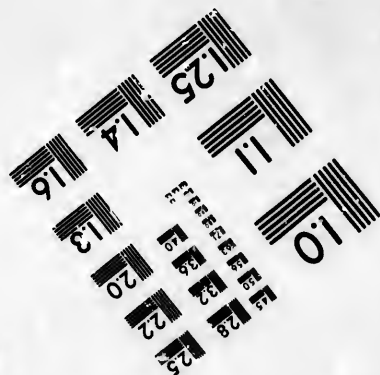
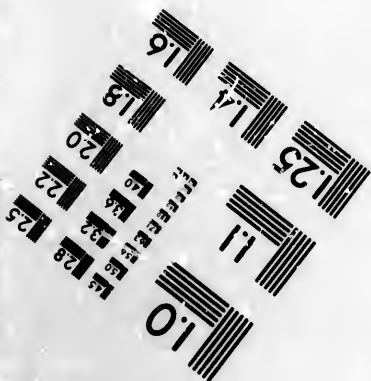
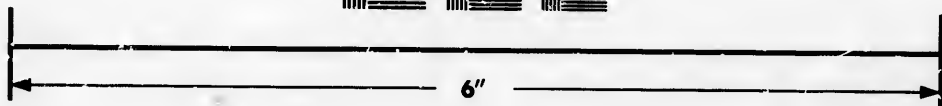
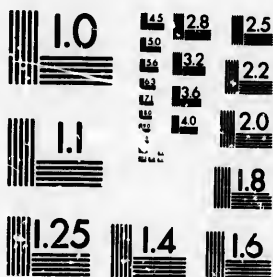


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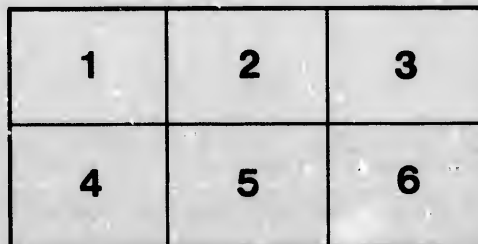
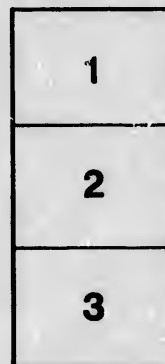
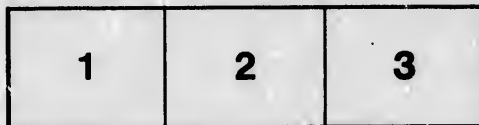
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A

DISCOURSE

BY

THE REV. ALEXANDER M'KAY, M. A.,

SALT SPRINGS, CO. OF PICTOU,

WITH REFERENCE TO THE PRESENT TIME.

Addressed to the Members of the Church of Scotland, and to other Protestants.

HALIFAX, N. S.
JAMES BARNES, CORNER SACKVILLE AND GRANVILLE STS.
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PREFACE.

It is not without serious deliberation that it was resolved to appear before the public in this form. We had earnestly hoped that circumstances would arise to render it unnecessary. On the contrary, the rapid pace with which error has been countenanced, renders it increasingly imperative to raise a warning voice.

It is not without regret that it is found necessary to make special reference to individuals, but, "I feel that truth is more precious than friendship, and that the purity of our most holy faith is far dearer than even the most unbroken friendship. If the alternative be, whether we shall sacrifice peace or truth, both inestimable in their proper places, we must not have one moment's hesitation in sacrificing peace, rather than let truth go."*

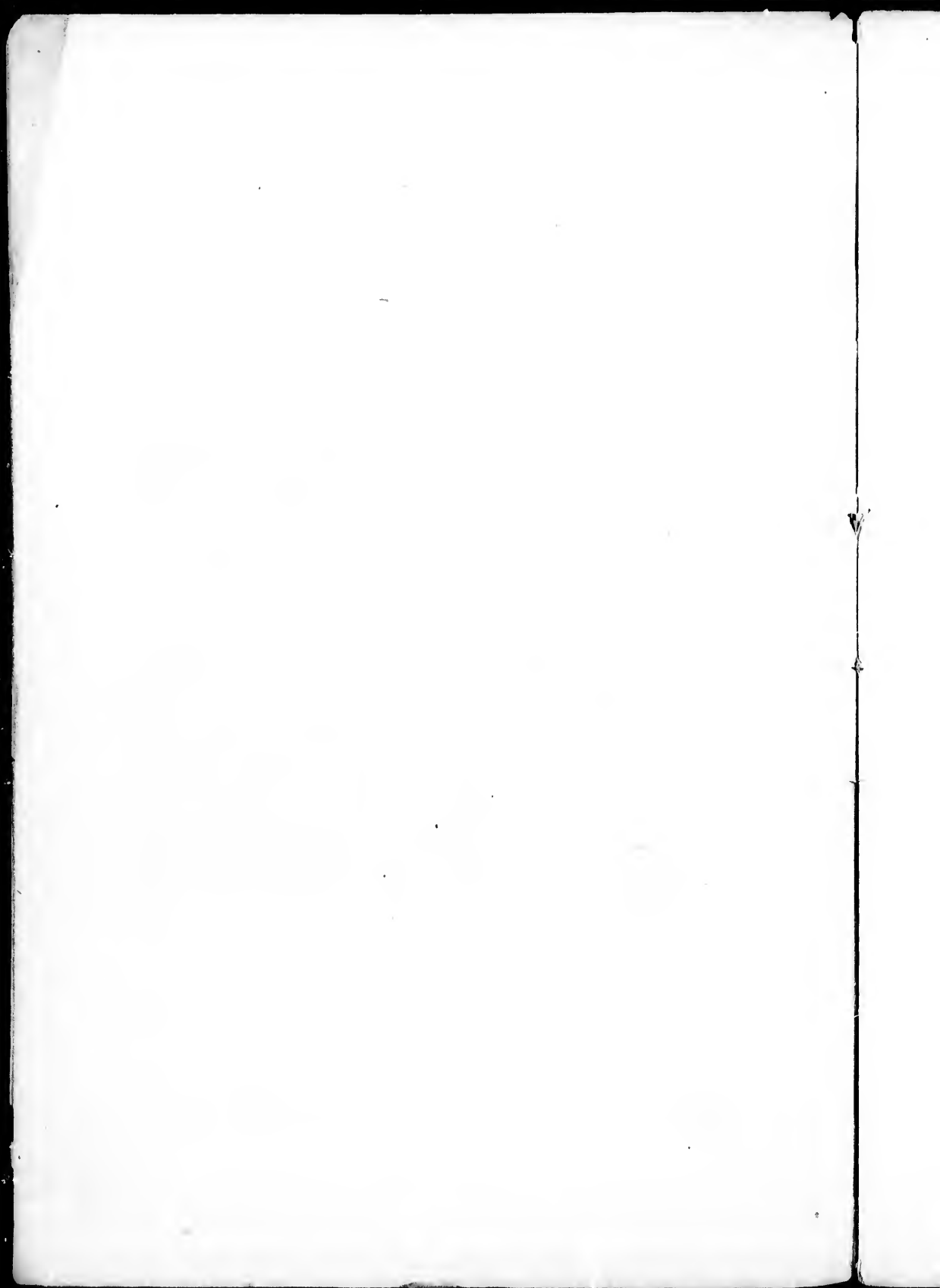
We too often hear the cry on the lips of some, "Ministers have nothing to do with politics." This doctrine has not been learned from the great Founders of our Church, or from the Word of God. Coming from those who countenance and take lessons from the prelates of idolatrous Rome, it assumes the character of a *doctrine of devils*. And they virtually declare, "the politics in which we take part must be entirely under the control of the *god of this world*." Let the ministers of true religion repudiate the teachings of these intruders, and not rest until such politics are driven from our world. Let God's ministers seek to have our Lord and Christ, King not only in Zion, but Supreme Legislator in all the laws, constitutions, and kingdoms of the world. In this work let us strive to arise to the stature of our christian manhood, and when opportunity offers, declare our Lord's *testimonies before kings*. To promote this, His rightful, supreme, universal sway, we must labour as well as pray.

For this discourse I am solely responsible. I sought counsel of no man. I earnestly sought Divine counsel: and I send it forth believing that God approves of this humble effort to hold forth the truth. And whether man *shall hear or forbear*, God shall display His regard for truth, and vindicate His honour, either in mercy or judgment.

A. MCKAY.

Salt Springs, August, 1867.

*Dr. Cumming.



DISCOURSE.

PROV. XXIII. 37.—“*Buy the truth and sell it not.*”

Our text may embrace the entire field of truth, in science, literature, and history. But when we consider what the primary and constant object of the Bible is, we must believe that the inspired teacher has special regard to moral and religious truth; and this comprehends the widest and most important empire of knowledge.

Our text manifestly implies that truth is invaluable. The pre-eminent value of sacred truth cannot be over-estimated. Hence our all-wise God holds forth the excellency and dignity of truth in every possible way. He associates truth most intimately with His glorious attributes, and with everything He esteems most. He declares Himself to be *the God of Truth*; His Eternal Son, *the Truth*; the third person of the Godhead, *the Spirit of Truth*; and the Holy Scriptures, *the Word of Truth*. In ten thousand ways, in His sacred word, He would have us know and feel, that our supreme and eternal interests are involved in our reception and maintenance of those lessons which He has graciously revealed. And that we may learn to cherish the highest regard for His truth, He declares that He has *magnified His word above all His name*; and that the grand object for which the Lord of Glory came on a mission to our world, was to bear testimony to the truth; and the reason why the Holy Spirit came into, and continues in our fallen world, is to reveal truth, guide into all truth, and to bring His offspring under the reign of truth.

Truth, like its author, is so precious and vast, that it cannot be defined in few words. The soul of man is its destined store-house. Nothing short of the truth can meet the deep wants of our spirits. The Father of our spirits hath ordained that He alone can prove a sufficient portion to our souls; and this infinite portion can be realized only by receiving, living, and holding the truth.

In His revelation of truth, He discloses with perfect certainty all that is necessary for us to know on all the great subjects of knowledge, that is suited to raise our souls into blessed fellowship with all the bright spirits in God's universe. He has made known His gracious character; the preciousness of the soul; the priceless value paid for its redemption; the glorious heavenly inheritance; the dreadful retribution of the ungodly; how to secure the favour of God; and He has given us those holy, just, and good laws, that are designed and fitted to secure our truest happiness here, and qualify us for the highest blessedness in eternity.

The truth is God's instrument to regenerate and sanctify man. Whoever receives the truth grows up in the likeness of the divine nature. No other possession can secure man's happiness in time, and he can bring no other inheritance with him to the world of the blessed. It is the truth of God that renovates and elevates societies, states and kingdoms. Without truth, communities are built and bound together with ropes of sand,—and yet are held together by the iron hand of despotism,—all the while treading on briars and thorns. The history of the past, and the declarations of the word of truth, clearly demonstrate this. The truth to which Christ testified continue those heavenly principles, which are destined to enlighten the world, and to prove the "leaven and salt" of society. And all that is required to raise our lost world from misery and oppression, to happiness and liberty, from earth to heaven, are His words of "grace and truth." And His truth shall continue to work, through the agency of the spirit of truth, in the heart of humanity, until the kingdoms of this world shall become the kingdoms of our Lord and Saviour Jesus Christ.

Our Confession of Faith,* executed by the Westminster Assembly at the instance of the General Assembly of the Church of Scotland, contains the most complete summary of truth. This Confession engaged more earnest deliberation, and more time of learned and devout theologians, than any other that has ever been composed. Over one hundred and fifty divines were occupied over five years, zealously labouring

* "Amidst the jealousy and rivalry of contending parties, it has been a centre of union, in which the faith and charity of good men have met; and in seasons of innovation, when a veneration for what is ancient is derided, as the freak of imbecility or prejudice; when 'the march of intellect' is the pretext for every change, however presumptuous or violent, and when all the foundations of the earth seem out of course, this summary of the truth remains uninjured and revered; and it will continue to be an exhibition and defence of pure religion, and undefiled before God and the Father to the latest age."—*Dr. Belfrage.*

to provide a directory containing the mind of God as revealed in His word, for the benefit of succeeding generations. And it has, by the blessing of God, served to guide the faith and the practice of a large proportion of Protestant Christendom, and has wielded a most beneficent influence in disseminating a true knowledge of the word of God. Even those learned and pious men, who differ in one or two articles in their interpretation of the Scriptures, regard this Confession pre-eminent in all the rest. And what should serve to enhance its value in our estimation, and convince us of the great care exercised by the eminent divines that composed it, is the fact, that two of the largest and most influential dissenting churches in Scotland have, during the last four years, been labouring earnestly to 'agree to differ' on one or two points of that Confession, and these eminently learned and conscientious divines have, as yet, barely succeeded. This should certainly teach all not to be too hasty in seeking to put forward their crude, ill-digested, and hastily formed notions in opposition to this incomparable digest of truth. Nor can it be too firmly engraven in our mind, that confessions, as the expression of men's religious belief, are valuable and enduring, only as they are framed with the highest regard to truth. And that whatever constitutions are framed, in which there is the suppression of what the Messenger of truth came to publish, can be of no value. To form any compact with man, in which the supremacy of truth is not recognized, is essentially false, impracticable; and unblest.

Truth, then, is the most desirable and priceless possession. But although the lessons of the divine oracles are as free to us as the light of heaven, owing to the constitution of our nature, we must labour for its acquisition. We must learn to buy truth, if we would have it ingrafted on our nature, and be blessed in its possession. We must search for it as for hid treasures. Nor can we hope to procure it by wholesale. We shall be happy to procure it by the slow process of diligent and constant search. And it is not acquired without purchase. We must surrender in order to secure it. At the same time we need only yield what is injurious and false. We must learn from Truth itself, in its attainment, to separate the pure from the dross. We must sacrifice false tastes, appetites, prejudices, and whatever truth condemns. And as we thus cherish truth we shall learn its surpassing sweetness and excellency—that it is more precious than the purest gold, and sweeter than the finest honey.

But not only are we to make truth the essence of our spiritual

being, we must also hold forth the truth. In this we must learn to surrender pleasure, honour, riches, and even peace and friendship, yea, life itself, rather than sell one grain of truth. Our duty is, though at the outset the lesson may seem hard to learn, to buy the truth, whatever it may cost. It is a pearl so necessary to our enduring well-being, that we must be made willing to give up any thing rather than it. *Buy the truth, and sell it not*, is the Divine command. No matter what it costs, buy it, hold it, declare it, should it even cost thee thy life. Life is gained,—even eternal life,—in the purchase of it. Our great Teacher and Exemplar, has taught us the lesson by word and deed. And the characteristic of all the members of His Kingdom is, that they "*hear Him*," and recognize His voice: and by doing the truth they know the truth. "His kingdom does not embrace hypocrites, charlatans, but men of reality, men of open-hearted truth." His kingdom in our world is not measured by the number who bear His name, and profess loyalty to His throne, but by the number of men who follow the truth as He did, even though Calvary were the goal. The man who has thus learned to buy the truth is not likely to sell it. He will learn that like the soul, nothing is to be taken in exchange for it. To prize truth very highly is absolutely necessary, not only for our own true happiness, but that we may be prepared at all hazards to shun everything not grounded on the truth, and that we may, at whatever cost, help to transmit it to the latest posterity. The blessings which we estimate highly, we are naturally eager to perpetuate; and whoever truly realizes the preciousness of truth, and the consequent blessings of freedom, can never be willing to suspend it on the clemency of men who ignore, disregard, or reject the truth.

But truth must be bought by societies, churches, and states. There can be no community of men formed with due regard to truth, without incurring sacrifices. Nor can any society long retain the truth without sacrifices. Truth, like its author, is exclusive,—pre-eminently exclusive. Hence those churches and communities who have learned best the value of truth, are most chary in receiving into their embraces those whose principles are dangerous or doubtful. And those who have not learned to distinguish truth from error, condemn conscientious scruples with regard to truth, or regard such as useless and meaningless. But every lover of truth well knows, that in our world of sin—ignorance, superstition, and error—men of truth must be very cautious in their embraces, and that truth cannot hold her rightful sway without long con-

tinued struggles. In all ages the hottest contests have been between truth and error. It is not without hot moral and physical efforts that truth gains the sway within and around us,—and can then maintain its rightful supremacy. And the more pure the truth contended for, the keener and sorer shall be the struggle. Pure and unadulterated truth had only ONE sympathiser in this fallen world.

In all ages too, there have been many professed followers of the truth, who have put *darkness for light*, and *light for darkness*; who would break down the clear lines of distinction between these two opposite kingdoms; who, at best, prefer little truth and much error, and against whom it is more difficult to contend than against those who make no pretensions to regard truth. And too often, the contest for error is maintained with greater zeal, and embraced by greater numbers. Too often the honourable and wise of this world, combine their strength to sustain and promote error. *Not many of the wise, mighty, or noble, after the flesh, are called.* Truth, as a rule, is frowned upon in our sinful world. Hence those who contend for the truth, need not be disappointed in having to bear the frown of the many. Christian truth,—and just because it was the truth,—when it made its first appearance in its brightest manifestations, had all the world against it. But its own inherent worth, and because it refused the least association with error, and therefore retained its heaven-inspiring power, forced its way through every dark cloud of error, superstition, priestcraft, and civil power, until at length the nations and governments of the earth were found doing themselves the greatest honour while defending and extending its refulgent influence. Nor is there any contest worth one moments notice but when truth is involved—when error is opposed and truth is maintained. No contest apart from truth, can have any value in the sight of God, and need have no more interest in the estimation of the Church of Christ, than the contests of ephemeral insects. In the contest in which truth is involved, the excellent of the earth in all ages, and the bright spirits throughout the wide universe, have been, and still continue, interested. This noblest cause, patriarchs, prophets, apostles, martyrs, have espoused. The true and holy martyrs in our father-land, and in all lands, did not count their lives too dear to bear testimony to the truth. And how could it be otherwise with those who imbibed so largely the spirit of their Divine Teacher, who declares, "*To this end was I born, for this cause came I into the world, that I should bear witness unto the truth.*" And what true lover of the Church of Christ, and of his

father-land, is not acquainted with the bloody struggles they had to encounter, ere they secured the supremacy of God's word, in school, church and state,—ere they were enabled to establish the Protestant faith over the whole land. Who has not read with blood running cold, and tearful eyes, the sufferings recorded in the Book of Martyrs—sufferings endured in every glen, cave, and mountain side, where there is not a stream but has been consecrated with the blood of the Saints of God. And what must that cloud of witnesses who are beholding us from the third Heaven; what must the Son of God who witnessed in the sorest agonies for the truth, think of us, if we with cold indifference allow the holy lessons to be dishonoured, and to be laid aside to gratify the enemies of God's holy word! We should often reflect with profound gratitude on what their steadfastness secured to us. Who can conceive what would have been the dark and miserable condition of Britain, Europe and America, during the last centuries, had they not contended earnestly for *the faith once delivered to the Saints*. Everything that was noble and generous and true in all lands, was acquired from the word of God. All that we possess worth having, as individuals, churches, nations, or kingdoms, we owe to the word of God. Without this divine charter life were a burden, and scarcely worth contending for. Are we free-born citizens, entitled to a heavenly inheritance? *The truth has made us free*. Do we as Christians live in *the unity of the spirit, and in the bonds of peace*? The truth has given us *this peace of God*. Have we become renowned among the nations of the earth? Take the testimony of our most Christian Queen: "To the Bible we owe all our greatness:" all our intellectual greatness—all our moral grandeur—all our best successes at home and abroad. Take the testimony of our Supreme Ruler, who assures us for all time, that it is "*righteousness that exalteth a nation.*" "*That the nations and kingdoms that shall not serve Him shall perish; yea, those nations shall be utterly wasted.*" Accordingly, when we enquire, where are the nations of the earth that have not the truth? Their history was oppression, misery and ruin. They have passed away, or are fast hastening to decay and extinction. What of the churches that held not the truth? Their history was spiritual oppression and degradation. They have disappeared, or are still suppressing light and freedom. All such shall soon, under the approaching storm of Divine wrath, be destroyed. "*Every plant that my Heavenly Father hath not planted shall be rooted up.*"

And seeing that truth is so precious in itself, that it has

done so much for us, and that we are made custodiers of this priceless treasure, it is doubtless the highest duty devolving upon us, to "*buy the truth and sell it not,*"—to assert the supremacy of God's word in everything, that we may faithfully transmit it to future generations. And surely the signs of the times clearly indicate, that we need not hope to hold forth the truth without incurring danger and trouble. At no time is there greater danger than when the professed friends of truth are becoming indifferent or regardless of its honour. *The enemies of a man's house are the worst.* Wherever there is a true friend of truth, he does bear witness to the truth. Whatever be his vocation, or situation, whether minister, magistrate, or statesman, he is bound by the laws of Christ's kingdom to avail himself of every available position favorable to the diffusion of these heavenly principles. To this he is sweetly constrained by his love of truth. And the higher the position, the greater the responsibility. No one is at liberty to enter into or retain any position, in which he is required to let truth retire into the shade. Every member of this kingdom, whatever his place in society, will maintain the supremacy of truth. Politics, science, literature, must be made its custodiers and disseminators. And it is only when all shall have learned to combine their efforts to extend the truth, that we may realize that most blessed time promised in the ancient prophecy, when "*Kings shall become nursing fathers, and Queens nursing mothers of this benign empire.*"

That we may hasten on this desirable period, it is surely sound policy and true wisdom to be most watchful against those who have long proved themselves the most inveterate and persistent enemies of the heavenly oracles. Nor do we require to search that we may know what combination of men have done most to subvert the authority of God's word, and deprive the world of this most precious treasure. Our confession of faith, and our ecclesiastical constitution, most clearly point out, on the ground of the divine record, that the Church of Rome puts forth the most dangerous tenets to society, and the most destructive of man's best interests. None need be ignorant of this. By that Church every essential doctrine has been subverted or counterfeited; and the absurd and ruinous teachings of corrupt men substituted. For the spirit of the Gospel—for love, mercy, and good works, hatred, revenge, and dead works are substituted. The history of their hatred to the sacred volume is written in the streams of blood of the best lovers of the truth,—written in the ashes of myriads of copies of the sacred volume they committed to the flames,—

written in many folios prohibiting the free use of God's word, —written in darkness, and misery, and oppression, in every land from which they excluded the word,—written in the bitter hatred to the word of truth instilled into the minds of their votaries,—written too in the pastoral issued by the prelates of their church in these provinces, denouncing the Book of books.

But how have British statesmen of recent years shown their obligations to this book of God? How have they held forth this charter of all that is good and free, as their guiding sun in the political firmament? How have they maintained the Protestant constitution—HER TRUE CONSERVATISM, secured to the British crown for centuries? Sad to relate, her Protestant conservatism is all but ignored. The first or nearly the first act, granting special favour to that church, was passed in 1774, establishing the Roman Catholic religion in Lower Canada.— But less than 40 years ago, it was imperative, on every member of the British legislature, to subscribe a solemn declaration, that the doctrines of the Romish church was blasphemous and idolatrous. What was true then on oath must be true now. But since then they have been yielding step by step to the enemies of truth. They have not only been emancipating error, but endowing and promoting error to the injury of truth. Helping on idolatrous error as of equal or greater value than truth. They have thus been trying to pacify their avowed enemies, who fear not to say that they shall not rest satisfied until they expel the lamp of truth from our firmament. Their colleges have been built and maintained at the public expense, their professors salaried, and their students fed. While Protestants, for the most part, are left to settle their own quarrels, and to fight for existence, the Romish Church "devotees are fed and flattered, and her priests in Ireland all but forced to accept an endowment from the state,—so that it may safely be said, that the papists are the only favoured sect." And while the privileges of the Endowed Protestant Churches are being wrested from them year by year, the priests of Rome are receiving renewed favours. For all this no higher reason is assigned than expediency. A plea from God's word is never thought of. And most certainly there is nothing there for such things. Nor are these favours granted on the ground that the teachings of that church is useful for soul or body, for time or eternity. The object is entirely political. Politicians would strengthen their hands by bestowing favours, which are not authorized by God, and cannot benefit man. Thus mere political speculators legislate about religion. The

least part of their thoughts would not seem exercised to promote the progress of pure spiritual doctrines.

But what has all this accomplished? Has it satisfied that Church? Does it ever bind them to any political leader? Never. With all their getting, they are never at rest. The interest of the political friend of to-day will readily be sacrificed for a good bargain to-morrow. On whatever side they are, it may be taken as a certain proof that said party promise most favour meantime. But have these favours improved their condition? Has emancipation—once regarded “the panacea of all her wrongs”—has this, with all that followed, made her blessed? In no way. All has left her as low in the scale of beings, and more turbulent than ever. The root of her wretchedness is in her depravity, and the root of her depravity in her ignorance of the sanctifying light of divine truth. Have these favours rendered her more quiet? On the contrary, while political parties are vying with one another in bestowing favours, they are only becoming more exacting and troublesome. They even boldly declare that nothing short of absolute supremacy in church and state shall satisfy their cravings.

But how have the British Protestant Churches stood in defence of truth? Most have been stately raising a protest. The Church of Scotland, it is believed, has been second to none in this respect—save the noble Covenanters, who have always held the lead in practice and theory. But the Scottish Church has been stately raising her warning voice, testifying to the state, the guilt and danger involved in endowing and disseminating error. And how could she do otherwise, and prove faithful to her solemn pledges in her confession and constitution?—in which all her members are bound to labour for the suppression of her manifold errors. Her ministers, elders, and her members are required faithfully to testify against her teachings. In our constitution, too, her ministers are enjoined to warn and admonish against the insidious inroads of this mystery of iniquity. One General Assembly after another have passed acts instructing her ministers to be watchful against the Jesuitical inroads of Rome. The chapter in our Confession, devoted to the guidance of magistrates, points out *the man of sin, the Anti-christ*, and the error against which, above all others, they are to exercise their authority. And the magistrates of the Church of Scotland should not be ignorant that this is the special distinguishing characteristic of our church, that we hold they should exercise their authority in suppressing error and promoting truth. How perilous,

then, for magistrates who have been pledged to our Confession, and, notwithstanding, exercise their influence in the opposite direction.

But although our church and other churches have been offering a firm and frequent testimony against the favour conferred upon this church, the sad and guilty work of endowing error has been progressing. The command of our text has been inverted. Error is bought and truth is sold. And who can tell where all this shall end? Does any sane man suppose that the favours of politicians shall prove the salvation of that church, or a gain to the world? Is it not sadly manifest that the adherents of that church are being fired with the most rabid spirit, creating alarm among all classes throughout Christendom? Does not their past history, their turbulent spirit in Britain, in the United States, and in the British Colonies, serve to prove that yielding the truth can never secure peace? And were it not so, it would prove to the world, contrary to God's word, that the wisdom of human policy discovered a way to purchase peace directly opposed to the counsels of infinite wisdom. But this can never be. God shall prove His word true to the confusion of all who would subvert it. And if there be anything clearly brought out in the history of past legislation, it is, that rulers as well as the ruled should learn *to buy truth and sell it not*; and that the teachers of God's word should *hold forth the truth* at all hazards, to all men, rulers and ruled, high and low, rich and poor. Apart from the guilt incurred in selling the truth, there is a twofold evil of the gravest magnitude. It is an evil to the party selling it; he parts with what is not his own to give. Truth is God's gift to him; and He denies him the right to sell it—hence he is guilty of the highest act of dishonesty. It leads him to think lightly of truth, while, were it not sold on any consideration, he might be led in the course of time to prize it. By selling it, it becomes valueless to both parties. That is surrendered, which alone could prove the highest blessing to both. Let Protestant Christendom surrender truth at the will of the Romish Church, and the sale must shortly become the most terrible curse of darkness, degradation, and oppression to both alike. If we would learn to benefit them, we must learn, on their account as well as our own, never to sell the truth.

At the same time to form an alliance with any idolatrous system involves in speedy visitations of divine wrath. The word of God is most explicit on this. The alliance of Jehoshaphat with the idolatrous kings of Israel, and the compact

formed by the most pious king Josiah with another corrupting system, should be enough to warn all who would respect the admonitions of God. Are not these *written for our warning?* And yet those alliances were not endowing error. They do not seem so great an evil as under the clear light of the gospel, and the history of the past, to advance the advocates of the most anti-scriptural system of iniquity. And when we look at the lessons of the New Testament dispensation, do we not find the Great Teacher, and the Founder of our most holy faith, shun the giving of the least shadow of countenance to error in any way whatever. That they only give us to expect the divine blessing, true and lasting success, while we maintain and hold fast truth and nothing but the truth. Consider our Lord's burning and scathing rebukes against those who would pervert the word of God, and substitute the commandments of men. Consider how His apostles would reject the proffered gifts when the reception of these would seem to countenance error. Hear the chiefest apostle declare, *Though we, or an angel from heaven, preach another gospel unto you, than that we have preached unto you, let him be accursed.* And when we look at the announcements of prophecy regarding the Antichristian system, are we not most solemnly warned against having any complicity with them,—that those who become sharers in her sins shall become sharers in her plagues.* Let no one try to evade the fact, that the haughty Church of Rome is that system destined by God to be overthrown. Would any hope to see any other system appear in our world, more dishonouring to God and His word, and more deeply steeped in the blood of the saints, —and thus more deserving of the wrath of Almighty God?

During no period of the church's history were men so inexcusable in giving countenance to the man of sin as the present. We have the broad history of the past to warn us. We have the most learned, pious, and earnest students dead and living, of Scripture prophecies point to the present, as big with solemn events,—that we are living in perilous times. We find many thousand ecclesiastics of that church—the largest convocation that had been assembled for three hundred years, convoked to the seat of her central authority: we find the kingdom of her most ancient sway, casting off her authority as a curse too heavy to be borne; we find the small circuit still under her entire control, swarmed with the lowest villains of human kind; and because the spirit of freedom is abroad, there is universal dread felt by her tyrannical lords lest the terrific power with

* See Appendix.

which she once made the princes and kings of the earth tremble, should be entirely wrested from her. The entire face of the world and the declaration of God's word indicate, that the churches of the Reformation are on the eve of having a terrible and dreadful struggle with this common foe,—that we are on the brink of stirring times, when the contest shall not be for civil or regal power, but a direct and manifest contest of truth against error, of the saints of God against the Anti-Christian system. Never had there been a time when one day was more likely to prove fruitful with terrible events. When a summons to arms was so likely to create universal commotion among the nations of the earth. The central authority still sitting on the seven hills, may send forth a summons, in one hour, to the ends of the earth, such as shall create protracted troubles. Trembling as if in his last throes, he is ready to embrace the first favourable opportunity to raise to arms. We would not excite undue alarm. But it were unpardonable remissness did we not study the signs of the times in the light of God's word.* Only eighteen months ago the hearts of many in our colony were almost failing then for fear of raids from the troublous emissaries of that church, (too much countenanced by our American neighbours, to whom they shall yet doubtless prove their sorest scourge.) Then, many were in sober dread, that their husbands, their sons, and their brothers should be summoned to protect ourselves and our Protestant rights. The cause of fear is not over. We are not out of danger. Our enemies are many, and in common league against us and our liberties. We ought not to be deceived with seeming quietness. They are striving to secure all possible influence in state and otherwise, that they may, with one mighty effort, crush us. But our chief danger is from within, from professed friends—that surrendering the truth we incur the righteous displeasure of the Lord of Hosts.

Our duty is plain. We are bound by our vows, bound by God's word to give no place to the man of sin. We are clearly taught to have no part in other men's sins. Whatever others may do, there is no back door for those who have adopted our confession of faith, and the constitution of our church. Take part in advancing their interests, and their servants, and we trample on our solemn vows. Our duty is manifest whether

* "The reformation of three centuries has not yet accomplished the great object of the overthrow of Antichrist. Christendom is far as ever from a condition of sure and prosperous tranquility; nor do I think we shall arrive at it by a pacific process . . . but whatever days of suffering or of violence may be coming, we do believe of the indestructible Church of Christ.—*Dr. Chalmers.*

there be immediate danger or not, *to buy the truth and sell it not*. Adhering to this precept, we are safe; disregarding it, there is certain danger. Let us cleave to the truth, and those who maintain the truth. Let us give no countenance whatever to any who dishonour it. Let us not put forward the promoters of the grossest error. This is to hold forth error embodied. If true to the truth, we shall be true to ourselves, and true to our God; and we shall secure the favour of the Lord God Almighty. And under His protection we shall be safe amid the storms of human passions—safe should the *earth be removed and cast into the midst of the sea*. If we honour the truth, should the day of trouble come, when we cry to Him, He shall assuredly prove our defence and our shield. As when He caused the mighty waves of the sea utterly to destroy the Spanish “invincible armada,” at the cry of the saints of the British isles, so shall He always hear and be the deliverer of the faithful lovers of truth.

But we confess to no small amount of dread on account of the encouragement given to the enemies of truth in this past highly favoured colony. Much is said and done fitted to excite alarm in the minds of every one who values the truth, and regards the favour of God more than the favour of all men. For years that church has had endowments to educate her priests. For some time political parties have vied with each other in granting favours to secure the political support of that church. And its wily leaders are ever on the alert to make the best bargain for the aggrandizement of their church. Everything must yield to this. But the parleying of statesmen did not suffice. Ministers of the everlasting gospel voluntarily come forward to commend that church. Verily the earth is going “a wondering after the Beast.” The Rev. Dr. of one church declares in a fulsome oration to our provincial citizens, that “certainly no department of the Christian Church has in the person of its ecclesiastics, been more prominent and influential in enlightening the public mind and conciliating public opinion, with regard to the *Union*, than the Church of Rome.” If this be true, it says little for the intelligence of the Protestant clergy, who were said to be so numerous in sustaining the same view: if true, it proves how much our civil rulers have done to frame a measure pleasing to the Romish dignitaries:* and if true, how much it may be designed to promote

* Already we find that the Romish church is beginning to count the number of representatives they shall have in the New Dominion, and to conclude that they shall have a majority. No wonder though their prelates favour the “new nationality.” Let it be hoped that their people, having learned the benefit of freedom in Protestant communities, may learn wisdom to retain it, lest they have to fight for it as in the Italian kingdom.

the interests of that church. And well may the Protestants in these colonies tremble if the greatest light cast upon the *broadest* act of legislation in the past century, has been reflected by those who are the avowed enemies of the pure light of God's word, the most earnest patrons of ignorance and superstition, and the constant enemies of liberty.

But what should distress us more is the fact of a minister of the Church of Scotland, pastor of one of our most enlightened congregations, appearing the applauder of the priests of that wicked system—saying that they had done so much good for Ireland, &c. Pray, in what dark and unknown cell has he got his information! And moreover he gives forth to the world the astounding doctrine, that “certainly there was more living faith in the truth of Christianity, during the eighteenth century, at the Vatican, than at any of the head-quarters of Protestantism.” What a libel on Protestantism! “More living faith,” he says, where the word of the living God is rejected, than among those who receive, love and embrace His word, as the sole rule of faith and practice. “More living faith” at the Vatican, the central seat of that abomination that maketh desolate, where one copy of the incorruptible seed of God's word cannot be sold at the cost of life. The statement is so repulsive to the best feelings of every sound, enlightened Protestant, that we feel sorely hurt that it should find utterance with a minister of the Church of Scotland—the sworn opponent of that vile system. It would indicate more “consistency” first to go over to Rome,—what a minister of our church had never hitherto done,—ere he uttered such repulsive sentiments. Surely the god of this world must be casting a terrible blight over the minds of men holding the divine oracles.

In our own county, too, one of the most Protestant, the most Presbyterian, containing more members of the Church of Scotland, and more solemnly pledged to the church standard, we find, and we are sad to have to relate it, popery receiving more countenance and promotion during the past three years, than during the past century. We find the priest of that idolatrous and corrupt church appointed commissioner of our Protestant schools, where he had neither teacher nor school. Also a son of the church appointed to the magistracy; and the key* to our county town given to another, to the rejection of deserving Protestants,—(with more that might be specified.) And when this is done by elders solemnly pledged to

* The light-house at the entrance of the harbour.

the confession of our faith, the tale becomes still more saddening. For they must be held responsible for these acts, unless they are to be regarded as mere nothings, submitting to the bidding of their masters. Against this private remonstrance was first given; then by letter, showing that such could not be done without guilt, especially by any one pledging himself to the standard of our church. And when now it became optional with these elders, either to dispense with the popish priest or the minister of your church;—the minister of the Church of Scotland was set aside, and the representative of the man of sin retained, and is retained.* Surely something different should be expected were there no principles at stake, by a minister of your church who has laboured unceasingly for fifteen years, spending and being spent, administering ordinances to more, and labouring more extensively, than any living minister of our church in our Province. Surely, as a mark of gratitude, any man, who had regarded the interests of the church rather than political interest, would have done otherwise. But when the honour of truth was involved; when the true character of our church, when plighted vows, and the word of God was adduced in support of our position, there cannot be one, on knowing these facts, having one spark of the noble spirit of the founders of our church,—one spark of the spirit of the martyrs for the truth,—or one who has a true regard for solemn vows, but must feel his soul burning with righteous indignation at the preference given to the priest of that idolatrous church. And no one who has an enlightened knowledge of God's word, and the danger of embracing the promoters of that system, but must dread the displeasure of the righteous God. Just reflect soberly and earnestly on the matter. Become coadjutors with the promoters of popery in our midst, and how can you look on your confession but in the light of broken vows! how can you regard your conduct but testifying, that all the fidelity and sufferings of the Protestant martyrs a sad mistake! and you can no longer esteem yourselves of their most honorable line. Your future lineage and companions shall be those on whom the blood of the martyrs cries continually for vengeance. Think of all this in the light of truth, and ask yourselves, for what do you make these most precious sacrifices. Think of the matter in the light of your future accountability,—think of

* I have it on what I regard good authority, that an honourable member, son of a late elder of our church, rather than agree to further concessions to the Romish prelates, retired into private life. This shows a truly magnanimous spirit.

your association with those of whom it may be said, as of none else, "that they have taken from and added to the word of prophecy."—Rev. xxi. 18, 19. Give your support to what has been done in the past, and all your professed displeasure at the countenance given recently to popery in your town, will turn out sheer hypocrisy ; and the next step that may be anticipated, attempts to place the priests of Rome in your churches and pulpits. And apart from the guilt incurred, think, moreover, of what the effect of this promotion of the emissaries of that church shall have on nominal Protestants, and on the rising generation. If the priest be regarded as a suitable man to superintend our Protestant schools, and you allow yourselves to look at this act with favour, may he not be induced to open a nunnery, and may he not readily think that you regard him quite competent to take the entire control of your families education. Support such glaring acts in the Protestant community, and be warned, you and your posterity shall reap the bitter fruits. Let the members of the Church of Scotland, pledged to oppose popery, submit to all this arrogance heaped upon us in close succession, and no one need hope to escape the righteous judgment of Almighty God

With all this in view, we feel constrained solemnly to put it to your consciences, are men, who have so glaringly promoted popery at our very doors, entitled to the suffrages of the elders and members of the Church of Scotland, of any who adhere to the Westminster Confession—of any who revere the word of God ? Nor does their claim to your support seem any stronger should they appear under the shield of the editor of a semi-popish paper, who dared to misrepresent and villify, the minister of your church, who came forward to assert her Protestant character, and to warn those who disregarded their solemn obligations.

Now, dear Friends, do consider,—if it be right to warn against the encroachments of popery, if it be right to obey the behests of the repeated acts of our highest church court : if it be right to warn against violating solemn vows, and slighting the admonitions of God's word,—admitting this, you must admit, that it is our high duty to warn you, lest you become partakers in other men's sins. Be not partakers of the accumulating, and aggravated sins of other men. Give your aid to the promoters of the man of sin, and you shall stand forth to all Christendom as slighting your vows, and you shall have to look back with deep chagrin and regret : do this, and you shall practically say that you disregard the character of your church, and you bury her honour in the dust—to reap the bitter fruits.

That there is danger in becoming partakers in other men's sins, the word of God and his providential dealings bear united testimony. The scoffer at God's word and ways, may deride these lessons, but they cannot ward off his righteous judgments. Disregard God's providential visitations, and the threatenings and promises of his word become meaningless. Only the student of His word observe and take warning. To adduce one lesson, and one quite in point, standing out as a manifest beacon to us at the present time. About 27 years ago, a Rev. minister of your church, one of the most talented, learned, and kind-hearted, that came to our colony, laid aside the sacred office, which he had been pledged *to magnify*; and sought the political suffrages of those to whom he had formerly ministered in holy things. Many good men felt that the step he had taken was very sinful. Not a few, however, amid the unholy fire of political strife, were led contrary to their convictions, to sustain him in this act. They were led to go contrary to the light that was in them, and become partakers in the sin. Mark what followed. Reflect how soon the watch-towers of our Zion were made desolate, and continued in this condition longer than any other large body in christendom. Many of her once best friends became her keen opponents. We would solemnly warn you lest you bring similar visitations on yourselves, on your posterity and on your country.

Think not that these notes of warning to avoid complicity with others while encouraging the mystery of iniquity, arises from any hastily formed opinions. It is far otherwise.*—Trained from youth to dread the Antichrist, and while carefully studying her history being saddened with the long tale of her bloody persecutions, and shocked with the vows of their prelates binding them to the persecution of Protestants,—which is still carried on to the letter (for example Father Chiniquy, Gavazi and a host of others,) where they can exercise their power, and being moreover fully persuaded that the Lord God Almighty with whom the nations of the earth are as nothing, hath declared that he shall visit that church with terrible vengeance, that He shall destroy her, and make all who become sharers in her sins, partakers of her plagues,—surely, in the possession of these facts, it would indicate great cowardice and fearful guilt, not to give forth the clearest possible lessons of warning. And most assuredly it shall one day prove the most glaring madness in any one to attempt to sustain that system, which the Omnipotent God hath sealed for ruin. As well

* See our preface to a compendium of Church History written at the close of our college course; our letters to the Governor of P. E. I., &c.

attempt to roll back the ocean from our shores, or drive the sun from his orbit, or the Eternal God from his lofty throne, as try to defend and uphold that church regarding which the Lord Jesus hath declared from heaven : *Her sins have reached unto heaven, and God hath remembered her iniquities. Reward her even as she rewarded you, and double according to her works. In the cup which she hath filled, fill unto her double. Then shall her plagues come in one day, death and mourning and famine, and she shall be utterly destroyed with fire, for strong is the Lord God, who judgest her.** How wise then to give heed to the divine command. *Come out of her, my people, that ye be not partakers of her sins, and that ye receive not of her plagues.*

Nor is it a new thing, to use our humble efforts to resist the arrogant aggressions of that church. It may be allowable to adduce only one instance. Eight years ago, on a neighbouring isle, when the Romish authorities and their hired accomplices would exclude the Bible from our public schools, it was our privilege to lead on hundreds, who advanced twenty or thirty miles to protect these noble political legislators, who stood forth to assert the rightful supremacy of God's Word ; and these, leal-hearted Protestants of Belfast, arrived just in time to prevent blood-shed and death :—arrived when their champions for the right of the Bible, were just about to be cast down by a rabid mob of priestly inspired haters of the divine oracles.—And while they, at the peril of their lives, went nobly to the defence of these legislators, a devout few were engaged, with eyes bathed in tears and with earnest hearts, supplicating the aid of that God, who can save by few as well as by many.—And the Lord heard us, inspiring the few with daring courage, and casting terror into the hearts of four or five times the number, and thus secured peace and success.

Should occasion require we would deem it our duty again to stand forth similarly in defence of the defenders of truth. But God forbid, that in like circumstances, we should have to stand surrounded by those who stand forth in support of the promoters of the Romish priests, rather than the ministers of our church, or of any Protestant church. Were this our unfortunate position, should Noan, Job, and Daniel cry in the hour of distress for deliverance and protection, they could avail nothing in behalf of the betrayers of the interests of truth.

Well aware that to advance the most truthful scriptural warnings in the present crisis of excited feelings, when all the old unholy war cries are sedulously trumpeted forth, may seem

* "the fall of Antichrist, whose overthrow is represented by inspiration as an event the most splendid and happy."—*Robert Hall.*

somewhat hazardous. But it is not done without the firmest conviction that it is a responsible duty we owe to the God of truth, who is able, and shall one day turn the hearts of nations in a day. Well meaning friends have tendered their counsel to keep quiet, as we would value our interests and safety. And can it be supposed that the condition of our highly favoured colony has come to this most alarming pass, that ministers and elders of our church, may with impunity,—may with favour, laud and promote the emissaries of idolatrous, persecuting Rome; and a minister of the Church of Scotland cannot, without peril, *contend for the faith once delivered to the saints*, and warn those very persons that are solemnly bound to maintain the truth,—without being imperilled. Can this be possible! Has “the church of our fathers;” in her representatives in this colony, arrived at this pitiable condition? If so, speak no more of “the church of your fathers,” but with shame and confusion of face. If so, you may well fear and tremble. And why this desertion of old principles and the old paths? Forbid that any should be so mean hearted, as to sell his birth-right for a mess of pottage; or betray, Judas like, truth and truth’s interest for proffered gold. It is not without counting the cost that we would thus warn every man, woman and child. *If I forget thee, O Ferusalem, let my right hand forget her cunning; If I do not remember thee, let my tounge cleave to the roof of my mouth; if I prefer not Ferusalem above my chief joy.*

Let us strive above all things to know the value of truth—and with the noble spirits of all times, we shall much rather be driven to foreign shores—much rather be tossed on the blue waves of the ocean,—yea, much rather have our grave with the fishes in the depths of the sea,—than prove recreant to truth, and fail to warn every man when God and duty calls. And should the worst human ills follow, we must console ourselves with the sublime consideration, that the great Captain of salvation stood firmly against the errors of rulers in church and state, although He knew all the while that this led to Calvary and to the cross. And seeking to follow Him, though at a remote distance, we may well rejoice, if we can hold out with somewhat of His spirit, and thus in due time receive from Him the great recompense He hath to bestow.

Again we would beseech, and in God’s own words command you, “BUY THE TRUTH AND SELL IT NOT.” Be faithful to the God of truth, and when the day of sore trial comes, you may confidingly lean upon His aid, and He will prove your shield and your defence. AMEN.

APPENDIX.

"The Emancipation—improperly called, will, I suppose, be the death blow to the Protestant interests in Britain. The fall of Britain, as a Protestant state, will perhaps afford the true explanation of the slaying of the witnesses."—Dr. Romeyn in 1808. And Dr. Bates says, in 1844, "what would Dr. Romeyn say, were he now alive, when the Anglo-Catholic doctrines are making such rapid advances toward an absolute ascendancy in the prelate establishment and its dependencies,—when English popery shall be prepared to co-operate with other popish powers, in a crusade against true religion,—there is no longer any visible obstacle to prevent an assault upon the Church, at once more extensive and more violent than has been made for 300 years, and the slaying of the witnesses may be the result."

"The endowment of the Roman Catholics in Ireland would be an act of deliberate and flagrant national iniquity, (writing about 23 years ago). It would be a further testimony of the Anti-Christian character of British policy—one additional proof that Britain continues to be one of the ten kingdoms that giveth their power and strength unto the beast. If she will assume the ignominious office of arraying the MOTHER OF HARLOTS in her *purple and scarlet colours*, of decking her with *gold and precious stones, and pearls*, and of replenishing *the cup of her abominations and filthiness of her fornication*, can any sound Protestant longer hesitate in regard to the Anti-Christian character of such a government."—Dr. Bates.

"We have clear ground for believing that Babylon's ruin maketh haste, and the day of the Lord upon her is near, and that the instruments of His vengeance are making ready. The late visible growth of papacy in Britain and Ireland, and so dark an hour upon the Reformed Church abroad, I think is a promising evidence of the near approach of a farther stroke in that party (the church); for it is clear from God's word and God's dealings, that a storm is usually previous to some remarkable enlargement of the Church, &c."—R. Fleming.

"In the last war of the beast against the witnesses, where shall the blow fall? In what land are to be found the victims—the last victims to be offered upon the altar of the man of sin? There is one nation to which the eye is irresistibly turned. It is not a secret to the Christian world, in what country dwell the witnesses of our Redeemer, at the present time, in the greatest number, with the greatest zeal, intelligence, activity and usefulness . . . heavy are the tidings of the *little book's* . . . shall our fathers, our friends, our brothers, in the faith of God's elect, be opposed and persecuted, and put to death, in the British dominions? The place is not absolutely pointed out in prophecy. We cannot be certain until the event declares itself. The British empire is within the bounds of the symbolical earth. She is at present the principal support of the old Anti-Christian system of Europe . . . should that WOE be permitted in the providence of God, to break over the cliffs of Albion, the war of the beast against the witnesses must be matter of history. What is to prevent such a catastrophe? Britain first in the crime, because sinning against the clearest light and the greatest mercy, deserves the scourge."—Dr. McLeod of New York, 35 years ago: a most valuable little work on the Prophecies of the Revelation.

Again he says, after showing from prophecy "that the man of sin retains power until 1866," he adds, "Thirty years in addition will bring about a general improvement among the nations of the world; and forty-five years more, bringing us to the year 1941, will reveal the happy millennium in its full light and glory. Satan shall not then have it in his power to disturb the repose of the saints; to practice his temptations among the churches; or to influence as the god of this world, the councils of civil rulers. The beneficent principles of Christianity shall then be universally known and received, and the world shall be made to acknowledge their happy influence over society." *Blessed is he that waiteth and cometh to the thousand three hundred and five-and-thirty days.*

