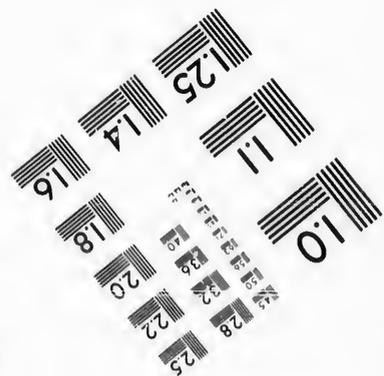
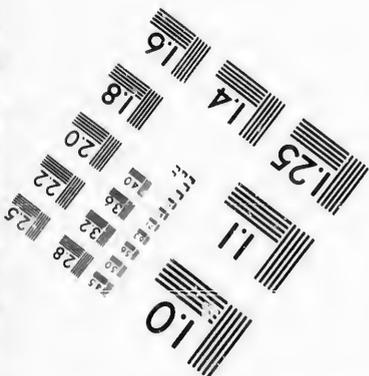
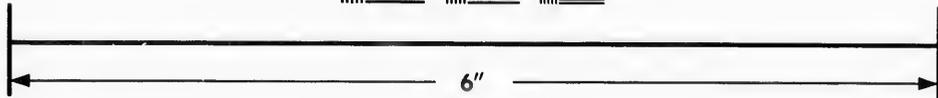
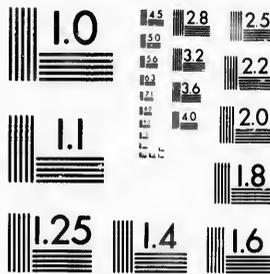


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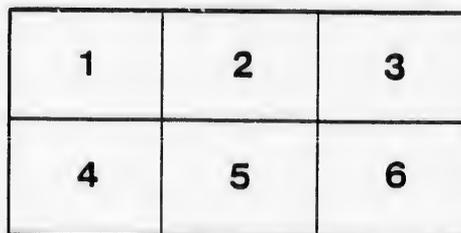
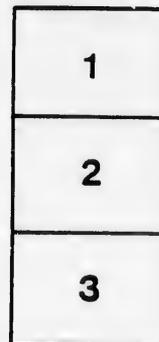
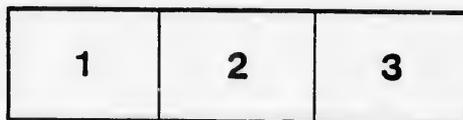
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SKETCH

OF

The Ancient and Modern

CLERGY,

BY

H. LLOYD,

MERCHANT, MONTREAL, 1821.

*“ O Israel, thy Prophets are like Foxes in the Desert,”—Ezekiel
13 and 4.*

*“ But there were False Prophets among the People, as there shall
be false Teachers among you,”—2d Peter, 2 and 1.*

SKETCHES, &c.

THE Reader is respectfully informed that, with the Clergy as men, the writer neither has, nor ever had, any quarrel; and consequently is not actuated by any pique against them. And while it is attempted to shew how awfully they have departed from the simplicity of primitive Christianity, it is with a view to convince, not to offend.

There is nothing more common, than to brand those who attempt to correct and expose the errors of the Church, as enemies to the State.

In reference to this, I declare, that I am bound by the law of the King, whose kingdom is not of this world, to be subject to the Powers that be, in every thing that regards civil conduct. In every thing that does not affect my duty to God; and even should it so happen, that the civil power were to restrict the liberty of my conscience, I would not be at liberty to resist, but if persecuted in one city, to flee to another. Therefore, it is not my design, in the following pages, to meddle with state matters; but to exhibit, in their true colours, what passes for Holy and Reverend among men, while such high sounding titles are assumed to oppose the simplicity of the truth of God.

General Observations.

Universal observation shews, that the soul of Man is formed for the Worship of God. With this innate disposition, Mankind have, among all nations and tribes, something in the shape of religion. Whatever religion any people embraced, there were always to be found among them some who assumed to themselves the character of being in a higher degree of intimacy and favour with the particular divinity the people fancied, than the rest. -- And it is equally true, that the number and respectability of those always have borne, and do bear, a proportion to the emolument attached to the profession.

That it may be understood whom I mean by Clergy, I denominate all by this appellation, who become religious teachers, for gain, or livelihood, whether Pagan, Jewish, or Christian.

Hagan Clergy.

These men corrupted the traditionary traces of the true God, by mixing therewith their own inventions, till soon they deluged the world with the most brutish fooleries, "professing themselves to be wise, they became fools, and changed the glory of the incorruptible God into an Image made like unto corruptible man," "and even creeping things." There is one invariable treat of their character, they were very fond of money. Their temples were generally the richest treasuries in the nations, and every attentive reader of the page of history, must be horror-struck with the assassinations, brutal murders, slaughters, and carnage, which desolated the earth, to which the responses of oracles and intrigues of wicked avaricious priests, have been made subservient.

India, China, and Africa exhibit, at this day, a striking parallel to Egypt, Syria, and Greece, in ancient times,

Jewish Economy.

When the people of the nations, with their sage leaders, had nearly obliterated every trace of the character of the only living and true God; he called a man, whom he constituted the Father of a Typical people. This people were honoured to be the depositories of the communications of God to the world. To them were given laws and institutions, and among them were appointed a Priesthood to serve in the Tabernacle and Temple.

But soon did the gold become dim, soon did appear in the Priests' office (A.) Sons of Belial, "they knew not the Lord," manifesting they were such by their avarice. The Jewish people were very prone to idolatry, and they always found numbers desirous of the censor and ephod. If the King feared the Lord, they were kept in check; if otherwise, they were among the first to unfurl the banners of idolatry. "Put me into the Priest's office, that I may eat a piece of bread," was intimated to be their ruling motive. The denunciations of the Prophets, who were inspired of God to testify against them, shew their character in their true colours, (B.) "His watchmen are blind," "dumb dogs:" yea, they are

(A.) 1st Sam. II. 12 to 18.
B. Isaiah LVI. 10 and 11.

greedy dogs, which can never have enough." (C.) "Ye eat the fat, and clothe you with the wool, but ye feed not the flock."— They, like the Heathen Clergy, were cruel, as well as avaricious, and their rancour was directed chiefly against the prophets of the Lord, who testified against them, so that Stephen, full of the Holy Spirit, could charge the High Priest and his Brethren; (D.) "which of the Prophets have not your Fathers persecuted?"

"In due time, the great Prophet sent from God, (to whom all the Prophets gave witness,) appeared; their malignity now arrived at its highest pitch. They held him up to the people as a "deceiver," "a friend to Publicans and Sinners," "a wine biber," ascribed the miracles he performed to infernal agency, arraigned him as guilty of "blasphemy and sedition," on which charges they prevailed on the Roman proconsul to sentence him to death. (E) Thus "He, who was by the determinate counsel and foreknowledge of God," to be the great final sacrifice for sin, was by them put to death, under the influence of the worst and basest of motives.

Christian Institution.

The founder of this institution, in the days of his ministry on earth, chose certain persons to be his attendants, and thereby be more qualified for the great work in which they were to be employed (F). He informed them that when he should enter into his glory, he would constitute them law-givers in his Spiritual Kingdom; when about to leave them, he addressed his Heavenly Father in their hearing, and said, (G.) "As thou hast sent me into the world, even so have I also sent them into the wor'd."

After he arose from the state of the dead, he continued forty days with them, instructing them in the things concerning his king-

(C.) Ezek. XXXIV. 3.

(D.) Acts, VII 52.

(E.) People generally talk of the Scribes and Pharisees, as a very irreligious people, and so they were; but in one sense, as far as man could judge, they were a very pious holy set of men; they had selected texts of scripture, which were written on their foreheads & garments; they fasted, prayed, sacrificed, as frequently and decently, as any religious people could do, but self was the ruling motive.

(F.) Math. XIX, 28.

(G.) John, XVII. 18.

dom; and having ascended to Heaven in their sight, he shed forth a miraculous effusion of the holy spirit upon them.

These Heralds of Heaven went forth into all the world. "The Lord working with (or by) them, confirming his word with signs following. (H)" These disinterested servants of Jesus, announced the working of Antichrist in their own day. That truth which never could be overcome by open enemies, began to be tarnished by false friends. Paul wrote to the Church in Philippi, "weeping over those who were enemies to the cross of Christ, whose end, says he, "is destruction, whose God is their belly, who mind earthly things." Were he to visit what is called Christendom now, the inference is easy. These inspired servants of God finished their course, and were called home, having left "the mind of Christ" on record, as the only infallible rule for the government of his church to the end of the world.

Things were not allowed to remain long in the purity the Apostles left them: as there were false Prophets among the Jewish people, so false teachers appeared in the church. Fanaticism and her austerities, mortifications, visions, false miracles, and revelations, were the first engines the prince of darkness set in motion to defeat and tarnish the cause of God in the world.

The iron hand of persecution under the reigns of Nero, Domitian, Severus, Trajan and others, kept worldly pride in check; but when a calm or cessation was obtained, Prelatical arrogance raised its unhallowed head. "The let (hindrance) that prevented the revelation of the mystery of iniquity," was taken out of the way, and then commenced the Clerical Harvest. Constantine, the Great (but not the good) for the first time, brought the religion of Jesus into national repute; instantly it exchanged humility, self denial, and vital godliness, for pomp, luxury and sensuality.

Heathen and Jewish Clergy now entered their names on the Christian list, and carried with them a convenient portion of their old religion to mix with the new. They soon disagreed, consigned one another alternately to damnation, and each made his court to the civil power, to be the arbiter. Councils were now convened, and their dogmas issued forth with the high tone of infallibility. To complete the deformity, the Tiara is invented, infallibility conferred on its wearer, the Keys of Heaven, slung by his side, and

(H.) Mark. XVI. 20.

(I.) 2d Thess. II. 7.

Clergy and Kings taught to tremble at his displeasure. Jesus, who while on earth, "had not where to lay his head," had now a Vicar on earth, who arrogated to himself such dignity, that he deemed it condescension to allow even a King to kiss his toe; and instead of the harmless, mild, meek, and merciful deportment of Christ and his Apostles, more cruelty, intrigue, bloodshed and misery to mankind, diverged from the Conclave of Rome, than from the Oracles of Delphos or Ecbatana.

In process of time, many Kings and people, too long the dupes of this arrogance, threw off *a part* of Clerical domination; civil rulers resisted the idea, that they were bound on pain of forfeiting Heaven and their Crowns, to butcher every one of their subjects, (how-ever good otherwise,) that did not receive the Roman Pontiff, or his Missionaries, as lords of their conscience.

Things having now taken a turn, the Clergy, always worldly-wise, generally adopted the religion that was embraced by their respective rulers, whether Episcopalian or Presbyterian, while some, with a false zeal, stirred up opposition to the rulers, (because their party and creed were not adopted into court favour,) contrary to the spirit and doctrine of Christ and his Apostles.

The party who obtained court patronage, no sooner acquired this darling object, than they stirred up persecution against all who differed from them, (though the hue changed, the sting was the same,) embroiling the nations into feuds, till at length, in the good providence of God, the British Legislature digested a constitution, which put a check to the narrow and wicked policy of the Clergy. One important feature of which is, "that men are not subject to pains and penalties, on account of their religious opinions, if good members of society, and loyal subjects of the state." Thrice within these last thirty years was the old hue and cry raised, (K.) "The Church is in danger."

But the British Scepter is now wielded to guard a man worshipping God according to his conscience, as well as to intimidate and restrain evil doers, shielding the conscientious disciple of Jesus, from the all-devouring machinations of spiritual wickedness in high places.

I formerly mentioned that I appropriated the appellation Clergy to those who set up for religious teachers, *for the sake of liveli-*

(K) The riot against Dr. Priestly. The Edinburgh Pastoral Admonition and Lord Sidmouth's Bill.

hood. This fraternity, from the wearer of the diadem, fringed robe, or the gown and bands, to the poor lazy granting fanatic, are all actuated by the same sordid motive. I wish to be understood. It is self-evident, that the man who attaches himself to a profession, *for the sake of advantage*, would not attach himself to it, were *no advantage* connected with it.

This selfish avarice is by no means confined to the Gentlemen who have their salaries fixed by the laws of the land, who apply from time to time for an increase, in proportion to the increased value of land in their parishes; who, when a "better living" is vacant, bait every hook to obtain it, and having "got a call" to this benefice, state as a reason for leaving their former adherents, that they have a call from God to leave them; which call, and which God, if tried by the test of truth, would be found to be "the god of this world."

Avarice, even in a more covert manner, is equally chargeable on Dissenters, (many of whom are such because they cannot get into the establishments,) who to obtain a party, enter on the crafty stratagem of declamation against this or that practical error in others, and preach up their partition tenet, perhaps baptism— independent church-government, patronage, the covenants, or something else, generally any thing but the truth concerning Christ. This would not answer, this would not gather a multitude, that from collections and seat rents, would yield a sum sufficient to maintain the Minister in the station of a gentleman. No, the ungodly sordid motive could never be gratified by copying Apostolic doctrine, while something vastly different from Apostolic practice is the moving cause of the procedure: on the contrary, in public, the feelings are wrought upon by the fervour of the preacher; in private, the wealthier part of the audience are visited, and almost suffocated, by the designing adulation of the incense bearing Minister. To receive honour from such a quarter, is gratifying to the palate of conceited man; an interest is generated in his behalf; certain persons are united as managers; they gather subscriptions, borrow money, for which they unite in a bond; a house is built; it is advertised, that if ye pay rent for a seat, you will get leave to hear the gospel, or come as a poor person, and you will get leave to hear for nothing. A man whose "person is held in admiration because of advantage," is advertised to preach, at which time collections are to be made at the doors. Every means which avarice can dictate, or mercenary cunning devise, is

employed by what are called preachers. What is called a church are gathered, and the uniting bond, the Queen Bee of this hive, is the Minister; the study and consideration of the scriptures is left to him, "that is his business, he is paid for it." The people come to church as to a religious theatre, at least a part come to see and be seen, and their after talk is, this, that and the other person's dress and appearance; and others with real, though mistaken seriousness, to hear sermon, their after conversation generally is the man and not the matter, "He was very bright to day;" "was he not clever on this or the other idea?" Again, if any little thing be fashionable and obtain the sanction of the managers, it is immediately complied with; and if any advantage to the preacher is connected with it, it is even advocated; for instance, the man who never saw any other instrument than the lips used in the promiscuous praise of God, he was accustomed to, complies with a pipe or flute, and a select band of not the most pious of his congregation, to raise some other melody than that of the heart. The man who never saw a Minister attend a funeral, but as a private friend, complies with the fashion (and is paid for it) to attend in an official capacity to have the dead body brought into a house, and over it to speak to the people, and concerning the deceased, which requires but a small transition to be converted to opening a passage to the deceased into Heaven. Baptism, Marriage, the whole life and exit out of the world, is converted by the Clergy, as far as may be, to mercenary purposes.

This being one of the most lucrative professions extant, people train up their children for it, as for a civil or mechanical profession. A boy is sent to the college, and there instructed in all the wisdom his capacity can receive, and taught to speak on religion, and practise for the pulpit, as for a religious theatre; but as sure as the word of God is true, it is not in the combined power of all the colleges on earth, to give to one man the knowledge that qualifies him to be a preacher of the glad tidings concerning Christ. The knowledge and belief of the gospel are "*the gift of God,*" (L.) "*The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned.*" — The divine teacher saith, (M.) "*Every one that hath heard and*

(L.) 1st Cor. II. 14.

(M.) John VI. 45.

learned of the Father, cometh unto ME." It is wonderful to reflect, how custom and unbelief reconcile to the most palpable deviations from divine truth. To the present age is applicable the expostulation, (N.) "The Prophets prophecy falsely, and the Priests bear rule by their means, and my (professed) people love to have it so, and what will ye do in the end?" No wonder that the (profession of) religion of Clergy and People has contributed to lead men who choose to be candid, and not to be led by fashion, to discard religion altogether as a solemn farce.

If those who set up as teachers for hire were to assume to themselves merely the character of teachers of morality, civilization, domestic and political economy, &c. I would say that they do immense good to society and to the state, and as such are richly deserving of state and social rewards. But when men, calling themselves religious, have in the plenitude of their audacity, arrogated to themselves the titles of the Eternal God, "holy and reverend," the titles of the "Apostles of the Lamb," "Ambassadors for Christ," while no trace of the zeal and disinterestedness of the Apostolic character is to be recognized in them, while they cause divisions and offences, contrary to the doctrine the Apostles taught, serving their own belly, (O.) "and by good words and fair speeches, deceive the hearts of the simple: let the disciples "mark" such, and from them "turn away." Had the Pageantry and pomp of the Christian Clergy all along from the days of Constantine to the present time, been consistent with divine approbation, is it reasonable to suppose, that the dispensation which the Son of God introduced, would have commenced in a manner so directly contrary? Instead of appearing as a root out of a dry ground, doubtless the Founder of Christianity would have been born in the Family of a second or superior Solomon, encircled by all the glare and human glory this world could invent. Instead of a company of poor despicable illiterate fishermen, his attendants would have been Emperors, Kings, and men of Herculean courage and deep learning. Is it not reasonable to suppose, that his messengers to the world would have been arrayed with all imaginable pomp and splendour? But as the heavens are higher than the earth, so are the ways of God higher than man's ways. That which is highly esteemed among men, is abomination in his sight. "God hath chosen the foolish things of this world to confound the wise, and God hath chosen the weak things of the

(N.) Jer. V. & 31.

(O.) Rom. XVI. & 18.

world, to confound things which are mighty, and base things of the world, and things which are despised, hath God chosen, and things which are not, to bring to nought things that are; that no flesh should glory in his presence." (P.)

The greatness of the work effected by such unlikely means; the undaunted courage and unwearied patience under singular privations and sufferings; the disinterestedness and utter contempt of worldly allurements, manifested by the Apostles of Christ, are irrefragable arguments proving that their doctrine was from God; hence it follows, as a necessary consequence, that their example forms the only model of obedience of which God approves. I do not presume to call in question the propriety of Governments establishing and endowing any form of religion they please: neither is it my province to say, that one system of national religion is better than another; because I am convinced, that every system of national religion, in all the essential features of its character, is altogether different from the spiritual kingdom over which Jesus is exalted. An accurate observer will easily perceive, that dissenters are generally as national in their systems, as those that have obtained state patronage, and frequently require to be more accommodating to the vices of their partizans, on account of their dependant situations. In short, wherever promiscuous worship, collections, seat rents, (all of which are equally unauthorized and unprecedented in scripture,) are in practice, there is Antichrist: There is that corruption of the pure holy religion of Jesus, which *now* exists in a greater or less degree in all societies called Christian on earth, which reared his monstrous head, by setting aside the word of God, and substituting in its stead, the doctrines and commandments of men. Unbelievers are equally the objects of the divine displeasure, whether they be professors of the national religion or dissenters; in both cases they hold the truth of God a lie. To them the following expostulations of the word of God are not addressed, but to those to whom it is given on the behalf of Christ to believe in his name, who have by habit, education and example, been blinded by the agents of the god of this world. To them are addressed the words that are only mighty through God. "*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 unbeliever?" (Q.) wherefore come out from among them, and be ye separate saith the Lord. "Come out of her my People, that ye be not partakers of her sins, and that ye receive not of her plagues." (R.)

The Apostolic example is enjoined on those who serve Christ: "Be followers of me," says Paul. He sent for the Elders of the Church of Ephesus; and, among a variety of other charges to them, said, "I have coveted no man's silver or gold, or apparel, yea yourselves know that these hands have ministered to my necessities, and to them that were with me, I have shewed you all things, how that so labouring, ye ought to support the weak; and remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive." (S.) They (the Apostles) could appeal to those among whom they laboured, and say, *Neither at any time used we flattering words as a cloak of covetousness, God is witness.* (T.) Those that went forth in ancient times "went forth" for his name's sake, taking nothing of the Gentiles." Paul could challenge the Ministers of Satan, who transformed themselves as the Ministers of Righteousness, and the faction they stirred up, and say, *Did I make gain of you?"* (U.) Instead of this disinterestedness, to those men who, with sordid motives, become preachers, may be said, what God by his servant of old said to the Jewish Clergy, "Who is there even among you, that would shut the doors for nought? neither do ye kindle a fire on mine altar for nought. I have no pleasure in you, saith the Lord of Hosts." (V.) Ah! but the advocates for emolument have two cogent arguments to use in favour of their plan of procedure, viz. "The times are now altered," and the scriptures sanction that "they who preach the Gospel, should live of the Gospel." To worldly professors, who must have some form or profession of religion, and who adopt what goes under the name of Christianity in the country in which they live, as they would adopt the Mahomedan or Hindostan religion, were they in either of these countries; it is impossible to give an intelligible descrip-

(Q) 2d Cor VI 14, 15 & 17.

(R) Rev XVIII & 4.

(S) Acts, XX. & 33.

(T) 1st The II 5

(U) 2d Cor XII & 17.

(V) Mal, I & 10.

tion of the kingdom of God, and of Christ. "Except a man be born again, (from above,) he cannot SEE the Kingdom of God." (W.) Conviction here is both hopeless and unprofitable; But if the believers in Jesus examine the scriptures, with a child-like disposition, they will discern that there is no change in the Head. He is "the same yesterday, to-day and for ever, (X.) There is no change in the laws of the kingdom. "He that knoweth God, heareth us (the Apostles.) (Y) He that is not of God, heareth not us. Hereby know we the spirit of truth, and the spirit of error." And there is no change in human nature. "The Carnal (the unrenewed) mind is enmity against God!" (Z.) Therefore, the Church of Christ must be now, what it was in the days of the Apostles, and every deviation from the pattern of the Tabernacle of God, which they set up, must be the invention of the wisdom of this world, which cometh to nought.

As to the maintainance authorized by the Scriptures to those who labour in word and doctrine, it is very evident, that what is said on this subject, differs widely from the system of mercenary accumulation of wealth founded on it. It is also very plain, that all the exhortations to duty in the New Testament, are exclusively enjoined on the Disciples of Jesus; and if so, it follows, that the Disciples are to give according to their ability, to support those who labour among them. The 9th of 1st Cor. is not written to all the inhabitants of Corinth, but "to the Church of God at Corinth," agreeably to what the Churches in Galatia were enjoined--- "let him that is taught in the word, communicate to him that teacheth in all good things." All that the Apostles either exemplified in their own practice, or enjoined on the Churches, is as far removed from any thing sordid, as the service of God is from the service of Mammon. On this head, the Apostles guarded those who would take the oversight of the Churches, that it was to be of a ready mind, and "not for filthy lucre." All the votaries for collections, seat rents, &c. are incapable to produce any thing from the practice or commandments of the Apostles, which can possibly be construed to sanction taking any thing from those

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- (W.) John III. 3.
 (X.) Heb XIII. 8.
 (Y.) John IV. 6.
 (Z.) Rom. VIII. 7.

who did not make a credible profession of believing the Gospel, for the support of its preachers.

Conclusion.

There is one capital error, which is the fertile source from which all others flow, viz. the false and unbelieving notions entertained by the Clergy respecting the Gospel. Endeavouring to set this deviation in as clear a light as possible, I shall contrast a few specimens of Apostolic and Clerical preaching, on opposite pages.*

Primitive and Apostolic Preaching.

The reign of Heaven was ushered in by the Lord himself. Mark I. 15. "*The time is fulfilled, the Kingdom of God is at hand: repent ye and believe the Gospel.*" "John XIII. 5, "Jesus said, *Verily, Verily, I say unto thee, except a man be born of Water and of the Spirit, he cannot enter into the Kingdom of God.*" "The word which at first began to be spoken by the Lord, was confirmed by them that heard." Acts 18, "*Ye shall receive power, after that the Holy Spirit is come upon you, and ye shall be WITNESSES unto me in Jerusalem, and in all Judea, and unto the uttermost parts of the earth.*" Agreeably to which instruction, they commenced. Acts II. 22d to 37th verse, and drew the conclusion: "*This Jesus, (to whom all the Prophets gave wit-*

Clerical Preaching.



Among those who have assumed the character of Preachers of the Gospel, since the days of the Apostles, a very conspicuous number, multitudes have entered on this function, who were not, and are not, believers thereof. They were such believers as their hearers. They believed their christian creed, the same way that the Heathen nations believed theirs. And many who have received the love of the truth, were, and are so blinded by education, habit and example, that the Apostolic manner of preaching has been, and is, overlooked by them, or inapplicable to the worldly situations in which they were, and are, placed. It has been remarked of those unbelieving Preachers, that "they were like posts which pointed out the road, but went not themselves."

*—I do not mean to confine myself to verbatim specimens of *Clerical Preaching*; but to contrast a sketch of the main scope of the preaching and teaching of those men, who make a gain of Godliness; who attempt to teach others, that of which they are ignorant themselves; whose minds are occupied with what they comprehend--Earthly things, science, logic, morality, and virtue are subjects within their reach: but when they talk of the things taught, known, and learned by the Lord opening the heart, they are merely speaking-Machines, talking about what they do not comprehend. No man can speak to others to edification, on a subject he does not understand. No man can point out to his audience, the perfection of the atonement of the Son of God, while he is destitute of the hope of eternal life through the merits of that atonement himself. Even were such an one to borrow, from the evangelical labours of some other person, an essay on that subject; his own words into it would be like dead flies in the Apothecary's ointment.

Apostolic Preaching.

ness,) hath God raised up, whereof we all are **WITNESSES.**”

Acts III. 13. “*The God of Abraham, and of Isaac, and of Jacob, the God of our Fathers, hath glorified his Son Jesus, whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you, and killed the Prince of Life, whom God hath raised from the dead, whereof we are WITNESSES.*” The Historian records, Acts IV. 33, “*And with great power, gave the Apostles WITNESS of the resurrection of the Lord Jesus.*” Acts V. 30, “*The God of our Fathers raised up Jesus, whom ye slew, and hanged on a tree. Him hath God exalted with his right hand, a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins, and we are his WITNESSES of these things.*”

The Apostles were witnesses to two important facts, which they called the Gospel, viz. The death and resurrection of the Lord Jesus. Paul writing to the Church of God at Corinth, says, 1st Cor. XV. 1, “*Moreover Brethren, I declare unto you the Gospel, which I preached unto you, which also ye have received, and wherein ye stand, By which also ye are saved, if ye keep in memory (hold fast) what I preached unto you, unless ye have believed in vain; For I delivered unto you, FIRST OF ALL, that which I also received, how that Christ died for our sins, according to the Scriptures; And that he was buried, and that he rose again the third day, according to the Scriptures.*”

Again, referring to his first coming to them, he thus expresses himself, 1st Cor. II. 1, “*And I Brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God. For I determined not to know any thing among you, save Jesus Christ, and him crucified.*” “*And my speech, and my preaching was not with enticing words of man’s wisdom.*” Acts XIII. 38. “*But He whom God raised again, saw no corruption. Be it known unto you, therefore, that through this man is preached unto you the forgiveness of sins: And by him all that believe are justified from all things.*” The Apostles understood the term Gospel, (or glad tidings) to be a declaration

Clerical Breaching,

But lamentable experience, too evidently proves, that their preaching has a contrary tendency. The necessary result of the blind leading the blind, is both falling into the ditch.

The false teachers under the law, ignorant of the righteousness of God, went about establishing a righteousness of their own.

This error is brought to maturity in modern times. If a man's natural fears are awakened, the first and only idea that naturally occurs to his mind, is *to do* something to avert the danger; and the main scope of modern preachers, is to set men to work. The serious orthodox preachers, as they are called, reverse the Apostolic plan. They turn the attention of their audience to a particular disposition of mind, point out its awefulness, the benefit derived from the cultivation of it; and after (instead of dwelling on that truth, from the belief of which alone, all good principles and dispositions can flow) stating a great many scripture truths, enforcing this good disposition, they bespatter and pollute the whole, by falsely asserting, that it tends to render the cultivator of it acceptable in the sight of God.

Others set their votaries to work, by pressing on them the duties which in the scriptures are enjoined on believers, thus making the duties (which believers are to perform from love to that God who first loved them) to be performed, as they call it, a means of conversion.

But it is abundantly certain that, according to scripture, every work of obedience attempted to be performed, previous to believing and obtaining hope of eternal life, through the all meritorious DOING of Jesus, is but a tacit rejection of him; and performing something from covert, mercenary, selfish principles. Jesus saith, "Whosoever shall give unto one of these little ones a cup of cold water only, in the name of a disciple, shall in no wise lose his reward:" now, it is plain, that if for the sake of the reward I give, my motive is mercenary; but if from love to Christ, I give to his disciple." "He that loveth him that begat, loveth him that is begotten," is the principle of action.

The good works a man performs, must be always of a kind with his own state and character in the sight of God. The only

Apostolic Preaching.

respecting Christ, his Divinity, obedience, death, resurrection, ascension to the right hand of God, and his coming to judge the world at a nappointed Day. These formed the sum of their preaching; and they added the sanction of their Anathema, against all and every one that would pervert this Gospel, or substitute some thing else in its stead. Galat. I. 8, "*Though we, or an Angel from Heaven, preach any other Gospel unto you, than that which we have preached unto you, let him be accursed.*" The effects of the ancient Gospel, on those who received it, tend not a little to shew, that what is now substituted in its place, is spurious.--- Those who received and believed the Apostolic Gospel, received "*it gladly,*" "*went on their way rejoicing.*" "*It caused great joy in that city;*" they "*rejoiced, believing in God.*" The believers had a filial disposition of mind implanted in them, "*to cry, Abba Father.*" They had the most powerful stimulus to their obedience. 2d Cor. V. 14, "*For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead. And he died for all, that they who live, should not henceforth live to themselves, but unto him who died for them and rise again.*" The scriptural character of the believers, is disciples, (scholars,) learning the mind of Christ, communicated by the word and epistles of the Apostles. The disciples were separated from the world, "*going forth unto him without the camp, bearing his reproach;*" visibly distinguished from the rest of the world, "*as a city set on a hill;*" exhibiting to the view of all around them, the power and influence of the doctrine they had believed, as "*the pillar and ground of the truth.*" The Apostles addressed those who believed, as "*of God, and the whole world lying in the wicked one.*" They were informed, that as they were not of the world, therefore the world would hate them.--- And in the execution of their mission, they appeared wielding their spiritual armour, opposed to the world. and the world opposed to them, and no quarter, no compromise. They demanded a complete surrender to the King of Kings, of "*every thought and intent of the heart,*" and denounced all opposers, as walking "*according to the spirit, that now worketh in the children of disobedience.*"

Clerical Preaching.

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work that is acceptable in the sight of God, is the work of him who is emphatically called, "**THE LORD OUR RIGHTE-
OUSNESS.**" He being the only medium of access, the persons and services of those who believe in him, are acceptable through him, the beloved. Therefore, to point out a routine of duties to be performed by an unbeliever, is deceiving, leading in a devout path to the shades of death. In husbandry it would be esteemed a mad project, to be rearing thorns and thistles, expecting a crop of vines and figs; equally perverse is the conduct of all who urge to the performance of actions, while the principle from which they ought to flow is wanting. "Up and be doing." "Strive, "wrestle, be regular and constant in attending to the means of "grace; keep under the working of Satan in your heart; be "regular in attending to family and secret prayer, &c. and "then you may expect to be able to say, My Beloved is mine "and I am his."

Volumes of such pious oppositions to the truth taught by the Apostles, are written and spoken. Others more desirous to keep their own and their hearers' consciences at ease, direct their attention to eulogiums on the divine character, manifested in his works, keeping their admiring audience, hearing the Gospel for months, descanting upon eighty millions of worlds, amusing disquisitions, theatrical eloquence and gesture, declamation, apostrophe and personification; in fact, any thing spoken in a pulpit, is substituted for the Apostolic Gospel, while that name is now given to it.

The ancient appellation, Christian, is now changed. Instead of signifying a Believer in Christ, as it did at first, it has now dwindled down into a national term, contradistinguished to Heathen, Jew, and Mahomedan. The Apostles uniformly made a distinction betwixt the Church of Christ and the world; but the Clergy have as uniformly attempted to destroy that distinction. In fact, language is incapable of expressing; or the imagination of conceiving, the awful responsibility of those men, who set up a false representation of the Christian character, and of the Church of Christ, destroying their own souls, and the souls of their follow-

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To the separated, distinct, and distinguished Disciples of Jesus, the Apostles gave the rules, laws, and regulations of Christ's House, to be observed as recorded in the epistles, which are addressed to them, and to them alone; which they are enjoined to read, and with the words therein written, they are to exhort one another. Let the believers of the truth, concerning Jesus, hear the voice of God, admonishing them of the danger and impiety of confiding in man, in matters of religion. "*Cursed is the man that trusteth in man, and maketh flesh his arm.*" Jer. XVII. 5.

Let them hear the voice of Christ. "*Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.*" Math. VII. 15. "*Ye therefore, beloved, seeing ye know these things before; beware lest ye also, being led away with the error of the wicked, fall from your own stedfastness; But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory, both now and for ever, amen.*" 2d Pet. III. 17.

Postscript.



Reader! Thou hast an immortal Soul, which must be for ever perfectly happy or miserable. This consideration is the most important and momentous, that ever occupied the attention of an accountable, immortal, being. The Word of the God with whom thou hast to do, is recorded in the Bible. That word declares all

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ers, while they either withhold the word of God from them altogether, or represent it as a dark mysterious book, intelligible only to the learned, and shew the profundity of their erudition, by making a great deal out of a little bit of this puzzle book, which no person ever would think it meant.

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- “ Is this
- “ To stand a way mark in the road to bliss ;
 - “ Himself a wanderer from the arrow way ?
 - “ His silly sheep, what wonder if they stray ?
 - “ Go cast your Orders at your Bishop’s feet ;
 - “ Send your dishonoured Gown to Monmouth Street,
 - “ The sacred function in your hands is made---
 - “ Sad Sacrilege ! no function but a trade.” *Cowper.*

Woe unto you, Scribes and Pharisees, for ye shut up the kingdom of Heaven against men ; for ye neither go in yourselves, neither suffer ye them that are entering, to go in. **Math XXIII. 13.**

and each of the human race (consequently you) involved in a state of alienation from, and in a state of condemnation before, God. It is written, Rom. III. 10, “ *There is none righteous, no not one.*” 18, “ *There is no fear of God before their eyes.*” 19, “ *Every mouth may be stopped, and all the world become guilty before God.*” The inspired volume (far from lulling man in a state of delusion) informs him respecting real, imminent, eternal danger. “ The wrath of God is revealed from Heaven against all ungodliness and unrighteousness of men,” Rom. I. 18. While God denounces you a sinner, He at the same time declares, that

"The wages of sin is (eternal) death." Röm. VI. 23. But so amazing, so rich, so superabounding, is the Love of God, manifested in the Scriptures, that always, when the sinfulness and danger are pointed out, the all-sufficient remedy is also proclaimed.--- Help is laid on one that is mighty. By transgression, man is not only become obnoxious to divine justice, but alienated from God. The whole faculties of his soul are perverted." "*Every imagination of his heart is only EVIL, continually*" (EVI(L,) Gen. VI. 5. L. such circumstances, to entertain the least shadow of hope from doing any thing, in order to be reconciled to God, must be delusive in the extreme. As the Bible reveals the guilt of man; As the Bible reveals the righteous judgment of Almighty God to be executed on Sinners, (who die in unbelief;) As the Bible reveals, that man cannot do any thing to merit the divine favour, and thus shuts man's mouth, and lays him low indeed; So the Bible reveals A Saviour, who is able to save to the uttermost, (ever more,) all that come to God by him." A Saviour who is the medium through which MERCY is extended to guilty man, consistently with the honour of Divine Justice, A Saviour, at whose appearance in this world, it was announced by a Heavenly host, that through him, "*glory redounds to God in the highest, on earth peace, good will toward men,*"---A Saviour who, ere he yielded up his Spirit on Calvary, cried with a loud voice, "**IT IS FINISHED.**" There is an "end made of offering for sin, an everlasting righteousness is brought in." That righteousness by which God is glorified, and the believing sinner saved, was then completed. And, reader! this same Bible declares, "*Neither is there salvation in any other; for there is none other name given under Heaven, among men, whereby we must be saved.*" Divine revelation announces the hopeless state of the sinner, in himself considered, and the all-sufficiency of Jesus. "*His blood cleanseth from all sin.*" "*Reformation and remission of sins are now preached in his name among all nations.*" "*It is a fearful thing to fall into the hands of the Living God.*" The farm, the merchandise, the trifles which perish with the using, may divert the attention, may wear out the long suffering patience of God, may keep your mind at ease in the pursuit of objects, which cannot satisfy in this world, and are of no avail in eternity, Eternal life is the gift of God; and this gift is through the Lord Jesus Christ. To believe in him, is to give credit to what God, in the

Scriptures, says, concerning him. The declarations of God respecting Christ, when believed, and received as faithful sayings, exhibit to the believer, such a display of God as is calculated to overwhelm him, in admiring and adoring gratitude. Beholding the glorious plan, by which sin is punished, and the sinner saved; by which God is just, justifying the ungodly who believe in Jesus; by which righteousness and peace embrace one another: This is the only display of God, which begets love to him; and the necessary consequence of this love, is obedience. If it were possible that the obedience of man, could procure the favour of God; such an infinitely valuable sacrifice as that of the only begotten Son of God, would have been unnecessary. ‘The declaration of divine truth is, *God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.*’ “He that believeth not God, hath made him a liar, because he believeth not the record that God gave of his Son. And this is the record, that God hath given to us,” the believers, “*eternal life, and this life is in his Son.*” “Through this man is preached unto you, the forgiveness of sins; and by him, all that believe, are justified from all things.” “Beware, therefore, lest that which is written in the prophets, come upon you. “Behold ye despisers, and wonder, and perish, for I work a work in your day, which ye will in no wise believe, though a man declare it unto you.” Time is transient; gratification a bauble; eternity to each is at hand. “He that believeth, and is baptized, shall be saved; and he that believeth not, shall be condemned.”



