

THE
BALTIMORE LITERARY
AND
RELIGIOUS MAGAZINE.

MAY, 1837.

No. 5.

We publish a hasty translation of a discussion of the question, "*Is not the Pope Antichrist,*" from the able work of *Andrew Rivet*, entitled "*Catholicus Orthodoxus oppositus Catholico Papista.*" It was written by him in reply to the catechism of *William Baily* a Jesuit. As will be seen below, he states the popish doctrine from *Baily* under the head of *Catholicus Papista*, and his reply under that of *Catholicus Orthodoxus*.

Rivet was born July 2. 1572, died January 7, 1651, aged 78 years 6 months, and 5 days. He was a Frenchman by birth, and for many years a minister of the Reformed Church, in France. But on account of his bold and zealous defence of the doctrines of the reformed, he was compelled to take refuge in Holland, where he died. He was an ornament to the reformed church in piety and learning, as his works will show. "Mr. Leigh says of him, that he was a learned and godly divine, that he hath well expounded Genesis, Exodus, the Prophetical Psalms, and Hosea, and wrote learnedly against the Papists in his work above mentioned, also against Grotius, with several other learned treatises in Latin and French." We have examined a great number of his quotations in the tract following, and find them accurate."

IS NOT THE POPE ANTICHRIST?

Catholicus Papista.

1. No. For Antichrist will be a single man, the man of sin, the son of perdition, who will come at the end of the world. (2 Thess. 11.) And from the death of Christ until the present time, popes followed each other in immediate succession. Also Antichrist will call himself the true Christ, so that he can have no successor, and will be consumed by the spirit of Christs mouth and the brightness of his coming. If the pope can be Antichrist, St. Peter the light of the world was Antichrist, and Linus, Clement, Anacletus, Evaristus, and all those who have succeeded them. Calvin. Book 4. Institutes cap. 7. Sect. 22. does not deny the name of holy, to Pope St. Gregory, calling him a holy man, therefore he is not Antichrist nor are his successors.

only because the barbarous track of man did not lead directly across it—and devouring time found yet more precious relics to consume.

OBITUARY

Of the Rev. George Morrison.

Died at his residence Long Green, Baltimore County, (Md.) on Wednesday, April 19th, the REV. GEORGE MORRISON, aged 40 years, 3 months and 4 days.

The deceased was born near Whitely Creek, Delaware, Jan. 15th, 1797. He pursued his classical studies under the direction of the Rev. Mr. Russel of New-Ark, (Del.)—studied theology with Dr. Martin of Chanceford, York Co. Penn., and was licensed to preach by the Presbytery of New Castle in the year 1822. A short time after this, he was called to take charge of the Academy at Bel-Air, Harford Co. (Md) as Principal and Teacher. In this situation he continued until the fall of 1824; when in the discharge of his duties as a teacher and guardian of the youth committed to him, he offended a vicious youth that had been sent to his school from Baltimore. This youth determined on revenge, armed himself with a pistol, and one day as Mr. M. returning from the school room to his house had passed, he fired upon him, the ball entering the back above the hip joint, passing through the body, lodged on the opposite side within the skin. From this wound he was confined for a number of months, during part of which time, all hope of his recovery was given up, by himself and his physicians. To the surprise of all he recovered, and removed to Baltimore, where he commenced a classical school; here he continued for 5 years, and at the end of that period removed to Long Green, where for the last six years he was engaged in teaching, and at which place he died.

While at Bel Air, he was called to preach one half of his time to the Presbyterian church at Bethel, Harford co. Having accepted of their call he was ordained over them, and continued to preach to them until the beginning of his last illness. (In 1824, he was transferred from the Presbytery of New Castle to that of Baltimore, by order of synod.) The distance of this congregation, was 12 miles from Bel Air—24 from Baltimore and nine from his residence at Long Green. We may judge of his labors as a Minister and Teacher, when we remember that he had to travel to and from them, always between the intermission of his school on Saturday and its opening on Monday morning. He usually preached twice on the Sabbath. On the alternate Sabbaths and during the week, he preached extensively through Baltimore and Harford counties. These labours were blessed of his Lord and Master; during this time he collected a congregation, and succeeded in erecting a house of worship at Wisburgh, on the turnpike road to York.—At his residence at Long Green for the last six years he preached almost every Sabbath and often once in the week; the congregation here increasing, he enlarged and fitted up his School Room, for their accommodation. The object which he had chiefly in view at the latter place, was to enable the children

boarding with him, regularly to hear the gospel preached. In all these attempts his labours were blessed, not only in the gathering of a people, but we have cause to believe in the bringing of sinners to the Saviour.

It was in the midst of these labours, and prospects of usefulness, that he was compelled to stop, and lay himself upon a bed of suffering protracted through 20 months. From the time of his recovery from the wound of the ball, until about 20 months back, he was enabled by the pressure of his finger to discover it. At that time it removed from its former position and from being perceived by the touch of the finger, and about the same time he began to suffer most violent pain in his bowels. Not conscious of the ball affecting them, and most of the Physicians whom he had consulted pronouncing with great confidence that it could not in any way injure him, he attributed it to another cause, and with several eminent physicians concluded that it was a case of violent dyspepsia. Five or six months he was troubled with it, and with all his precaution it continued to increase, until from the intense suffering and debility of his system he was compelled to take his bed. To it he was confined for *five* months, the greater part of which time, suffering most acute pain. In August last he began to improve, and for a few weeks bid fair to recover. He rode out several times short distances, and on September 18, 1836—which was the Communion Sabbath at Bethel, he rode up in his carriage, and the next week came to Baltimore, the distance of 16 miles. On his return home he was again seized with the pain, was compelled to take to his bed, where he lay for the last *seven* months suffering much as before mentioned. All this time the efforts to remove it, and relieve him, proved only temporary, the disease bidding defiance to the skill of the Physicians, and confounding their counsellors. He died under it on Wednesday April 19th 1837.

At his own request the Physicians proceeded to a *post mortem* examination, which resulted in a satisfactory solution of the cause of the disease and the violence of the pain. It appeared that the ball had remained for the period of 11 years in the fleshy part of the abdomen (at which he felt it), until the time at which he missed it, (20 months since) that then it had from some unknown cause escaped, and fallen among the lower bowels; in which situation it had become fixed by the formation of a thin membranous covering which fastened to one of the lower folds of the bowels. Its position, with its action on the other bowels from the motion of the body irritated and inflamed the adjoining bowels, and produced the violent pains which he so long and so severely suffered.

Thus closed the life of a man, whose disease, from its violence, and the length of its continuance, has excited the attention of multitudes, besides friends and Physicians. Had the ball been extracted at the time of its entering, it would have saved the suffering, but while ever it remained where it was,—pain, disease—and eventually death must have followed from it.

So far we have given the particulars in his life, his labours, his sufferings. We shall now say a few words of the manner in

which he bore them, and the temper exhibited under them.—No one could have sat by his bed-side, and heard his conversations for this last year, without seeing that the Lord had blessed it to him,—without perceiving that he was learning in the school of affliction. Those that have not been afflicted; neither know what it is to feel for others, nor what it is to bear patiently under their affliction.—Many are furious, in labour and zeal, who are a shame to Christianity when called upon to suffer. It was not so with this departed brother. While he would speak of his pain, its violence, its constancy,—he would close by saying, “How much less than we deserve!” “How trifling compared with the sufferings of Jesus!” On a Sabbath morning, about two months before he died, he requested a friend that was to preach for his people, to ask them to pray for him. Tell them said he, “I can say that I am a man that have seen affliction,” “I have labored for them, prayed for them” —“I have loved them.”—“I have not laboured for their money,” “though unworthy, I can say with the apostle, I have not coveted their silver nor gold, but *with these hands I have labored to preach the gospel unto them.*”—“Ask them to pray for me, and when they pray, tell them, to use the language of Jesus,” “Father if it be possible, let this cup pass from me, but if not, **THY WILL BE DONE.**”—At this moment one of his children coming into the room, and to his bed-side, he said, “For the sake of these children it is, that I cling with such tenacity to life,—with too much I know, I desire to train them by the grace of God for his service.”—“But that grace can work with or without means,”—“and that grace can do without me,”—“into his hands I would commend them.”—These are a few words recollected by the writer which may serve to shew the state of his mind, and the manner in which he bore up under his affliction, and in the prospect of death. Every one that witnessed him during the period of his affliction noticed the meekness and patience with which he endured, even to the end. In the last gasps of life, when recovering from one spasm and another, he would say, “*Oh life! Why didst thou return!*” and quietly fell asleep in death.

Thus ended the days of a servant of Jesus Christ; one who had been tried in the furnace, whose dross had been gradually consuming, his gold refining, and he preparing for a dwelling place with the “Blessed who die in the Lord.” His bereaved widow, and five fatherless children, mourn his loss,—*their loss*; for it was gain to him. The whole neighborhood in which he lived—mourn his loss. Beloved by all that knew him,—he was not a common loss. Not a man in Baltimore county will be as much missed, said *many*, at his funeral—and all that knew the respect entertained for him by the community around will assent to it. He was a public loss! A loss as a teacher—as a minister of the gospel—as a friend—a husband—a father. But that which is loss to us, is gain to him. He is released from his pain,—delivered from sin,—and at home with his Saviour