



events, that have some resemblance to each other, and refer to one grand design, though they may differ in some circumstances, and transpire in different ages. This is manifestly true of holy writ; and so far is it from diminishing, that it rather increases their lustre and authenticity. This was the opinion of Lord Bacon. In settling the prophecies of the Bible with their events, we must allow for that latitude which is so familiar to divine prophets, being of the nature of their Author, "with whom a thousand years are but as one day;" and, therefore, they have not fulfilled punctually at once, but have progressive, springing, and permanent accomplishment through many successive ages, though the entire truth of them, may refer to some one age in particular. It is to be observed, that there is a general analogy, that runs through the whole providence, and moral government of God. One thing by its very nature is often the figure and type of another. In like manner, there is an analogy between the primitive and succeeding ages of the church; and though the predictions of our Saviour, and his Apostles might have a first, and primary respect to events, in their own day, yet we have the best reason to conclude, that they had a twofold, and a more important meaning, in reference to distant ages; and will not have their entire and absolute completion, till the time of the restitution of all things. Upon this principle, may we not, in some measure, reconcile the seemingly discordant principles of learned Protestant Authors before mentioned; and at the same time, retain the opinions of the late and respectable Unitarian Commentators; that the church of Rome, is that very "mystical Babylon," that "Man of Sin," that "apostate church," and "Son of perdition," which is primarily intended, and pointed out, by the inspired pen of the Apostle, in the text.

The proof of this must be the subject of a subsequent number; when the writer will endeavor, by the aid of able Commentators, rather than the efforts of his own mind, to prove, that this abominable character, manifested in the text, is to be found nowhere in all his varied, diabolical features of character, except where the inspired pen of Prophecy has justly placed him in the Papal chair.

In the mean time, may the subscriber and the candid reader, with holy anticipation, and sublime joy, feel with each other the near and rapid approach of that auspicious and glorious day of the Son of Man, when this "Child of the Devil," and "Son of perdition," shall be destroyed by the spirit of his wrath, and consumed with the brightness of his coming!"

PHILANTHROPOS.

REVIVALS.

We are informed that the Lord has been a good work in Hollis. Several have been brought to rejoice in the truth in that part of the town called Deer Wander, and the prospect is still pleasant. In some other parts of the town, the appearances are very encouraging.

From the Christian Advocate.

Revival in Essex, N. Y.—Great and marvellous is the work of God in Ithaca. For eleven weeks we have had meetings every evening, on account of the increasing excitement, earnest cries, and serious inquiries for mercy. Some hundreds have found peace to their troubled souls, through faith in Christ. Our chapel is crowded with people of every grade. Our meetings have continued from nine o'clock in the morning till two at night. Within one week there have been about eighty, we trust, brought from nature's darkness into God's unparelled light, among the Methodists in this village. Our Presbyterian brethren are diligent, and share largely in the blessed work. Their prayer meetings are almost without cessation. How many have obtained a hope I have not over-estimated; but they are new. The Baptists are likewise laboring with the coming of the Holy Spirit, and we hope and pray it may extend to all. The sacred influence spreads abroad upon the hills around. Many are the subjects of renewing grace in the adjoining country. On every side we hear the cry, "come over and help us." I have not been able to write this short piece, without being twice interrupted with pressing requests to visit and pray with some, who are in the deepest distress of mind. This must suffice for the present. Hereafter you may be favored with a more perfect account of this great and glorious work of the Lord. Hallelujah, the Lord reigneth; let the people praise him. B. SAUND.

December 11th, 1826.

Extract of a letter from Rev. Mr. Noyes, dated the 5th inst. at Troy, N. Y. to the Editor of the Western Recorder. "The character of the good work in this city is rising. I have spent about three weeks in Brunswick. The work has there been very great. There are probably not more than 160 adults belonging to that congregation; between 80 and 100 are now laboring in the mercy of God. All this in about eight weeks." The number of pros-

severals, previous to the late revival, was about 60. Many of the remaining are under conviction."

Revival in Halifax.—A great revival has commenced and is going on in Halifax, a village about eighteen miles above us, on the Nova Scotia river. It began at a quarterly meeting held by the Methodist society, two weeks ago. A reformation of the most pleasing kind has been effected in a great number of the inhabitants of that place and its neighborhood. The last accounts we had, state that ninety-one persons have lately joined the Methodist church there.—Harrisburg Ch. Monitor.

Revival in Athens College, Geo.—Last week we mentioned a revival in this college. The following extract of a letter from a Professor in that college, to Professor Hall of this city, contains some further particulars.—N. Y. Ctn. Observer.

Since writing you last, we have had a little shower of divine grace poured out on our village and upon the college. About the first of August, an unusual seriousness commenced in our town and in some degree, in the college. Sometime in September the little cloud seemed to enlarge. We hope from twenty to thirty of the young men of the college have become pious; and many more have been most solemnly impressed. To us it has been a glorious work.—I am sure, my dear sir, your heart would have rejoiced, could you have witnessed some of our late scenes. Among the subjects of divine grace in the college, are young men of the best talents and respectability. The work has appeared in general to be the deep, solemn work of God's Spirit. In the village a good degree of seriousness has also prevailed, and we hope a considerable number have been brought out of darkness into light.

Revival in a Female School.—It gives us very peculiar pleasure to learn, that a work of divine grace appears to have commenced in the Female Classical Seminary at Benfield, and that the inhabitants of the village also participate in the blessing. Rec. & T. V.

MOORING STAR.

AMERICA—THURSDAY, DECEMBER 25, 1826.

GENERAL BAPTISTS.

The subscriber, having been appointed agent for the Freewill Baptist Connexion in America to correspond with Adam Taylor of London, agent for the New Connexion of General Baptists in England, and having recently been favored with the privilege of reading a number of their periodical publications, which contain the account of their first rise—the minutes of their associations—the standings of their churches—their number of members, ministers, circular letters, &c. feels it his indispensable duty, and avails himself of the privilege of giving his readers a summary account of that people.

The New Connexion of General Baptists in England, was formed in London, June 7, 1770. It was composed partly of a number of churches, which had recently sprung up in the Midland counties, and partly of churches that had been united with the old Connexion. It appears by hints given in a circular letter, written by William Fickering, that previous to their formation, an awful defection had taken place in the old Connexion referred to, both in respect to the fundamental truths of the gospel, and Christian discipline. They therefore thought it not only expedient, but their indispensable duty, to come out from among them, and form a separate Connexion. Whereupon Dan Taylor, David Wilkins, W. Thompson, and sixteen others, proposed, agreed upon, and signed the following articles of religion, viz:

1. On the full of man.—We believe that man was made upright, in the image of God, free from all disorder natural and moral, capable of observing perfectly the will and commands of God his Maker, free from all sinning; which he unhappily did, and thereby laid himself under the divine curse; which curse, we think, could include nothing less than the mortality of the body and the eternal punishment of the soul. His nature also became depraved, his mind defiled, and the powers of his soul weakened, so that both he was, and all his posterity still are, captives of Satan, till set at liberty by Christ.

2. On the nature and perpetual obligation of the moral law.—We believe that the moral law extends not only to the outward actions of life, but to all the powers and faculties of the mind; to every desire, temper, and thought; that it demands an entire devotion of all the powers and faculties of both body and soul to God; or, in other words, it requires that we love the Lord our God with all our heart, mind, and strength; that this law is of perpetual duration and obligation to all men, at all times, and in

all places, or parts of the world. And we suppose that this law was obligatory on Adam in his perfect state, and was more clearly revealed in the ten commandments, and more fully explained in many other parts of the Bible.

3. On the person and work of Christ.—We believe that our Lord Jesus Christ is God, and man united in one person; or possession of divine perfections united to the human nature in a way which we pretend not to explain, but think ourselves bound by the word of God firmly to believe; that he suffered to make a full atonement for all the sins of all men; and that hereby he has wrought out for us a complete salvation, which is received by, and as a free gift, communicated to, all that believe in him, without the consideration of any works done by them in order to entitle to this salvation; though we firmly believe that no faith is the means of justification, but that which produces good works.

4. We believe that as this salvation is held forth to all, without exception, to whom the gospel revelation comes, we ought, in the course of our ministry, to propose and offer this salvation to all who attend our ministry, and, having opened to them their ruined, wretched state by nature and practice, to invite all without exception to look to Christ by faith, without any regard to any thing in, or done by themselves, that they may in this way alone, i. e. by faith, be possessed of this salvation.

5. We believe that as the scriptures assure us we are justified, made the children of God, purified and sanctified by faith: When a person comes to believe in Jesus (and not before) he is regenerated or renewed in his soul by the spirit of God through the instrumentality of the word now embraced and believed: Which renewal of his soul naturally produces holiness in heart and life; that this holiness is the means of preparing us for the enjoyments and employment of the heavenly world, and of preserving in our souls a comfortable sense of our interest in the Lord, and our title to glory; and that by it we set a good example before men, and recommend our blessed Redeemer's cause to the world.

6. We believe that it is the indispensable duty of all who repent and believe the gospel, to be baptized by immersion in water, in order to be initiated into church state; and that no person ought to be received into the church without submission to that ordinance."

Since the above date, this Connexion has regularly held an annual association, in which all the churches are represented—their particular states minuted—their numbers recorded, with the names and number of their ministers, ordained and licensed—together with the number added, decreased, dismissed, and excluded.

In these associations, they also attend regularly to all queries propounded by the churches, and answer them as they think proper, and give such advice, and recommend such measures to the churches, in all cases, as they believe consistent with divine oracles; but they assume no authority to make laws and impose them upon the churches in any case.

They minute all their proceedings in a regular manner, and at the close of the session, publish them, with a circular letter addressed to the churches, on some important subject, in which they consider themselves, the churches, and mankind in general deeply interested. In the course of their associations they have regular meetings of worship, in which they preach the word, pray and sing praises to God, as we do in America. They have a monthly periodical entitled, THE GENERAL BAPTIST REVISOR, & A MISSIONARY OBSERVER; the profits of which is appropriated to the benefit of the public institutions established by the Community.

They have two public literary institutions established among them: one of them is an academy for the instruction of youth, situated in Edesbach of Lincolnshire, under the tuition of the Rev. J. Jorrom. The other situated at Loughborough for the education of young men for the ministry of the Gospel, under the tuition of the Rev. J. Stevenson. Those institutions, it appears, are supported by the liberal donations of the churches, and subscriptions of individuals who attend upon the worship of God with them.

They have likewise two missionary societies, supported in the same manner, one for home, and the other for foreign missions. They have sent four missionaries into the East, and one to the West Indies, and intend soon to send more. It appears by their writings and united exertions, that they feel deeply penetrated with a sense of the deplorable condition of the idolatrous heathen nations, and inter-

to take a proportionable interest in propagating among them the gospel of salvation.

I regret that I am not able, at present, to give my readers the number of members in the connexion; and equally regret, that I am not in a capacity to give my worthy correspondents the number of our own. I am happy, however, to state that by the divine blessing, the exertions of these pious people have been such, under a train of embarrassments, with which we are unacquainted in this land of religious liberty, that they had increased in 1825, to 83 churches, 8,615 members, 43 ordained Pastors, and 69 licensed preachers.

May the Lord still bless them, and crown all their efforts to spread the news of salvation, at home and abroad, with success; and may we imitate their zeal, and exert ourselves in proportion to our property and privileges, and lay ourselves out for the spread of the gospel, and conversion of souls, both at home and abroad, till all nations shall bow to the mild sceptre of Immanuel—God's kingdom come, and his will be done in earth as it is in heaven, is the desire of your servant for Jesus' sake. J. BUZZELL.

ORDER AND DISCIPLINE OF THE CHURCH.

NO. 6.

IV. The manner in which to deal with church officers in general, and ministers of the gospel in particular.

Although ministers of the gospel, usually called elders, are members of the church, and as such are liable to be dealt with, should they transgress or walk disorderly, like other members; yet, as their situation and standing as elders in the church, or having the oversight of the flock is peculiar, a labor with them should be managed according to their station.

Before the manner in which a labor should be conducted, is considered, it will be necessary to show how an elder is constituted. (The qualification of bishops and deacons may probably be the subject of future numbers.)

A man who exhibits evidence to the church of which he is a member, that he has a gift of God to labor in word and doctrine, and endowed with wisdom to fill the office of a minister of Christ, is constituted an elder by a formal acknowledgment, on the part of the church, of that gift, which consists in what is generally called ordination; being set apart by the hands of the presbytery; 1 Tim. 4: 14.

What is a presbytery? It is a counsel of elders and church officers convoked by a church for the purpose of performing an ordination or transacting any other business which the church may think necessary. A presbytery, of course, is not a self-created and self-existing body. It is constituted by the church, and being thus selected or appointed, the presbytery or counsel of elders, subservient to the voice and wish of the church, and in union with it, lay their hands upon the candidate for sacerdotal office. Thus an elder is constituted.

The manner in which to deal with an elder in case of transgression, will now be considered. "Against an elder receive not an accusation but before two or three witnesses," 1 Tim. 5: 17.

A minister of the gospel is liable to get out of the way; and he also is liable to be wrongfully accused. The above quoted passage, in the opinion of the writer, supposes an accusation to be brought against an elder before a church member, when the elder is not present. (Should an elder do wrong in the presence of church members, there is no need of his being accused of that wrong, because the evidence of the error is already in the church.)

A church member should not receive an accusation against an elder, unless there be present two or three to witness what the accuser may state against the elder; that is, he should not report the accusation to another, or bring it before the church; because by such a course he would be endangered. Suppose the accusation, as may be, and often has been the case, to be maliciously and falsely made against an elder to a member of the church, when no witnesses are present; and the member bring the same before the church; the man who is so base as to accuse an

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By order of the Directors,  
ARTHUR M. ARTHUR, Sec'y