

though it does not make the ground it incloses rich and fruitful, yet it frequently prevents those intrusions, by which the labour of the husbandman is injured or destroyed.

The conduct which our society has adopted in this respect is supported by many passages in holy writ. "Be not conformed to this world; but be ye transformed by the renewing of your mind," was the advice of the apostle to the christians who dwelt at the seat of Roman grandeur and luxury. And again, in relation to the female ^{sex}, "I will," says he, "that women adorn themselves in modest apparel, with shamefacedness, and sobriety; not with broidered hair, or gold, or pearls, or costly array; but, which becometh women professing godliness, with good works; plainly shewing that such adornings are contrary to the profession of godliness. The apostle Peter also is very full in his exhortations upon this subject: "Whose adorning," saith he, "let it not be that outward adorning of plaiting the hair, and of wearing of gold, or putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner in old time, the holy women also, who trusted in God, adorned themselves;" plainly intimating, that those of old, who were holy and trusted in God, placed not their delight in such outward decorations.

It is, however, highly important to us, to maintain more than the form of godliness, and whilst we avoid a conformity to this world, to be careful to seek after that divine power which will enable us to fulfil the other part of the exhortation; "Be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God." Thus, having our minds and conduct rightly regulated, we shall fulfil another important apostolic injunction: "Let not your good be evil spoken of."

In our address also, we are bound to differ from the world in several respects; such as our using the singular number in speaking to a single person; our disuse of the appellation of master, mistress, &c. in a complimentary manner, to those who do not stand in these relations to us, and our calling the months and days of the week by their numerical names, instead of those which are derived from the heathen deities, &c. From these and other erroneous and corrupt practices, the spirit of truth, in which we profess to believe, as guiding into all truth, led our predecessors in religious profession; and we believe, still leads us as we faithfully follow it. Our conduct in these respects is supported by the practices mentioned in holy writ, as well as by the simplicity and reasonableness of it.

The origin of applying the plural number to an individual, and of giving complimentary titles to one another, is to be traced to vanity and pride. Besides this consideration, our practice of using the singular number to a single person, is both more correct and more conspicuous, to say nothing of its consistency with that form of sound words recommended by Paul to Timothy. This is also the case with respect to our names of days and months; nevertheless it is not by reason and propriety alone that our conduct in these things may be supported. Religion, if an attention to the practice and precepts recorded in the scriptures, has a claim to that name, also justifies our conduct. It was no doubt in allusion to the complimentary, and not to the proper use of the appellations of Rabbi, Father and Master, that our Lord prohibited the practice amongst his followers. Speaking of the disposition of the scribes and pharisees, he says, "they love the uppermost rooms at feasts, and the chief seats in the synagogues, and greetings in the markets; and to be called of men rabbi, rabbi." But be not ye called of men rabbi: for one is your master, even Christ, and all ye are brethren: and call no man your father, upon the earth; for one is your father, which is in heaven: neither be ye called masters; for one is your master, even Christ. The following expressions of Elihu, a pious young man mentioned in the book of Job, are also applicable: "Let me not, I pray