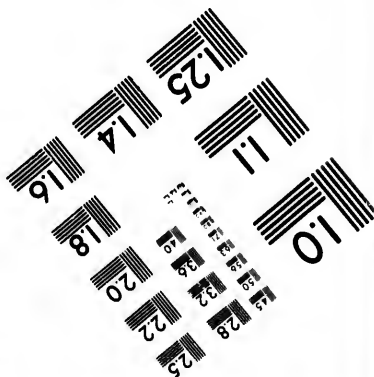
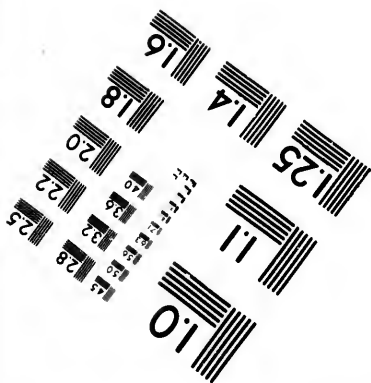
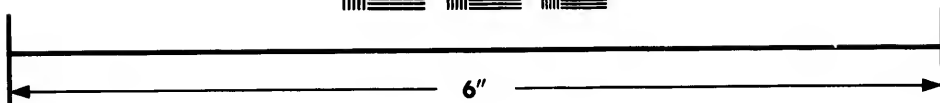
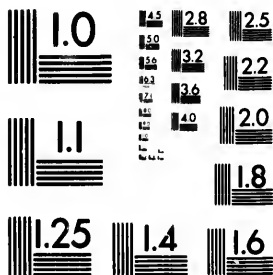


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

1.8
2.0
2.2
2.5
2.8
3.2
3.6
4.0

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

01
02
03
04
05
06
07
08
09
10

© 1984

The copy filmed here has been reproduced thanks to the generosity of:

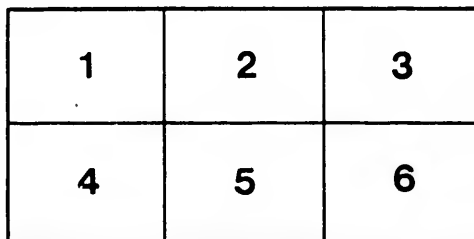
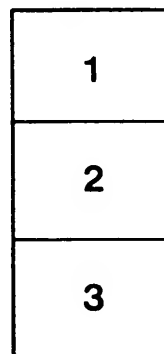
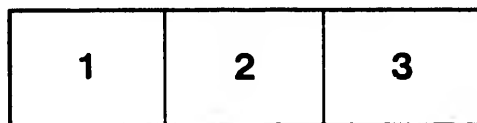
Seminary of Quebec
Library

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Séminaire de Québec
Bibliothèque

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

rrata
to

pelure,
n à



32X

284

MORAL AND RELIGIOUS PRECEPTS,

Politique 11^e 2

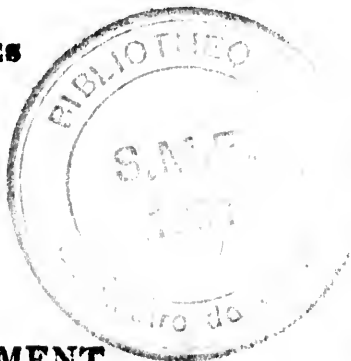
CHURCH ORDINANCES,

AND THE

PRINCIPLES

OF

CIVIL GOVERNMENT.



—●●●—
By DAVID WILLSON.

—●●●—
TORONTO:

PRINTED BY W. J. COATES, 160 KING STREET.

1836.

Bibliothèque,
Le Séminaire de Québec,
3, rue de l'Université,
Québec 4, Q.U.

O
an
us
re
an
pu
lit
re
th
de
en
sc
re
ci

INTRODUCTION.

OUR shaken confidence in a hireling ministry, and the proceeds of the sacred altars, has induced us to expression on the subjects of a moral and religious life,—Church and State principles,—and from these that come out from the foot of the pulpit and are active in state discipline, we have little cause to hope that priest productions will reform the world or satisfy the public mind. We, therefore, express the following sentiments as describing principles we wish our successors to embrace and practice, hoping they may be of some small benefit to our children in a moral and religious life, Church Ordinances and State Discipline, and not offensive to any judicious mind.

DAVID WILLSON.

T
to
A
er
a
a
re
p
re
c
to
y
h
th
a

f
w
p
d
o
o
w
m
o
to
G
C
o
th
o
o

MORAL AND RELIGIOUS PRECEPTS.

THE duty of a parent to a child is from the birth to the grave ; death alone should separate them. As the parent is the first cause of human existence (God excepted) they are in duty bound to administer unto children the whole necessities of a moral and religious life, or as long as the parent remains, more wisely instructed by the experience of years. It is the duty of a child to respect the wisdom of a parent at all times, because he is the first cause of his existence, senior, to the son or daughter, and the experience of years rests upon him ; and if life is well improved he ever hath somewhat to give, and the child that would borrow of him he will not turn empty away.

At the age of twenty-one years, which is set for the time of youthful freedom, is only a time when the son should call on his own abilities to provide for the necessities of life ; but no time to declare himself independant of his father's love, or benign care over him ; it is but the full time of his childhood, and the beginning to be a man, when he needs the extension of parental abilities more than when he lay in his cradle or hung upon his mother's breast, his own deeds then begin to form his fate, and he becomes accountable to God and man, for the use of his mental abilities. Children should be early instructed in the lessons of strict piety to God, and justice to men, till these merits become a second nature in them— not to be departed from through all the number of their years, or their various deeds of life.

They should be instructed in the best church discipline the parent can devise for them ; early taught the benefit of Government, and the errors of administering men ; to quietly submit to the offence, but unceasingly bear testimony against errors, that the power of reason may live, still hoping for the blessing of God's providence on all just means to reform the world. Children should not be too closely restricted from a public view of the world, through the best means or selected company that can be obtained ; that there be a tender guardianship over them in going out and coming in ; too close restriction often becomes a temptation, and the youthful mind doth break such laws, and steal without reservation these practices that are fatal to them in moral and religious life. Children should be taught to respect all moral and religious society, as institutions of the Lord ; as without him there is no good, the arts of beneficial science are his gifts to the mind, and his mercies from heaven. Industry well applied is the first cause of personal salvation, (as pertaineth to the abilities of the mind,) and should be guarded with parental care as long as necessity remains in the child.

Ill-spent time is wasting life. There is but little or no good to be obtained, where the vulgar part of society assemble together, subject to strong drink, profane language, rioting, and society abuse. Children should be restricted from such assemblies without real necessity, and then but admitted by guardianship or care. Invitations to drink is the practice, treats called for, time lost and money idly spent ; they are but the schools of vice ; my children keep away. Choose moral and religious society for your instruction, and it will preserve your language, strengthen your souls, save your time, and increase your wealth ;

for want of which practice the parent's hard earned bread is spent in public places, for lessons of destruction, and the labour of his hands perish in the land.

A drinker of strong liquor ever needeth a guardian, but not a companion to convey the glass to his lips, for these two are both guilty of the same cause, that maketh the spouse to mourn, the children to weep, and continues to demoralize the rising world. Industry is one of the first plants of cultivation, to which the hands of children should be directed, as the first cause of all moral worth, and the honest cost of all our personal joys.

Visits should be performed to these that mourn, and sit solitary, with consolatory words, and alms not withheld from the prudent poor, for the purpose of moral or religious usefulness, husbandry or home keeping; but idle visiting is loss of time, the neglect of children, the omission of virtue, and repeated expense. The company of daughters should be early cared for, and their company well chosen, as their forwardness hath often been the destruction of men, and the cause of the daughters long mourning with a broken mind. The mother's virtue and the parent's care should be visited upon them through all their necessities. Children should justly be taught the deception of the religious name, for the cause of wealth, the principles of the Old and New Testament, that through a due proportion of education, they may be able to deliver their souls from society influence and priestcraft, which is one great cause of the misery of ages being visited upon the ignorant and unimproved world.

They should be instructed in the principles of just government and sound doctrine, according to the dictates of these that hath been blessed, whose spirit remains to be the light of the world.

What morning beauties here I see,
 Prepar'd for children dear to sing,
 The mercies of the Lord to me,
 And justice to my God and king.

Parents get wisdom, understand
 What is your little children's due,
 Be wise to give to us command,
 And we will give rewards to you.

Bright are the lines of virtue's ways,
 For the young daughter and the son,
 For these prepare the mind to praise,
 And these direct our course to run.

Parental care my bread of life,
 Now flowing from the springs of love,
 Saving my soul from worldly strife,
 Preparing me for worlds above.

CHURCH ORDINANCES

SHOULD extend from the bosom of the church to the ends of the world, as the oil on Aaron's head ran down to the nethermost skirts of his garment, which showeth he was anointed to be a servant to all Israel, from the greatest to the least of them. Church Ordinances should contain the whole light and principles of the Christian dispensation, retaining all the virtues that were of old of the anointed sons of God, of the Old Testament for good and holy purposes, whom he hath ordained and appointed, to reform the unreformed, and restore the world to happiness. Church Ordinances should contain the lines of civil government and religious institutions, retain all the religious and moral virtues of ages that

are past—whose memorials hath been retained at the cost of blood—and freely given unto us. The church of Christ should be as free from human craft as the child upon his mother's breast, depending alone on God's holy providential favours, without which we can do no good. Society craft has become as the hidden snare, wherein the unwatchful are taken, and their bodies made servants to honour those that sit above them in what is called the house of the Lord. Their property, as well as persons, becometh tributary to feed the priest, fatten his offspring, and other officers pertaining to the church. My son and daughter, be not deceived; these that love the world, the honours and wealth of it, love not the Lord, Christ Jesus; neither doth their lives give glory to his name. Priests should be poor—teaching all nations or tongues from the source of universal love—knowing themselves to be in the lowest capacity of life, the sins of all people bearing upon them, and that the Lord hath appointed them to be the servants of the whole earth—a light to all men in their various necessities (as the Lord hath ordained)—that thereby some may be saved, and the memorial and the honours of a Redeemer be preserved with the children of men. Civil government should be an ordinance of the church, and her members and administering men as stars of eternal glory in an unreformed and unenlightened world; ruling in the fear of the Lord; administering justice and equity, in the name of Christ Jesus, from the throne, to the lowest station in existence, that every soul should have cause to rejoice in the beneficial mercies and merits of civil government, without which the world cannot enjoy peace. The poor and ignorant should be peculiar objects of the king's favour, or his servant's

administering government, that their talents may be increased, their necessities cared for, and that thereby they may have a heart-known cause to love God and bless the king.

The love of the subjects is the king's honour ; but the priest that serves for hire sheweth but little love to God or honour to the king. A priest's love for the world should be bounded by his necessities, that he may be the example of all men, tasting and feeling the fate of the poor, whose necessities humble them to the low station of the receiving of alms. Church and state government should be administered upon the same principles as it hath pleased our Lord when on earth to make his servants poor, and deprived them of the honour and wealth of crowns, princes, and priests, least they should have somewhat to glory in above their brethren, to whom they were anointed to be a light, with the glorious mission of a Redeemer sent abroad in the earth, with power to save, and grant remission for sins through the precepts of their universal love.

Church Ordinances should be the lines of wisdom for all men, granting all liberty for the rise of talent in church discipline or state government, as oppression is the misery and death of talent, and the prison of intellect. Church Ordinances should be free from every binding cord that imprisons the mind. As the history of ages fully evince that stars of immortal glory hath arisen unexpected, yet being the ordinations of the Lord, all souls should be free in communication in church and state discipline ; and if the Lord hath ordained wisdom in the child, to rebuke the priest for the love of the world, he should be heard in the church, and by the same gospel privilege be fully at liberty to draw out the errors of a prince in lines of truth and justice, and

lay them before the throne for the meditation of his councils, and the best means of winning his subjects to his love ; that he may have place in the mind of the humble, and the ends of his dominions have cause to bless his name. As the good master delighteth in the improvement of his scholars, so should the king in the subjects of his realm. The church of Christ should assume no prevailing power over the dictates of a good conscience, but prevail by love, leaving all at perfect liberty to serve the Lord, seeing we have all one master, and the title of Rabbi belongeth not unto us. Tradition hath been a sword, and for vain repetitions men have been slain, and women put to death. Our saviour hath suffered with these by the hands of the ignorant that know not what they do. And as the hands of some of the ancient churches are scarcely cleansed from the stain of their brother's blood ; they are not to be confided in, either for the salvation of souls or the government of the land. Therefore, every member of the christian body should be a free-agent in well-doing, that the best talents of the nation should be selected into one body, to govern the people and enlighten the unimproved mind. Talent should not be confined or limited by church, state, or system ; that upon the broad and happifying principles of liberality one nation may be profitable to another ; and a church be charitably affectionate to her kindred sister, dissention should cease through the principles of charity and love ; that although the Christian church is in differing bodies, and distantly situated, might flow as the descending streams into one body or principle, that they may become universally beneficial to all the minor births. Dissentions have been with great pain, and at the cost of blood hath the morning stars of

dissention risen. But to remedy the cause, the christian church should be cleansed by the baptising hands of the priest, or the counsels of his tongue, from superstition and bigotry, that hath been the final end of so many humble souls, that hath breathed out their last to God and gave up the ghost.

Until there is a church reformation from the above self-conceited principles, the government will be but as a garment, illy fitting the public mind ; because arbitrary measures are not members of the church of Christ, neither will they ever be blessed in a christian world.

To conclude,—I plead for the liberty of talent in the church, and that lines be drawn to this effect, that the state may rejoice in the liberty and the precepts of the church of Christ, and glory in her name, because she gathers the talents of the world into one body, and refuses to subordinate the gifts of God. She is therefore to be praised through the merits of a Redeemer, who came to save from sin, and set the captives free from selfish designs, that every inhabitant of the earth may be at liberty to glory in their creator through the ordinances of the church, and hence be no more the servant of men, hastening the day that all shall know the goodness of the Lord, from the greatest to the least.

How bless'd the morning now appears,
With glory of our future years :
The morning star, the rising sun,
The Lord has given, and will come.

My soul the weary way pursue—
There's work for every mind to do :
The church is idle in distress,
Her members in the wilderness ;

Her subjects groan, her members cry,
 Still praying for a just supply ;
 But the frail mother doth refuse—
 With pain I tell the mournful news.

April 22nd, 1836.

THE PRINCIPLES OF CIVIL GOVERNMENT

SHOULD originate from the revealed gospel, that government institutions may be consistent with the doctrines of the church—that both co-operate in the one great cause of universal peace. The laborious orders of life merit the favour of monarchs and councils in preference to others ; because their sweat is the oil of both church and state institutions, without which they would be as the wilderness or the uncultivated field, producing nothing. They populate the earth, and raise up the subjects of realms by the sweat of the brow ; and the first concern of a monarch should be to see them comforted in their just desires ; for they are the bread and wine of his board, without which he would be destitute of the blessings of life, and his name be an empty title, his crown of no value, and his dominions an unfruitful field. Every order of life, according to the counsel of the wise king, should get wisdom, and strive to possess an understanding heart, and the king should give unto them that hath not, and as the good shepherd, it should be the pleasure of his soul to make his subjects wise and their burdens light, that they may reward him with the blessings of love and loyalty for his favours, and continue their prayers for him forever. All men needeth wisdom, because the arm of flesh is not

fully to be trusted in ; for the heart of man is deceitful, and above all things desperately wicked. Power is the following consequence of good sense, and reason is stronger than the sword, because justice converts, and there is no cause to change from it—the sword destroys and conquers, but there is no convincing evidence in the power of the sword to convert the mind: it always leaves the conquered spirit in a capacity to arise and make use of the same means by which it was bound, in subjection, retaliate, and conquer again—but reason saves, convinces, and converts, and satisfies the mind, and there is no cause remaining to revolt again. As the field needeth cultivating every year, and the vine pruning from its needless branches, so likewise, as the virtue, science, and intellect of the subjects of a realm increase, government should follow them, and be ever improving as from the dawning till the perfect day, and all the well-informed part of society are satisfied.

To make the king or councils rich in wisdom, and benevolent in mercy, they should receive wisdom from the ends of the world—and the least of their servants being vigilant in the righteous cause of being concerned for the well-being of Church and State, will have somewhat to give from the gladness of his heart, or a dissatisfied mind. By such an intercourse as this (by whom we have the pattern of the wisest of kings, Christ Jesus,) the king becomes acquainted with the heart of his subjects, and the depending subject with the mind of their king ; whether he is a tender-hearted prince, or a speculating monarch who feasts himself, his counsels, and his favorite priests, on the sweat of the poor, and laborious classes of life. And if he is found to be disagreeable to the dictates of the gospel, and not dis-

posed to grant these privileges to the human mind that the revealed gospel directs, the stewards, and shepherds of the flock to afford, a coldness of heart arises, other means are sought for, and christian evidences are called upon, through the dictates of wisdom to prove a priest or monarch in error; therefore kings and priests should observe the gospel privilege in their administration to their subjects, but if not so, the New Testament reveals unto us through the blood of Christ, that we are to seek for, and earnestly pray with faith, that through vigilance and wisdom we may obtain these great merits he hath revealed unto us, and that we, the laborious classes, will have shepherds through his love, that will be willing to do as well by us as themselves, and become impartialists, as to blood kindred or society.— Therefore every subject should earnestly seek the means of common and good sense, and labor for these merits, for which the king of kings and lord of lords hath laid down his life. If he is king of kings and lord of lords, all kings, dukes, lords and priests should be subject in all their governing principles to the dictates of the gospel, because he hath once died for all men, and laid down his life that all may be wise by his benevolent gifts, from the greatest to the least. Therefore church and state should be united in the good and great happifying principles of the world, giving to others as we would wish to receive, seeking nor receiving no power to subordinate the human family, but to suppress vice and encourage virtue, from the throne and from the church. It is but a flattering hope in any government, and a disappointing prospect, to believe that any monarch or counsel can satisfy their subjects with less privileges in the dictates of wisdom than others enjoy. The fountain of waters draw all

the lesser streams into it, so doth the best means in government attract the love of the subjects, and draw every informed mind into it; as the great field of privileges where power is the event of wisdom, and all have privilege by their best means, to cultivate the great field of happiness. This is the way to promote the best government, the love of monarchs and counsels, content the labourer, and add strength to the throne of kings. Therefore my son seek wisdom and an understanding heart from the government of nations, and the doctrines of the church, that thou mayest be able to lend a hand in the hour of emergency, when government are near to fall to the ground for the want of wisdom.

What loss our monarchs do sustain
 How power makes our talents vain,
 Till priests will learn and monarchs hear,
 We're on the waves of doubt and fear.

Blessed is that hope that well can prove,
 The merits of a saviour's love,
 That gives to us what God hath given,
 And gives the earth the joy of heaven.

Blessed are the dictates of his grace,
 He's king of kings to Adam's race,
 Nor hath he lived or died in vain,
 His laws will conquer and will reign.

VILLAGE OF HOPE, }
 EAST GWILLIMBURY, APRIL 26, 1836. }

