except anent
 Paternal wrath and chastisement.
 My soul may oft be fill'd indeed
 With slavish fear and hellish dread,
 This from my unbelief does spring,
 My faith speaks out some better thing.
 Faith sees no legal guilt again,
 Though sin and its desert remain :
 Some hidden wonders hence result :
 I'm full of sin, yet free of guilt.
 Guilt is the legal bond or knot,
 That binds to wrath and vengeance hot ;
 But sin may be where guilt's away,
 And guilt where sin can never stay.
 Guilt without any sin has been,
 As in my surety may be seen ;
 The elect's guilt upon him came,
 Yet still he was the holy Lamb.
 Sin without guilt may likewise be,
 As may appear in pardon'd me :
 For though my sin, alas ! does stay,
 Yet pardon takes the guilt away :

Thus free I am, yet still involv'd ;
 A guilty sinner, yet absolv'd :
 Though pardon leaves no guilt behind,
 Yet sin's desert remains, I find.
 Guilt and demerit differ here,
 Tho' oft their names confounded are,
 I'm guilty in myself always,
 Since sin's demerit ever stays.
 Yet in my Head I'm always free
 From proper guilt affecting me ;
 Because my Surety's blood cancell'd
 The bond of curses once made held.
 The guilt that pardon'd did divorce,
 From legal threatnings drew its force :
 But sin's desert that lodges still,
 Is drawn from sin's intrinsic ill.
 Were guilt naught else but sin's desert,
 Of pardon I'd renounce my part :
 For were I now in heav'n to dwell,
 I'd own my sins deserved hell.
 This does my highest wonder move
 At matchless justifying love,
 That thus secures from endless death
 A wretch deserving double wrath.
 Though well my black desert I know,
 Yet I'm not liable to wo ;
 Whose full and complete righteousness
 Imputed for my freedom is.
 Hence my security from wrath
 As firmly stands as Jesus' death,
 As does my title unto heaven
 Upon his great obedience given

The sentence Heav'n did full pronounce,
Has pardoned all my sins at once :
And ev'n from future crimes acquit,
Before I could the facts commit.
I'm always in a pardoned state
Before and after sin; but yet,
That vainly I presume not hence,
I'm seldom pardon'd to my senso.

Sin brings a vengeance on my head,
Tho' from avenging wrath I'm freed.
And though my sins all pardon'd be,
Their pardon's not applied to me.
Thus though I need no pardon more,
Yet need new pardon's every hour,
In point of application free ;
Lord, wash anew, and pardon me.

The difference between Justification and Sanctification; or righteousness imputed and grace imparted; in upwards of thirty particulars.

Kind Jesus spent his life to spin
My robe of perfect righteousness ;
But by his Spirit's work within
He forms my gracious holy dress.
He as a Priest me justifies,
His blood does roaring conscience still;
But as a King he sanctifies,
And subjugates my stubborn will.
He, justifying by his merit,
Imputes to me his righteousness ;
But, sanctifying by his Spirit,
Infuses in me saving grace.
My justifying righteousness
Can merit by condignity ;
But nothing with my strongest grace
Can be deserved by naughty me.
This justifying favour sets
The guilt of all my sin remote ;
But sanctifying grace deletes
The filth and blackness of its blot.
By virtue of this righteousness,
Sin can't condemn nor justly brand :
By virtue of infused grace,
Anon it ceases to command.
The righteousness which I enjoy,
Sin's damning power will wholly stay ;
And grace imparted will destroy
Its ruling domineering sway.
The former is my Judge's act
Of condonation full and free ;
The latter his commenced fact,
And gradual work advanced in me.
The former's instantaneous,
The moment that I first believe :
The latter is, as Heaven allows,
Progressive while on earth I live.
The first will peace to conscience give,
The last the filthy heart will cleanse ;
The first effects a relative,
The last a real inward change.
The former pardons every sin,
And counts me righteous, free and just :
The latter quickens grace within,
And mortifies my sin and lust.
Imputed grace entitles me
Unto eternal happiness ;
Imparted grace will qualify
That heavenly kingdom to possess.

My righteousness is infinite,
Both subjectively and in kind ;
My holiness most incomplete,
And daily wavers like the wind.
So lasting is my outer dress,
It never wears nor waxes old ;
My inner garb of grace decays
And fades if Heaven do not uphold.
My righteousness and pardon is
At once both perfect and complete ;
But sanctity admits degrees,
Does vary, fluctuate, and fleet.
Hence fix'd my righteousness divine
No real change can undergo ;
But all my graces wax and wane,
By various turnings ebb and flow.
I'm by the first as righteous now
As e'er hereafter I can be :
The last will to perfection grow,
Heaven only is the full degree.
The first is equal, wholly given,
And still the same in every saint :
The last, unequal and uneven,
Whilst some enjoy what others want.
My righteousness divine is fresh,
Far ever pure and heavenly both ;
My sanctity is partly flesh,
And justly termed a monstrous cloth.
My righteousness I magnify,
'Tis my triumphant, lofty flag ;
But poised with this, my sanctity
Is nothing but a filthy rag.
I glory in my righteousness,
And loud extol it with my tongue ;
But all my grace, compared with this,
I under-rate as loss and dung.
By justifying grace, I'm apt
Of divine favor free to boast ;
By holiness I'm partly shap'd
Into his image I had lost.
The first to divine justice pays
A rent to still the furious storm ;
The last to divine holiness
Instructs me duly to conform.
The first does quench the fiery law,
Its rigid covenant fully stay ;
The last, its rulo embroidered draw,
To deck my heart, and gild my way.

'The subject of my righteousness
 Is Christ himself, my glorious Head,
 But I the subject am of grace,
 As he supplies my daily need.
 The matter of the former, too,
 Is only Christ's obedience dear;
 But, lo, his helping me to do
 Is all the work and matter here.
 I on my righteousness rely
 For Heav'n's acceptance free, and win;
 But in this matter must deny
 My grace, ev'n as I do my sin.
 Though all my graces precious are,
 Yea, perfect also in desire;
 They cannot stand before the bar
 Where awful justice is umpire:
 But, in the robe that Christ did spin,
 They are of great and high request;
 They have acceptance, wrapt within
 My elder brother's bloody vest.
 My righteousness proclaims me great
 And fair, ev'n in the sight of God;
 But sanctity's my main off-set
 Before the gazing world abroad.
 More justify'd I cannot be
 By all my most religious acts;
 But these increase my sanctity,
 That's still attended with defects.
 My righteousness the safest ark
 'Midst ev'ry threat'ning flood will be;
 My graces but a leaking bark
 Upon a raging, stormy sea.
 I see, in justifying grace,
 God's love to me does ardent burn;
 But, by imparted holiness:
 I, grateful, love for love return.

My righteousness is that which draws
 My thankful heart to this respect;
 The former, then, is first the cause,
 The latter is the sweet effect.
 Christ is in justifying me,
 By name, The Lord my righteousness;
 But, as he comes to sanctify,
 The Lord my strength and help he is.
 In that I have the patient's place,
 For there, Jehovah's act is all;
 But in the other I'm through grace,
 An agent working at his call.
 The first does slavish fear forbid,
 For there his wrath revenging ends
 The last commands my filial dread,
 For here parental ire attends.
 The former does annul my wo,
 By God's judicial sentence pass'd;
 The latter makes my graces grow,
 Faith, love, repentance, and the rest.
 The first does divine pard'ning love
 Most freely manifest to me;
 The last makes shining graces prove
 Mine intrest in the pardon free.
 My soul in justifying grace
 Does full and free acceptance gain;
 In sanctity I heavenward press,
 By sweet assistance I obtain.
 The first declares I'm free of debt,
 And nothing left for me to pay;
 The last makes me a debtor yet,
 But helps to pay it ev'ry day.
 My righteousness, with wounds & blood,
 Disembarg'd both law and justice' score;
 Hence with the debt of gratitude
 I'll charge myself for evermore.

I am tedious, to excess, both in my prose and verse. But I could not give you my views and feelings on this case; anywise better, than by supporting them in the Extracts of the Poem, of the very orthodox, experimental, and happy author; whose works, and particularly this under review, I most heartily admire and esteem, on the serious subjects of Justification and Sanctification; on which most heretics break their necks; and especially those, more immediately under consideration, in our present correspondence.

I shall conclude my whole subject, both of my communication with you, and of my other correspondents, on our religious ground, in the following words of the notable Dr. Young; and with a text or two of sacred scriptures:

"Shall all but man look out with ardent eye,
 For that great day which was ordained for man?
 Great day of dread, decision and despair,
 At thought of thee, each sublunary wish
 Lets go its eager grasp, drops the world,
 And catches at each reed of hope in heaven,

At thought of thee! and art thou absent then?

— Ah! no, I see, I feel it:

I see the judge enthron'd, the flaming guard,
The volume open'd, opened every heart,
A sunbeam pointing out each secret thought;
No patron, intercessor none, now past,
The sweet, the clement, the mediatorial hour:
For guilt no plea, to pain no pause, no bound,
Inexorable all, and all extreme!"—*Night Thoughts.*

"For we must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; * * * * For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead: And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again."—2 Corinth. v.

I am, dear Sir, your ever loving friend, M. L.

Abstract of a late correspondence, between a man in Old Edinburgh, and his friend in Cape Breton; the authenticity of which will be hardly suspected, by any judicious readers; since the subjects handled, carry along with them, too strong faculties and features, to be once mistaken for falsehood or fiction; and which are therefore left now to the candid consideration of the public, without any further remark by the author.

EDINBURGH, 25th September, 1842.

DEAR SIR,—Having, since you left this country, heard several opposite accounts of the inducements and motives of your emigration; especially on the score of the Clergy; and more particularly in consequence of the treatment of the Rev. Dr. R. towards you, I should feel very anxious to hear from yourself some detail on the subject. Some people say that it was your own imprudence, or rather your obstinacy and false zeal, that provoked the Doctor to his rigorous dealings with you; others, that it was his own pride and ecclesiastic lordliness; and a third sort maintain that the frown of Providence has manifestly overtaken him, in his desperate and shameful bankruptcy, and melancholy dumbness and discredit, if not disgrace, as so many symptoms of divine retaliation, for his persecution of you, as a remarkable species of his misconduct; of which disasters, on his part, not a few of your old acquaintances assert that you had, in some degree, predicted, some time before you left this kingdom: I know, however, that there were different steps of his treatment to you and others, so very singular that the faithful record of them could not fail of proving useful for the edification and admonition of any impartial and unprejudiced minds. Would you therefore feel disposed, at your convenience, to give me a sketch of them, under your own hand, in a brief and plain manner; not only for my own private perusal; but with permission to communicate the same with all my familiar friends hereabouts, who are anxious on the subject, it would unquestionably oblige,

Yours, &c.

M. M. L.

REPLY.

CAPE BRETON, 25th December, 1842.

DEAR SIR,—In answer to yours of 25th September, your request, tho' reasonable, devolves on me a very delicate duty. There were, no doubt, some very singular circumstances both introductory and inducive to my removal from my native country; and closely connected with the subject of your particular notice, in reference to Dr. R.; in whose Parish I resided for the last two years of my continuance in that kingdom. But some of your friends there would, I am fully sure, be very apt to stumble at the rehearsal of not a few of the incidents involved in the correspondence and transaction, which subsisted between the Doctor and me, during my residence within the line and limits of his ecclesiastical authority, and intended religious command over both my conduct and conscience; so that I found it impossible for myself to live within the circle of his sway, but either under his control or his contek; and at variance with him, or with heaven. All concerned could agree that his pride and passions, wrath and wrangling, were exorbitant; almost to a proverb; and the evident means and measures of his subsequent wretchedness and ruin. He wofully abused his shining talents, and fondly and foolishly dreamed to carry before him every possible opposition, whether political or ecclesiastical. He could fleetly and fluently preach filter and philosophy, aster and astronomy, chimera and chemistry, to the wonder and wantonness of the vaporish and vulgar; and even simple saints—while strangers to his misroute and misrule would think him a terrestrial angel. As for example, in explaining the text, "Ye are the salt of the earth;" the learned Doctor tells his audience that the substance salt may, by certain artificial operation, be extracted, from their common hedges and heath, earth and herbs, rocks and rutil, sea and sorrel; and, in short, from almost every thing in the world. Again—"Ye are the light of the world," is a passage as pregnant and prolific as the former; for all the planetary system is at once in blaze, as the scene and stage of action—Hercules and Herschel, Neptune and Newton, Poles and Polyscopes, are all in motion—the sun is the great and grand, vast and vivid, free and fixed, source and substance of all light and lumination—the poor and pale and painted moon, and her train of void and vagrant sisters, with the whole stationary dependents of the spheres, enjoy all but borrowed garbs, as the full and fair bounty of the solar munificence, and the royal gift of the king of day! Don't think that I am wild—I need no hyperboles here—for the eloquent preacher, for a time, fully absorbed all the powers and passions of the souls of his untutored parishioners, on this ground. He fed their fond fancies by his scholastic harangues, devoid of real gospel life or light. The name of a sinner, or a Saviour, would rarely occupy a place in his philosophical discourses; and that rarity without any serious and sound application. The result was correspondent: no improvement of heart or hand, principles or practice, followed, on either his, or their part; though for the first period of his ministry, you might positively, as well object to the message of Gabriel

M. L.

to the Virgin Mary, as to start a vocable against the efficiency of this sublime evangelist, to his absorbed and astonished adherents. For they certainly believed, that there has not been a gospel messenger on earth, since the Apostles' days, if they had not one in the person of their own wonderful Minister: Although, at the same time, he most effectually tuned and tantalized, strangled and starved, their very souls to dire and desperate dearth and death! His law-suits were endless, while he sustained any credit—he had once five of them in action at the same period. One of them originated in a dispute about a crooked crabbed pine tree, not worth a dollar; by which he is said to have lost the sum of £300. Another prosecution commenced in a debate about a very avoidable by-road, on which, by his mere passion and pride, he was stimulated to transgress; in consequence of which he is reported to have lost several folds the first amount. A third action was with the master of a vessel, with a cargo of salt to him; but who having been detained by contrary winds, could not arrive at the very expected time: but “winds and weather” being, according to the ordinary terms of seamen, included in the conditions, the Doctor lost his plea; and so his plea and purse, at a long and long run and rate. He most disgracefully and unfortunately engaged in a fourth process with his mother-in-law, commenced on the ground of some silver spoons, after the death of her husband, and the two successive heirs of his estate; which ended in the ruin of them both. This was the result of his matrimonial connection with this once opulent family; whose property, at the time of his marriage with the only daughter, against the will and consent of her parents, amounted to £60,000, in bank or bullion; besides cattle, and an estate of nearly £2000 rental. In consequence of which the land property became alienated beyond redemption. But without further enumeration of his other legal prosecutions, which hardly left his composition a shilling in the pound—he artfully aimed one petty shot against my poor self; which, though no great thing, he likewise lost. The case was briefly as follows:—I entered his parish as a schoolmaster, under the patronage of the Society in Edinburgh, for propagating Christian knowledge—and, with his own approbation, opened a school, at a certain village, about nine miles from his residence; where I taught for a twelvemonth; and read to the villagers, with general remarks on the scriptures selected, or some exhortation, on the Sabbath, in the absence of the Doctor: For his Reverence preached in our village but very seldom. But because I showed no great regard for his piety or preaching—since I fully believed he had no reality in the former, and that the latter was of no benefit to my soul—he soon began to manifest his sore displeasure, the natural fruit of pride and spiritual ignorance, in all such circumstances. With other singular instances of his heat and haughtiness, he once in the middle of his sermon, at our said village; and in the height of his passion, commanded all present, who favored or fostered me or my religious service, to leave his meeting and ministration at once, in the very name of Satan, in its wildest designation! which made some of the audience sham and shake; and others sham and shift. After that he enjoined my employ-

ers to withdraw their children from my teaching on pain of his displeasure; or to support me, at the forfeit of their church privileges, in case of my disobedience; as he termed my non-attendance on his ministry; according to the ordinary phrase, in such circumstances. But my very kind neighbors' and supporters' unanimous non-compliance—except his chief elder, who withdrew his son, "black Aeneas," the very toughest twig that has ever graced my drill, as no favorable index of the father's character—excited the Doctor's mind to such a degree, as to threaten and thwart our neighborhood, as well as myself, in so wild a manner, as made us all sensible, that there was no alternative, but for me to resign my office; which—after some very tight struggles of mind, on my part, between my sense of duty, and desire of ease, in my dear native land, and among my generous employers—I intended actually to do. But before my employers could be finally brought to this decision—thinking it but shameful oppression, on the part of their Minister—he summoned me to appear before his Kirk Session. I shall here take the liberty of giving you a summary of the result of the Session, and designate myself as Panel:—

Doctor.—"Here"—reading a number of articles—"are so many charges against you. Were you not at the late meeting here, at the time of the communion?"

Panel.—"Yes, Sir, I was."

Doctor.—"Did you not, on your return home, deride our religious solemnities; especially the action sermon, by reflecting that the Ministers well picked the bones of the Saviour?"

Panel.—"I don't deny that such words passed; but I cannot charge myself of having uttered them in any light or ludicrous direction."

Doctor.—"Why! In what other sense or sign, then, can we take your offensive reflection?"

Panel.—"If you, Sir, and the rest of the Session, could have the patience to bear it, many a day my very soul sickened, by hearing so much about the suffering of our blessed Saviour, from the dead hearts, and deceitful tongues, of wily and worldly Ministers; especially at sacraments; who openly tell by their habitual civil and religious conduct; and, in a high degree, by their preaching, that they want the real love and life of Jesus Christ."

Elders.—"Oh! Oh! Oh! Why, do you hear him!" &c. &c.

Doctor.—"Don't you keep the people of U. and its neighborhood from attending my ministry, since you have been among them?"

Panel.—"I have no command over the people in question; but whenever they choose, of their own free will, to attend my humble service; especially at such a distance from your ordinary place of worship, I cannot feel disposed to discourage them."

Doctor.—"I would not impose upon you, or them, to attend here regularly; if you yourself should appear here now and then, even rarely; say once in a quarter, and show otherwise by your conversation and conduct your approbation of my ministry, I could freely indulge, you both. But your example besides your preaching is a stumbling-block to them. What do you reply to these things?"

Panel.—“I don't call my service *preaching*,” (for you know I was not then licensed) “according to the general acceptation of the phrase.”

Doctor.—“Don't you, any wise, publicly explain the Scriptures; and what authority can you allege for so doing, from the said Scriptures?”

Panel.—“I think there are some plain texts in my favor on that ground; instance the following :—‘No man,’ saith Christ, ‘lighteth a candle to put it under a bushel or a bed; but in a candlestick, that it may give light to all that are in the house.’ ‘As every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God.’—St. Peter.”

Here a tough contest took place, betwixt the Doctor and me. For he most tenaciously maintained that “the gift,” in the latter quotation, signified only an extraordinary gift, to which I neither had, nor laid any claim; but I, on the other hand, as vigorously held, that the ordinary gifts and graces of the Spirit, were included, on the subject. And none of us ever yielded to the other on this ground. It would be tedious to pursue this meeting any further. But before we dismissed he offered me twenty days of suspense and respite, before I should be deprived of the school. But I peremptorily told him that that, nor any other time, would make no alteration in my sentiments or conduct, on the subjects of difference between us. He, however, suspended any further prosecution, till the end of the given period. But a particular circumstance happened during the tedious time of the Session, which in some respect, proved a sorer temptation to me than the dispute: It rained in such an extraordinary manner, as swelled the river which runs along-side the meeting-house and the manse; and so intervened my intended return home, that evening. I had left my pony on the other side; and the Doctor's best horse could not now cross me over. I stopped at the river's side, in anxious, but vain expectation of getting hom., till I was perfectly drenched, and pitch-dark night necessitated my return to shelter. In great confusion of face, I popped into the Doctor's kitchen; for there was no other house near me. Happily, as I thought, there was no person there, at the time; and I tumbled my poor carcass into an empty bed, not far from the warmth of a good fire; where I intended to coop concealed till the morning; for it was in April. But, alas! by fatal destiny, I was soon detected, by the officious servants; who immediately spread the alarm through the manse; in consequence of which the generous Doctor sent a message for me to the parlor: where his Reverence and his lady, with a few more, sat at tea; among whom was one of his Elders—a select member of the Session. I dare say, in truth, I have never, in my life of sixty, felt so much reluctance and embarrassment at any other invitation, as arrested the very feelings of my soul at that moment. But it could not be helped. Was it fate, or fancy, or fascination? No! But it was divine proof and providence, in order to teach me some further lessons of myself, and also of the clergy, and their fondest adherents! The good Doctor and his Elder, who had fought such a hot and hectoring battle with me through the day, upon some of the most serious and sublime subjects possible, were now as free

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and frivolous at every chit-chat, at their tea and toddy, toasts and toys, as little children! I might also by this providence, learn more of my own weeds and weakness. For though my very soul disgusted the vanity and frivolity of the table-talk and toasts, of my prosecutors, if not persecutors; yet the present shame of being chargeable of ill manners or indecorum, among superiors, at once disarmed the ordinary active exercise of my religious zeal, and merited reflection, on the unbecoming conference and conduct of my associates; so as in a degree to yield, though most reluctantly, and I dare say, very awkwardly, to the current pulse of the company. Fruitless and formal family worship—as might be naturally expected—served at last to close the scene. And the good Doctor himself, in order to show his utmost condescension and kindness, introduced me to my bed-room, with a flaming candle in each hand—in their silver sockets; and in the most pleasant and placid manner, bade me good night! All this kindness cost my poor soul more than months of adversity and opposition. I spent a night of solemn and serious reflection, till break of day, much longed for, for my retreat, and return home.* All the foregoing treatment, however, made no alteration in my sentiments or conduct. I carried on my school, and Sabbath services, just as heretofore, till the end of the aforesaid given twenty days of probation; when his Reverence sent positive and permanent orders—as unalterable as the laws of the "Medes and Persians"—to lock the school-house and chapel, being both one; and to take the key for ever from my keeping and command.

But the foregoing chase and charge did not satisfy the good Doctor in divinity; for the majority of the villagers still collected about me on the Sabbath; so that after his depriving me of my school and a year's salary; I was obliged to serve for a season, in the troublesome and dangerous Caithness fishing; in order to defray my necessary debts, incurred in sincere dependence on my convenient and comfortable employment; for the inclusive annual emoluments of my school amounted to the sum of between £70 and £80 sterling. But you will observe that I received the school fees for my 100 scholars, in a borough town, during my year's service; though I lost the Society's salary; which a Teacher in the Highlands of Scotland cannot obtain, but through the medium of his Parish Minister.

After these tossings, a cousin of mine, John T——, came to visit my family from one of the adjacent parishes; who, on account of the scarcity of wood in his own quarter, wished to obtain a boat load of a small growth of natural wood, owned in common by the Doctor and his neighbor, 'Squire Mac, of L. M., who both had agreed to get the said piece of wood land cleared for pasturage; and for that purpose allowed

* Let me remark here, also, the trouble and temptation of my dear and delicate wife; who could not rest at home; but came, in the same dark and dreary night, all the aforesaid rough and rude nine miles; and that alone, in hopes of meeting me by the road, through every shot of the said distance; till she arrived at the overflowing river, and received intelligence of my safety; when she stopt at a neighbor's house, till she met me gladly early in the morning.

one half of the sticks to the cutters, for their labor. The trees consisted of various sorts; birch and poplar, ash and hazel, aspen and alder, but chiefly the last kind; so that you may understand the comparative worthlessness of the wood. But, however, my said cousin would have some of it, as it was thus a game open to all, on the same level; and so he insisted that myself and my boy Kenny should go with my little flat, along with him, to our friend 'Squire Mac, for his order: So we went, and obtained free leave in the name of Cousin John; arrived at the wood, at the summer-day meridian—met the Doctor's feller or woodsman—asked him where would he choose us to commence; who told us any where all one—so all hands to work; and soon dispatched the job—returned to my door, without fear or disguise, in broad daylight, and in sight of all the village; in the little yoke loaded with alder! Contrary winds preventing Cousin John's further trip for home, urged him to unload his alder at my house, till his next expected opportunity. In the interval I went from home to a communion at L. C., a distance of forty miles; where I intended to get my first child Jockey baptized by my relation, the noted L. McKenzie; whose fame, for singular piety, prompted my hope—though personally unacquainted with him—to find in him a character so different from the generality of the Clergy as would exonerate my conscience in treating with him, in the administration of the said desired solemn ordinance. I do not say now how far my views on the subject may have been scripturally reasonable or not; but I am sure I was then acting in sincerity according to my best knowledge of my duty. For I could not feel freedom to accept any sacrament of Ministers, whose characters undisguisedly indicated their unregeneracy—which is still my fixed sentiment; and I had thought, at that time, that the said Mr. McKenzie was so far the reverse of his official brethren, in his zeal and independence of spirit and authority, as to supersede his ecclesiastic diffidence and embarrassment; in which, however, I soon learned my sad mistake. For when I told him my intention, he replied that he expected the Doctor to the communion, and would endeavor to conciliate us; which I answered to be impracticable. But he still insisted on an interview between us, in his own manse. I replied he should see that the Doctor's passion would preclude any sober reasoning on our subject; since, by sore experience, it was too evident to me already, that he could hardly bear my very presence, with any patience; and far less endure to hear of the rite of baptism; when I had never applied to himself on any religious ground whatever; but still that I would not refuse to appear before them at their bidding, for a trial. In short, on the Doctor's arrival, I was sent for to Mr. McKenzie's study; where both the Ministers sat alone. And after my being desired, by the owner, to sit, he immediately introduced our subject, in the words following:—

Mr. McKenzie.—“Here, Doctor, is a man from the Parish of L. B. applying to me, as desirous of receiving baptism for his child: but——”

Doctor.—“What! A man from L. B. here for baptism! A man, I say! here from L. B. for baptism! What!!”

Here the Doctor's extravagant passion overcame him completely; and most evidently told—in his coal-colored face and features, as well as the strangling fume and fury of his voice and vociferation—the superlative pitch of his perturbation of mind. “Well,” said I, to Mr. McKenzie, “You see now, Sir, what I had every reason to anticipate; for I was sure the Doctor could not contain himself on the subject; it is therefore, in the mean time, as well for me to withdraw:” and so I left the room. But, on dismissal of the communion, I visited Mr. Mac again; and asked his final determination on the subject of my message. He told me plainly and meekly that he believed me to be a proper subject for my request; “but,” said he, “I sincerely regret that it is absolutely beyond my ecclesiastical power to meet your wishes, without the actual permission of your Parish Minister; which I perceive is unfortunately out of the question.” And then he asked me, “How would you act yourself in the supposed case following:—There are two Christians at variance; and their difference is at your decision, without any evidence beyond their own declaration—at the same time, though the opponents are both good men; yet one of them is far superior in grace, to the other: Now would you not, on this supposition, feel aptly disposed to decide in favor of the far stronger, or more experienced and intelligent of the two?” “I would,” said I, “think it but quite reasonable.” “Well, then,” he continued, “that is just my very position, in the case between the Doctor and yourself; for though I believe you to be a Christian, I take you yet, but a weak one in comparison to him.—And don't you so judge yourself?” “By no means,” I replied; “for though I should, most freely, allow the propriety of the proposed comparison on literary grounds, I shall not admit it, in the least degree, in religious concerns; for I do not believe my opponent to be possessed of any saving grace at all.” “Oh, don't you, don't you!” said the meek man, without the least ruffle of temper. I finally then enquired of him, if, according to his own previous admission, he thought me scripturally qualified on the subject of baptism for my child, Why should he yield to ecclesiastical rules contrary to the law of Christ? “Well, then,” said the kind, simple Minister, “we cannot deny that we have laws in the Church contrary to the laws of Christ, but we must submit to them.” “Oh, then,” I said, “that acknowledgment, Sir, is now fully sufficient for my determination;” and so bade him final adieu! I then got my dear spouse and child to retrace home our dreary forty miles of moss and mountains. But not at all disconsolately; for we learned by this trip, several serious and sound lessons; which, indeed, have, in the Lord's hand, proved very beneficial to us, ever since, even to this day. But I cannot leave this part of the subject without remarking, that I could not but sincerely love the meek and humble and undisciplined temper and disposition of this Minister of Loch Carron; for in all my interviews with him, on the subject in discussion, I found him as easy of access, and as unruffled in his passions as a little child. How could I, therefore, but seriously regret his childish simplicity, in his ever having been, through all his functionary life, the sincere dupe of religious imposition; and the dangerous and dreadful

stumbling-block of thousands. On this account, both fondness and falsehood, admired his superior and singular piety and preaching; whereas, in perfect truth, the man was at best, and could not be but a weak Christian; since he was by nature, but an open semi-simpleton. His subjection, also, from time to time, to temporary mental derangement, or absence of mind; and especially in his latter days, worked not seldom on his imagination, to a degree that impelled him to utter incoherence, or absurdities; which, some of his foolish and fond adherents must needs constitute or construe into oracles or angury, mystery or macaroni, prescription or prophesy. There was perhaps, in his day, none in all the Highlands of Scotland, who proved a snare to silly and sluggish religious professors, so much as this shallow and simple-minded Minister. And yet I should feel very far from suggesting once that he was not a real Christian. But some people may probably feel surprised when I tell you, it was the man's silliness or debility of intellect, which so richly excused, or extenuated, his most dangerous religious friendship and fellowship, credit and cronyism, so manifestly and mistakenly, exerted and extended by him, towards so numerous swarms of the more officious and offensive, despicable and disgusting characters over a considerable part of the kingdom. For though he may, in the sovereign mercy and mystery of heaven, have, as a "bruised reed or smoking flax," been redeemed; yet I feel not the least hesitation in maintaining that he was never qualified for his ministerial office; for he possessed neither discrimination nor discretion, art nor authority, proper for his solemn and responsible calling. And as a notable instance in favor of this argument, there were hardly any community or communicants in the North of Scotland more brackish and brutish, untutored and untamed, than the majority of his congregation and communicants. These reflections, which challenge contradiction, are here offered, not for the dead, but for such of the living as much merit their smart, in consequence of their blind and boastful admiration and imitation of a man, whose inefficiency and indulgence, credulity and craziness, marked him certainly for a private man; and not at all, for a public Minister.

Upon our arrival at home, the first sight that met our eyes, was a summons in the window, from the Doctor, charging me as a thrust and a thief, in the amount of about £150, or twenty pounds Scots for every stick of the 'forementioned alder! And in default of restitution, a dungeon or a Tolbooth was also signified and sounded, in most howling and harrassing, loud and lofty style and strains, as the due and designed, inevitable and invincible, doom and desert, of the villain and felon Norman! the dangerous and daring, trespasser and transgressor, stealer and spoiler, of the goodly and grand, plantation and paradise, of the far-famed tiller and toiler, tenant and trainer, the reverend Divine! Don't think that I exaggerate on this rare and round subject; for the puff and pomp, foolishness and falsehood, of the summons, were ridiculously singular; and extensively proverbial; and are, to this day, freshly recollected and facetiously recreative, among some of my merry friends, in the rich and restiff woods and wilds of Cape Breton! For when, in his

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simplicity, Cousin John set arbiters upon the sticks, they, with perfect consistency, disputed and decided within the latitudes and limits, banks and boundaries, of five and seven shillings sterling! But by the bye, in consequence of this prosecution, the alder was never removed from the end of my house, for any further use than playing clubs to the village scholars; who mirthfully extolled the virtuous interference of the prosecutor, as well as the benevolence and bounty of their benefactor, the wood plunderer!* In the mean time, I sent for Cousin John, in order to go along with me to 'Squire Mac, by whom we had made ourselves sure to be released from any further charge, on this ground. But what were our disappointment and confusion, when he dastardly and barefacedly told us, that although he should most freely acknowledge his previous order in a private manner, both to the Doctor, and to ourselves, yet that he could not venture to absolve us publicly, from fear of his reverence's censure and displeasure. He admitted his sincere regret for our unmerited and disagreeable predicament; and also signified that our prosecutor was not ignorant of our innocence, and that himself knew the ground of the despicable prosecution to be religious prejudice and pride; but that, for all this, he durst not legally discharge us, for the reasons already assigned.—You will be here apt to enquire, why would this man, and at the time, in a civil circumstance, quite independent—feel so diffident of ecclesiastical censure: I answer, that though 'Squire Mac was a bachelor, and possessed then a land estate worth, alone and exclusive of other property, the sum of £7000, yet he had the misfortune of having a bastard child by one of his domestics, at that very crisis; for which offence he wished to obtain or procure the Doctor's indulgence. And whether this beggarly misnomer and disobedience were, or were not, the price or bribe of his absolution or exemption, it is quite evident that he never underwent the ordinary privation or penalty on the subject. Finding ourselves thus defeated by 'Squire Mac's mean treachery, as well as the Doctor's deep plot of hypocrisy, we proposed that Cousin John should appear at court, in my stead; and acknowledge himself the trespasser, at the trial; and me but his servant, in case his evidence of our innocence would be frustrated. In the mean time, however, under all our confusion, we had the consolation not only of the testimony of our own consciences, but the full credit of all our neighbors in our favor, though they did not well know how to exonerate us, according to the exaction of the law, and the weight and wiles of our wicked and famous prosecutor. Providence, also, provided for us a pointed and powerful intercessor, 'Squire McDonald, of L. I. under whose proprietary, both Cousin John and myself lived for a long score of years; and who therefore knew well our general character; as well as the real ground of our present distress. He undertook to protect us, and first to disclose to the Doctor's attorney the drift of the prosecution. He was as good as his word. Cousin John, however, appeared on the day of trial; though at the distance of 70 miles from

* The Doctor was only a tenant, and not the proprietor of the alder plantation.

his residence, and 40 miles from mine. He returned to my house under encouraging circumstances; but still enjoining from court, the necessity of my appearance at the same place on an appointed hour, next Friday; according to a clause in their legal proceedings. None ignorant of the simplicity of our Highlands, in those times; and of the rarity of legal prosecution—especially remote from public and borough towns—can form but very faint ideas, of the natural confusion, then commonly attendant on summons; particularly like ours, for alleged villany or felony! In my case, being keenly tender of my religious character—and then placed in a comparative strange situation—I certainly experienced the full measure of the smart.

The next week, according to authority, I went to court; and as already noticed, at the distance of forty miles, of which eighteen of dreary mire or moss were without the smoke of a house; except the hut of one herdsman. On my arrival at D. W. the Court Town, agreeably to appointment, on Friday, the interment of a certain famous Nobleman, of that quarter, took place on that very day; at which all the barristers and lawyers of the town attended; so as to supersede aleet, and prevent my access to the Doctor's attorney, till the dusk of Saturday:—for, be it understood, I did not engage any cotusellor in my own favor; but left the whole burden at the full and faithful, pounce and pointing, of our friend 'Squire McDonald. At sunset, however, I got an interview with Barrister McRae, the Doctor's attorney; who, after examining me, in a summary manner, on our subject, very generously told me, that my answers exactly corresponded with the very evidence of Mr. McDonald, in my favor—that he regretted I had not made my appearance on the appointed day, in my summons; as otherwise I would have legal claims to damages—that he had no doubt of our innocence.—And that, altho' he stood on the tender ground of being the Reverend Doctor's attorney, he could not but feel sorry and surprised for the unapt and unnecessary, teeth and trouble of the prosecution—and forthwith and freely released me, with a cheerful farewell! You cannot but feebly imagine the width and vigor of my joy, at this lucky moment of my fond and final release, from the persecuting clutches of my tyrannical prosecutor. But on losing sight of the Court Town, a rough and rainy night began togloom: and according to the anxious expectation of my family and friends at home, I should, by this time, be not far from my house. For since, by legal appointment, I had believed to appear before my pursuer's counsel, on Friday noon, it would be alarmingly ominous, in the estimation of my suspensive wife, and well-wishers along with her, in my fearful and fatal absence, if I should not return home Saturday night. But you will observe that all this our excitement arose not from any undue care for my poor carcass or caption; but for my credit and character; which were dearer than limb and life to us. For "a good name is better than precious ointment," and (with this real good name) "the day of death better than the day of one's birth." For it was past all doubt; with every unprejudiced mind in the country, that my adversary had nothing in view, in all his bustle of prosecution, but to break my credit, and expose my character;

for his unfortunate envy and uneasiness, on this ground, were, to him, highly intolerable. All these circumstances concurred to stimulate my exertion to get home with as little delay as possible. I therefore determined to trace my forty miles of breaks and burns on my pair of lang and lusty legs, in the dark and dreary night—without any rest or roosting, dog or diddling, guide or guardian; till I arrived home about sunrise, Sabbath morning; where Cousin John met me at the door; who, poor fellow, had watched the night, with some others, in anxious suspense, and fond expectation.* But the more serious part of my subject is yet untold; and I feel sincerely concerned how to enter upon it; for I have never known the Lord's presence, in reality and truth, if not through the journey under remark. I was fully conscious of my own innocence; and my immediate neighborhood had no doubt of it; but those at a distance might be otherwise impressed, through ignorant and vicious misrepresentation; in consequence of which, for a time, bigotry and prejudice might exult; and benevolence and friendship might grieve. The wiles and violence of my wilful and fatuous pursuer, were extravagant; and the base and baffled position and pretension of his censurable neighbor, and common-tenant, proved notorious. All these particulars had their full weight of impression and operation, at once upon my mind. In short—though a delicate subject, and not seldom miserably mistaken, through silliness and selfishness, fatality and fondness—I could not, with all my danger from false zeal, imprudence, and other weaknesses or failings, but conclude that I was actually suffering persecution, for the sake of a good conscience, in the service of Jesus Christ.

As to what you style prediction, I have never pretended to possess that function or faculty; and I am certainly one of those who abhor the fond or frivolous, vain or villanous pretext of thousands on this ground. But though I do not admit of prophesying now, as previously to the closing or conclusion of the canon of Scriptures, nor for evermore, in this world, as at all on equal footing with the revealed will of God in his word; yet I, by no means, choose to run wild, or at random, to the opposite extreme, as if no light or lumination, impression or impulsion, dictation or direction, should be expected, in any degree, of the Lord's mind, by his Holy Spirit, through, and according to the rule of sacred truth, beyond what is natural or ordinary to every man; for this would be limiting the order and operation of Heaven, past and opposed to, all divine revelation, as well as innumerable instances and examples in experience on the subject since the age of the Apostles till this very day; which would be but manacles of madness to deny. I believe and maintain, therefore, without the least hesitation, or fear of contradiction, that in conformity and subordination to the Scriptures—the Lord's people, or at least some of them, have been, are, and to the end of time, shall be, favored with some degree of knowledge, and in some singular cases, on subjects past, present, or future,

* Cousin John gave a handle to facetiousness on the subject, by comparing himself to "Rhoda," in the case of St. Peter's miraculous release, from the confinement of Herod!

beyond the common rate or reckoning, ken or count, of the generality of men, in the general course of Providence. "The secret of the Lord is with them that fear him."—Psalm xxv. 14. "But his secret is with the righteous."—Prov. iii. 32,—*i. e.* The gracious meaning of his word, and the intention of his dark providence. After these preliminary remarks, I seriously and freely admit that I had impressions on my mind during the tedious and troublesome journey in question—and that under the powerful life and light of the word of God, in overflowing abundance, over all the powers of my very soul, which were not of common occurrence to myself; though not a stranger to them; nor are, by any means, ordinary, even to the righteous; and far less to the wicked. Let ignorant or violent revilers sneer or smile, dart or deride, as they like or list, on this stanch and stable stand. The Lord's gracious presence, and approbation, of my service and suffering; and his disavowal and disgust, of the guile and guile, court and conduct, of both my pullback and prosecutor, were at that time very evidently manifest to my oppressed and uplifted soul. The blessed Scriptures poured their ample store, from their righteous and divine, perfect and bountiful Author, upon my soul and spirit, heart and affections, through all my pointed passage; and more particularly the 37th Psalm; where the Psalmist, most richly and rousing, dooms and defines, compares and contrasts, the dispositions, states, aims, and ends, of the virtuous and vicious, righteous and riotous, worthy and wicked. Will you not read the whole Psalm, as it must sadly weaken my sage and solemn theme to crop or curtail that sublime and sacred song. As also the following texts:—"Though hand join in hand the wicked shall not be unpunished." "He that seeketh mischief, it shall come unto him." "Behold the righteous shall be rewarded in the earth; much more the wicked and the sinner."—Prov. xi. "If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you," &c. "If any man suffer as a Christian, let him not be ashamed; but let him glorify God in this behalf."—1 Peter iv.

I believed then very freely and fully that the Lord was deeply displeased with my troublers—the unfortunate Doctor and 'Squire Mac—and that his frown would certainly fall upon them visibly in this world; although I knew not, nor pretended to know, the particulars of the impending fatal and fast-approaching dispensation; all which I told my dear spouse, after my return; and that has come to pass, in a notorious manner, since that time, in several singular steps of Providence. For the 'Squire reduced his property by negligence and rioting—lost his estate and all his credit—turned insolvent—was taken by the neck, and lodged in the jail of Dingwell (intended for me) as a smuggler and bankrupt, upon a bunch of straw, under a rug, till at length released, by his relative Capt. McKenzie, of T. L., who hired him as a cattler common drover and driver, for the remainder of his roving and wretched life! His lewdness and dishonesty incurred and insured his wreck and ruin. He once purchased of myself three young cows; for the price of which, in my unsuspecting simplicity, I took his private bare promise;

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which was all I ever received for my bargain; though at the time, he traded in oatmeal and pine timber; articles of which I then stood in need; but that he would never sell me, lest, by so doing, I should recover my debt of him against his own dishonest grain. I mention these points to give you a sample of his character; which agreed to his destiny. "The Lord is known by the judgment which he executeth: the wicked is snared in the work of his own hands."—Psalm ix. 16.

But to return to the Doctor, he has ever since been losing his credit and ground from day to day; both politically and religiously—"deceiving and deceived." There are current of him two particular anecdotes, pretty singular; which I shall here briefly relate:—First—A sheep farmer, in his immediate neighborhood had privately deposited in the Doctor's hand, for further use, the sum of £500. And without any receipt, or evidence; as wholly confident in his reverence's integrity. The dishonest man having soon become bankrupt, and compounded with his creditors; and in fond expectation of his concealed money; applied to his secret treasurer; who, under the appearance of unusual surprise, asked the shepherd—"What do you mean? You having money! Have you not publicly sworn off as insolvent—and could you ever, at the same time, durst have money in reserve! Away immediately out of my sight, you staunchest ring of rogues!" Second.—The Doctor having had a lawsuit with 'Squire M. D. of L. I., gained the action; for the expenses of which the defaulter passed his bill for the amount of several hundreds; or a similar sum, with the sheep farmer's; which, when become actually due, the 'Squire having appeared with the balance in his hand, and his evidence at his side, offered the full amount to the Doctor, between his manse and his chapel; for behold, it was the Lord's day! "Here," said the 'Squire, "is your money, Doctor!" "What!" said his reverence, "is it on this day, you would offer me money?" "Yes, Sir," said the 'Squire, "this is my day, according to the date of my bill to you; which I come to release; and if you now refuse the payment, I take my witness, that you may, in vain, look for it any other day!" This was a fair trick; for the debtor, in dating his bill, had designedly aimed the defeat of his inadvertent correspondent; which he thus basely accomplished. "And with what measure ye mete, it shall be measured to you again."

But to return, the Doctor having lost his action against me, he also lost a share of his good ground and credit with his people, in issue of his oppression and prosecution of me, with their natural concomitants and consequents; which he has never redeemed to this day. My kind neighbors, in general, sympathized with me; and sincerely regretted my deprivation of the school; both on their own, and my account. And as I was, for a season, without any pecuniary employment; and, at the same time, obliged to domesticate, by means of my partner's desperate indisposition, I felt the dilemma of dire destitution, or the disagreeable contraction of debt. Under these circumstances, much reflection, from all quarters, fell to the share of my pursuer; though in a long degree privately, from fear of his displeasure. And not a few, even among my

own otherwise sincere friends, not to speak of others, would now and then keenly upbraid myself to my very face, for my illiberal religious sentiments, overheat of zeal, indiscretion and imprudence, or needless scrupulosity of conscience; which they suggested, incurred my poverty, in procuring the Doctor's resentment. They alleged I might be a good Christian, though I should not forfeit the fugue and favor of the clergy, objectionable as were some of their measures. But though I knew the reverse, by loud and long experience; yet that song and sound of my friends, were now and for years past, quite familiar to my ears; but of as little influence. In the mean time, strange to hear, 'Squire Mac told me that the Doctor ordered him to allow me a boll of his oatmeal, if I should send for it. I thanked him; but made him understand that he might make any other use he pleased of it. He sent the meal, however, in my absence; and the messenger poured it in an empty cask, found in a closet, and so left the house before my return home. After deliberation, I felt no freedom of mind to make any further bustle on the subject; and consequently the flour was consumed in my family. But for my part, I am at a loss to this moment, what was the ruling motive of his Reverence in this curious bounty—whether sympathy or selfishness, whether to pacify heaven or to please his hearers; and whether to alleviate, or to alarm my destitution. For, as formerly suggested, he was at times subject to strange fits of passions; which produced as strange ruffles and remarks. He once observed to a neighbor that it was the uncommon magnitude of my grace that disordered my religious conduct. At another time, on his hearing of my disappointment of a passage, and my intention to return to his parish; though he was then sitting among respectable associates of both sexes, and at a sacramental meeting, he, under great excitement of mind, and regardless of his delicate position, exclaimed, "He returns to torment me!"

The manner of his marriage was not less singular: he was fifty years, when he wooed a lady of twenty-four; with a fortune of about £2000, and as formerly remarked, entirely against the will and consent of her parents. He ordered the next clergyman, to administer the marriage rites in the bride's chamber, in her father's house, in order, according to articles of law, to secure her dowry. And after the solemnization of the ceremonies, he sarcastically thanked his father-in-law; who, with his lady, was in a pensive mood, espying the scene, in an adjacent open apartment; and then immediately rode off, with his bride behind him, to his own manse.

When I was deprived of the school, a common tippler was substituted: Nay, a mere sot of a drunkard; and whose wife was of the same character. But they were both good Christians; because they were sheep-submissive to the Church; which sustained them, from time to time, and from place to place, till kerving and kind death, put soon a period to their wretched lives, by the slick and sly, feral and fatal, demon of alcohol!

The Doctor once waning in his previous respectability and authority, declined fast and formally both with his Presbytery and people. From

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the former, he was chased away with contempt; and so the latter felt proportionately released from their former fear of him: the predominant, if not the only, lock and ligature then controlling their obedience. The local division of his Parish, and the consequent induction of a Clergyman, within his former ministerial bounds, according to the ecclesiastical arrangements then effected;—who gained not the Doctor's approbation—provoked his obstinate, but unsuccessful opposition; which, with so many other concurring disappointments, deeply affected both his mental and organic constitution. The consequence of all which has, for some years past, been total dumbness, with confirmed debility of body and mind; to which now, according to late accounts, is added partial, if not perfect deafness; as well as increasing intellectual derangement; with poverty and disregard, two natural concomitants.

This man's resources were once ample and accumulated, for the son of a poor guider, or gardener; but now, through his own fault and folly, he is a penurious pensioner, as well as a pitiful and partial pantomime. For some time of his functionary life he had officiated in Holland; where, feeling indisposed, he provided a substitute, for a share of his considerable endowment, the handsome balance of which attached to himself in Scotland, during the period of insinuating and procrastinated suspense, for his return, without any detriment to his salary at home. He was also for years, and under his more auspicious circumstances, transacting in cattle, and other branches of business, from the mere love of gain; when his neighbors would think, that his own emoluments, with the aforesaid handsome dowry of his wife, might prove sufficient for his support and comfort, without recourse to other shifts and shavings, rather mean and meagre, for a man of his position and connection, both in the Church, and style of the world. But for all this, five per cent, was the principal received by his creditors, in his first insolvency. But it is indefinable, what may be the issue of his last composition: for it hangs on the tender thread of his life; and the precarious space of his church vacancy, during his doomed and dormant existence. For, in common commiseration with himself, and his dependents, the said vacancy is sustained by his Presbytery, and his people; in order to secure the salary and stipend, for the benefit of his creditors, with a stated allotment thereof, for his own and his forlorn family's bare maintenance. This is now, and has, for several years past, been the true circumstance of this unfortunate Minister, and his sad and singular concerns. But do not imagine that I feel or find any plum or pleasure, in the nature or narration of the subject, farther than to comply with your request; and the justification of God's deep and divine providence. For otherwise instead of being grieved or gangrened, for his treatment to me, blessed be the Lord's name, I have, for a long score of years now past, reckoned and ranked him, though indirectly, among the very best of my friends in the world. For heaven has truly done me much good, and shown me singular mercies, both for time and eternity, through his means and measures. Probably, I should never come to this country, where I have met so many benefits and privileges—though certainly blended with sore

troubles and temptations—but for the prosecution, if not the persecution, of the main subject of my rare narrative; so that I should far rather pat and pity, than pounce and poker him; did he even enjoy the full blade and bloom, play and pride, of his better days, and fondest anticipation. My sincerest desire is, that Heaven would grant him saving conviction—though but rarely obtained, in his now almost desperate condition—before his appearance, at the serious and solemn, fatal and final, tribunal of the great God, and the Lord Jesus Christ.

As the history of his father-in-law's family is, for a series of years, so closely connected with that of the Doctor; and involves also some singular circumstances, I judge it not superfluous to treat a little further on the subject. I have already touched on the opulence of this family. Their parsimoniousness squared every inch and item of all their art and influence. The man, in particular, was the next step to a miser. All his land property was highly rented to his tenantry. In his youth, through the influence of his haughty and hard-hearted mother, his subjects were sorely oppressed; especially by the pression of young men for the army. The old lady, in order to obtain these posts of honor for her other sons, and to reserve unretrenched, according to habit, the whole estate for him, left no means untried for that purpose. The cries and curses of mothers and maidens, of sisters and sweethearts, of victims and widows, were dismal and dolorous, terrible and tremendous, on that account. His said brothers, who should be glad to enjoy the sweets and safety of private and domestic life, were chased abroad, by maternal pride, and paternal avarice; where their fatal destiny soon and soundly repaid the mood and motives of their dark and dire expatriators. This Baron possessed all the necessary arts for amassing wealth. The channels of his income were several and sure; but those of his outlays, shuffling and sparing. His numerous tenants were taxed with extra labor besides their rent; who, during their tithe days, received from their lord only a skinny and scanty dinner—the rest at their own mercy. His domestic servants, especially the male, generally messed on barley bread and whey—seven bannocks in the lippy—by cook and kitchen law and legislation; and all the other household arrangements of the same standard of economy. He had a hundred milch cows, in two stocks, besides lesser folds; and sheep and goats in abundance. I have formerly named the amount of his revenue and reserve. The heir of this gentleman, at his own death, became possessed of the accumulated heritage of his father: but behold he was but a fool: though his foolery not had been legally identified, till it was too late to supersede his prodigality and extravagance. On this ground, he was the very contrast and counterplot of his father. It would be tedious, and beyond the aim of these brief and summary remarks, to enumerate a decimal of the particulars of his ridiculous errors and irregularity. One instance of which may be sufficient:—Being sent to College—not to treat of his low and laughable courtship—he was, as was natural, found incapable of proper improvement; in consequence of which a fellow-student one day accosted him in the following ironical interrogate: "Well, Mr. Kenny! how

do you come on now with your Greek Grammar?" Reply—"Indeed, Sir, very well; for I have gone through it." "Indeed!" said his fellow, "that is excellent beyond comparison." "Och, mind, though," said Kenny, "it was, as you see," handing over the book, "with the red-hot poker!" This foolish heritor, after a few years of expensive folly, died childless; and, as might be expected, left his estate in the hands of aliens; and under the clutches of the law and lawyers. The older of his two brothers succeeded him, but for a very short time, when he also died. The unmanly prosecution of the Doctor against the estate; and in fond and foolish expectation of obtaining it for his own children, left no chance for the third and last male of the line; who served then as an ordinary clerk, in a mercantile house in London. The consequence was, as formerly suggested, the fatal and final forfeiture of the estate, from all the breed and branches of the family. A rich excommunicated wretch of seven bastards, has lately purchased it, from the hands of retainers; when the surviving heirs could neither redeem it, nor even answer the cry, and craving voice, of their own pressing and private demands. "There is that scattereth, and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." "He that trusteth in his riches shall fall."—Proverbs.

I have now finished what I intended on the subjects of your inquiry; and you may rest assured that I have stated nothing unfounded; but what came either under my own immediate cognizance, or was familiar and current in my neighborhood. In some instances, I have rather mitigated than magnified the peevishness and passions, misconception and misconduct, penury and pride, of the heroes of my tale; and for fear of prolixity, passed over a mass of matter of equal interest, and similar importance, with what is brought on the stage. As for instance, the tedious struggle which subsisted between the Doctor and the more eminent religious professors in Ross-shire, on the subject of Judas the traitor's effluence, or evanescence, expedience or expunction, on the score of his saintship and services; as regards the imitation and instruction, or abjuration and abjection of future ages. In the dispute of which, the Doctor, like the generality of his tribe, of the day, strenuously endeavored to support the claims of this grand and groundwork-Apostle, against all his disclaimers and despisers: Judas casting out devils, converting sinners, communicating at the Lord's Supper with Christ himself and his disciples, and what not! ergo, a wicked preacher, a voracious poacher, an avaricious purser, and even the very thief and traitor and devil of a Judas, may now do all well in the Church of God, and for their benefit and beauty, nutriment and number!!

Without further tedium, till you may choose, if ever, to write me again, I remain,

Dear Sir,

Yours, &c.

N. M.

**SOME BRIEF REMARKS, BY THE COMPILER,
ON DR. ROSS' JUDAS, AND PORTER'S RECENT PUBLICATION, ON
EPISCOPAL ORDINATION AND APOSTOLICAL SUCCESSION.**

It is a thousand pities that the sacred bones of St. Judas were not now to be found, in order to be resuscitated by the regular use and application of the miraculous pith and powers of "the balm of Gilead," and of "Morison's Pills!"* For in that case, this glorious Apostle, instead of St. Peter's ghost, would be still the Pope of Rome, the Archbishop of Canterbury, and the Moderator of the General Assembly of the Church of Scotland! This would prove a most sublime Apostolical succession, patron and precedence, and a sure and sounding medium of valid and vaunted ecclesiastical ordination, to both Popery and Prelacy, without any preposterous and painful, padding and patching, of the grievous and grating, break and broach, veto and vacuum, of the necessary link and line, of the never-lost, since never-found consecration: And yet, if found, of as little spiritual service to a vapid or vitiated Church; or to a wicked or worldly Clergy; though bragged and boasted of, by religious falsehood and folly, mockery and mania, now for a thousand odd years together; and whose claimers and clappers, clingers and clamorers, are at this day of light and learning, as shameless and senseless, braggart and brainless, as in the dreary, dark, and damnable ages, under the dearth and domination of Popish anti-Christianity. Indulge me for this last and light digression; which is partly excited by the perusal of some late publications—on the subject concerned—most disgusting, disconcerted, and deranged. Among other offensive stuff and steam of the same node and nature, is a printed sermon, just published in this Island, by one Mr. Porter; a piece which openly indicates the spirit of a zealous and shameless novice; and that is hardly worth any serious reply.† Bigotry and braggardism conspicuously pervade the whole pamphlet; folly and falsehood, perversion and pride, compose its very Alpha and Omega, blood and brains. I verily feel regret and shame for the good people of our neighborhood, who have any wise been instrumental in its foolish and fond circulation; unless they purposely intended thereby, so far to disarm and disgrace, the religious society expressly fathered, in its pompous publication. It is likely that incensed righteous Heaven permits not only the spiritual delusion of highly-conceited religious men; who, in their pest and pride, or wilful ignorance, abuse their talents, as these under review—but that their cramp and curse extend to affect and absorb their very natural or intellectual faculties, powers and passions, in their curious and chimerical, graceless and

* The remark above is not intended to detract or deride those excellent medicines, where their estimation is not openly and offensively overrated by shift and self-interest.

† A certain intelligent gentleman, after his perusal of a copy of it, immediately, and appropriately pencilled, on the back of it, under his hand, "Oh! the pigmy champion!"

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groundless notions of that odd and old, idle and idolatrous monster and murderer—Apostolical Succession; according to the following texts:—"But what they know naturally, as brute beasts, in those things they corrupt themselves." And though frequently misapplied, Isaiah, 65th chap. 5th verse, "Which say, Stand by thyself, come not near to me; for I am holier than thou. These are a smoke in my nose, a fire that burneth all the day." But since there are certainly many Episcopalians, and some of them likely among our friendly neighbors, and correspondents, who are sincere in their ignorant high thoughts of the pretended, though groundless lofty claims of Prelacy, I do, by no means, indiscriminately intend to treat the whole class of this denomination in the same rigorous manner; but seriously wish to deal tenderly with all those of them, who have no advantages, or opportunities, to examine the subject properly for themselves; and on that account, are more to be pitied than upbraided, for their ignorance on controverted articles of faith. To such minds I would observe in the words of the late and learned, pithy and pious Dr. Doddridge, that, at best, "It is a very precarious and uncomfortable foundation for Christian hope which is laid in the doctrine of an uninterrupted succession of bishops, and which makes the validity of the administration of Christian ministers depend upon such a succession, since there is so great a darkness upon many periods of ecclesiastical history, insomuch that it is not agreed who were the seven first bishops of the Church of Rome, though that Church was so celebrated; and Eusebius himself, from whom the greatest patrons of this doctrine have made their catalogues, expressly owns that it is no easy matter to tell who succeeded the Apostles in the government of the Churches, excepting such as may be collected from St. Paul's own words." "Contested elections, in almost all considerable cities, make it very dubious which were the true bishops; and decrees of councils, rendering all those ordinations null where any simoniacal contract was the foundation of them, makes it impossible to prove that there is now upon earth any one person who is a legal successor of the Apostles; at least, according to the principles of the Roman Church. Consequently, whatever system is built on this doctrine must be very precarious."

Let us hear the testimony of Dr. Whitby, a high episcopal authority, upon this point: quoted by the Rev. Mr. Neilson of Rothsay, along with some of his own judicious remarks on the same subject:—"Whereas, some compare the bishops to the Apostles," says he, "the seventy to the presbyters of the Church, and thence conclude that divers orders in the ministry were instituted by Christ himself. It must be granted that some of the ancients did believe these two to be diverse orders, and that those of the seventy were inferior to the order of Apostles, and sometimes they make the comparison here mentioned. But then it must be also granted that this comparison will not strictly hold, for the seventy receive not their mission as presbyters do, from bishops, but immediately from the Lord Christ, as well as the Apostles, and in their first mission were plainly sent on the same errand and with the same power." "To add another word after such a deliverance from Whitby," says the same author, "were a work of supererogation."

"Equally untenable is the argument founded upon the extraordinary office-bearer in apostolic times. It is a favorite idea of Prelatists, and in fact the key-stone of the entire hierarchical fabric, that diocesan bishops are the immediate successors of the Apostles. Such a supposition, however, proceeds upon a total oversight of the plain and important distinction already referred to, between extraordinary-temporary, and ordinary-permanent office-bearers. That apostles, prophets, and evangelists belong to the former class is, one would think, too obvious to need proof or require illustration. Take for instance the Apostle—the chosen model of the diocesan bishop—and you find that he required the following qualifications: He must have personally seen the Lord; must have obtained, immediately from Christ, his commission; must have the power not merely of working miracles, but of communicating miraculous power to others; and possess authority, not limited to a particular congregation, parish, or diocese, but extending equally over all the churches. Now, if modern bishops will insist upon being the successors and representatives of the Apostles, it is perfectly fair to call upon them to establish the validity of their claim, by exhibiting the above credentials; and since this is out of the question, let them at once and for ever renounce their arrogant and groundless pretensions. It has been truly and justly remarked, 'that as the office of the Apostles was such as to require extraordinary and miraculous endowments for the discharge of many parts of it, it is impossible that they can have any successors in those services, who are not empowered for the execution of them as the Apostles themselves were.' It is very strange, too, by the way, that while the Apostles have so many pretended successors, there is no attempt made to find representatives and successors of the prophets and evangelists. Why should one class of these extraordinary office-bearers have legitimate descendants, and not the other two? But the Apostles had an ordinary as well as an extraordinary character, and they accordingly assumed the name, and performed the duties of ordinary ministers. In this capacity, it is worthy of remark, that they never took the designation—bishop—which their pretended successors appropriate so exclusively—but that of presbyter, or elder. Accordingly, Peter says, the presbyters which are among you, I exhort, who am also a presbyter. (1 Epis. v. 1.) In their ordinary ministerial character they preached the word—the grand and leading part of their work, in which they peculiarly delighted—dispensed the seals of the covenant—ordained, although rarely, and by no means exclusively, and exercised the functions of discipline and government. Now, all these were competent to presbyters in apostolic times, as well as subsequent ages. Yes, presbyters exercised both 'the prerogative of government, and the privilege of ordaining,'—which diocesan bishops claim as their exclusive right—in common with the Apostles themselves. Of the former we have an example in the appeal from Antioch to the Apostles and elders—presbyters at Jerusalem; (Acts xv.) and of the latter in the fact that Timothy was ordained by the laying on of the hands of the presbytery, (1 Tim. iv. 14.) And in regard to the preaching of the word, which is unquestionably the

far most difficult and important part of the ministerial work, it will not be questioned, we presume, that the teaching elders of Presbyterian churches have copied the example of the Apostles, as faithfully at least as diocesan bishops! 'Teaching,' it has been well remarked, 'is the highest dignity in the Church, because it is the most useful and laborious service. Preaching was the principal work of the Apostles. The ambition of prelates has inverted this divine order. Preaching is the meanest service in the Popish and Episcopal Churches. It is merely subservient to the government of bishops and popes. The bishops exalt the mean above the end. Government is with them the principal part of religion. To be in power is more dignified than to edify.' This, alas! is a pregnant proof that instead of being the exclusive successors of the Apostles, the order of bishops has its foundation in carnal and unholy aspirations after worldly pomp and aggrandizement. Setting aside, then, what was extraordinary, and consequently temporary, in the character and work of the Apostles, we appeal to the unprejudiced Christian world, whether in all the ordinary and permanent duties of the ministerial work, presbyters or prelates have more faithfully copied the example of these holy and devoted servants of Christ."

As to the creature *priest*, there is no such name or its use, with any fitness now in the world. For the word *priest* is surely and solely a Levitical designation; and so answers no purpose whatever with less grace or propriety than the Gospel dispensation. Whittaker says truly, "As there is now no sacrifice, so neither is there any priest'hood." And Bishop Stillingfleet candidly acknowledges, that "the mistake (of regarding the different orders of priests as types of the gospel ministry) has been the original and foundation of many errors." "The designation priests, is never employed in the inspired volume to point out Christian ministers. It is one of the many departures from Scripture-warrant of which we complain in the Churches of Rome and England, that they call one of the orders of their ministers priests." Under the New Testament system, the very name of priest or priests is detestable; except that of our ever dear and adorable High Priest, the Lord and Saviour Jesus Christ. For any other to accept or assume the unscriptural appellation is but a genuine limb of Jewish, Pagan, or Popish anti-Christianity. Priesthood, and prelate Apostolical Succession, are, alas! both alike but some of the native curses and concomitants of the wicked pride and pretension of the "man of sin," the bishop of Rome. The shameful and sinful, doomful and doleful, similarity or sameness, of Prelacy and Popery, in their bigotry and bravado, falsehood and formalism, at this day of light and lore, is alarmingly ominous of righteous Heaven's impending displeasure, for the punishment of both, as they have, for a long period, sinned together; and at a long run and rate in the same or similar line and lineaments. Our nominal Protestantism, and rival Popery, now lap and lure, warp and wander together, in monstrous concord; but they shall likely, soon or slow, smelt and smart, shake and sear, by reciprocal poise and punishment; according to the following Scriptures:—"Then God sent an evil spirit between Abimelech and the

men of Shechem."—Judges. "They did not destroy the nations, concerning whom the Lord commanded them : But were mingled among the heathen, and learned their works. And they served their idols ; which were a snare unto them. * * * Therefore was the wrath of the Lord kindled against his people, inasmuch that he abhorred his own inheritance. And he gave them into the hand of the heathen ; and they that hated them ruled over them." &c.—Psalm cvi. "As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity."—Psalm cxxv. "A companion of fools shall be destroyed."—Proverbs. "The friendship of the world is enmity with God."—St. James. "I know thy works that thou art neither cold nor hot : I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth."—Rev. iii. "And I heard another voice from heaven, saying, Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues. For her sins have reached unto heaven, and God hath remembered her iniquities."—Rev. xviii.

Let it be observed that the author sincerely believes, and freely acknowledges, that a great proportion, not only of the useless and offensive, empty and erroneous, orisons and observances, ceremonics and services, of Prelacy, was once,—especially during the first three centuries, according to truly authentic Church history,—quite differently induced and intended, on the part of some of the best and brightest spiritual luminaries that ever have enlightened our world, from what it now implies and involves ; and has, for a tedious time past, merely or mainly, sadly or solely, designed ; but that a considerable share, even of the mummerly and mystery, errors and heresies, of Popery itself, consists in, or is founded on, usages and umbrages, practices and penalties, which had, at some former periods, been either partially or pointedly, wholy or wholly, commissional and commendable, precious and praiseworthy. The abusive or abortive, preposterous or superstitious, idolatrous or imbonitous imitation, of rare and real goodness and greatness, is one of the worst and vastest religious evils and errors in Christendom. From such abuse, Moses' miraculous serpent, in the wilderness, became Hezekiah's "Nehustan"—brass or bubble.—2 Kings. The most, if not all, of the following superfluous, ceremonious, superstitious, heretical, or idolatrous, existing exactions or exercises, requisites or rules, had once been held, in a most beneficial and benign, extacy and estimation, among the first Christians, viz :—Anathemas and absolutions, bishoprics and benedictions, celibacy and cemeteries, crossing and crucifixes, doxologies and dedication, fastings and funeral-rites, hosties and holy-days, idolatry and interdicts, lents and lauras, litanies and legends, monasteries and martyrologies, oratories and ordination, penances and pilgrimages, responses and relics, surplices and servitism, tithes and tradition, vestries and vigils. Vide "Jamieson's Manners and Trials of the primitive Christians ;" and "Buck's Theological Dictionary."

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POSTSCRIPT

TO THE "MAXIMS" CONTAINED IN THE "REPLY" COMMENCED
AT PAGE 245.

In the hurry of other urgent calls, at the time of writing the foregoing Maxims, to which the following Supplement refers, I forgot to mention one particular subject, that I think should have been particularly noticed; because, though it is, of itself, unimportant, it is yet neither seldom, nor in mere shadow, made a bone of contention between religious parties, not otherwise at so much void or variance. And the adoption of the wrong side of the point in question—as is generally the case in such circumstances—renders its adopters far more exposed to other kindred errors; and also prouder of their own supposed superior light or learning, attention or attainment; as well as proportionately less careful and corrigible: preposterous tenaciousness being one of the native concomitants or consequents of every unexcusable misconception and misconduct.

The subject in view regarding "blood, and things strangled;" is what I, with the generality of New Testament professors, freely believe to have only been a temporary and discretionary prohibition, urged by the peculiar circumstances of the Christians, at the time; and involving no possible point of morality for perpetuity; but has been evidently superseded according to a train of Scriptures, both by direction and deduction. "Whatsoever is set before you eat, asking no questions for conscience' sake." "I know, and am persuaded by the Lord Jesus, that there is nothing unclean of itself." "But if thy brother be grieved with thy meat, now walkest thou charitably." "All things indeed are pure, but it is evil for that man who eateth with offence."—St. Paul. To find "fornication" and "the eating of blood" cringed and clasped under the one and same sad interdict, instead of enjoining their equally permanent, general, and moral obligation, does rather show than shade, the merely temporary binding of the latter; as founded only upon prudential considerations, urged by incidental speciality.

The supposed necessary perpetual observance of this temporaneous injunction and anti-pædobaptism, go now generally—though unexclusively—hand in hand. And I cannot but sincerely regret that so many otherwise good and gracious people, should be found—with so little hesitation, or reflection—to adopt principles and practices—which are so easily contested, or condemned, by far stronger arguments, both sacred and scholastic—in the very teeth of a hundred to one of their great and godly men; whose creed and character, note and number, should point the scrupulosity, and pound the antagonism, of their religious opponents. "In the multitude of counsellors there is safety."
—Proverbs.

Any moral, or religious distinction, between meats or meals—posterior to the decent and dutiful, gradual and graceful, embalming and burial of the ceremonial law—is directly repugnant to the genius of the Gospel.

I do not choose to censure uncharitably, on this ground, either any excusable ignorance, or corrigible tenderness of conscience; but I fear not to wound the wilfulness and vanity, stubbornness and stupor, of all who labor under the error here boldly expressed and briefly exposed.

In conclusion, I take the liberty of quoting a few unequal stanzas from a recent poem on the distinguishing tenets of Baptists; wherein their pretended religious sagacity, or superior knowledge, in the Scriptures, is compared to Esau's born beard; or sham sageness, and childish seniority; and also Leah's tender eyes, as quite serviceable in the dark, untried by the noon-light. And though I feel far from desirous of needlessly irritating them or any other party, yet I am fully satisfied, that their communities, in most places, are deeply, if not desperately, under the common cramp and curse of the frivolousness and formalism, vapidness and vanity, which now manifestly and mournfully pest and pervade the religious world. The Lord commiserate them, if they take offence at my faithful, though frightful, admonition and correction, on this serious subject.

“As Esau's birth with bushy beard,
And Leah's blear eyeballs in bed,
So's proud pretence to texts' infuse
Beyond the muse of us'al breed.
A Baptist wench can quench her soul
In dream, drought, drawl and dearth,
By once foregoing strangled prowls,
And blood expounded death!
Immersion wipes her white as flower
From sin, sod, sour, and soot:
She beats John Knox and Fox in lore;
And dreads no more a doubt!
Ten thousand martyrs fast behind—
As blockheads, blinds, and bats—
She drops: unworthy of her mind,
All ‘unbaptised’ are brats!’”

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SHORT EXTRACTS FROM BUNYAN'S "HOLY WAR."

According to the scope of the 1st Chapter of the Epistle to the Ephesians—from the 3d to the 15th verse; and numerous other correspondent texts; a few of which run as follow:—"Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; According as he hath chosen us in him before the foundation of the world, that we should be holy and without blame before him in love: Having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, To the praise of the glory of his grace, wherein he hath made us accepted in the beloved." * * * "In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:" * * * "In whom also after that ye believed, ye were sealed with that holy spirit of promise. Which is the earnest of our inheritance until the redemption of the purchased possession, unto the praise of his glory."

HOLY WAR.

"By this time Diabolus had finished his army, which he intended to bring with him for the ruin of Mansoul; and had set over them captains, and other field officers, such as liked his furious stomach best; himself was lord paramount, Incredulity was general of his army. The highest captains shall be named afterwards; but now for their officers, colours, and escutcheons.

"1. Their first captain was Captain Rage, he was captain over the Election-doubters; his were the red colors, his standard bearer was Mr. Destructive, and he had for his escutcheon the great red dragon.

"2. The second captain was Captain Fury, he was captain over the Vocation-doubters; his standard bearer was Mr. Darkuess; his colours were those that were pale, and he had for his escutcheon the fiery flying serpent.

"3. The third captain was Captain Damnation, he was captain over the Grace-doubters; his were the red colours, Mr. No-life bare them, and he had for his escutcheon the black Jen.

"4. The fourth captain was Captain Insatiable, he was captain over the Faith-doubters; his were the red colours, Mr. Devourer bare them, and he had for an escutcheon the yawning jaws.

"5. The fifth captain was Captain Brimstone, he was captain over the Perseverance-doubters; his also were the red colours, Mr. Burning bare them, and his escutcheon was the blue and stinking flame.

"6. The sixth captain was Captain Torment, he was captain over the Resurrection-doubters; his colours were those that were pale, Mr. Gnaw was his ancient-bearer, and he had the black worm for his escutcheon.

"7. The seventh captain was Captain No-case, he was captain over the Salvation-doubters; his were the red colours, Mr. Restless bare them, and his escutcheon was the ghastly picture of death.

"8. The eighth captain was the Captain Sepulchre, he was captain over the Glory-doubters; his also were the pale colours, Mr. Corruption was his ancient-bearer, and he had for his escutcheon a skull, and dead men's bones.

"9. The ninth captain was Captain Fast-hope, he was captain of those that are called the Felicity-doubters; his ancient-bearer was Mr. Despair; his also were the red colours, and his escutcheon was the hot iron and the hard heart.

"Now when Diabolus saw that Emmanuel's captains were come out, and that so valiantly they surrounded his men, he concluded (that for the present) nothing from them was to be looked for but blows, and the dints of their two-edged sword.

"Wherefore he also falls on upon the Prince's army, with all his deadly force. So the battle was joined. Now, who was it that at first Diabolus met with in the fight, but Captain Credence on the one hand, and Lord Will-be-will on the other: now Will-be-will's blows were like the blows of a giant; for that man had a strong arm, and he fell in upon the Election-doubters; for they were the life-guard of Diabolus; and he kept them in play a good while, cutting and battering shrewdly. Now when Captain Credence saw my Lord engaged, he did stoutly fall on, on the other hand, upon the same company also; so they put them to great disorder.

"Now Captain Good-hope had engaged the Vocation-doubters, and they were sturdy men; but the Captain was a valiant man: Captain Experience did also send him some aid, so he made the Vocation-doubters to retreat. The rest of the armies were hotly engaged, and that on every side, and the Diabolians did fight stoutly.

"Now when Diabolus saw that he and his forces were so hard beset by the Prince and his princely army, what does he and the lords of the pit: hat were with him, but make their escape, and forsake their army, and leave them to fall by the hand of Emmanuel, and of his noble Captain Credence; so they fell all down slain before them; before the Prince, and before his royal army; there was not left so much as one Doubter alive, they lay spread upon the ground dead men, as one would spread dung upon the land."

After this, some others of these Diabolian Doubters, being found lurking in Mansoul, were brought to trial and execution, according to the following statement:—

"Then they called the outlandish Doubters to the bar; and the first of them that was arraigned was the Election-doubter; so his indictment was read, and because he was an outlandish man, the substance of it was told him by an interpreter; to wit, That he was charged with being an enemy of Emmanuel the Prince, a hater of the town of Mansoul, and an opposer of her most wholesome doctrine.

"Then the Judge asked him if he would plead? But he said only this, That he confessed he was an Election-doubter; and that was the religion that he had ever been brought up in. And said, moreover, if I must die for my religion, I trow I shall die a martyr, and so I care the less.

"Judge.—Then it was replied, To question election is to overthrow a great doctrine of the gospel; to wit, the omniscience, and power, and will of God; to take away the liberty of God with his creature; to stumble the faith of the town of Mansoul; and to make salvation to depend upon works and not upon grace. It also belied the word, and disquieted the minds of the men of Mansoul; therefore, by the best of laws, he must die.

"Then was the Vocation-doubter called, and set to the bar; and his indictment for substance was the same with the other: only he was particularly charged with denying the calling of Mansoul. The judge asked him also, What he had to say for himself?

"So he replied, That he never believed there was any such thing as a distinct and powerful call of God to Mansoul, otherwise than by the general voice of the word; nor by that neither, otherwise than as it exhorted them to forbear evil, and to do that which is good; and in so doing a promise of happiness is annexed.

"Then said the judge, Thou art a Diabolian; and hast denied a great part of one of the most experimental truths of the Prince of the town of Mansoul: for he has called, and she has heard a most distinct and powerful call of her Emmanuel, by which she has been quickened, awakened, and possessed with heavenly grace to desire to have communion with her Prince, to serve him, and to do his will, and to look for her happiness merely of his good pleasure. And for thine abhorrence of this good doctrine, thou must die the death.

"Then the Grace-doubter was called, and his indictment read; and he replied thereto, That though he was of the land of Doubting, his father was the offspring of a Pharisee, and lived in good fashion among his neighbors; and that he taught him to believe, and believe it I do, and will, that Mansoul shall never be saved freely by grace.

"Then said the Judge, Why, the law of the Prince is plain: 1. Negatively, Not of works. 2. Positively, By grace ye are saved. And thy religion settleth in and upon the works of the flesh, for the works of the law are the works of the flesh. Besides, in saying as thou hast done, thou hast robbed God of his glory, and given it to a sinful man; thou hast robbed Christ of the necessity of his undertaking, and the sufficiency thereof, and hast given both these to the works of the flesh. Thou hast despised the work of the Holy Ghost, and hast magnified the will of the flesh, and of the legal mind. Thou art a Diabolian; the son of a Diabolian; and for thy Diabolian principles thou must die.

"The court then having proceeded thus far with them, sent out the jury, who forthwith brought them in guilty of death. Then stood up the Recorder, and addressed himself to the prisoners: You, the prisoners at the bar, you have been here indicted and proved guilty of high crimes against Emmanuel our Prince, and against the welfare

of the famous town of Mansoul; crimes for which you must be put to death; and die ye accordingly.

"So they were sentenced to the death of the cross. The place assigned them for execution was that where Diabolus drew up his last army against Mansoul; save only that old Evil-questioning—who entertained them—was hanged at the top of Bad-street, just over against his own door."

By the foregoing extracts, the reader may see in what an abhorrent estimation the good and gracious Bunyan held these Arminian doubters and doctrine. "And others save with fear, pulling them out of the fire."—St. Jude.

ANECDOTE OF A CLERGYMAN,

SOME YEARS PAST, ITINERATING THROUGH CAPE-BRETON.

The Rev. Mr. M. K. commenced a circuit, for the purpose of baptising children, in order to obtain the small sums procured by the administration of the rite under remark. But as another Minister, Mr. M. L. N., of greater esteem, in the view of the "pious," was then expected from another quarter, several of the parents of unbaptised children objected to the service of the first clergyman; against whose demurring he assured them that they had no ground for their present anticipation; for that their expected favorite was not to appear at that period—although he well knew the reverse—as the sequel proved, even before the first circuiter but scarcely finished his round; a dexterous trick, which keenly offended the religious people most concerned, on this subject. For till this day, they cannot have fostered the slightest doubt of the first tourist's perfect information of his official brother's time of intended appearance; according to resolved ecclesiastical appointment between them, as members of the same Synod, if not—tho' then rather distant—of the same Presbytery. Oh, the mean trap and trickery, falsehood and fraud; for such a paltry pittance, as the baptismal fees! And all this peddling manœuvre under the mask and motion of piety and priesthood, is here the pensive point of our admonition and admiration! "A man sins for a piece of bread."—Proverbs.

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SHORT EXTRACTS

FROM BRAINERD'S JOURNAL OF REVIVAL AMONG THE INDIANS.

Since our Revivalists are forever found to harp and howl, on the pretended similarity of their own convulsive and confounded revival, with that evangelical work which obtained under the gracious instrumentality of that justly-noted Missionary of the American Indians, the Rev. David Brainerd, I cannot but think it duty, to such as are ignorant of the wide contrast, of the two subjects, to quote a few paragraphs from the Journal of the sound and sensible Author himself, for their simple and seasonable information, and serious and sober consideration.

"It is further remarkable," Mr. Brainerd writes, "that God has carried on his work here by such means and in such a manner, as tended to obviate and leave no room for those prejudices and objections that have often been raised against such a work.—When persons have been awakened to a solemn concern for their souls, by heaping the more awful truths of God's Word and the terrors of the divine law insisted upon, it has usually, in such cases, been objected by some, that such persons were only frightened, and that there was no evidence that their concern was the effect of a divine influence: but God has left no room for this objection in the present case, this work of grace having been begun and carried on by almost one continued strain of Gospel invitation to perishing sinners; as may reasonably be guessed, from a view of the passages of Scripture which I chiefly insisted on in my discourses from time to time; which I have for that purpose inserted in my Journal. Nor have I ever seen so general an awakening in any assembly in my life, as appeared here, while I was opening and insisting upon the parable of the Great Supper; in which discourse I was enabled to set before my hearers the unsearchable riches of Gospel grace: Not that I would have it understood here, that I never instructed the Indians respecting their fallen state, and the sinfulness and misery of it; for this was what I at first chiefly insisted on with them, and endeavored to repeat and inculcate in almost every discourse; knowing that without this foundation I should but build upon the sand, and that it would be in vain to invite them to Christ unless I could convince them of their need of him: (Mark xi. 17 :) but still this great awakening, this surprising concern, was never excited by any harangues of terror, but always appeared most remarkable when I insisted on the compassion of a dying Saviour, the plentiful provisions of the Gospel, and the free offers of divine grace to needy distressed sinners. Nor would I be understood to insinuate, that such a religious concern might justly be suspected as not being genuine and from a divine influence, because produced by the preaching of terror; for this is, perhaps, God's

more usual way of awakening sinners, and appears entirely agreeable to Scripture and sound reason : but what I meant to observe here is, that God saw fit to improve and bless milder means for the effectual awakening of these Indians ; and thereby obviated the forementioned objection, which the world might otherwise have had a more plausible colour of making. And, as there has been no room for any plausible objection against this work, in regard of the means ; so neither in regard of the manner in which it has been carried on.

"It is true, persons' concern for their souls has been exceeding great ; the convictions of their sin and misery have risen to a high degree, and produced many tears, cries, and groans : but then they have not been attended with those disorders, either bodily or mental, that have sometimes prevailed among persons under religious impressions. There has here been no appearance of those 'convulsions, bodily agonies, frightful screamings, swoonings,' and the like, that have been so much complained of in some places ; although there have been some, who, with the jailer, have been made to tremble under a sense of their sin and misery ; numbers who have been made to cry out from a distressing view of their perishing state ; and some that have been, for a time, in a great measure, deprived of their bodily strength, yet without any such convulsive appearances.

"Nor has there been any appearance of mental disorders here, such as 'visions, trances, imaginations of being under prophetic inspiration,' and the like ; or scarce any unbecoming disposition to appear remarkably affected either with concern or joy ; though, I must confess, I observed one or two persons whose concern, I thought, was in a considerable measure affected, and one whose joy appeared to be of the same kind. But these workings of spiritual pride, I endeavoured to crush in their first appearances ; and have not since observed any affection, either of joy or sorrow, but what appeared genuine and unaffected."

There is not the least turn given to the preceding abstract. And its transcriber is free in giving it his hearty approbation, and sincerely pities the idleness or ignorance, wiles or wickedness, of such as have access to the eminently pithy and pious Author's records and remarks, on the subject ; and our contrasted wild and frantic Revival ; and yet dare once fiddle or fancy, prattle or pronounce them, as any-wise similar, in their instrument or inspiration, texture or tendency.

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A DIALOGUE

BETWEEN ALEC AND BILLY,

ON THE NEW SECESSION, FROM THE CHURCH OF SCOTLAND.

Alec.—I am glad to meet you, Neighbor Billy, in order to hear your opinion of the late disruption, from the established Church of Scotland: Who could hitherto believe that so much pith and power should be found within her pale and pale, as would effect the extraordinary sacrifices now made, in the view of the world?

Billy.—I freely admit, that I have myself been one of the number of stiff unbelievers, in the measures chosen by the Separatists; for I have thought, indeed, that few or none of those great names would be found to abandon their long and lordly privileges, whenever they should have no alternative, but either to retain their former station, under the old system; or to turn Independents. But though I feel far from condemning their Secession—since I cannot but approve the action—yet you need not expect from me any high opinion in their favor, according to the general run of mankind, on this ground: Not that I choose herein to be singular; but that I must not, and dare not be otherwise.

Alec.—And do you then suspect the real purity and piety of their motives, when you so far approve their course and conduct?

Billy.—A few good actions, at the best, without consistency, are but a meagre plea or play to prove the Christianity of any man or multitude: "Though I bestow all my goods to feed the poor, and give my body to be burned, and have not charity, it profiteth me nothing."—St. Paul.

Alec.—And can you show such inconsistency in the general tenor of these great men's conduct as would justify your suspicion of the pious sincerity of their separation?

Billy.—Whether I can or cannot form or frame vocables sufficient to express my meaning, I have ample scope for far more than mere suspicion on the subject.

Alec.—What then would you presume to allege as the principal meaning or motives of their disunion?

Billy.—I do not pretend to discern what may have been the various channels of inducement on this ground; though I feel no hesitation in believing that religious pride and obstinacy, and ecclesiastical ambition of boundless control, were evidently prominent, in all their long struggle, till they found themselves at last, and almost, or all at once, sadly and strangely disappointed; and consequently "shut up," as quite past remedy, in issue of their previous and buoyant brag and boast of pious disinterestedness: For when they finally understood their desperate position, in their relation to the civil government, it was too late to

retract, without risking their religious popularity, and superior credit for spirituality and sound principles, in the estimation of all their partial and blind adherents, and sympathizers, both at home and abroad. Indulge the harsh-like expression, "partial and blind;" for there is nothing short of wilfulness and judicial blindness that could ever leave themselves, or others concerned, once doubtful of what is most manifest to me, or any others open to conviction, and to ordinary means of information, on the subject; according to the strain of my present, and intended remarks on this ground.

Alec.—I am one of those who do not believe that they were "shut up to the corse they adopted;" for according to the sentiment of the "*Scotsman*," "After the judgment in the Auchterarder case was confirmed by the House of Lords, a prudent man would have seen that there was danger in committing himself farther in contending for the Veto Law." And what, therefore, but eminently high principles of honor, integrity and piety, could urge those active and eagle-eyed, provident and prudent Ministers, once to resign their several singular benefits, and solemn and sounding titles; and, at the same time, to submit to anticipated privation and reflection, persecution and mortification, of no low degree, or ordinary mete or magnitude: Even the mere designation of Seceders, formerly so comparatively despicable in the tinkled and tender ear of Establishment Clergymen, should of itself weigh and worry most mightily the delicate and dandled fibres and feelings of the manse occupants and owners; and perhaps, partly, in a deeper tone and torment, of the female tuft and tribe; whose private objections and opposition to the intended relinquishment, on the part of their Reverend relatives, in their respective connections, at the mildest reckoning, cannot be calculated without adding ample weight to the scale of ecclesiastic Dependence; and must therefore proportionably and properly magnify the merit of the manliness and mind, the piety and power, which have so truly and triumphantly preponderated—in favor of hitherto degraded independence—all the forenamed clashing and combined considerations; and which are still but a brief summary of the dismal disadvantages that might, on this score, be fitly and fairly heaped and enumerated; and as edging or far exceeding the inconvenience of our first Seceders.

Billy.—On your estimate of the advantages under review, I feel no reason to be at variance: Our disagreement is sadly and solely on the ruling principles of the New Separation; for when you and your misted and mistaken party presume to make it all meet and meritorious; and as running parallel with, or even exceeding the meetness and merit of the Old Secession, I am all quite the reverse in my estimate, on this ground; and feel most soundly disgusted at the counter and comparison. But I rather take the balance of the sanctuary—the word of sacred truth—than any other standard, to try the general conduct and conversation of the party concerned.

Alec.—I boldly invite you, or any others, to try your standard at its full stretch, in order to measure the principles and practice of our gracious and glorious non-intrusionists! Produce your reason and

ratiocination at the fullest and freest pitch of your power and poise, on this most interesting and admirable subject of our settled selcouth sejunction!

Billy.—Since I am not now so ignorant as formerly of the wildness and wilfulness of your cast of mind, and that of the party, whose worth and virtues you so strenuously wish to exaggerate; and whose startling and strange vapidness and vices, spiritual ignorance and shameless inconsistencies you aim so eagerly, either to deck and deny, or to vamp and varnish, I do not but little expect to convince you of your serious error, or rather stubborn mistake, by any statement, however well supported, that I can possibly mean or make on this ground. But some others may and must hear and understand plain and pointed files and facts. It is not to be expected that I should here enter on a long catalogue of the sins and somnolence, heresy and whoredom, deceitfulness and darkness, of the Church of Scotland, as including the two great parties, before their final rupture; for that is done elsewhere. But now, if you can have patience to hear me, I intend to treat at some length of some leading points, as more express to my main purpose. As first, That there ever has been, and still is, so little difference between the said parties, either combinedly, or as component parts, in their moral, or religious conduct. And if, in some instances, their professed sentiments, as to some articles of faith, have differed, since their difference has hitherto had so little influence on their practice—except some little sham-skirmishes, chiefly arising evidently from ecclesiastical ambition, and self-interest, though farcically named otherwise—What, I ask, is the real merit of the one party over the other? For, if the said difference was of no serious importance, their irreconcilable variance must, on both sides, as Gospel Ministers, be judged very shameful and sinful; and if the ground of their open division, and formal disunion, has been essential, or eminent, and so worthy the current lofty name of the New Secession, What sort of conscience have these Seceders maintained, during all their past ministerial years, under the same galling yoke, of double texture, viz. Erastian oppression by the civil government, and heretical fellowship with their ecclesiastical brethren; for there was no innovation in either case, but the same patronage, with its law of Intrusion, in the state; and the same heterodoxy, with its various lines and limbs, in the Church, through all the past days of the non-intrusionists, as well as at the period of their separation: But, in all their windy trumpeting, of new freedom, and self-adulation, with shameless shouts and cheerings, far liker theatres and thunder-claps than association and assemblies of divines, where or when will you hear any pointed and penitent, humble and happy, sober and serious admission and acknowledgment of their bygone sad and sinful sodality and slavery! In the second place, What is the great evil of Patronage but through the medium of the Clergy themselves? For, as Sir James Graham justly argues, “Patrons can have no inefficient ministers to force on the people unless the Church prepare them into their hands;” for who can license or ordain, approve or oppose, examine or exclude, recommend or reject, any pastor or

preacher, whether good or giddy, ill or hale, sad or sound, but the Clergy, and through their means and measures? So that it is manifest the bane of "Intrusion" originates and ends in the priesthood. Thirdly, the non-intrusionists—with all their clack and clamor to the contrary, and the fatal blindness of the people in their favor—have ever been, and are still to this day, as evidently deficient and defrauding, defunct and deformed, on this ground, as the opposite party. For this grand and grinding New Secession are as perfectly wide-throated to swallow the hugest and hoarsest, the flattest and foulest camel of ministers and members to their flow and fellowship, as any Protestant community in all the country. We need not herein far-fetch our evidence; our sad and sickening pest and proof, are, alas! too nigh and numerous for any cough or contradiction, doubt or disposition. For whether our Colonial Churches—hitherto in connection with the Scotch Establishment—may or may not finally side with the "Free Church"—as she now styles herself—it is already undeniable, by public journals, that she is willing, without any hesitation, to adopt and include them; nay, but most earnestly wooes and wedges them, and any other Presbyterians—whether foul or fair in character—to join her; if they but merely rave or rant out "Headship of Christ, Non-Intrusion, Anti-Patronage;" though without any consistency, coherence, goodness, or conscience! Fourthly, Though the New Seceders have manifestly exposed themselves to very considerable disadvantages and privations, as has already been admitted, yet these are far from being without ample redeeming pledges; at least in the meantime, both in prospect, and present enjoyment.

As 1st. Though still in the minority, the considerably large number of the Separatists; which proportionately shades and shelters them from the heat and haughtiness of Establishment rule and reflection.

2nd. The deep and distended sympathy shown them, both at home and abroad, among almost every degree and description of men; which now amounts in their favour, to marked pride and popularity, far beyond their former proportion, on this score.

3rd. The active and extensive preparation made and making for their service and support, accommodation and comfort, in divers charts and channels, both pecuniary and potential, free and factotous.

4th. Their prognostication and prospects both of prosperity and popularity, seem to be rather bright than bashful; as their late and lofty, fleet and flattering addresses, to her Majesty the Queen, do partly testify.

5th. The manifest pest and plague of the bluntness and blindness of the unhappy recipients; which render them so openly and outrageously unseeing and unwearied, in their getting and gathering, for themselves and one another, under the mask and mirage of the famous favorites of Heaven, faithful messengers of salvation, and spiritual servants and stewards of the true Church; according to their designation and disguise; who, as such, would be "worthy of their meat," or modus: But, who, in their sad situation, and woful condition, are unworthy of both their meat and message; and consequently but a nocument to, and nightmare

upon the souls and circumstances of their miserable adherents, who must now pay dear for their fond and false freedom. "For while they promise them liberty, they themselves are the servants of corruption."—St. Peter. But more tender pulse and passions would smartly feel the circumstance of living thus at the expence of, and in such dependence on so poor and pressed people as the generality of their supporters now in Scotland. But on the Fifth general head, Infatuation, or judicial blindness, on the part of the Non-intrusionists, as manifestly permitted by Heaven, to prick and punish their Establishment torpidity and tyranny, pride and prodigality, petulance and persecution. For the most sage and sagacious, when so far left to themselves, can never see their danger till too late, and past remedy; nay in this case, eminent and aggravated sinners, like our subjects of remarks, do not seldom, both in extraordinary and ordinary manners, entrap, ingulf, or halter themselves: as Ahithophel and Haman, Absalom and Pharaoh, Saul and Shemei, Joab and Adonijah. Might not not all these hoary and haughty, cruel and crafty men, foresee their own awful eminent doom and danger; if not left to their own fond and fatal count and counsels: As for examples, Pharaoh should thus reason with himself, and his courtiers and counsellors: "The Red Sea freely opens before us; but surely not in our favor; but for our Hebrew slaves, for whose benefit ten dreadful and destructive plagues have already been poured upon us, and our people; let us, therefore, at our peril, allow their escape, lest we inevitably destroy ourselves, by any further pursuit of that extraordinary cast of beings; for whom heaven and earth, sea and signs, combine to work, in spite of all our might and main, our pant and pride, or craft and cruelty. Saul likewise might know that it was not only sinful, but senseless, to pursue the life of innocent David, to whom, he well knew, the Crown and Kingdom were surely and solemnly promised by the word of the Lord. Shemei—if not infatuated—could plainly foreknow his own risk, by transgressing his proper bounds, over the belly of his own solemn oath, and the serious prohibition of Solomon, his vigilant and wise sovereign. And so of all the rest of our subjects. "He taketh the wise in their own craftiness." The Sodomites could not find the door of Lot's house, though within their immediate scratch and scramble, while under their foil and fatality.

Alexander, you would think, might easily foresee his own eminent danger, by presuming to rival Hercules, in his wine bumper and bibacity: But his fatal vanity and folly overcame all his sense and sanity, range and reason. Sound judgment would suppose, that great Kings and Counsellors—first-rate and field-officers—choice colonels and commanders—wise freemen and philosophers—sharpsighted gendarmes and geographers—with all the font and faculty of physicians, both civil and sacred, for sack and soul, could never be found to compact and combine, under the dole and dotage of not only turning crusaders, but of repeating the grand scale folly, after so sad and sore defeats: and all this boast and bustle, foil and falsehood, dictated and directed, foamed and fastened, by the despicable and distracted, brunt and brain, of one of the lowest grades of monkish emissaries and enthusiasts!

The infatuation of *Bonaparte*, was no less evident, in his wild and vile expectation of conquering the world. The Bishop of Rome, with all his true adherents, as of rate and right aspires still to the supreme Government of all the earth, both as a spiritual unicorn, and civil monarch. And even the Church of England, though nominally, and in some small degree Protestant, pretends to the cross and chimerical thing, "Apostolical Succession." And after all these, and numberless cogent instances that might be readily given, is it so very strange or straggling to believe—what I here endeavour to sustain, as a point far from mysterious—that the Non-intrusionists, as part and parcel of the degenerate and deluded Church of Scotland, had been under a heavy dream and drive of similar stupor or stupefaction, on the ground of their critical position, till they found themselves at once, completely undeceived. And then, being so sadly shut up by their own antecedent and deceitful boast and braggardism, of untested disinterestedness, not only their own haughty obstinacy, but their oil and interest with the people forbade their retraction; since, in the majority of cases, at least, their respective congregations, would far more oddly and odiously "look aloof" upon "Evangelical" Recanters than either upon "Middlemen" or "Moderates."

Sixthly and lastly, Their disagreeable, offensive, and extravagant tritone and triumph, both actively and passively; and as if favored with ampler measure of the gifts and graces of the Holy Ghost; than what ordinarily falls to the share of good Christians; especially as a "spirit of supplication and prayer,"—according to some of their own very words—without any other sign or sound, but quite the reverse, of the truth of their presumptuous and proud statement; which in the nose of wise experience, rankly smells not only of fatal ignorance, and fearful hypocrisy; but likewise of sure discontent. For the really happy man, or truly contented Christian is, as such, never found vociferous or clamorous, ostentatious or obtrusive, in his cheers or joy, addresses or advances, adoption or adherence, reflection or reform. "For as the crackling of thorns under a pot, so is the laughter of the fool."—Ecclesiastes.

The poor non-intrusionists, as already hinted, are, alas, too like their deserted brethren, except the mere name, to be so boastful and proud of their preposterous separation; which manifestly wants numerous other necessary counts and concomitants, to prove its real correspondence with its loud and lofty current name. "Empty vessels sound loudest." Newspapers are by no means generally found the fittest medium to circulate the work of saving grace, in the principles or practice of living subjects. It is certainly a false and fallow, hot and hollow spirit that commonly thus intrudes and imposes on the silly or sickened public. A gracious action or disposition is neither solitary nor sounding; according to experience, and sacred truth. Moral consistency and symmetry, and also modesty and mildness, necessarily accompany the power of religion, wherever it operates. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For he that said Do not commit adultery, said also, Do not kill."—St. James. "How can

ye believe, which receive honour one of another and seek not the honor that cometh from God only?"—St. John. "Godliness with contentment is great gain." St. Paul.

Alec.—Poh! Do you respire now! I have been thinking that your tedious harangue of a lecture might be more answerable for the grave discussion of a "General Assembly" than for a homely dispute between two familiar neighbours. But, passing this, I'll be so candid as to admit that there is still in my view, a good deal of fit and fair truth in what you have advanced; for I never wish to shut my ears or eyes to any means of conviction. But it is not easy to convince me of either your correctness, or consistency, when you assert that the difference of the two great parties under remarks, is more in sound than in substance; though at the same time, you admit that the ground of division, on the part of the separatists, is, of itself, sufficiently important—or something to that purpose—a ground which you have named to consist chiefly in the three particulars of Christ's Supreme Headship, Non-intrusion, and Anti-patronage. Now, I beg to ask, How can you reconcile these apparent contradictions; or How can the points of their condition and separation, be found both serious and senseless; or at once indifferent and important?

Billy.—In brief answer, just as the divorcing of two or three concubines by a man who still retained a score of prostitutes; several of whom were on different accounts far more vicious and vile than those abandoned. And moreover, when you would find this filthy and wicked man, from day to day, and from place to place, bragging of, and bawling out his own singular and sound wisdom and virtues, beyond his neighbors, who still remained in similar circumstances with himself, before his eminent reformation, in dispensing with a few of his foul strumpets; and at the same time without any blush or bashfulness; either for his still retent of his naughty baguio, or for his conduct previous to his said reform. But his name and nature would be further odious and offensive, in the view and feelings of virtuous discernment, when the generality of people were found here and there, to key and kink, to string and storm, their thumbs and throats, their harps and organs, in the vain and wonderful celebration of this shameless fornicator's high merit, and singular, and peculiar self-denial, in his gracious resignation of the foretold few of his bawdy women; for whose keeping he held an annual royal bounty; in lieu and hege of which he is now to reap an equivalent, as far as all good and kind hearted men can bestow it; and also far loftier and larger honors and hooras, joys and cheers, than ever have hitherto fallen to his share, under his former premium and protection!

Alec.—The good stars forever protect us! Can you really feel once sedate or sane, in your—to me and other myriads of sober men—highly and awfully dangerous simile—a filthy fornicator, and the Free Church!

Billy.—I truly feel as serious and sober as ever in my life.

Alec.—Pray, then, explain yourself—What can you mean by your "score of strumpets?"

Billy.—I mean nothing more or less than the dominantly evil disposition of their minds, manifested by their outward conduct, and general conversation: or, as the Scripture expresses it, "The lusts of the flesh, and of the Spirit;" which may be described as either negatively, or positively; or as under a passive, or an active form; or even both.

Alec.—I beg you then to define some of them, at least, since you can certainly, at the lowest rate, enumerate a score!

Billy.—Whether I can, or can not, as to number answer your bantering demand, I know, that every unrenewed man, like these in view, has his long score, of metaphorical and spiritual prostitutes: such as Madam Unregeneracy, Maid Scull-divinity, Lady Pseudo-conversion, Mrs. False-vows, Dame Misordination, Misses Desecration and Profanation, Mam Party-zeal, Matron Misrule, Mother Sacrilege, Prude Huff-devotion, Virgin Good-varnish, Jade Mouth-orthodoxy, Sisters Bigotry and Bladderlove, Bride Shame-evangelic, Witch Mammon, Molly Cates, alias Gormant, Fret Catharist, and the famous Qucan Rant-revival. All these have their respective underlings, or female attendants, possessed of the very worst and vilest poison and passions in creation; which sometimes burst out openly, and without disguise; but more generally under a veil; which, though but shallow, yet blinds the ignorant and heedless general mass of all the religious world. Even the Non-Intrusionists, Anti-Patronageists, and Supreme Headshipists themselves, are certainly as far rigorous Intrusionists, proud patrons, and heart-despisers of Christ's Headship, as, at least, any of their Presbyterian opponents; which they openly show—but to the purblind—whenever they meet their opportunity. And it is impossible for natural men, like them, ever to do otherwise. For "No man can say that Jesus is the Lord, but by the Holy Ghost."—St. Paul. But it would be too tedious for us both to enter now on all the particulars, and long train of similar prostitutes, that might readily be named, as closely connected with the subject; in order to give full propriety to my foregoing simile, on this serious ground; so that the current estimate given and taken, on the score of the New Secession, is quite extravagant and offensive, fast unmerited and unsound; and in my view, is one of the most delusive and disgusting subjects now afloat in any Protestant churches throughout the world.

Alec.—I desist now from answering a word, but the strange and stormy charge of those great and grand "divines" being left by you, in the dire and dreadful lurge and labyrinth, of their black and bloated, naught and natural state; for if that charge is appropriate, the rest of your train must be but natural and necessary consequents; but O, Sir, the sad and sore singularity of your estimation! But I feel quite exhausted!

Billy.—The general cause and conduct of your famous and fond Free Church, must in the true light of gospel truth evidently prove her foul and fatal falsehood, in spite of all the feeble and foolish, daring and dextrous opposition ever in her favor. And whether, in the meantime, of religious drift and distraction, a few or a flood of my neighbors, or nation, may bless or believe the serious truth of this my sad and sober

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statement, the time is fast approaching, when the present frost and fogs, mist and mania, on this and similar subjects, shall be done away, by the spirit of light and life, discretion and decision, which is promised, in the code of heavenly laws, to be poured out on countries and kingdoms, in the happy millennial period. But as to four or five hundred eminently pious clergymen being found now together on a hillock, or in a hall, out of the bowels and belly of the manifestly secular and civic, dominant and desperate Church of Scotland, is a dare and dream, draft and declaration most worthy of herself, in her ministers and members; as well as her tickled and tiddled sympathizers! The same number of priests and prophets, in the days of Ahab, flattered himself, and his people with false promises, in their formality and wickedness; and so is the case now both in fatal old Scotland, and our wretched colonies—all flattered and foiled, swarmed and swamped, with the falsehood and folly, worldliness and wickedness of our Clergy—their dangerous and damnable evil and influence, as a pestilential effluvia; or the storied effects of the Dead sea, corrupting and corroding, claiming and cramping, kenneling and killing every living creature, if once within its puddling and poisonous buff and bounds. "For the time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. * * * Having a form of godliness, but denying the power thereof. They profess that they know God; but in works they deny him. Desiring to be teachers of the law, understanding neither what they say, nor whereof they affirm. Thou that teachest another, dost thou teach thyself!"—St. Paul. "Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets." "Woe unto you * * * for ye pay tithe, &c., and have omitted the weightier matters of the law." "Ye blind guides, which strain at a gnat, and swallow a camel." "Ye love the uppermost seats in the synagogues, and greetings (or cheerings) in the markets." "Ye are as graves which appear not, and the men that walk over them are not aware of them." Christ. These and similar texts, I most confidently take to be applicable to the New Secession Clergy in their farcical "Free" form, as well as in their old Establishment; although, at the same time, I lay to my account to suffer sad reproach, and sound reflection—for this my free and faithful tabor and testimony—from the bilbo and bulk of the party thus exposed, and all their fond and fascinated friends; who are generally under the same woeful and wilful bluntness and blindness, with their ecclesiastic leaders and lords; for which righteous Heaven, in sovereign justice, permits the awful fulfilment of His word, in the case of these, and all such miserable pastors and people: "If the blind lead the blind, they shall both fall into the ditch."

SOME VERSES

Extracted from the Poem of old Paddle Plain, on different subjects; especially upon his hearing of the New Secession compared, as upon a spiritual equality with the most eminent of our old Scotch Reformers, Covenanters, and Seceders; and the following stanzas beginning in a precative strain and style.

Lord, touch and teach my soul to fear
 My fallow, fire, and foiling;
 Direct my thumb, correct my wrongs,
 Prevent my runes from roiling.
 Excite my zeal to hail thy will,
 Through perils, pulls, and pains:
 Arrest my pride, and guide my feel,
 In joy, jam, chills, or chains.
 Instill thy grace, unshill thy face,
 In times of bates and broils:
 Impress my fears, in mid of cheers;
 Protect in tears and toils.
 And when my censures are most sharp,
 Let not my heart be found
 To foster vicious resorts,
 Or map retorts unsonnd.
 I live in days of dearth and death,
 When pious pest abounds,
 In shameless shells and formal knells,
 Of cheerless reels and rounds.
 When sin is owned without remorse,
 And folly void of shame,
 Or love to God presumed unfelt,
 It sears the soul in crime.
 He that denies his guilt defies
 The frown and fire of heaven;
 The boldest sinner is the prize
 Of hottest ire to burn.
 Mohammed's paradise of toys,
 And Popish purgat'ry,
 Shall never ring nor raise my joys,
 Nor scare nor scowl my pry.
 My happiness is holiness,
 And joyfulness is grace:
 The worst mischeers that I can fear
 Are false compeers of Christ.
 Mad fret, misfrown, air-guns, and grime,
 I lay my soul to feel;
 As weapons of all pestilent guides,
 Who lead their blind to hell.
 I seek the safety of their souls,
 And howl for their miscount,
 The folly of their confidence,
 And falsehood of their ground.
 Oh! desperate blindness of men,
 Who cannot, will not bear
 To hear of their ilyian dream,
 Till death and dread appear.
 Tenacious of self-conceit,
 And deaf to self-reforms,

They ground what sounds their own
 defeat,
 For strong deceits absorb them.
 I pity the stork ignorance,
 Of "lighters" that confound
 The "Covenanters" with our blinds,
 And guides, for their compound.
 The fame of Chalmers and John Knox
 Can't commix on my lyre
 With more propriety of coax,
 Than that of fox and lion.
 Our 'Chalmers,' with their Calvin creed
 Arminian breed can sooth,
 With conscience leaden'd hold their
 bread
 Where 'Welsh' his head would lose.
 Where men provoke, the Lord doth
 strike;
 His judgments just are found,
 To balance oft the malign weight
 Of moral rots and rounds.
 A worldly priesthood, at all times,
 Presume divine contest,
 When interest is undermined,
 Or credit foiled protests.
 All earthly cures, or schemes, or crimes,
 Must nought be rhymed amiss:
 But sacred to the powers on high
 Their brunts and broils must hiss.
 Their logic shaped to sophistry—
 Theology to law—
 All Scripture lore to politics—
 And holidays to maw.
 The altar sanctifies designs!
 And all divines are saints!
 Transformed in exercise and mind,
 Their bane of guile is set!
 Their fret and fury suit their zeal;
 Their tameness, gentleness
 Assumes; and sullenness must gain
 The name of seriousness!
 Pronounce me libeller for troth—
 O ye who foster lies—
 Which cost my soul much sombre
 thought,
 With rash retorts and fines.
 O, the profanity and pride,
 With stygian stubbornness,
 And the gross greediness and guile
 Of our Bible pedlers!*

* The words "Bible pedlers" are to be taken in a sense not literal, but ecclesiastical.

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Unforeseen impediments in the Press, have, at a long rate, procrastinated the publication of this book; but, at the same time, the said delay has furnished unexpected opportunities and facilities, through new scenes and circumstances, for selecting subjects, and swelling the work, from the shape and size of a mere pamphlet, as only consisting of the first Dialogue, with its immediate appendages, to its present bulk and braid—as a sort of factotum—quite beyond the anticipation of the Author.

The Publisher not having at first intended to trouble the public with any of the contents of this Publication, except the mere Dialogue, has left the rest of it without that arrangement of parts in which it might otherwise have been placed. But the various other subjects have from time to time been sent to the Press just as the circumstances producing them have occurred; which has left, on that ground, no alternative to the choice of the Author.

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ERRATA.

- Page 13—fourth line from the top—for '*part* childhood,' read '*past* childhood.'
- Page 18—in the long clauso within the nine lines at the bottom—for '*the former*,' read '*the latter*;' and vice versa.
- Page 22—eleventh line from the bottom—for '*critics asserts*,' read '*critics assert*.'
- Page 24—eighteenth line from the bottom—for '*motive*' read '*motives*.'
- Page 27—seventh line from the bottom—for '*persecution*,' read '*prosecution*.'
- Page 30—eighteenth line from the bottom—for '*man's*,' read '*for a man's*.'
- Page 45—twentieth line from the top—for '*three following*,' read '*the three following*.'
- Page 48—eleventh line from the top—for '*of*,' read '*on*.'
- Page 72—seventh line from the bottom—for '*none of which*,' read '*none of whom*.'
- Page 79—fourteenth line from the top—for '*as follows*,' read '*as follow*.'
- Page 84—twenty-first line from the bottom—for '*good look*,' read '*good luck*;' in the twelfth line from the bottom, for '*doleful Zone*,' read '*doleful tone*.'
- Page 90—fourteenth line from the top—for '*all over*,' read '*over all*;' in the 21st line from the top, for '*speak Mr. C.*' read '*speak to Mr. C.*'
- Page 91—twenty-fourth line from the top—for '*much wiser*,' read '*much the wiser*;' in the tenth line from the bottom, for '*dare take*,' read '*dares take*.'
- Page 94—fourteenth line from the top—for '*her darling's*,' read '*his darling's*;' in the seventeenth line from the top, for '*has boast*,' read '*can boast*;' in the first line from the bottom, for '*as well the*,' read '*as well as the*.'
- Page 95—twenty-third line from the top—for '*idolators*' read '*idolaters*.'
- Page 98—twentieth line from the bottom—for '*or need of meditation*,' read '*nor need of meditation*.'
- Page 104—fifteenth line from the top—for '*degree*,' read '*degrees*.'
- Page 106—fifteenth line from the top—for '*harshly offensive*,' read '*harsly unfounded*.'
- Page 107—eleventh line from the top—for '*sense or science*,' read '*sense nor science*.'
- Page 110—twenty-first line from the top—for '*mathematic*,' read '*mathematics*.'
- Page 114—eleventh line from the bottom—for '*saved only*,' read '*saved but only*.'
- Page 119—eleventh line from P. P.—for '*places her on a lead*,' read '*places her on a level*.' In the sixth line from P. P., for '*progression*,' read '*persecution*.'
- Page 121—twenty-second line from the top—for '*Agar*,' read '*Agur*.'
- Page 133—nineteenth line from the bottom—for '*dafed*, read *dast*, or *daffed*.'
- Page 133—seventeenth line from the bottom—for '*dotts*,' read '*dolts*.'
- Page 134—seventeenth line from the top—for '*dependants*,' read '*defendants*.'
- Page 140—nineteenth line from the top—for '*are following*,' read '*are the following*.'
- Page 148—twentieth line from the bottom—for '*mostly*,' read '*most*.'
- Page 152—fifteenth line from the bottom—for '*preseccution*,' read '*persecution*.'
- Page 153—eighteenth line from the bottom—read '*functionary requisites superior*.'
- Page 156—eleventh line from the top—for '*relieve*,' read '*relievo*.'
- Page 162—tenth line from the bottom—for '*being*,' read '*it being*.'
- Page 201—first line from the top—for '*iniquity*,' read '*iniquitous*.'
- Page 207—twenty-second line from the bottom—for '*Presbyteriasim*,' read '*Presbyterianism*.'
- Page 208—twentieth line from the top—for '*plead*,' read '*pleaded*.'
- Page 226—eighth line from the top—for '*the extraordinary*,' read '*the supposed extraordinary*.'

- Page 228---nineteenth line from the top—for 'of Church,' read 'of the Church.'
 Page 235---thirteenth line from the bottom—for 'plain proof,' read 'brow-proof.'
 Page 236---twenty-third line from the bottom—for *contrary*, read *contrariety*.
 Page 239---eleventh line from the top—for *notition*, read *notion*. In the sixteenth line from the top, for *fatalatity*, read *fatality*.
 Page 243---eleventh line from the top—for *hearing*, read *heaving*.
 Page 246---sixth line from the bottom—for 'and all,' read 'with all.'
 Page 248---twenty-second line from the bottom—for 'By my keen,' read 'My keen.' In the ninth line from the bottom, for *terms*, read *twins*.
 Page 253---eighth line from the bottom—for 'what silly,' read 'how silly.' In the seventeenth line from the bottom, for 'the greatest,' read 'among the greatest.' In the eleventh line from the bottom, read 'it would of itself prove.'
 Page 255---fourth line from the top—for *heterodox*, read *heterodox*.
 Page 256---sixteenth line from the bottom---for 'confidence on,' read 'confidence in.'
 Page 275---and elsewhere---for *Diotrephus*, read *Diotrephes*.
 Page 277---eighth line from the top---for 'passed,' read 'had passed.'
 Page 284---eighteenth line from the bottom---for *be*, read *to be*.
 Page 287---twelfth line from the bottom---for 'I could indeed,' read 'I could not indeed.'
 Page 300---second line from the bottom---for *sham*, read *shame*.
 Page 302---fifteenth line from the top---for *none*, read *neither*.
 Page 312---eighteenth line from the top—for 'I am at a loss,' read 'I am at a loss to know.'
 Page 314---ninth line from the bottom---for 'not had,' read 'had not.'
 Page 315---fourth line from the bottom---for *voranious*, read *voracious*.
 Page 320---eighteenth line from the bottom---for *whaly*, read *whalily*.

The Note concerning the Ministers of the 'Reformed Presbyterian Church,' should have been placed after the Extracts of the Lecture on the Sin and Danger of improper Union between Church and State.

¶ The Author of this Book having, at the time of its publishing, resided at such local distance from the Printing Office as precluded his receiving proof-sheets, typographical errors have numerously crept into its pages; which are but partially rectified in the above Table of Errata: But for the most part, these uncorrected blunders—and especially erroneous repetitions—are so palpable as to show themselves at first sight, to every intelligent peruser of the work; so as to require no further correction; besides that the publisher does not hold himself responsible, beyond his own free will, for the overights or mistakes, of either his real or fictitious correspondents.

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