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of the  
Presbyterian church in the  
United States

A SERIES

OF

TRACTS

ON THE

DOCTRINES, ORDER, AND POLITY

OF THE

PRESBYTERIAN CHURCH

IN THE

United States of America.

EMBRACING

SEVERAL ON PRACTICAL SUBJECTS.

VOL. X.

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## THE PIOUS ARTIFICER.

BY A RETIRED OFFICER OF THE U. S. ARMY.

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IN the autumn of the year 18— I was ordered to join my regiment. The company to which I was attached was, at that time, stationed at a retired post, which had been temporarily occupied, on the shore of one of our northern lakes. The quiet of the little village, and the monotony of garrison life, were broken twice each day by the passing steamer, which touched for a few minutes at the dock. The rest of the day almost unbroken silence prevailed. The various hues of the autumn leaves, and the low, solemn murmur of the sluggish waves of the lake breaking on the shore, gave a tinge of melancholy to the scene, which was well calculated to give rise to sober and serious thoughts.

There was no church within eight miles of the place. At the nearest house of worship the officers of the company frequently attended, but the private soldiers seldom enjoyed, and did not desire to enjoy, any of the ordinary means of grace. Occasionally, however, a sermon was preached in the village school-house; sometimes by the godly man who ministered in the church above mentioned, and sometimes by an itinerant Methodist preacher.

I knew but little at that time of the men who composed the company. Some of them, however, seemed to be sober, quiet and well disposed, though the great majority were wild and reckless, knowing no greater earthly enjoyment than could be drawn from the intoxicating cup. Of one of the former class, I received an account which greatly inter-



ested me. He then occupied the post of company artificer, being by trade a carpenter. He had been in this position but a short time, his previous habits disqualifying him entirely for any situation involving any kind of responsibility. According to the statement of the officers, he had been distinguished as the most reckless of all the reckless characters in the company. He was outrageously profane; a great bully, constantly fighting and quarrelling with his comrades, and intoxicated whenever he could find an opportunity. But suddenly a great change came over him. His drunken revels ceased. His voice was no more heard in angry curses, nor his hand raised to deal out blows among his companions. He became attentive to his duties, respectful to his officers, and obedient to their orders. The cause of this change seemed unknown to the officers, except in general that they believed he had become "a Methodist."

From the man himself, I sometime afterwards received the following account of this change, which is in many respects not a little remarkable. James B. was from the north of Ireland. His parents were both pious, and their house was a place of frequent resort for the itinerant ministers preaching in their vicinity. These godly parents endeavoured to instil into their children principles of practical piety, and their pious counsels were enforced by the conversation and example of the clerical visitors whom they so often entertained. These influences, however, seemed to produce but little effect on James. He learned the carpenter's trade, and afterwards emigrated to the United States. Here he did not meet with all the success in his business which he had anticipated, and an opportunity of enlisting having been thrown in his way, he became a soldier, bound to serve for five years in the army. More than half his term had expired when he was ordered to the post at which I

found him. It was here that, in the providence of God, the prayers of his godly parents were to be answered, and the seed which they had sown was destined to spring up and bring forth much fruit. The little village school-house, as has been mentioned, was used for religious services, when any minister could be found to officiate. On these occasions James sometimes attended; from what motive I know not, but probably with no higher design than to pass away an idle hour.

No impression for good was made upon his mind, and he continued his evil courses without compunction. But at length a change did come and it came suddenly. He had attended one of these meetings on Sunday night. There was nothing remarkable in the service or the sermon, and no unusual impression was made on the mind of the blaspheming soldier. He left the room in a state of mind not much different from that in which he had entered it. He turned his face toward his quarters. The road led him along the shore of the lake. He was alone. The night was dark. The waves broke in solemn murmurs on the shore. James began to think of the past. The scenes of his childhood were brought vividly before him. The various changes of his life were passed in rapid review. Then he thought upon his ways. He began to reflect seriously on the life of reckless wickedness he had been leading. Some feelings of compunction arose in his soul. The early religious instructions he had received came home with power to his heart. And was he to live always so wild and reckless a life? Was he to go on and die in the same godless state in which he had so long lived? No, assuredly not. He was not then prepared to meet his God. A change must take place before death comes. And why, thought he, should not that change take place at once? Why should he not immediately begin a

new life? His resolution was soon taken. Before he reached his quarters his plan was formed. He entered the room in which a large part of the company was quartered. He sat down, and called to his companions. They gathered around him, and he began to tell them what he had been thinking about; he said he had made up his mind to change his mode of life. They had often, he said, seen him drunk, but they should never see him taste intoxicating liquor again. They had always found him ready to fight and quarrel, quick to knock down any man who spoke an insulting word. But now he would endeavour to imitate the example of Jesus, who when he was reviled, reviled not again. In a word, he was resolved as much as in him lay to live in accordance with the precepts of the Bible, and he hoped that whatever they might think of it, they would not attempt to oppose him.

During these remarks, delivered with all gravity and seriousness, some of the men were laughing immoderately. They thought this was one of B.'s practical jokes, and were highly amused to see him act the part of a "parson" with so much gravity. Before he got through, however, they were convinced by the evidently real solemnity of his manner, and his own assurances, that he was indeed in earnest. Their merriment ceased at once. There was something in the manner of the man that commanded respect. There was an air of decision in what he said that forbade opposition. Besides, they had all long been accustomed to fear him. There was therefore no jeering nor derision. No one dared to put his forbearance to the test, and he was left to pursue his own course. From that day forward, it was evident to all that a complete change had been wrought in him. He was no longer the drunkard, the bully, or the profane swearer, but a mild and gentle follower of Jesus.

His whole after life, so long as I knew him, manifested the reality of the change. He led ever afterwards a life of prayer. Though compelled to sleep in a crowded room with drinking and swearing companions, he found means to keep up the habit of secret prayer. He could always find some retired spot where he could pour out his soul before God. On the Sabbath he often took his Bible and retired to the woods in the neighbourhood, where he could spend the day in reading, meditation, and prayer, without interruption. He spoke of one of those days with peculiar pleasure. He had thus gone out alone, having with him a little dog. He had a season of pleasant communion with God, and while still kneeling in prayer, his dog stood up on his hind feet and looked earnestly in his face. Numerous birds in the branches over his head were at the same time singing their merry songs. It seemed to him that the dog, the birds, the trees, and the bright sun in the heavens, were all joining with him in praising God; the thought filled his soul with joyful emotions, such joy as he never knew before.

Some time after this the company was ordered to a distant station. The removal rendered necessary a march of over three hundred miles. During this long and fatiguing march, James was able to maintain his daily sacrifice of praise and thanksgiving to God. Though the weather was cold and wet, he would find a place of retirement in the open field, if no sheltered spot could be found. He never sought to excuse himself from the duty for the want of a suitable place in which to perform it. How many professors, under such circumstances, would have neglected the duty, and wronged their own souls!

At the new station there was a large body of troops, and they were furnished with a chaplain, who preached regularly on the Sabbath, in the village church. The soldiers,

however, were not required to attend, and but a very small number availed themselves of the privilege. J. B. was indefatigable in his efforts to induce his comrades to attend divine service. In various other ways he endeavoured to exert an influence over them. He would kindly converse with them and expostulate with them on their evil ways, and set before them the inevitable, fearful result, if they did not repent. There were several well disposed men in the company, and some who were professors of religion. These he endeavoured to confirm and strengthen. He often interfered, too, for their protection from the violence of stronger men, who did all in their power to insult and irritate and injure them, so as, if possible, to worry them out of their religion. There were some Irish Papists who were particularly violent, and who carried this kind of petty annoyance and persecution to an extent that was exceedingly harassing to the victims of it. They were, however, too cowardly to attempt this with any but men who were physically weaker than themselves, and incapable of offering any effectual resistance. Upon some this constant persecution was not without its effect, and at least one young man, who had appeared to run well, finally fell, and yielded himself to the wicked practices of his companions. He did not fall, however, until some time after he had been deprived of the counsel and assistance of his more energetic friend.

James was ever deeply interested in any plan, the object of which was the good of his fellow-soldiers. A temperance society was formed, of which he was a prominent member. He was diligent also in his efforts to induce all whom he could influence to attend a Bible class, which was instructed by one of the pious officers of the regiment, of whom there were several.

The following letter addressed to the Second Lieutenant



of his company not long before the termination of his enlistment, will show something of the spirit by which he was animated. A few extracts will suffice.

He says, "It has been a source of peculiar gratification to me to see you, my much esteemed officer, take so active a part in the means God has employed on earth for the promotion of holiness. Such a spirit in an officer seems to have more effect upon the minds of men in general than it has among men in private life, and I don't know as there is a more profitable field on God's earth to labour in than the one you are now employed in. You have the advantage in every respect, and now is the accepted time to work and labour. There are now numbers of recruits come to this place, whose minds are affected to seriousness on account of leaving their homes, their friends, and their associates. You can impart the consolation unto them which alone can heal the broken heart. And now is the time, before they are contaminated and grown bold in wickedness, with God's help to pluck them as brands from the burning.

"I think if you properly knew the extent of influence that you hold in this regiment, it would stimulate you to use all your faculties, affections and powers to the winning of souls to Christ. Your christian deportment has gained the esteem of, I was going to say, all the soldiers in the garrison; for go where I will, in this place, the meekness of Lt. —, the affability of Lt. —, and the kindness of Capt. —, is the theme of their conversation. In short, you are respected among the wicked and the drunkards, while those of base prodigality are censured and hated.

"I feel very much interested in the welfare of the Sabbath-school in this place. I have used considerable exertion to gain the consent of men to attend Sabbath-school, and have in prospect quite a number who I think will at-

tend. But the question is, what will they do for teachers? I think it would not do for a common soldier to be a teacher, and I have thought if it would not be for the better if the officers would take charge of classes of soldiers, in place of classes of citizens. \* \* \*

“I would be glad to have an interview with you before I go away. I have many things to tell you. I am accustomed to the manners and practices of the sphere of life I move in, and have searched into the minds and dispositions of soldiers in the army. I could tell you of many things to avoid and of many things to practise, in order to win them over to Christ.

“Be pleased to converse with Corporal T. I have tried many ways with him, and you see the last way I have taken by putting him forward to your notice. I try to be crafty in winning souls to Christ. Paul says, ‘Nevertheless, being crafty I caught you with guile.’ I mean to work while the day lasts; for the night will come when no man can work.”

Shortly after this letter was penned, James received his discharge. His intention was to proceed at once to the nearest sea port, and there take passage in some ship sailing to his native land. He longed to visit Ireland once more, and to see again the faces of his beloved parents and other relatives. He designed then to return to the United States, and establish himself in his trade. How far he was permitted to accomplish his plans is not known to the writer, as he has never since heard of him.

This history, however, is instructive. It shows the power of early religious instructions. Pious parents should never grow weary in their efforts for the spiritual welfare of their children, however ineffectual they may seem. God may bring these instructions home to their hearts by means the most

improbable, and at a time when it would be least expected.

True religion is chiefly a determination of the will for God. Yet no man can ever change his heart, or become a true Christian, by the mere determination to do so. He must have with him the power of the Holy Ghost. That power, however, God is always ready to grant when such a determination is sincerely formed.

*Delay* is never in any case necessary or desirable. It is not necessary to pass through any season of terror, doubt, or despair, before submitting to the requirements of the plan of salvation. The only safe time for doing so is the present moment. The example of J. B. is worthy of imitation by every unconverted sinner, whatever may have been his manner of life.

*Decision* in religion is not only our duty, but it is the wisest policy. It was J. B.'s decision in the line of conduct he had marked out for himself, and his uniform consistency, that commanded the respect, both of his blaspheming comrades, and of his ungodly superior officers. This decision of character saved him from many petty annoyances to which he would otherwise have been subjected.

Reader! are you at peace with God? Are you prepared to stand before the judgment seat of Christ? You may not have lived, like J. B., the life of a drunkard or a blasphemer, and yet you may be quite as unprepared as he was to give an account of your stewardship. If so, now is the time to escape the imminent danger to which you are exposed. Wait not for to-morrow's sun. To you it may never rise. Do as J. B. did. Take your resolution in the strength of God, and looking to him for help carry it instantly into practice. But think not that a resolution can change the heart. That must be the work of the mighty



power of God's Spirit. A sincere resolution to serve God is the effect of a change of heart—not the cause. Yet it is none the less voluntary. Make it then, and look to God for the ability to fulfil it, remembering the words of Him who said—"Whosoever cometh unto me I will in no wise cast out."

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## PRAYER FOR A SOLDIER

ON A DISTANT POST, OR EXPEDITION.

HEAR my prayer, O Lord, and let my cry come unto thee. For the sake of Jesus Christ, our only Mediator and Redeemer, I pray thee to be at peace with me, and to forgive my sins. Grant to an unworthy sinner the blessedness of the man to whom thou dost not impute sin. Heal me, and I shall be healed; save me, and I shall be saved; for thou art my praise. Remember me, O Lord, with the favour which thou bearest unto thy people. O visit me with thy salvation. If thy presence go not up with us, carry us not up hence. Lord, give me a wise and understanding heart, and that wisdom which is profitable to direct. When I know not what to do, let mine eyes be unto thee, and cause me to hear a voice, saying, This is the way, walk in it; that I turn not to the right hand nor to the left. Order my steps in thy word, and let no iniquity have dominion over me.

In the midst of privations or dangers teach me to endure hardness as a good soldier of Jesus Christ. Oh that in all emergencies I may approve myself to thee, passing through honour and dishonour, evil report and good report, clad

with the armour of righteousness on the right hand and on the left! Give me grace to honour all men, to love the brotherhood, to fear God, and to be subject to every power ordained of God. In six troubles be thou pleased to deliver me, and in seven let no evil touch me. Or if troubled on every side, let me not be distressed; if perplexed, let me not be in despair; if sorrowful, yet always rejoicing; if having nothing, yet possessing all things.

In this my absence from the common means of grace, grant me, O Lord, the influences of thy Holy Spirit, and protect me from the spiritual dangers of my calling. O Lord, lead me not into temptation. Give me not up to my own heart's lust, to walk in my own counsels; but when I am tempted, make a way of escape. O rebuke the sins of those around me, the profaneness, the uncleanness, the falsehood, the avarice, the violence, the sloth, the general ungodliness, and enable thine unworthy servant, by thy grace, to hold forth the light of a Christian example. Oh that I may be strong in the Lord, and in the power of thy might; so fighting the good fight of faith, that I may lay hold on eternal life! Who can understand his errors? Cleanse thou me from secret faults! Keep back thy servant also from presumptuous sins. And seeing I am exposed to dangers, make me to know mine end, and the measure of my days, what it is, that I may know how frail I am. May my loins ever be girt and my lamp burning. And if I be called to go through the valley of the shadow of death, be thou with me; let thy rod and thy staff comfort me. Heavenly Father, graciously look upon me, not as I am in myself, for behold I am vile! but as united to Jesus Christ thy Son, for whose sake hear me. And to the Father, the Son and the Holy Spirit, one God, be ascribed everlasting praises. Amen.

"Him that cometh to me, I will in no wise cast out."

Just as I am—without one plea,  
But that thy blood was shed for me,  
And that thou bidd'st me come to thee,  
O Lamb of God, I come.

Just as I am, and waiting not  
To rid my soul of one dark blot,  
To thee, whose blood can cleanse each spot,  
O Lamb of God, I come.

Just as I am, though tossed about  
With many a conflict, many a doubt,  
Fightings within and fears without—  
O Lamb of God, I come.

Just as I am—poor, wretched, blind :  
Sight, riches, healing of the mind,  
Yea, all I need, in *thee* to find,  
O Lamb of God, I come.

Just as I am, thou wilt receive,  
Wilt welcome, pardon, cleanse, relieve,  
Because thy promise I believe—  
O Lamb of God, I come.

Just as I am—thy love unknown  
Has broken every barrier down ;  
Now to be thine, yea, *thine alone*,  
O Lamb of God, I come.

## WHY ARE YOU NOT A COMMUNICANT?

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YOU are convinced of the truth of the Bible, and the binding authority of its precepts. You believe the Christian Church to be a divine institution, and its ordinances obligatory. You believe that Christ issued a command that all should obey, when he said, "This do in remembrance of me." Why have you not obeyed it? Why are you yet outside of the visible Church? Let us examine some of the pleas commonly urged.

*"A man can be as good a Christian out of the Church as in it."*

If so, why did Christ found the Church? Why did he make confession before men as obligatory, as faith towards God? Can that man be a good Christian, who disobeys Christ? And has not Christ enjoined a duty, which can be performed only within the Church? And, if you have never been in the Church, can you be a good judge of this question? But God has not left it an open question. He has required you to confess Christ before men, in this very way. Can you then be a Christian, and disobey this command?

*"I have no faith or obedience."*

But are you not bound to believe and obey? And can the failure in these duties excuse the failure in that one? Can one sin justify another? Has not God offered you the

grace needful to enable you to believe and obey? and can you plead your neglect of God's offer as a plea for neglecting Christ's command? Is not this simply an aggravation of your guilt, rather than an extenuation of it?

*"I am not certain that I am a Christian."*

You are not asked to profess this fact, but simply to confess your faith in Christ, your sincere repentance of all your sins, your hope of acceptance through Christ alone, and your solemn determination, by the grace of God, to take up your cross and follow Christ. Are you ready to do this? If not, is not the particular in which you are not ready, a sin?

*"I am unworthy to come to the Lord's table."*

But are you not unworthy to pray, to sing, to read the Bible, to hear the gospel? Are you not unworthy to live on God's earth, and breathe God's air, and enjoy God's bounties? But does this unworthiness prevent you from enjoying these privileges and attempting these duties? Why make this duty of confessing Christ and communing, an exception?

*"I am afraid I will bring reproach on the cause of Christ."*

If you really are alive to the welfare of Christ's cause, why not look at your present relation to it? Does not that injure it? Has not Christ said, "He that is not with me, is against me." And is not your example urged against the cause of Christ, as far as it has any weight? You may be moral, upright and blameless, but this very fact makes

your example more potent in proving, that Christ's institutions and commands are superfluous, in the estimate of the unbelieving. Your morality is placed to the credit of the world and the enemies of Christ, and used as a reproach against the Church. Ungodly men point to you as a proof that there is more goodness out of the Church than in it. Are you not then even now bringing reproach on that cause? But are you sure that this is not pride? If you could be an eminent Christian, so that men would praise you for your piety, you would be willing to take the name. But as you may stumble and be a target for shafts of ridicule, you cannot bear to suffer this, even in trying to obey the commands of Christ. But is not that feeling pride? And is not pride a sin?

*"I cannot discharge the duties of a Christian profession."*

Have you ever tried? How can you know then, until you do try? Is it not better to try and fail, than to fail without trying. Is it not nobler to enter the battle and fall, than to be afraid to go on the field? But you do not go to warfare on your own charges, or contend in your own strength. God's grace is sufficient for you, and his strength made perfect in weakness. That strength, however, is not promised *before* duty, but *in* it. How can you then get it, if you never try to do the duty? And if you are weak now, when will you ever be stronger? Will you be nearer God, the further you wander from him? Will your strength grow by weakening it in sin? Will you be better able, when you have quenched the Spirit?



*“There are many in the Church no better than I am.”*

But will their sin excuse yours? If they insult Christ in one way, may you insult him in another? Will you be the less surely lost out of the Church, because they may be lost in it?

*“But there are false professors enough.”*

You are not asked to be a false professor, but a true one, and the more false ones there are, the more necessity does there exist for true ones.

*“I am not good enough.”*

And who is? And are you good enough to attempt any other duty? Why then make this an exception?

*“I do not feel worthy of this privilege.”*

If you did, you would probably be unworthy. Christ came not to call the righteous, but sinners to repentance; not to spread a feast for the full, but for the hungry.

*“There is peculiar guilt in unworthy communicating.”*

But is there not peculiar guilt in refusing to commune? And who can assure you that the one is less than the other? Who can assure you that it is a smaller crime to neglect a duty wholly, than to try to perform it and fail?

*“I may eat and drink damnation to myself.”*

So you will by refusing to eat and drink. The damnation or condemnation is the same in one case that it is in the other, only in trying to do your duty you may escape it, in refusing to try, you make it certain. Then why are you not a communicant?

## A SABBATH WELL SPENT.

BY THE REV. JAMES HAMILTON, D. D.

THERE is danger in Sabbath desecration. "Near a beautiful village in the State of New York," writes an excellent minister of our acquaintance, "there lived a farmer of wealth and respectability, but he was a sceptic. Whether he had been religiously trained we know not; but in the early part of his life he had been a regular attendant on the ordinances of the Sabbath. His health was remarkably robust, and had been all his life, being now about fifty years of age. You would have selected him among a thousand as the longest-lived, according to appearance. It was a clear and cloudless Sabbath morning when the farmer set out to gather his hay. He had a long bridge to pass before he reached his fields. The gate-keeper gently reminded him of the sacred obligation of the Sabbath, and of the great guilt of thus labouring on the Lord's day. He tossed his head, and replied that he had not been to church for sixteen years, and that he paid the workmen twelve cents extra for what they did on the Sunday. He was reminded that life is uncertain, 'Why,' he replied, 'I am such a knot of hardy health, Death himself has not an arrow which can pierce me.' During the afternoon, however, the skies began to darken, and a summer shower seemed rising to water the earth. The farmer, with all his hands, strained every nerve to finish their work and secure the hay. He was labouring with all his energy in building a stack, when a sudden flash was seen; the bolt descended, and all was over. There lay the Sabbath-breaker—dead, and his sins sealed up to judgment. I saw his funeral slowly



winding along the borders of the beautiful meadows which yesterday he owned, and I wondered if his spirit thought it wise *then* to violate God's law."\* There is danger in Sabbath breaking. The Sabbath is sacred, and to desecrate it is to dishonour Him who claims it as his own. Sins against society God leaves it to society to punish, and therefore it is seldom that the hand of Omnipotence strikes dead in the very act the thief or the murderer: but sins directly against Heaven's Majesty are from time to time visited at the moment, that a salutary fear may fall upon transgressors. Not always—for that would put an end to human liberty; but often enough to inspire with a certain awe human temerity. An Achan, an Ananias practically defies the Divine omniscience; that omniscience vindicates itself in his destruction. A Korah rebels at the Divine sovereignty, and the earth opens her mouth and swallows the rebel. Uzzah handles the sacred ark as if it were a common chest, and the Lord smites him, and he dies. Multitudes may have perpetrated similar offences with impunity; but these and similar examples occur, ever and anon, that sinners may fear and forbear. So it is no superstitious sentiment we try to awaken; but, knowing the frequency of instances akin to the one now quoted, it is to the reverential instincts and sober reason of every one who is tempted to desecrate God's day, that we appeal in saying, Take care. This desecration is very dangerous. The day belongs to God, and if you assail it, he may avenge it in *your* person. Take care that you be not the Uzzah of this ark, the Korah of this controversy. Take care that it be not recorded in your epitaph, that in the upsetting of that pleasure-boat, or the collision of that excursion train, you were the hapless victim of Sabbath-profanation.

But if sentence against an evil work is seldom executed thus speedily, the danger is none the less; for there are

\* Van Doren's Mercantile Morals, p. 271.

greater calamities than sudden and untimely death. The man who, fleeing from his creditors, flings himself into the nearest ship, may escape without paying his debts; but if it turns out that fever is raging on board, and he catches the deadly contagion; or if the vessel proves to be a corsair, and the adventure ends in his being sold to life-long slavery, he has no reason to boast of his luck or his agility. And just so, it would have been well for many a Sabbath-breaker, if, in his first daring act of transgression, the stroke of vengeance had laid him low; for then he would have died comparatively innocent. But sentence was not executed speedily, and so his heart was fully set in him to do evil. He absented himself, for the first time in his life, a whole day from the sanctuary. That made it easier to remain away another. He spent that other in sauntering about the fields, or, with a little scruple at the first, he took up a newspaper or a novel. By and by he found himself in a restaurant or a Sunday tavern. There he met with loose acquaintances,—companions who taught him to bet and gamble, to live beyond his income, to live on borrowed money or by dishonest means. And by and by he learned to live for pleasure. He became a frequenter of drinking and dancing saloons; the associate of low and abandoned characters; a reveller, a nocturnal rioter, and consequently a neglecter of his daily duties—till now, perhaps dismissed from his employment, at least disliking his stricter and more virtuous friends, with a conscience deadened, an imagination polluted, a heart corrupted, he is manifold more the child of hell than at the outset of his ungodly career. To all young men amongst our readers we would earnestly say, Be careful of your Sabbath. Do not make acquaintance with those who mis-spend the hallowed hours, or whose visits would be the means of wasting yours. Do not accept invitations to pass the day with those whose standard of Sabbath observance is low,

and under whose roof you might be tempted to do what you would not do at home. Beware of the beginnings of evil. Reading a work of science, listening to secular music, taking a walk with a frivolous companion, even wandering from church to church in quest of excitement, you may impair the sense of sanctity with which God's day has been heretofore surrounded. And once this is impaired, other evils are sure to follow. It is almost certain that a wasted Sabbath will be followed by a worldly minded week. On the morrow you will rise with a gloom in the atmosphere, a cloud on your conscience. You will have little heart for prayer, and the scanty pretence will grow more and more formal. And the more that prayer is restrained, the farther away will God's Spirit depart. You may almost feel him go. Your heart is getting dry, earthly, dead. You are learning to dislike earnest Christians, and you are beginning to see that there is such a thing as righteousness overmuch. Nay, without knowing it, you are a kind of infidel already. You believe that the received account of man's ungodliness is extreme; you cannot help hoping that there is some other way in which men may be saved besides through Jesus Christ, and you wish that there was more value attached to natural goodness, and less ado made with the Bible. God's Spirit is grieved. The great realities are no longer in contact with your mind, and, losing faith, you may soon lose the fear of God. Losing the fear of God, what is there of which you might not be capable? Come with us to this hospital, and see this young man, once virtuous, once a church-goer, nay, once a communicant. See him as there he lies in agony, his bones filled with the sins of his youth, and his memory crowded with a strange medley,—the village sanctuary, his pious mother, his little sister-playmates, mingling with the horrid orgies and vile companions of later days, like a dream in which heaven and hell float through one another.

See him as he tosses there, his eye wild with pain and remorse together, and see the fruits of Sabbath-breaking: for *his* were virtuous friends, till idle and ill-spent Sundays introduced him to the vicious. Come with us to this asylum, and see that poor imbecile. Once a prosperous trader—once master of his own handsome villa, where graceful hospitalities awaited welcome friends—once a man of sense, intelligence, and taste—how is it that he is now, in sordid attire, a trembling, phantom-haunted maniac, in a pauper hospital? He began with broken Sabbaths. Partly through exhaustion, partly through indolence, he rose at times too late for the house of prayer, till the omission grew more frequent; and deprived of the calm restorative which devotion used to bring, and not altogether well at ease within, he sought to cheer his flagging spirits with strange fire. His associates grew more jovial, his habits more convivial; till at last Sabbath afternoons became seasons of habitual revelry. And somehow business felt it. Now that the Sabbath filter was out of order, his mind grew muddy; and now that communion with Heaven had entirely ceased, his moral tone fell lower; and walking contrary to God, God walked contrary to him. Things went wrong, and, having let slip his better friends meanwhile, he could not get these things right again. His refuge was his deeper ruin. "I will seek it yet again." He sought it, and was once more bitten. But "no cure like a tooth of the snake that stung me," till now, with shattered nerves and addled brain, a cure can be no more hoped for. Come with us to this police-station, where, stark and stiff, in dripping clothes, they are carrying in the corpse found in the river this Sunday morning. Remove from the swollen face the veiling kerchief, and identify the form from which an immortal spirit has so lately passed away to the presence of the Judge. The chest is broad, the brow is high, and it would have been long before years had blanched or thinned

those locks so dark and massive. Who were his murderers? The providers of Sunday entertainments,—the masters of the Sunday revels. These drew him from the home of virtue and the house of God. These led him to expense, extravagance, embarrassment. Through the billiard-room, the race-course, and the money-lender's office, these have dragged him up to the very prison-door; till, rather than confront the Monday's exposure and disgrace, a leap from the Bridge has cut the knot and closed the tragedy.

Young men, you who live in our crowded cities especially, you cannot esteem the Sabbath too holy or too honourable. The course of the world, the drift of the age, the open shops, the obtrusive desecration, the surrounding influences are all adverse. But highest interests are at stake,—your temporal and eternal welfare is involved. As you arise and go forth, and pass along, just suppose that you are not solitary. Fancy that you feel on your shoulder the hand of a tender and God-fearing parent, saying, "This is the way, walk in it." Nay, listen,—it is no fancy,—listen to the voice of your heavenly Father, saying, "Remember the Sabbath-day to keep it holy. Do not thy pleasure on my holy day."

But if there is danger in Sabbath-desecration, there is great delight in Sabbath-keeping.

Here is a boundary wall, high, dark, and solid, with a row of spikes running round the coping. Immediately within the wall extends a tangled copse or bushy wilderness, by no means inviting; and every here and there is set up a "Warning to Trespassers." But yonder is a stately gateway, with a handsome lodge; and, under escort of some member of the family, you enter, and up the shady avenue with its gravelled path and turfy border, you pass to the splendid mansion, with its costly collections, its refined society, its beautiful prospects, its gardens swimming with fragrance and flaming with exquisite



flowers. You are now a member of the family; there is no fear that you will wantonly deface or damage anything; and the lord of the manor says, "All things are yours. Make yourself at home. Walk at liberty."

Something like this are God's inclosures in our world. The Christian Church appears blank and uninviting to spectators from without, or it actually frowns and looks formidable. Worldly men observe the outside wall, built up of texts and tenets, and coped with warnings and threatenings, and to them it looks exceedingly dull and dreary: just as the park inclosure has appeared to yourself skirting it mile after mile on the dusty highway. But when, through the door of faith you really get within, what a delightful discovery! A propitious God, a peaceful conscience, the society of the saints, the hope full of immortality, all the holy and happy emotions which the blessed Comforter inspires—a perfect "paradise restored." Now that you are inside of this garden inclosed, you almost lose sight of the boundary wall which once looked so sombre, or if you glimpse the once deprecated warnings and dreaded decrees, now that your feet stand safe within the precincts of salvation, and now that you view them through vistas of great and precious promises, their aspect is utterly changed. Introduced by the Heir himself, you are welcomed by the Lord of the land: "All things are yours, for ye are Christ's. Yours is the kingdom. Eat and be satisfied. Inherit the earth."

So, too, with the Sabbath. It is also a sacred inclosure and although there is an impression among the more respectable passers-by that it is a good and useful institution, there is a very common prejudice against it. Knowing only the outside of it, many speak of it as dull, puritanical, gloomy; and when they come to the notices here and there erected, with the royal arms above and the "caution to trespassers" beneath, a certain resentful or impatient feel-

ing rises in their minds, and they are almost tempted to imitate those disloyal subjects, who from age to age have hurled their missiles at the hated prohibition. But when a mind comes to be right with God, it sees that there is no way so good as God's own way,—no plan for the creature so wise as to fall in with the Creator's prescription; and this commandment, if a righteous requirement on the part of the great Governor, it also recognises as "holy" and "good" for the governed. Brought within the precincts, blessed with that inward peace and that complacency in God which are themselves sabbatic, the institution begins to wear the aspect of a privilege and a boon. Congenial with the new nature, and relieved from pains and penalties, its sanctity is safe in the guardianship of filial piety. To such it is "a delight, the holy of the Lord, honourable."

But although a devout mind is the best interpreter of the ordinance, and will be the best keeper of the command, it may not be amiss to revert to one or two principles which may help us to walk at liberty; all the rather that the necessities of the case have lately tended to resolve the ethics of the Sabbath very much into a series of prohibitions and restrictions.

The Sabbath, then, is "made for man," and for man who is made up of soul and body. To this last, as well as to the former, it is designed as a restorative. If, therefore, you are over-wrought throughout the week, it is no sin to retire to earlier rest on the Sabbath evening, or to enjoy an hour of extra sleep on the Sabbath morning. Still happier is your lot if you do not need this, and if, like some of our pious fathers you can make the best day of the week the longest. But it may be otherwise. You may be worn and weary, and without the renovation of ample slumber, even the Sabbath would be to you a less perfect delight. If so,—if it is not the drowsiness of the sluggard,

but the sleep of the exhausted labourer you indulge,—take it, and bless the Lord of the Sabbath for the opportune refreshment.

But as the immortal nature is the chief part of man, the Sabbath was made chiefly for man's soul.

There is much of his own vigorous sense in the rules which Dr. Johnson laid down for his own Sabbath-keeping.

“1. To rise early, and in order to do it, to go to sleep early on Saturday.

“2. To use some extraordinary devotion in the morning.

“3. To examine the tenor of my life, and particularly the last week; and to mark my advance in religion, or recession from it.

“4. To read the Scriptures methodically, with such helps as are at hand.

“5. To go to church twice.

“6. To read books of divinity, either speculative or practical.

“7. To instruct my family.

“8. To wear off by meditation any worldly soil contracted in the week.”

Yes, the Sabbath is the day for special devotion. Take time to pray, and, in order that prayer may not be a task, think of some topics: think of last week with its sins, its mercies, its prospered engagements, its seasonable supplies; and think of the one now begun, with its duties, its wants, its temptations, its dangers, and in the name of the great Intercessor ask help for the time of need. Think of your acquaintances, your relations, your fellow-worshippers, your suffering neighbours,—those friends who have asked for your prayers. Think of Christ's kingdom, and pray that it may come in this country, throughout the world.

As the basis of self-culture, seek self-knowledge. Do I



love the Lord Jesus? Is the gospel a reality to me? Is my horizon brightened by its hopes? Is God endeared by its kindness? Do I grow in Christian excellence,—in activity, in usefulness, in the meekness which commends the truth, in the superiority of purpose which sets forth its majesty? Friends—do they increase? and do my good offices multiply? or do friends fall off, and do I deserve to lose them? The sins that easily beset me—are they waxing stronger or weaker? Pride, touchiness, procrastination, sloth, peevishness, detraction, love of good cheer, sensual indulgence—do they wax or wane? or are old faults replaced by new?

Such thorough and honest self-scrutiny would supply materials for prayer, and motives to the earnest reading and hearing of God's word. And with the supplicated aids of the Holy Spirit, it could hardly fail to result in perceptible progress and improving character.

Nor must we omit the methodical reading of Scripture—that book so deep, so broad, that all the expositions in the world will never exhaust its meaning, and although the last saints on earth will see in it wonders which escaped the whole of their predecessors, they will not see an end of its perfection. The Sabbath is the day for the study of the Book Divine,—for its full, deliberate, meditative perusal; for getting a comprehensive view of its contents,—the drift of its arguments, the connection of its narratives, the burden of its prophecies. This is the day for comparing Scripture with Scripture, for investigating those hidden harmonies, and those mutually supplementing discrepancies which show not only its accurate truthfulness, but the derivation of all its various parts from one central inspiring Wisdom. And whether with or without the help of versions and commentators, this is the day to examine texts hard to be understood, trying to add to your illustrated Bible a few letters of light, a few vignettes of beauty

On other days you may take from your store a few current coins; this day you go down into the mine, and you dig to add to your treasure. On other days you accept your morning portion, and are thankful for your daily bread; this day you go out into the harvest-field, and gather ears, and bring home sheaves, and bruise for future use heaven's bread corn. On other days as a hasty pilgrim, you are fain to drink of the brook by the way, but you cannot linger; this day you lie down beside the still waters,—you draw plenteous draughts from the wells of salvation,—you drink of the river of God's pleasures; or your exulting soul expatiates in that ocean of truth on whose edge the little children wade, whose depths have not yet been sounded by the seraph with the longest line.

A large and delightful literature is now supplied to the Christian student. Theology has its great thinkers. The Church of Christ has its instructive, though often mournful story. Religious biography is growing very rich in rousing or affecting records; whilst modern missions exhibit instances of self-sacrifice and triumphs of the Gospel over idolatry, crime, and brutish ignorance, which it is hardly possible to peruse without feeling our love to the Saviour quickened, and our faith in the gospel strengthened.

But a main ingredient in human nature, and one of the most precious, is the social affections: and the Sabbath is made for the Church and the family. The tendency of excessive toil is to render us joyless, hard, and selfish; but this timely rest, like a reviving dew, cools the weekly fever, and makes our better feelings expand once more; and he must be a churl indeed, over whose wife and children the light of Sabbath does not shed a peculiar endearment, and supply a new motive for an industrious morrow. The tendency of business, also, is to render us sagacious and too often suspicious; but it seldom fosters benevolence.

The Sabbath supplies this want. It reveals us to one another in aspects and relations unknown during the money-making, bargain-driving week; and as those meet in the church who parted on the exchange, if in their common profession of Christianity they find new incentives to uprightness and integrity, in the prayers and praises which unitedly they offer, they establish a tacit sympathy which even in harsher scenes will retain its softening influence.

But in order to a well-spent Sabbath, few preparations are so needful as a finished week and a well-spent Saturday. The Saturday is the Sabbath's vestibule; and if late hours, or riotous mirth, or excessive occupation, has absorbed us then, the Sabbath may be well-nigh spent before we get into its sacredness. Try to imitate the Divine Author of the institution, who finished all his work, and then on the seventh day "rested and was refreshed."

And when the day arrives, seek to be "in the Spirit." It is *the Lord's day*. It would not be here if the Lord Jesus had not been here. It would not be here if the great Redemption had failed,—if the sacrifice of Calvary had been found insufficient for the sins of men, and if the benevolent Being by whom that sacrifice was offered were still a tenant of the tomb. But this morning's dawn, like a continual Easter, announces "the Lord is risen." It tells of atonement accepted; it tells of a Saviour ascended and a church redeemed. Nay, if that Saviour were not coming again, the Lord's-day Sabbath would not be here. But it speaks of a better rest which yet remaineth for the people of God. A relic of Eden that has survived the curse, it is a promise of new heavens and a new earth wherein dwelleth righteousness. It is a prophecy of better things not seen as yet, and no bad test of our own preparedness for them.

## THE LAST HOURS OF EZRA C. ROWE.

BY HIS PASTOR.

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“ Precious in the sight of the Lord is the death of his Saints.”

EZRA CHIDSEY ROWE, of Fair Haven, Conn., was born of pious parents, given to God through Christ in infancy, and in baptism had the seal of the covenant placed on him according to divine direction. He was faithfully trained in the doctrines and practice of the Puritans. At the age of nineteen he was hopefully regenerated by the Holy Spirit, and brought to saving faith in the Lord Jesus Christ. At the age of twenty he was married, and immediately set up a family altar, devoting himself and his all to his covenant-keeping God in Christ. His life was one whose history, like that of most lives, is not recorded among the emblazoned deeds of fame. He was a man of prayer, of godliness, and strict integrity, and sound in the faith. He felt the power of indwelling sin, and under its terrible sway he sometimes fell. But bitterly did he mourn over it, in the day of repentance and return to God. I shall never forget how sadly he once told me of a time when business pressed heavily on him, when worldliness lured him away, and he suffered his family altar and his closet to be neglected. He solaced himself and quieted the surgings of conscience as well as he could for a while, by saying that he had not time to attend to religious duties. Yet said he, “I had the *time*—time enough—if I had only had the

*heart.*" It is a matter of comfort to know that before he left this business, and while his cares were the most numerous, he repented of his neglect of God and duty, and found time to study the Bible and worship God with his family, which he continued when he was at home, until prostrated by his last sickness.

For a long time, the insidious disease of consumption was lurking in his frame. Slowly but surely he grew more and more feeble, until he came home to die. At two o'clock, on Monday morning, he sent for me to come and see him. As I approached his bedside he took me by the hand and said: "My dear pastor, I thought just now that I was on the brink of the river, that I stepped in and felt the cool waters around my feet, and I wanted to see you once more before I went home. God is love!" I asked him if he was in peace and enjoyed the presence of Christ, when he thought he was so near the close of life. He replied: "I can rest in Christ. I know that my Redeemer liveth. Though he slay me, yet will I trust in him." Once during that morning he awoke from a disturbed sleep, and said: "Those who are in heaven! I shall soon see them. I almost see them now." Then looking around, he said: "These, my dear family, will come there by Christ, through Christ and in Christ. I cannot doubt that my children will meet me in glory." I asked him if he could feel a real trust in God all the time. He replied: "No one has more reason to trust him than I. He has always more than fulfilled the promises to me." Soon after he said, with a smiling look on us all: "God has given me many dear friends, but Christ is better than all, and Christ is in them to make them dear." Again he said "that his happiness was for nothing in himself. It is all in Christ, and Christ is all and in all."

Previous to those hours, he had been a long time in prayer. He mentioned the names of his family and all his



brothers and sisters, and said that he could not think of any acquaintance for whom he had not prayed. He spoke of the blessedness of prayer and of his enjoyment in it, and said to me: "I have often felt sad when I have seen so many stay away from monthly concert. They don't know what they lose." When the morning twilight began to throw its soft radiance into the room, he exclaimed: "This world!" Then thinking awhile, and mentioning the names of some of his friends, who, as he thought, were exposed to great temptations, he added: "Strange that any will let this *fleeting*, fleeting world weigh down the soul and eternity!" At sunrise he said to his wife: "I am going to leave you, and when you are left alone, then God will be more your all." During the day on Monday, he was calm and talked more about his friends, his desires for their salvation; and about his own sickness and means used for his recovery. About ten o'clock at night,—the night of the 4th—which none who were there will ever forget, or remember otherwise than with joy unutterable, his soul seemed to triumph over all of earth. On his face we saw and remarked a smile of holy loveliness, and around his head there seemed to be a halo of glory; and the Sun of Righteousness lit his room all night long. Of course there was no miracle wrought, except a miracle of grace—but spiritual views were so clear to the soul, that our dying brother and every thing in the room looked strangely beautiful. Jesus Christ was there, and there he revealed and manifested some of his brightest glories, and we all felt it to be true, that,

"The chamber where the good man meets his fate,  
Is privileged beyond the common walks  
Of life—quite on the verge of heaven."

After his mind had been wandering a little for a time, and he had uttered a few incoherent sentences, making us

fear obscurity of reason, he looked up clear and bright, and exclaimed: "Grace! Grace! He imputeth his righteousness to us through faith! Blessed truth! Blessed truth!" Soon after: "In God will I rejoice, for he is the rock of my salvation!"

Occasionally the most acute pains would cause him to manifest some suffering, of which, however, he would not speak. After one of these seasons of suffering, some one asked him: "Do you feel great pain?" He replied: "I have pain, but Jesus is close by my side. Then I've nothing to fear. No,—no." At midnight he turned his eyes upon us all and sweetly said: "Christians, you need not be frightened when you come to die. There's no necessity for it. It is nothing in me—it is all *Christ in me*. He may be the same for all of you, just as he is for me. There is no need of distrust. Jesus Christ our righteousness! Death cannot hurt this poor body, nor touch the soul. God has given me patience, I did not do it. To him be all the glory—if there is any glory—and there will be. His people will glorify him, and he will be glorified in them." After another short season of acute pain, he said: "I must have a little more patience. I hav'n't got through yet." Then reflecting a moment, he added: "I believe God has been working in me to-night."

He lay for a little time quiet and thoughtful, and exclaimed with grateful and adoring look and accent: "The grace of God! Oh, it seems too great! Too great for *some*—too great for *me*! Why me? why me?—only to glorify God." As he lay calm and peaceful now, his eye sparkled with a holy lustre,—it was clear as crystal and full of love—the supernatural radiance in his countenance became more marked, and his soul seemed to be floating on a sea of glory. His look was fixed on no earthly object; but he seemed to be gazing into an infinity of blessedness. For a time, there was silence, which was finally broken by

his ecstatic utterance of "Landmarks! Landmarks!" By this he meant, as he said in answer to a question: "The fulfilment of the promises to him, and the clear views given him of his heavenly inheritance." As he was finishing the voyage of life, and about to enter the haven of eternal rest, he saw "landmarks" which he knew, on the not far distant shore, and gave utterance, in his expression, to the transport which he felt at the glorious view. Soon after this, feeling that he must shortly be gone, he turned to his wife and said: "Christ will take care of you. You are not afraid to trust him. I know you are not. I must go. You will come shortly. I know God will take care of you." There was another sacred stillness then, during which we all stood as if spell-bound by that bed of death, while he was smiling sweetly on us, till in a low tone, but clear, he said: "He is here—the Holy God!—taking care of me and causing you to rejoice at the grace of God. I want all my dear friends to be prepared for such a night as this. Oh, what is this world! What is the hope of all the rich of this world compared with mine? Though I've always lived in poverty, I am now the richest—richest of you all. But God can give this grace to you as well as to me. It is all grace. Oh, what grace!"

Soon after this he broke forth in rapture, saying: "My soul doth continually rejoice. He that believeth in Jesus Christ, though he were dead, yet shall he live. It is *impossible for a true believer to be lost.*" About 2 o'clock he pronounced a blessing on all who were with him, and said to me: "My dear pastor, may God give you wisdom, and a double portion of his Spirit. I have trusted in the Bible—what the Bible revealed I have believed as *my truth.* Oh, that others would trust it!"

He sent word to an absent christian friend, in early life. "Tell her to live soberly, righteously and godly in this present *evil* world!" His breathing now became more



difficult and some anxiety was manifested for him, which led him to say, in cheerful voice : "Death has no terrors. Thanks, all thanks to God, and blessed be his holy name!"

He began now to sleep more at brief intervals, and always awoke with the same happy and beautiful smile. Sometimes he seemed for a moment surprised that he was still in this world. Once he said : "When I awake from a drowse, where am I? I look around—all is calm, peaceful, pleasant—JESUS! Here I am the poorest, weakest, and most sinful of you all, and taken care of by my dear pastor, and by you all. Why, I should think that I was a king." He was told that all christians are "kings and priests unto God for ever and ever." He replied : "Yes—yes—through Jesus Christ."

When the morning sun of Feb. 5th threw its golden beams into the room, he said : "Another day! One more! I did not expect to see it. This is the most comfortable night I ever passed. Oh, what grace!" During the day, on Tuesday, he sent messages to many absent friends. He sent also a message to the impenitent in the place, which he wished me to deliver, and which I gladly do, from the lips of a dying saint. He said : "Tell them, I want they should know the joy of christians in death—how they are sustained—and I want to tell them to repent—to repent now—and if Jesus is their Saviour, they may die as I do here." To an impenitent man at his bedside, he said : "Unless you repent and believe in Jesus, and are pardoned by his blood, you must perish ; for God is a Holy God, and holiness and sin cannot dwell together."

In the afternoon of the 5th, thinking he should soon be unable to speak, he bade farewell to his friends and to all of earth. As I entered the room, he cast that splendid look upon me, as he did on all, and calling me to his side, said : "My dear pastor, I am bidding all my friends good-bye, for this world. You have preached the truth. I

have loved it. It has done me good. It does me good now. I could not get along without it." The next day, Feb. 6th, he was in the same peaceful state, though he grew weak, and became unable to converse as freely as he had done. Once he said: "All I want is to get some place where I can see the glory of God. Oh, it is infinite! Who can find him out? He is beyond all understanding." At another time he said: "My dear friends, I love you all, but in heaven our love will be pure and holy." He asked his attending physician: "Is this what they call death?" Being assured that to all human view it was, he said: "Where is the sting? Not here. Jesus bore it." After a dart of pain in which he seemed to fear an impatience to be gone, he said: "Thy time, O God, is my time. Oh, we shall all give God the praise and power and glory when we meet around the mercy-seat for an eternity!" To his watchers, he said: "My soul doth magnify the Lord for his kindness and your kindness." At one time he said, looking as if far away: "I can almost see the hand of God, on the other side; I can almost reach and touch it. He will welcome me there in Jesus. I am almost *over*." To his mother he said: "Dear mother, this is your child. God is faithful to his promise. You placed me on the covenant. There my children are. I leave them nowhere else; and God will take care of them. He is taking care of them."

A sister stood by his bedside weeping, to whom he said: "You've come just in time. I came near going before I saw you. Soon it would be too late. Now I can bid you good-bye for this world. Don't weep so. Don't weep for me. There's no necessity for that. I am going home. You will come soon, and though I love you here dearly, there our love will be stronger, and it will be holy love—all holy—nothing selfish—all in Jesus, and Christ will be all in all." His children he pointed to the Saviour, bade them

fly to Christ, "love Jesus," and follow him to glory. He sent also repeated and loving words to an absent sister, whom he often expressed longing desires to see once more before he died. One whom he had befriended in the hour of need, spoke in gratitude to him of his kindness that would never be forgotten. He replied to her: "Give *God* the glory. *I* did nothing. If anything was done, it was Christ in me." In the evening preceding his departure, he said to me: "Jesus Christ—the Lord our righteousness! I have no other hope. That is enough. Oh yes, it is *infinite—infinite!*" Soon after, he gently said: "I am *tired*—but I shall soon be where the weary are at rest." About five hours before he died, he extended his hand to me, and looking full in my face, he said: "My dear pastor, I want to tell you that there is no variation in my feelings. *He* will never forsake me. He will be with me to the last. It is all Christ, and nothing in me. Oh, it is all Christ! I can't tell you what my soul feels." About two hours previous to his death, he said to his watchers: "All is peace and joy in the Holy Ghost, through our Lord Jesus Christ."

This was the last full sentence that he uttered, though, a short time after this, he shook hands with the watchers, and smiled as he gave them his last firm grasp. He then lay more quiet—his breath grew shorter and shorter, until five o'clock on the morning of the 7th Feb., 1856, when, with scarce a struggle, he breathed his last, and sweetly *slept in Jesus*, aged 41 years.

“Asleep in Jesus! Blessed sleep!  
From which none ever wake to weep;  
A calm and undisturbed repose,  
Unbroken by the last of foes.

Asleep in Jesus! Oh how sweet,  
To be for such a slumber meet;  
With holy confidence to sing,  
That death has lost its venom'd sting!”

Who of us that were permitted to witness it, can ever forget that scene? The memory of those dying days is sacred. The very room is almost sacred now. God was there in manifested glory. More eloquent preaching than our brother's dying words never came from human lips. There our faith was strengthened. There our hopes were brightened. There religion seemed—not an abstraction—a theory—but a sublime reality. There we were taught how to die, and I hope, how to *live*. God speaks to us, in this event. He calls to prayer, family prayer, secret prayer, prayer for a perishing world. He teaches us to love and cherish the great doctrines of sovereign and discriminating grace, especially those of the imputation of Christ's righteousness to believers, and the vital and mystical union of believers to the Son of God. Here is an example of faith, patience, trust, and absolute and entire resignation to the will of God. We learn the faithfulness of God to his promises. We see how the soul in Christ can triumph over the body. We should draw fresh courage for our final struggle with this last of foes. Our brother was for many years afraid of death. The glory of God should be the all-absorbing end of our existence. From our sainted brother there comes a powerful and deeply affecting call to the impenitent. Unless pardoned through faith in Christ, and united to a holy Saviour, they must perish, for God is a God of holiness, and holiness and sin cannot dwell together.

Confidently do experience and observation confirm what revelation declares: "Precious in the sight of the Lord, is the death of his saints." Their death is too *costly* in the estimation of God to be neglected by him, or to be lightly suffered, as Alexander renders the passage, Ps. cxvi. 15: "Costly in the eyes of Jehovah is the death of his gracious ones." The Father chose them to salvation, and gave them to Christ. The Son became their surety, and

all their names were written on his breast-plate, and in the Book of Life. Jesus came to earth expressly for them, and for them alone he died. The Holy Spirit has begotten them anew in the image of God, united them to Christ, and made them, in him, "partakers of the divine nature." They are everyway dear to the Triune God; and will he forsake them in the dying hour? Will he regard their death as of trivial moment, or allow it to be gratuitously suffered? No; surely no. With them God has determined to glorify himself. Their bodies are to sleep in the grave till the resurrection, and then they are to come forth in the image of Christ, when he shall "descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and *the dead in Christ shall rise first.*" God will be glorified by their strong and unshaken faith to the last; and when they are about to die, it is the last opportunity for him to glorify himself on earth by that faith. They are to be fitted for all the honours, rewards, and emoluments of eternity, which are given to them in Christ; and all this preparation, grace effects *here*—finishes at death—and gives the saint his triumph; so that he shouts: "O death, where is thy sting? O grave, where is thy victory? Thanks be unto God who giveth us the victory, through our Lord Jesus Christ." God's care of his people, according to his promises, and the laws of his plan of salvation, seems to increase, as they draw near the grave. His love is no longer measured in its communications. He crowns his work, and takes his ransomed ones home to glory.

Dr. Gill says, "From the precious promises of God, to be with his people even until death; from the scriptural account of dying saints, and from the observations I have made during the course of my life, I am of opinion that, generally speaking, the people of God die comfortably; their spiritual enemies being made to be still as a stone,



while they pass through the stream of death." Dr. Plumer says: "If men would more frequently visit the beds of dying christians, they would better know the amazing mercy of Christ to departing saints. For a long time, I have visited, as I had opportunity, the sick and suffering people of God, without regard to age, sex, rank, complexion, or denomination. The result is, that I have never known one, who had made so credible a profession of love to Christ, as to secure the general confidence of christians of the vicinage, left to die an undesirable death."

Believers not unfrequently have a season of darkness and doubt, from intense conviction of sin, on a dying bed; but before they fall into the arms of death, these fears and conflicts are all gone, and they enjoy an unclouded view of the Saviour, and his work for them; and thus glorify him in more enrapturing strains of praise, or fuller faith in the all-sufficiency of him alone, than they would have done, had they suffered no distress from consciousness and memory of sin.

Our blessed Saviour himself, whose death-agonies were so terrible, as evidenced by his cry: "My God! my God! why hast thou forsaken me?" seemed to catch a full view of glory, in his very last moments; and in darkness that shut out the stars, shouted exultingly: "It is finished."

So died the Scripture saints, who were "followers of the Lamb;" as Joseph and Joshua, Simeon, Stephen, and Paul. So too, in triumph, the martyrs fell. Huss stood in the midst of the fire, and said: "In these flames, I offer to thee, O Christ! this soul of mine." Polycarp smiled, when his murderers thought it necessary to bind him, and said: "He that gave me strength to come to the fire, will give me patience to endure the flames, without your tying me." Ignatius looked calmly upon the wild beasts which were to devour him, and exclaimed: "I die willingly for God. It is better for me to die for Jesus Christ, than to reign over the

ends of the earth." Thus, also, died fair women and children of tenderest age, rather than deny the Lord who bought them. But not to the early martyrs alone is the victory given. Luther said, three times, in the midst of his death throes: "Into thy hands I commit my spirit; God of truth, thou hast redeemed me." Bunyan said: "I go to the Father of our Lord Jesus Christ, who no doubt will receive me, though a sinner, through the mediation of our Lord Jesus Christ." John Tennent said: "Farewell my brethren, farewell father and mother, farewell world, with all thy vain delights. Welcome God and Father! Welcome sweet Lord Jesus! Welcome death! Welcome eternity! Amen. Lord Jesus—come, Lord Jesus." Fuller's last words were: "If I am saved, it will be by *great and sovereign grace*. My mind is calm; no rapture, no despondency. My hope is such, that *I am not afraid to plunge into eternity*." Summerfield said, to those around his death-bed: "Administer nothing that will create a stupor; not even so much as a little porter and water, as I wish to be *perfectly collected*, so that I may have *an unclouded view*."

Even so, are saints dying now. Christ is with them to the last, and the sunlight of glory illumines the dark valley. In nearly, or quite all cases, those have the most unclouded view, whose faith has been clearest and strongest, in the imputed righteousness of Christ. *Christ* is to them the whole of theology, "in whom dwelleth all the fulness of the Godhead bodily;" and they are "complete in him." For them, God has purposed to "destroy him that had the power of death, that is, the devil; and to deliver them, who, through fear of death, were all their life-time subject to bondage."

Child of God! take courage; "Death has lost his renowned sting." Bereaved ones! sorrow not as those who have no hope.

THE

## SLEEPER AWAKENED.

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ONCE, during that time when God was wont to make himself known to men, by immediate revelations from heaven, there was a ship launched forth from Joppa, into the waters of the Mediterranean sea. But the vessel had not proceeded far on its voyage toward Tarshish, whither it was bound, when it was arrested by the hand of Him who rules the waves and the storms. There was, within its sides, one whose heart was rebelling against the commands of the Most High; and it was the firm resolve of the Almighty, then and there, to make manifest his majesty and supreme authority. Angry with the disobedient prophet, who was vainly endeavouring to flee from his presence, he poured out his fury on the vessel that unconsciously carried him from the port. The heavens thundered, the winds arose to a mighty tempest, and the crested waves rolled mountain high, threatening every moment to bury the frail barque among the billows. The men on board were seized with alarm; they cast the rich lading of the ship overboard, and called upon their gods for deliverance. All, we may well suppose, was terror and consternation; each countenance was blanched with horror, in view of immediate death.

But amid all this quaking, and trembling, and fright, there was one that "cared for none of these things." As is often true in the history of God's judgments on men, the guilty object, which divine vengeance was pursuing, was of

all the most regardless of danger. While the storm raged, and the billows rolled high, and the vessel creaked and pitched, threatening every moment to founder among the billows, he lay fast asleep. He neither knew nor cared, how near he was to the dread tribunal of Jehovah, who was pursuing him with such fearful exhibitions of his wrath.

The conduct of the infatuated, rebellious prophet excites our wonder, and is well suited to call forth righteous indignation. To persist in disobedience to the direct and reasonable command of God, and foolishly to endeavour to escape from an omniscient eye and an almighty hand, seems nothing short of madness itself. Even while the voice of vengeance is speaking to him in tones that strike the heathen sailors with terror, and while God appears in the thunder, the whirlwind, and the storm, he sleeps on, as though all was well with him.

But while with one accord we condemn the conduct of Jonah, we are in imminent danger of pronouncing judgment on ourselves. To multitudes of those who unite in deprecating his rebellious course, we may address the words of the prophet Nathan: "Thou art the man." How striking the resemblance between the sleeper in the ship's sides, and those careless sinners who remain in so perfect indifference to the awful realities of the eternal world! Yea, much more unwise and astonishing is the course of undying men, who live in perpetual disregard of the warning to flee from the wrath to come, and lay hold on the hope set before them in the gospel. The loud thunders of Sinai are ever proclaiming, "The soul that sinneth, it shall die." The lightnings of the fiery law flash upon the souls of the impenitent, to reveal to them the number and odiousness of their sins before God. And their eyes are directed forward, to the smoke of the torment that awaits all the ungodly, ascending up for ever and ever. And yet these same lost, ruined, condemned individuals, with the sword of God's vengeance

glittering above them, make mirth. They turn to their farm and their merchandise; and amid all the dangers that surround them, they say, "Soul, take thine ease; thou hast much goods laid up for many years." While the storm rages, they are fast asleep.

There are many points of resemblance indicated, between the natural sleep of the body, and the carnal slumber of impenitent souls. They are both alike in darkness. The eye that is closed in sleep does not see the objects around it. The sun may shine in all the effulgence of noon-day splendour, and all nature may be clad in the habiliments of light and beauty; but to the eye of the sleeper they shine and dazzle in vain. Their attractions are all lost; because he sees them not, any more than if they had no existence. So the man that is in spiritual darkness, the unregenerate one from whose eyes the scales have not fallen, sees not, knows not, the state and condition of his soul in the presence of the heart-searching and reins-trying God; "having the understanding darkened, being alienated from the life of God through the ignorance that is in them, because of the blindness of their heart." Light has come into the world; but he comprehends it not. The beams of the Sun of Righteousness shine in all their beauty and splendour, the divine excellence of knowledge, righteousness and true holiness, is vividly portrayed; but to the carnal man, they are as the things that are not. His heart is like a sepulchre full of dead men's bones, or like a cage of unclean birds; but he neither sees nor believes the melancholy truth. There is a veil of unbelief and self-righteousness upon the mind, enveloping it in the darkness of spiritual death; and not until the Spirit with his convincing power rend away the covering, will the true condition of the soul be realized. "The heart is deceitful above all things, and desperately wicked; who can know it?" Paul says, "I was alive without the law once; but when the commandment came, sin



revived, and I died." And the pious Psalmist earnestly prayed for a clearer knowledge of his own infirmities, that he might be purified from them. "Search me, O God, and know my heart; try me, and know my thoughts; and see if there be any wicked way in me, and lead me in the way everlasting."

Again, the man that is asleep is not aware of the transactions of the world around him. If there was nothing but a holding of the eyes from seeing, still by the aid of the other senses, the man would be apprised of the realities of his situation. But in sleep, all the senses are to a degree paralysed; the avenues of communication to the mind are closed. The clouds may grow black in the heavens, and be streaked with the lightning's flash, and the thunders may utter their voices; the earth may heave and rock with the throes of the earthquake, and the tempests may lash the angry ocean; the sleeping man, like Jonah, recks not the passing events. The greatest dangers may impend, and matters of the highest interest may demand attention, but all in vain. A frail mansion may be about to fall, or the vessel on the deep to be engulfed among the billows; no anxiety is felt, and no efforts are made to escape the danger. A devoted missionary in South Africa relates, that in travelling over a desert of burning sand all the day, without one drop of water to slake his burning thirst, he lay down at night with wearied limbs, aching head, and tongue cleaving to the roof of his mouth with very dryness. Sleep at length came to his relief; and while his sufferings were temporarily suspended, he dreamed of crystal fountains and cooling draughts, that made him the rather to bless his pains, for the pleasures he enjoyed in removing them. But morning came, and with the light, the melancholy truth that all his pleasures were but a dream. His anguish returned with his waking, and he was doomed to plod his weary way without relief.

So sleeps and dreams the soul that is "dead in trespasses and sins." Its hopes are graphically expressed in the words of the drunkard in Isaiah: "I will fetch wine, and we will fill ourselves with strong drink; and to-morrow shall be as this day, and much more abundant." It dreams of honours, pleasures, riches, which it eagerly grasps at, but is never to possess. It dreams of long life, many years of prosperity and happiness, abundance of time to repent and secure the favour of God, when, by reason of age, it will no longer care for these things. But at the very moment when sinners are thus speaking peace to their souls, the alarm is sounded. "Thou fool, this night thy soul shall be required of thee." To-morrow shall never come, with its promised pleasures. That was a lying spirit that said, "To-morrow shall be as this day, and much more abundant." To-morrow will not be as this day; it will be less abundant in the rich mercies and privileges of God. One day of precious time will be gone; and it will have been spent in rebellion against God; and the soul will have one day less to live on earth, and be one day nearer to the judgment bar; yea, and probably one day nearer the flames of hell. The judgment-seat is always prepared, the Judge is ever on his throne, the sword of death is drawn bright and whetted for execution, the grave is soon to be opened and the clods to rumble on the coffin lid, and the dark valley to be trod friendless and alone,—and yet the man cares for none of these things.

Beloved reader, this is the true state of every unconverted soul. Ten thousand beauties and glories shine forth in unutterable loveliness, in the person and character of our incarnate Redeemer; but the veiled mind does not perceive nor relish them. "The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned." The mind that is active, and alive to all the beauties of science and literature, and to the various enter-

prises and pursuits of this world, and that can feast with carnal delight on forbidden pleasures, finds nothing to attract it, in the eternal glories that lie beyond the reach of its mortal vision!

And is not this a most melancholy and alarming truth? Is it not cause of great concern, that the human heart is so blinded, and so perverted from its original purity, that it turns away with dislike from the most excellent of all things, to the most degrading and unworthy? If we were to see an individual turning away from the comforts and delight of home and fellow-men of cultivated tastes, and going out like Nebuchadnezzar, to eat grass like the ox, or to live the wandering life of the savage, we would mourn over him as one bereft of his reason. But how much wiser is the part which all the unconverted are acting? While God holds out a crown of unfading glory to them, and offers to make them kings and priests in heaven, they disregard the offer. When he throws wide open the golden portals of the New Jerusalem, and shows them an inheritance incorruptible and undefiled, they are in nowise attracted by it. While the Spirit invites them to the crystal stream of the waters of life, that flows out from the throne of God, to drink and thirst never more, they turn away to perish on the scorching deserts of this world. The gold of this world, and the eternal gold of the New Jerusalem, are placed side by side, and it is easy to predict which portion will be chosen. It is reiterated again and again from God's holy word, that death will soon come, that the judgment is near, that hell will soon open to receive all the workers of iniquity; and yet the coffin, and the shroud, and the flaming throne, and the lake of fire and brimstone, have no terrors. O state of infatuation and insensibility!

Another point of resemblance in the sleeping prophet and impenitent souls, is found in their disobedience. While Jonah was wasting his precious time sleeping in a ship of

Tarshish, he should have been at Nineveh, denouncing the judgments of God against sinners, or at least on his journey thither. God had peremptorily commanded him to do so. But he presumptuously dared to disobey the divine command, taking passage in a ship going to Tarshish. And it was while he was asleep, and insensible as to the aggravated nature of his sin, that the Lord arrested him with the hand of his vengeance.

Unbelievers of every class are involved in the same sin and condemnation. They are explicitly commanded to awake out of sleep. God has spoken to them in thunder tones, warning them of their danger, and promising them rich rewards for obedience. "Awake thou that sleepest, and arise from the dead; and Christ shall give thee light." Here is the behest backed by the dread authority of Jehovah; and here is the precious promise from the same high source. Light is promised to the blind eyes, and life to the dead soul. But sinners sleep on: neither the terrors of divine wrath, nor the blessedness of life eternal, can arouse them from their slumber. "Believe on the Lord Jesus Christ, and thou shalt be saved." But sinners will not believe, though the assurance of heaven be the result. "He that believeth not shall be damned." But men will still rebel, though the flames of hell be the awful consequence. Those sweet invitations of the gospel: "Ho, every one that thirsteth, come ye to the waters," "And the Spirit and the bride say, Come," "Come unto me, all ye that labour and are heavy laden, and I will give you rest:" all these are treated with scorn. The invitations to the marriage of the King's Son, are met with contempt or cold neglect. Though there is room, and the King bids them come, and makes them welcome to the feast, they will not come. They love their carnal slumber, more than the rich joys that can never die.

And what, O sinner, is to be the consequence of this dis-

obedience? Think you that He who thunders in the heavens will long permit such rebellion? Will he not follow you, as he followed the sinning prophet, with the outpourings of his anger? Will he not draw forth his bright and glittering sword, and his right hand take hold on judgment? Even while you read these lines, the word of the Lord may say, as it did to Ezekiel, "A sword, a sword is sharpened, and also furbished; it is sharpened to make a sore slaughter; it is furbished that it may glitter." Awake, then, before the sword of vengeance fall. Contemn no longer the righteous, and reasonable, and merciful command of God, to awake to righteousness, renouncing every sin, and secure eternal life.

But though sinners sleep, they do not always sleep comfortably. They have their dreams of horror, as well as those of carnal delights. And their slumbers are often broken by the thunders of conscience, the providence of God, or the sword of the Spirit. The course of rebellion does not always run smooth. God in mercy interrupts it, that it may not sweep the rebel into hell. Few, perhaps, who have been born in a land of Bibles and sanctuaries, have passed far through their earthly pilgrimage, without some flashes of conviction, some fearful awakenings, and forebodings of the future. The agonizing death-throes and ghastly features of a fellow being, the riving thunderbolt scattering the gnarled oak in fragments to the ground, and displaying the awful power of Jehovah before the eyes, or the still, small voice of the gospel accompanied by the searching arrow of the Holy Spirit, has startled the sleeper from his death stupor. All at once, he felt that it was "a fearful thing to fall into the hands of the living God." He trembled like Felix, while he heard from some man of God, "of righteousness, temperance, and judgment to come." He wept, and prayed, and made many resolves for the future,—to depart from iniquity, and live for God. And some of this



class have indeed escaped the pollutions of this world, and given their hearts to the Saviour. They have made the wise choice, like Mary, of the good part that shall never be taken from them. Reader, have you done so? We adjure you, as we love and value your undying soul, say have you awaked to righteousness, and found peace in believing? If you have not yet entered into the ark of safety, we ask you in all earnestness and affection, how long do you expect to remain without, exposed to the storms of the Almighty's anger?

Some there are, we know, who have been aroused from their slumbers, who are sleeping again. The death-stricken features, the shroud and the coffin, and the devastating lightning's bolt, have faded from the heart, the warning and exhortation of the ambassador of Christ have been forgotten, and the Holy Spirit has been quenched. The seed that was sown in the heart, has been caught away. The light that once forced itself on the mind has been extinguished; and the cloud has returned with redoubled darkness, enveloping an immortal being in a more fearful state of stupor and insensibility. This is true of thousands; and, reader, it may be true of you. Many have been awakened by the mercy of God, to see the slippery places on which they stand, and the fiery billows that roll beneath them; and they have closed their eyes in sleep again. Yes, they *sleep* on slippery places, and neither see nor hear the waves of fire and brimstone that surge below them. It is melancholy, but it is true, that immortal beings will seek again a false security, from which they have just been awaked, and from which they must soon be driven by the approach of death, in preference to that blessed peace which passeth all understanding. And then the darkness becomes doubly dark, the spiritual paralysis still more alarming, and the prospects of ever being awaked again fearfully diminished. It is in vain that we make to such

persons the most earnest and tender appeals,—“What meanest thou, O sleeper?” The storm may rage on, and others may call upon God; they, like the foolish virgins, will slumber and sleep. And Oh, when they shall be awaked at last—for awaked they will be, by the thunders of the eternal world—they will find, like the foolish virgins, that they have awaked too late. Their lamps have gone out, there is no oil in their vessels, and it is too late to go and buy. Their former convictions passed away, and left them in deeper darkness, and increased guilt.

Reader, is this your experience? We tell you of Esau, who awaked to the realities of his situation, when it was too late; his tears could not recall the despised and forfeited birth-right. We remind you of Felix, who was almost persuaded to be a Christian, and of many who shall come in the last day saying, “Lord, Lord, open unto us,” whom the Lord will reject, with the reply, “I never knew you.” And we call to remembrance the rebellious Israelites, who vexed and grieved the Holy Spirit, until he turned to be their enemy. God may say of you, as he said of them, “Make the hearts of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their hearts, and convert and be healed.” And then you will sleep on, till that fearful hour when you will be summoned to the judgment-bar. In view of these awfully solemn truths, let me say, “What meanest thou, O sleeper?” Arise now and call upon God, that he may have mercy on thee.

But we anticipate the reply to these warnings and entreaties. What shall we do? is the natural inquiry of every soul, that is interested enough about eternal things to make it. If we are spiritually dead, though naturally alive, if we walk about living corpses, how can we lift a hand or exercise our heart's emotion, to remove the curse

and restore life? The call of the shipmaster to the sleeping prophet was, "Arise, call upon thy God." A better sermon could not have been preached by prophet or apostle, than was delivered by this heathen. He saw the danger that threatened them all, and in agony of soul he cried, probably to the crew first, and lastly to the sleeping Hebrew, "Arise, call upon thy God." And we know not any fitter words to address to inquiring sinners. Paul says, "Awake thou that sleepest, and arise from the dead." We have seen that the danger is great, the condition of sleeping souls is awfully alarming. And if they slumber on, their case will grow worse. The disease of the soul is insidious. Unlike the sleep of the body, from which the man rises refreshed for the toils and duties of the day, the death torpor of spiritual sleep takes deeper and more powerful hold on its victim, and renders him weaker the longer its possession. Persons freezing to death become more and more insensible to their danger, and finally cease to suffer altogether. The benumbing influence of cold produces drowsiness, and a desire to lie down and sleep. And if they give way to this feeling, they sink into sleep, to awake no more in this world. The snow has been the winding sheet of thousands. A like danger threatened Bunyan's Pilgrim on the "Enchanted Ground." Oh, the deceitful, hardening nature of sin! It enchants while it destroys. With one hand it holds out the anodyne, and with the other it thrusts the dagger of death.

It behoves sleepers of every class, Christians and unbelievers, to shake off their slumbers and call upon God. "It is now high time to awake out of sleep." Let the objector, who complains that he has no power to change his own heart, *make the effort* to obey the command of God. The man with the withered arm had no strength in it to stretch it forth; and yet he made that no objection to obeying the Saviour's command. He made the effort, and he suc-

ceeded. Is the objector making any effort? Or is not the objection undoubted evidence of his unwillingness to try to do anything whatever? You who make the excuse that you cannot arouse yourselves from sleep, that you cannot arise in your own strength from spiritual death, reflect for a moment what you have been and are now doing. God has commanded you to do certain duties, which you have power to do. "Take heed how ye hear." One principal reason why so many are unprofited by the preaching of the gospel, is *inattention*. The sound of the gospel is to them only as the pattering rain on the house-top; it conveys not one idea to the mind. And if one peal from the thunders of the law startle them from their lethargy, they will banish the impression, and sink back if possible into their former insensibility. How many go to the house of God, and retire from it, without receiving one idea! And how many who have been awakened there avoid the holy place, from fear of conviction of sin, again! How many cavil at the word, and strive against the influences of the Holy Spirit! Some have banished serious impressions as soon as possible, by mingling in gay company, or in some sinful indulgence. The fumes of alcohol have been invoked, to aid in quenching the Spirit of God.

And now sinner, can you, with candour and sincerity, put forth the plea of inability to create a lively interest in your own heart, while you are doing all you can to prevent such a result? If you will not hear and seriously ponder the truth; if you resist the Holy Ghost when he would work salvation in your heart; if you listen to the artifices of the devil, give a loose rein to the flesh, and set your heart more and more firmly on the world, can you say that you *wish* to be converted and saved? When you have resisted all evil influences, as far as your infirmities allow, mortified the deeds of the flesh, and given up the world, and still found the Saviour unwilling to receive you, then may you

begin to complain. But did we ever hear of a soul being rejected, who was willing to part with all for Christ? Was it not the chief of sinners that Jesus came to save? Yes; just such weak, helpless, ruined offenders as you are. If you are a very great sinner, remember Jesus is a very great Saviour. If you are very weak, he is very powerful. If you feel a dreadful hard and stony heart, averse to God and holiness, and can mourn nothing else but that hardness and wickedness, remember he is able and willing to save to the uttermost, all that will come to God through him. The more helpless you are, the more you are the object of his compassion. Take care then, we warn you, how you frame excuses for remaining in unbelief; these excuses are only palliatives to the conscience, with which you are pleading the privilege of waiving the subject, and living in sin. Have you *tried* to work out your salvation, while God was working in and for you? The plea that you have not power to renew your own heart will not be regarded as sincere, and will avail nothing, until you have done every thing in your power. While one sin is cherished, one lust indulged, one known duty neglected, sinners must never urge the defence that they have no power to arouse themselves from the slumbers of spiritual death.

It is most certainly true, that God and the sinner coöperating, or working together, do, in some way, effect the salvation of the soul. God operates on man, and man must work in obedience to the divine influence. And it is a precious truth, that the power of God and the obedience of man are wholly sufficient. God has promised his influences, and he is now exerting them on the heart and mind. Reader, how are you engaged? While the Saviour invites, do you hear and obey? Or are you endeavouring to shut your eyes and ears, and steel your heart against the message, and return to your former state of carelessness and sinful indulgence?



Shall we offer any further reasons for immediate attention to the concerns of eternity? Time enough has run to waste already. Time is a precious talent; one for which sinners must soon give account. One year, yea, one day, one precious Sabbath is too much to spend in sleep, while time is wafting the soul swiftly downward to the pit. Some are in their youth, and have not squandered many precious years away. But those few are too many to take from the service of the benevolent God that bestowed them, and give to the worst enemy of him and ourselves. But some have slept away long lives, and they are near the end of their earthly course. And will they sleep on? And are they resolved to awake only in hell, or at most on the dying bed? Oh, it is enough to arouse our tenderest sympathies, to see immortal souls who have a hell to escape, and a heaven to gain, as unconcerned as if heaven and hell had no existence. And it is only obeying the better impulses of our nature, to cry to them in the earnest language of the shipmaster, "What meanest thou, O sleeper." The storm of wrath is raging, the waves of damnation roll high; for "God is angry with the wicked every day;" and they will soon sink among the fiery billows, unless they awake to the awful realities of their condition.

We have seen that delay only makes the work more difficult. Every hour of impenitence bears the soul farther from heaven and God, and brings it nearer to the world of woe. The heart becomes more absorbed in the world, and more hardened in sin. And gospel-hardened sinners will soon be gospel-condemned sinners, unless they repent. And we know not how soon the offers of mercy may cease. Life is but a vapour. The brittle thread may be cut at any moment. The midnight cry will come. The grave will open for the gayest, the clods will rumble on their coffin-lids, and the wild winds of heaven will sweep and moan over their dark narrow dwellings. But even while life lasts,

there may be a sealing of the soul's eternal doom. Mercy may cease to call, and the Spirit no more convince, and the unbelieving heart may be left to itself, long before death comes.

And now, sinner, will you sleep on? Must we leave you where we found you, or in a still more hopeless condition? The three young men above Niagara Falls slept too long. They awoke only in time to agonize in view of their own destruction. The foolish virgins slept too long, when they awoke they had not time to go and buy oil. So may you sleep too long. We entreat you awake now, for "you know neither the day nor the hour, wherein the Son of man cometh."

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### GRIEVING THE SPIRIT.

And canst thou, sinner, slight  
 The call of love divine?  
 Shall God with tenderness invite,  
 And gain no thought of thine?

Wilt thou not cease to grieve  
 The Spirit from thy breast,  
 Till he thy wretched soul shall leave  
 With all thy sins oppressed?

To-day a pardoning God  
 Will hear the suppliant pray;  
 To-day a Saviour's cleansing blood  
 Will wash thy guilt away.

But grace so dearly bought,  
 If yet thou wilt despise,  
 Thy fearful doom with vengeance fraught,  
 Will fill thee with surprise.

## SLOTHFULNESS LAMENTED.

My drowsy powers, why sleep ye so ?

Awake, my sluggish soul ;  
Nothing has half thy work to do,  
Yet nothing's half so dull.

The little ants, for one poor grain,  
Labour and toil and strive ;  
Yet we who have a heaven to obtain,  
How negligent we live !

We, for whose sake all nature stands,  
And stars their courses move ;  
We, for whose guard the angel bands  
Come flying from above :

We, for whom God the Son came down,  
And laboured for our good,  
How careless to secure that crown  
He purchased with his blood !

Lord, shall we lie so sluggish still,  
And never act our parts ?  
Come, Holy Spirit, come and fill,  
And wake, and warm our hearts.

Then shall our active spirits move,  
Upward our souls shall rise ;  
With hands of faith and wings of love,  
We'll fly and take the prize.

## A WIFE'S INFLUENCE—A TRUE NARRATIVE.

ABOUT forty years ago, there lived in the State of —, a family by the name of P—. At this time neither father nor mother was pious. The family altar was not erected; the Bible never read; God was not worshipped; all religious duties were neglected. Yet the Father of Mercies had marked the parents of this household as the subjects of his distinguishing grace. Soon after the birth of her third child, the mother became hopefully pious through the instrumentality of the gospel, preached by a faithful ambassador of heaven, in connection with the Presbyterian Church.

In the discharge of her religious duties, she encountered powerful opposition from her as yet godless companion. He mocked at her expostulations; laughed at her when engaged in her religious devotions; scoffed at the promises, precepts, and teachings of the Bible, and despised the church of Jesus Christ and all its ordinances. In a word, he was openly profane; an avowed enemy to all religion; living without God and without hope in the world; violently opposed to his wife's attending church; counting all professors hypocrites; ministers the vilest impostors, and all godliness a groundless delusion. He even went so far in his opposition to the church as to utterly refuse to provide any accommodation for his companion, to attend regularly the ministrations of God's word.

All this Mrs. P— bore with christian patience, and encountered with religious fortitude. Her pastor had two fields of labour—one distant about three, and the other one mile from her residence. When religious service was in the latter, Mrs. P— went the distance alone on foot; when in the former, she rode on horseback, contrary to the express

injunctions of her husband. At such times she would rig up her horse herself—bringing him from the field or the stable amid a volley of verbal abuse from him who had sworn, before the hymeneal altar, to love and protect her through life.

Such were the domestic trials of Mrs. P——, for the first few years after her union with Christ and his church. At times the mount of tribulation rose so high across the pathway of her duty, that her soul was ready to despond; then would she seize, with a firm grasp, the strong staff of consolation found in God's word, for God's people—"Be thou faithful unto death, and I will give thee a crown of life;" "My grace is sufficient for thee;" "To him that overcometh I will give the morning star;" "Whosoever loveth husband more than me is not worthy of me;" "Whosoever will be my disciple, let him take up his cross and follow me daily, through *evil* as well as through *good* report."

She felt—she knew that these promises are not so much made to *success* as to *exertions*. Hence, she laboured in meekness to win her husband to Jesus. His frowns she met with smiles—his cruelty with kindness. By words of gentleness she often disarmed his wrath, when words of bitterness would have but aroused his anger. Again and again did she lay her troubles before Him in whose hands are all hearts, praying that, as he had once laid the mantle of his peace upon the stormy sea, he would calm into sweet repose, by the breath of his Spirit, the angry soul of him who held in his hand the cup of her domestic enjoyment.

Her prayers were heard, but not *immediately*; for Mr. P—— seemed to become worse and worse in his opposition to Christ, affirming that, if she did not desist from attending church, he would no longer take care of the children during her absence on the Sabbath, but amuse himself on that day by shooting game in the forest. And this threat he more than once carried into execution. Even this did not divert



Mrs. P—— from the path of duty. Kneeling in prayer with her children, she would commit them to the care of that God who watches over the young ravens that cry unto him; after this, taking the youngest child in her arms, and mounting her horse, she would ride to the sanctuary, to have her soul fed with heavenly food, from which she would derive enough of spiritual strength to bear up under all her trials. Mr. P——, finding himself foiled in these base attempts to hinder his wife from serving the Lord, had recourse to other methods still more wicked.

One Sabbath morning, when Mrs. P—— was getting ready to attend church, he told her that if she did not stay at home that day, he would go to Mr. ——'s tavern, and get drunk. "Well," said she, "if you will go there and curse me, I must go to church and bless you. I must render good for evil, and blessing for cursing." The river D—— ran between the home and the church of Mrs. P——. At the crossing of the river stood the tavern alluded to above. Here Mr. P—— did come on the aforesaid morning, in advance of his sorrowful wife, and was engaged in drinking and carousing when she rode up, on her way to church, on the other side of the river. Here she was accustomed to leave her horse and cross the river in a skiff. Here her husband came out to meet her; cursing her for a long-faced hypocrite, and offering her a glass of liquor for her hymn-book: to all of which she answered with christian love and kindness, believing that *good* had power to overcome *evil*.

On her return from church in the evening, she found her wretched husband about a mile from home, lying on the side of the road, dead drunk. As she passed him, she prayed that the Lord would not lay this sin to his charge. When she arrived at home, she told her little son (now about twelve years old) the condition of his father. Then did the mother and son mingle their tears together over a fallen father and ungrateful husband. But, true to the instinct

of genuine love, they harnessed the horse that had that day been saddled, hitched him to a small sled, and drove off to bring the drunkard to his home. They rolled him on the sled, and brought him to his house, and put him in a bed, where he lay unconscious until the next morning, when the wife met him with a smile, and asked him if he was better. The wretched man was overcome by such unmerited kindness. He ceased opposing his wife in her devotions. He would sometimes, after this, even read a chapter or two in the Bible, and often bring up the horse, and saddle it for Mrs. P—— to ride to church upon. One evening he went out to a neighbouring school-house to hear the Rev. Mr. B—— preach. From this time a change for the better seemed more and more manifest. He left off speaking evil of professors of religion, and of religion itself. He commenced reading regularly his Bible, and attending church with his wife on the Sabbath. In a short time he gave evidence of a change of heart, was enrolled among the number of God's people, and is *now a ruling elder in high standing in the Presbyterian church* of —— . And, should these lines meet his eye, and he recognize in them the outlines of his own and his companion's history, from the year 1810 to the year 1820, he will please excuse the writer. He will please remember, too, that the writer's only apology for making this history public is to encourage other wives, similarly situated, to do likewise; to pray to and hope in God, whilst they labour for the salvation of their ungodly companions. No pious wife need despair of the conversion of her irreligious husband after the above. The silent eloquence of a holy, consistent, and lovely life has more power to bring the unconverted soul to Jesus than all the thunders of Sinai. If you desire to win, be like Christ in your example.

## THE WORSHIP OF THE PRESBYTERIAN CHURCH.

A fundamental principle of the Presbyterian Church, in forming her "Directory for the worship of God," is, that here, as in every thing else, Holy Scripture is the only safe guide. One of the earliest practical errors which gained ground in the Christian community, was the adoption of the principle that the ministers of religion might lawfully add, at their pleasure, to the rites and ceremonies of the Church. In consequence of the admission of this error, Augustine complained, as early as the beginning of the fifth century, that for one appointment of God's, ten of man's had crept into the Church, and formed a burden greater, in some respects, than was the ceremonial economy of the Jews.

It was in reference to this point, that our Fathers, both in Scotland and England, had many conflicts, when their respective Churches in those countries were organized and settled in the sixteenth century. On the one hand, the Prelates, and other court clergy were in favour of a splendid ritual, and were disposed to retain a large number of the ceremonies which had been so long in use in the Church of Rome. On the other, the Puritans in England, and the corresponding body in Scotland, contended that the Scriptures being the only infallible rule of faith and practice, no rite or ceremony ought to have a place in the public worship of God, which is not warranted in Scripture, either by direct precept or example, or by good and sufficient inference. In Scotland the advocates of primitive simplicity prevailed, and established in their national Church the same mode of worship which we believe existed in the apostolic age, and which now obtains in the Presbyterian Church in that country, and in the United States. In England, our Fathers, the Puritans, were not so happy as to succeed in establishing the same scriptural system. Under the influence of the monarch and the court clergy, they were outvoted. Still it is undoubtedly certain that a large portion of the most pious and devoted of the clergy of the Church of England, during the reign of queen Elizabeth, and some of her most worthy dignitaries, when the character of that Church, under its reformed regimen, was finally fixed, did importunately plead for laying aside in public worship, every thing to which Presbyterians, at the present day, object, as having no warrant in Scripture. And although they failed of securing their object in the national Church, yet the descendants of

the Puritans, both in that country and our own, have been permitted to realize their wishes as to most of the particulars on which they then insisted. On some of the principal of these particulars it is proposed now to dwell, and to assign, with regard to each, our reasons for adhering to them in our system of worship.

But before we proceed to this detail, it may be useful to offer a general remark or two, which will serve to show why we object to all human inventions and additions in the worship of God.

1. Christ is the only King and Head of the Church. His word is the law of his house. Of course the Church ought not to consider herself as possessing any power which that word does not warrant. If, therefore, she cannot find in Scripture, authority, either direct, or fairly implied, to the amount contended for, she does not possess that authority.

2. We think that such inventions and additions are expressly forbidden in Scripture. The significant question asked by God of his ancient people, when speaking on this very subject, Isaiah i. 12, "Who hath required this at your hands?" seems to be decisive. "Teaching for doctrines the commandments of men," is spoken of, Matt. xv. 9. by our blessed Saviour as highly offensive to him. It would seem tacitly to imply, that we are wiser than God, and understand the interests of the Church better than her Head and Lord.

3. If we once open this door, how or when shall it be closed? The Church, we are told, has power to decree rites and ceremonies; that is, a majority of the ruling powers of the Church have power at any time, as caprice, or a love of show, or superstition, or any other motive may prompt, to add rite after rite, and ceremony after ceremony, at pleasure, to the worship of God. Now if this power be really inherent in the Church, what limit shall we put to its exercise? If she have power to add ten or twenty new ordinances to her ritual, has she not equal power to add a hundred, or five hundred, if a majority of her ministers should feel inclined to do so? And was it not precisely in this way, and upon this very principle, that the enormous mass of superstition which characterizes the Papacy, gradually accumulated? Surely, a power which carries with it no limit but human caprice, and which has been so manifestly and shockingly abused in past ages, ought by no means to be claimed or exercised in the Church of God. But to be more particular.

#### SECTION I.—*Presbyterians reject prescribed Liturgies.*

We do not, indeed, consider the use of forms of prayer as

in all cases unlawful. We do not doubt that they have been often useful, and that to many this mode of conducting public devotions is highly edifying. If any minister of our Church should think proper to compose a form of prayer, or a variety of forms, for his own use, or to borrow those which have been prepared by others, he ought to be considered as at perfect liberty so to do. But we object to being *confined* to forms of prayer. We contend that it is of great importance to the edification of the Church, that every minister be left at liberty to conduct the devotions of the sanctuary as his circumstances, and the dispensations of Providence, may demand. Our reasons for adopting this judgment, and a corresponding practice, are the following :

1. We think it perfectly evident that no forms of prayer—no prescribed Liturgies were used in the apostolic age of the Church. We read of none ; nor do we find the smallest hint that any thing of the kind was then employed in either public or social worship. Will the most zealous advocates of Liturgies point out even a probable example of the use of one in the New Testament? Can any one believe that Paul used a prescribed form of prayer when he took leave of the Elders of Ephesus, after giving them a solemn charge? Acts xx. 37. Can it be imagined that he used a Liturgy when, in bidding farewell to a circle of friends in the city of Tyre, who had treated him with kindness, he kneeled down on the sea shore and prayed with them? Or can we suppose that he and Silas read from a book, when, at midnight, in the prison at Philippi, they prayed and sang praises unto God? Again; when Paul exhorted Timothy to see that “kings and all in authority” were remembered in public prayer, is it not evident that the Church had no Liturgy? If she had been furnished with one, and confined to it, such direction would have been unnecessary, or rather absurd; for they would have had their prayers all prepared to their hand. In short, when we find prayer spoken of in the New Testament on a great variety of occasions, and in a great variety of language, is it not passing strange, if Liturgies were then used, that no turn of expression, giving the remotest hint of it, should be employed? Surely, if forms of prayer had been regarded in the days of the Apostles, as not only obligatory, but so highly important as some Protestants now profess to regard them; who can believe that the inspired writers would have passed over them in entire silence? The very least that we can infer from this circumstance is, that the use of them is not binding on the Church. The primitive Christians had indeed, pre-



composed Psalms and Hymns, which they united in singing, and probably, a uniform method, derived from the example and letters of the first ministers, of administering the sacraments, and blessing the people; but so have Presbyterians, and various other ecclesiastical bodies, who yet are not considered as using a Liturgy. These, of course, have no application to the present inquiry.

2. The Lord's Prayer, given at the request of the disciples, forms no objection to this conclusion. It was, evidently, not intended to be used as an exact, and far less as an exclusive form. It is not given in the same words by any two of the Evangelists. As it was given before the New Testament Church was set up, so it is strictly adapted to the old rather than the new economy. It contains no clause, asking for blessings in the name of Christ, which the Saviour himself afterwards solemnly enjoined as indispensable. After the resurrection and ascension of Christ, when the New Testament Church was set up, we read nothing more in the inspired history concerning the use of this form. And it is not until several centuries after the apostolic age, that we find this prayer statedly introduced into public worship. Accordingly, it is remarkable, that Augustine, in the fourth century, expresses the decisive opinion, "that Christ intended this prayer as a model rather than a form; that he did not mean to teach his disciples what words they should use in prayer, but what things they should pray for."

3. No such thing as a prescribed form of prayer appears to have been known in the Christian Church, for several hundred years after Christ. The contrary is, indeed, often asserted by the friends of Liturgies, but wholly without evidence; nay, against the most conclusive evidence. The most respectable early writers who undertake to give an account of the worship of the early Christians, make use of language which is utterly irreconcilable with the practice of reading prayers. They tell us, that the minister, or person who led in prayer, "poured out prayers according to his ability;" that he prayed, "closing his bodily eyes, and lifting up the eyes of his mind, and stretching forth his hands toward heaven." Surely, in this posture, it was impossible to "read prayers." Socrates and Sozomen, respectable ecclesiastical historians, who wrote in the fifth century, both concur in declaring, that, in their day, "no two persons were found to use the same words in public worship." And Augustine, who was nearly their contemporary declares, in relation to this subject,—“There is freedom to use different words, provided the same things

are mentioned in prayer." Basil, in the fourth century, giving directions about prayer, remarks, that there were two parts of this service; first, thanksgiving and praise, with self-abasement; and, secondly, petition. He advises to begin with the former, and, in doing it, to make choice of the language of Scripture. After giving an example of his meaning, he adds, "When thou hast praised him out of the Scriptures, as thou art able, (a strange clause, truly, if all had been prepared before hand, and read out of a book,) then proceed to petition."—*Clarkson on Liturgies*, p. 120. Would not all this be manifestly absurd, if public prayer had been by a prescribed Liturgy in Basil's days? The truth is, it is evident that extemporary or free prayer was generally used in the primitive Church, and continued to be used until orthodoxy and piety declined, and the grace as well as the gift of prayer greatly diminished. Then ministers began to seek the best aid that they could procure. The Church, however, at large, even then, provided no Liturgies; but each pastor, who felt unable to pray extemporaneously, procured prayers composed by other individuals, which he used in public. Accordingly, Augustine tells us, that some ministers in his day, (a period in which we have complete evidence that many of the sacred order were so uneducated as to be unable to write their own names) "lighted upon prayers which were composed not only by ignorant babblers, but also by heretics; and through the simplicity of their ignorance, having no proper discernment, they made use of them, supposing them to be good." Surely, this could never have happened, if the Church had been accustomed at that time to the use of prescribed Liturgies. In short, the very first document in the form of a prayer-book, of which we read, is a *Libellus Officialis*, mentioned in the proceedings of the council of Toledo, in the year 633 after Christ; and that was, evidently, rather a "Directory for the worship of God," than a complete Liturgy. There is, indeed, evidence that, before this time, ministers, deficient in talents and piety, either wrote prayers for themselves, or procured them from others, as before stated; but the first hint to be found of an ecclesiastical body interposing to regulate the business of public prayer, appears about the middle of the fifth century.

With respect to the boasted Liturgies of St. Mark, St. James, &c., of which we often hear, all enlightened Protestants, it is believed, agree that they are manifestly forgeries; and as to the Liturgies attributed to Chrysostom, Basil, and several others of the early Christian Fathers, bishop White,

an English prelate, who lived in the seventeenth century, delivers the following opinion:—"The Liturgies," says he, "fathered upon St. Basil and St. Chrysostom, have a known mother, (to wit, the Church of Rome;) but there is (besides many other just exceptions) so great a dissimilitude between the supposed fathers of the children, that they rather argue the dishonest dealings of their mother, than serve as lawful witnesses of that which the adversary intended to prove by them."—*Tracts against Fisher, the Jesuit*, p. 377.

4. If the Apostles, or any apostolic men, had prepared and given to the Church any thing like a Liturgy, we should, doubtless, have had it preserved, and transmitted with care to posterity. The Church, in this case, would have had one uniform book of prayers, which would have been in use, and held precious, throughout the whole Christian community. But nothing of this kind has ever been pretended to exist. For let it be remembered, that the prayers, in the Romish and English Liturgies, ascribed to some of the early Fathers of the Church, and even to apostolical men, supposing them to be genuine, which, by good judges, as we have just seen, is more than doubted,—were not Liturgies, but short prayers, or "collects," just such as thousands of Presbyterian ministers, who never thought of using a Liturgy, have composed, in their moments of devout retirement, and left among their private papers. Who doubts that devotional composition is made by multitudes who reject the use of prescribed forms of prayer in public worship? Accordingly, when Liturgies were gradually introduced into general use, in the sixth and subsequent centuries, on account of the decline of piety and learning among the clergy, there was no uniformity even among the churches of the same state or kingdom. Every Bishop, in his own diocese, appointed what prayers he pleased, and even indulged his taste for variety. Accordingly, it is a notorious fact, which confirms this statement, that when the Reformation commenced in England, the established Romish Church in that country had no single uniform Liturgy for the whole kingdom; but there seems to have been a different one for the diocese of every Bishop. And when, in the second year of king Edward's reign, the principal ecclesiastical dignitaries of the kingdom were directed to digest and report one uniform plan for the public service of the whole Church, they collated and compared the five Romish missals of the several dioceses of Sarum, York, Hereford, Bangor, and Lincoln, and out of these formed a Liturgy for the Protestant Episcopal Church of England. So that the Prayer-books which had been used

in five Popish bishoprics, constituted the basis of the first Liturgy of king Edward, and consequently of the book of Common Prayer, as now used in Great Britain and the United States. This Liturgy, at first, contained a number of things so grossly Popish, that, when it was read by Calvin and others, on the continent of Europe, to whom copies were sent for obtaining their opinion, their severe criticisms led to another review, and a considerable purgation. Still a number of articles were left, acknowledged on all hands to have been adopted from the missals of the Church of Rome, which, as stated in various parts of this chapter, exceedingly grieved the more pious and evangelical part of the Church; but which the queen, and the ecclesiastics more immediately around her person, refused to exclude. Their antiquity was plead as an argument in their favour.

5. Confining ministers to forms of prayer in public worship, tends to restrain and discourage the spirit of prayer, We cannot help thinking, that the constant repetition of the same words, from year to year, tends to produce, at least with very many persons, dullness, and a loss of interest. We are sure it is so with not a few. Bishop Wilkins, though a friend to the use of forms of prayer, when needed, argues strongly against binding ourselves entirely to such "leading strings," as he emphatically calls them, and expresses the opinion, that giving vent to the desires and affections of the heart in extemporary prayer, is highly favourable to growth in grace.—*Gift of Prayer*, chap. II. p. 10, 11. Accordingly, it is remarkable that, when those who were once distinguished for praying extemporaneously with fluency and unction, lay aside this habit, and confine themselves to stunted forms for many years, they are apt to manifest a striking decline in the spirit of devotion, and are no longer able to engage in free prayer without much hesitation and embarrassment.

6. No form of prayer, however ample or diversified, can be accommodated to all the circumstances, exigencies, and wants of either individual Christians, or of the Church in general. Now, when cases occur which are not provided for in the prescribed forms, what is to be done? Either extemporary prayer must be ventured upon, or the cases in question cannot be carried before the throne of grace, in words, at all. Is this alternative desirable? Cases of this kind have occurred, approaching the ludicrous, in which ministers have declined engaging in social prayer in situations of the deepest interest, because they could find nothing in their Prayer-book adapted to the occasion! Nay, so common and so interesting a ser-



vice as the monthly concert in prayer, on the first Monday evening of every month, can never be attended upon by an Episcopal pastor, in an appropriate and seasonable manner, without indulging in extemporary prayer. This has been, more than once, confessed and lamented by ministers of that denomination.

7. It is no small argument against confining ministers and people to a prescribed form, that whenever religion is in a lively state in the heart of a minister accustomed to use a Liturgy, and especially when it is powerfully revived among the members of his church, his form of prayer will seldom fail to be deemed an undesirable restraint; and this feeling will commonly either vent itself in fervent extemporary prayer, or result in languor and decline under restriction to his form. The more rigorous and exclusive the confinement to a prescribed form, the more cold and lifeless will the prevailing formality generally be found. The excellent Mr. Baxter expresses the same idea with more unqualified strength:—"A constant form," says he, "is a certain way to bring the soul to a cold, insensible, formal worship."—*Five Disputations*, §c. p. 385.

8. Once more: prescribed Liturgies, which remain in use from age to age, have a tendency to fix, to perpetuate, and even to coerce the adoption and propagation of error. It is not forgotten, that the advocates of Liturgies urge, as an argument in their favour, a consideration directly the converse of this, viz., that they tend, by their scriptural and pious character, to extend and perpetuate the reign of truth in a Church. Where their character is really thus thoroughly scriptural, they may, no doubt, exert, in this respect, a favourable influence; but where they teach or insinuate error, the mischief can scarcely fail to be deep, deplorable, and transmitted from generation to generation. Of this, painful examples might be given, if it were consistent with the brevity of this sketch, to enter on such a field.

On the whole, after carefully comparing the advantages and disadvantages of free and prescribed prayer, the argument, whether drawn from Scripture, from ecclesiastical history, or from daily experience, is clearly in favour of free or extemporary prayer. Its generally edifying character may, indeed, sometimes be marred by weak and ignorant men; but we have no hesitation in saying that the balance is manifestly in its favour. For, after all, the difficulty which sometimes occurs in rendering extemporary prayer impressive and edifying, is by no means obviated, in all cases, by the use of a Prayer-



book. Who has not witnessed the recitation of devotional forms conducted in such a manner as to disgust every hearer of taste, and to banish all seriousness from the mind? As long as ministers of the Gospel are pious men; "workmen that need not be ashamed;" qualified "rightly to divide the word of truth," and "mighty in the Scriptures," they will find no difficulty in conducting free prayer to the honour of religion, and to the edification of the Church. When they cease to possess this character—they must have forms, they ought to have forms of devotion provided for them. It was precisely in such a state of things that the use of Liturgies gradually crept into the Christian Church in the fifth and sixth centuries. But it is manifestly the fault of ministers, if extemporary prayer be not made, what it may, and ought ever to be,—among the most tender, touching, and deeply impressive of all the services of the public sanctuary.

#### SECTION II.—*Presbyterians do not observe Holy-days.*

We believe, and teach, in our public formularies, that "there is no day, under the Gospel dispensation, commanded to be kept holy, except the Lord's day, which is the Christian Sabbath."

We believe, indeed, and declare, in the same formula, that it is both scriptural and rational, to observe special days of Fasting and Thanksgiving, as the extraordinary dispensations of Divine Providence may direct. But we are persuaded, that even the keeping of these days, when they are made stated observances, recurring, of course, at particular times, whatever the aspect of Providence may be, is calculated to promote formality and superstition, rather than the edification of the body of Christ.

Our reasons for entertaining this opinion, are the following:

1. We are persuaded that there is no scriptural warrant for such observances, either from precept or example. There is no hint in the New Testament that such days were either observed or recommended by the Apostles, or by any of the churches in their time. The mention of Easter, in Acts xii. 4, has no application to this subject. Herod was a Jew, not a Christian; and, of course, had no desire to honour a Christian solemnity. The real meaning of the passage is,—as the slightest inspection of the original will satisfy every intelligent reader; "intending after the passover to bring him forth to the people."

2. We believe that the Scriptures not only do not warrant

the observance of such days, but that they positively discountenance it. Let any one impartially weigh Colossians ii. 16; and also, Galatians iv. 9, 10, 11; and then say whether these passages do not evidently indicate, that the inspired Apostle disapproved of the observance of such days.

3. The observance of Fasts and Festivals, by divine direction, under the Old Testament economy, makes nothing in favour of such observances under the New Testament dispensation. That economy was no longer binding, or even lawful, after the New Testament Church was set up. It were just as reasonable to plead for the present use of the Passover, the incense, and the burnt offerings of the Old economy, which were confessedly done away by the coming of Christ, as to argue in favour of human inventions, bearing some resemblance to them, as binding in the Christian Church.

4. The *history* of the introduction of stated Fasts and Festivals by the early Christians, speaks much against both their obligation, and their edifying character. Their origin was ignoble. They were chiefly brought in, by carnal policy, for the purpose of drawing into the Church Jews and Gentiles, who had both been accustomed to festivals and holy-days. And from the moment of their introduction, they became the signal for strife, or the monuments of worldly expedient, and degrading superstition.

As there were no holy-days, excepting the Lord's day, observed in the Christian Church while the Apostles lived; and no hint given, that they thought any other expedient or desirable; so we find no hint of any such observance having been adopted until towards the close of the second century. Then, the celebration of Easter gave rise to a controversy; the Asiatic Christians pleading for its observance at the same time which was prescribed for the Jewish Passover, and contending that they were supported in this by apostolic tradition; while the Western Church contended for its stated celebration on a certain Sunday, and urged, with equal confidence, apostolic tradition in favour of their scheme. Concerning this fierce and unhallowed controversy, Socrates, the ecclesiastical historian, who wrote soon after the time of Eusebius, and begins his history where the latter closes his narrative; speaking on the controversy concerning Easter, expresses himself thus: "Neither the ancients, nor the fathers of later times, I mean such as favoured the Jewish custom, had sufficient cause to contend so eagerly about the feast of Easter; for they considered not within themselves, that when the Jewish religion was changed into Christianity, the literal observance of the

Mosaic law, and the types of things to come, wholly ceased. And this carries with it its own evidence. For no one of Christ's laws permits Christians to observe the rites of the Jews. Nay, the Apostle hath in plain words forbidden it, where he abrogates circumcision, and exhorts us not to contend about feasts and holy-days. For, writing to the Galatians, he admonishes them not to observe days, and months, and times, and years. And unto the Colossians, he is as plain as may be, declaring, that the observance of such things was but a shadow. Neither the Apostles nor the Evangelists have enjoined on Christians the observance of Easter; but have left the remembrance of it to the free choice and discretion of those who have been benefited by such days. Men keep holy-days, because thereon they enjoy rest from toil and labour. Therefore, it comes to pass, that in every place they do celebrate, of their own accord, the remembrance of the Lord's passion. But neither our Saviour nor his Apostles have any where commanded us to observe it." Socrates, Lib. 5, cap. 21.

Here, then, is an eminent Christian writer who flourished early in the fifth century, who had made the history of the Church his particular study; who explicitly declares, that neither Christ nor his Apostles gave any command, or even countenance to the observance of festival days; that it was brought into the Church by custom; and that in different parts of the Church there was diversity of practice in regard to this matter. With respect to Easter, in particular, this diversity was striking. We no sooner hear of its observance at all, than we begin to hear of contest, and interruption of Christian fellowship on account of it; some quoting the authority of some of the Apostles for keeping this festival on one day; and others, with equal confidence, quoting the authority of other Apostles for the selection of a different day: thereby clearly demonstrating, that there was error somewhere, and rendering it highly probable that all parties were wrong, and that no such observances at all were binding on Christians.

The festival of Easter, no doubt, was introduced in the second century, in place of the Passover, and in accommodation to the same Jewish prejudice which had said, even during the apostolic age, "Except ye be circumcised, after the manner of Moses, ye cannot be saved." Hence, it was generally called *pascha*, and *pasch*, in conformity with the name of the Jewish festival, whose place it took. It seems to have received the title of Easter in Great Britain, from the

circumstance, that, when Christianity was introduced into that country, a great Pagan festival, celebrated at the same season of the year, in honour of the Pagan goddess Eostre, yielded its place to the Christian festival, which received, substantially, the name of the Pagan deity. The title of Easter, it is believed, is seldom used but by Britons and their descendants.

Few festivals are celebrated in the Romish Church, and in some Protestant Churches, with more interest and zeal than Christmas. Yet when Origen, about the middle of the third century, professes to give a list of the fasts and festivals which were observed in his day, he makes no mention of Christmas. From this fact, Sir Peter King, in his "Inquiry into the Constitution and worship, &c. of the Primitive Church," &c., infers, that no such festival was then observed; and adds, "It seems improbable that they should celebrate Christ's nativity, when they disagreed about the month and the day when Christ was born." Every month in the year has been assigned by different portions and writers of the Christian Church as the time of our Lord's nativity; and the final location of this, as well as other holy-days, in the ecclesiastical calendar, was adjusted rather upon astronomical and mathematical principles, than on any solid calculations of history.

5. But the motives and manner of introducing Christmas into the Christian Church, speak more strongly against it. Its real origin was this. Like many other observances, it was borrowed from the heathen. The well known Pagan festival among the Romans, distinguished by the title of Saturnalia, because instituted in honour of their fabled deity, Saturn, was celebrated by them with the greatest splendour, extravagance, and debauchery. It was, during its continuance, a season of freedom and equality; the master ceased to rule, and the slave to obey; the former waiting at his own table upon the latter, and submitting to the suspension of all order, and the reign of universal frolic. The ceremonial of this festival was opened on the 19th of December, by lighting a profusion of waxen candles in the temple of Saturn; and by suspending in their temple, and in all their habitations, boughs of laurel, and various kinds of evergreen. The Christian Church, seeing the unhappy moral influence of this festival; perceiving her own members too often partaking in its licentiousness; and desirous, if possible, of effecting its abolition, appointed a festival, in honour of her Master's birth, nearly about the same time, for the purpose of superseding it. In doing this, the policy was to retain as many of these habits which had prevailed in



the Saturnalia as could in any way be reconciled with the purity of Christianity. They made their new festival, therefore, a season of relaxation and mirth, of cheerful visiting, and mutual presents. They lighted candles in their places of worship, and adorned them with a profusion of evergreen boughs. Thus did the Romish Church borrow from the Pagans some of her most prominent observances; and thus have some observances of this origin been adopted and continued by Protestants.

6. It being evident, then, that stated fasts and festivals have no divine warrant, and that their use under the New Testament economy is a mere human invention; we may ask those who are friendly to their observance, what limits ought to be set to their adoption and use in the Christian Church? If it be lawful to introduce five such days for stated observance, why not ten, twenty, or five score? A small number were, at an early period, brought into use by serious men, who thought they were thereby rendering God service, and extending the reign of religion. But one after another was added, as superstition increased, until the calendar became burdened with between two and three hundred fasts and festivals, or saint's days, in each year; thus materially interfering with the claims of secular industry, and loading the worship of God with a mass of superstitious observances, equally unfriendly to the temporal and the eternal interests of men. Let the principle once be admitted, that stated days of religious observance, which God has nowhere commanded, may properly be introduced into the Christian ritual, and, by parity of reasoning, every one who, from good motives, can effect the introduction of a new religious festival, is at liberty to do so. Upon this principle was built up the enormous mass of superstition which now distinguishes and corrupts the Romish Church.

7. The observance of uncommanded holy-days is ever found to interfere with the due sanctification of the Lord's day. Adding to the appointments of God is superstition. And superstition has ever been found unfriendly to genuine obedience. Its votaries, like the Jews of old, have ever been found more tenacious of their own inventions, of traditionary dreams, than of God's revealed code of duty. Accordingly, there is, perhaps, no fact more universal and unquestionable, than that the zealous observers of stated fasts and festivals are characteristically lax in the observance of that one day which God has eminently set apart for himself, and on the sanctification of which all the vital interests of practical religion are suspended. So it was among the Israelites of old. As early as the fifth



century, Augustine complains that the superstitious observance of uncommanded rites, betrayed many in his time, into a spirit of irreverence and neglect towards those which were divinely appointed. So it is, notoriously, among the Romanists at the present day. And so, without any breach of charity, it may be said to be in every religious community in which zeal for the observance of uncommanded holy-days prevails. It is true, many in those communities tell us, that the observance of holy-days, devoted to particular persons and events in the history of the Church, has a manifest and strong tendency to increase the spirit of piety. But if this be so, we might expect to find much more scriptural piety in the Romish Church than in any other, since holy-days are ten times more numerous in that denomination than in the system of any Protestant Church. But is it so? Let those who have eyes to see, and ears to hear, decide.

If the foregoing allegations be in any measure well founded; if there be no warrant in God's word for any observances of this kind; if, on the contrary, the Scriptures positively discourage them; if the history of their introduction and increase mark an unhallowed origin; if, when we once open the door to such human inventions, no one can say how or when it may be closed; and if the observance of days, not appointed of God, has ever been found to exert an unfriendly influence on the sanctification of that holy-day which God has appointed, surely we need no further proof that it is wise to discard them from our ecclesiastical system.

### SECTION III.—*We reject God-fathers and God-mothers in Baptism.*

It is well known that the Presbyterian Church differs from Roman Catholics and Episcopalians, in regard to sponsors in baptism. We differ in two respects. First, in not requiring or encouraging the appearance of any other sponsors, in the baptism of children, than the parents, when they are living, and qualified to present themselves in this character; and, secondly, in not requiring, or even admitting any sponsors at all in cases of adult baptism. And we adopt this principle and practice for the following reasons:

1. There is not a shadow of evidence in the New Testament, that any other sponsors than parents were ever admitted to answer for their children in baptism in the apostolic Church; nor is any text of Scripture attempted to be adduced in its support, by the warmest friends of this practice. When the jailor at Philippi was baptized, "he and all his straight-

way," and when Lydia and "her household" were baptized, we read of no sponsors but the heads of these families, whose faith entitled them to present their households to receive the appropriate seal of faith.

2. We find no trace of any other sponsors than parents during the first 500 years after Christ. When some persons, in the time of Augustine, who flourished toward the close of the fourth, and the beginning of the fifth century, contended that it was not lawful, in any case, for any, excepting their natural parents to offer children in baptism, that learned and pious Father opposed them, and gave it as his opinion, that, in extraordinary cases, as, for example, when the parents were dead; when they were not professing Christians; when they cruelly forsook and exposed their offspring; and when Christian masters had young slaves committed to their charge; in these cases, (and the pious Father mentions no others,) he maintains that any professing Christians, who should be willing to undertake the charge, might, with propriety, take such children, offer them in baptism, and become responsible for their Christian education. In this principle and practice, all intelligent and consistent Presbyterians are agreed. The learned Bingham, an Episcopal divine of great industry and erudition, seems to have taken unwearied pains, in his "Ecclesiastical Antiquities," to collect every scrap of testimony within his reach, in favour of the early origin of sponsors. But he utterly fails of producing even plausible evidence to this amount; and at length candidly acknowledges, that in the early ages, parents were, in all ordinary cases, the presenters and sureties of their own children; and that children were presented by others only in extraordinary cases, such as those already stated, when their parents could not present them. It was not until the council of Mentz, in the ninth century, that the Church of Rome forbade the appearance of parents as sponsors for their own children, and required this service to be surrendered to other hands.

3. The subsequent history of this practice marks the progress of superstition. Mention is made by Cyril, in the fifth century, and by Fulgentius, in the sixth, of sponsors in some peculiar cases of adult baptism. When adults, about to be baptized, were dumb, or under the power of delirium, through disease, and, of course, unable to speak for themselves, or to make the usual profession; in such cases, it was customary for some friend, or friends, to answer for them, and to bear testimony to their good character, and to the fact of their having sufficient knowledge, and having before expressed a desire

to be baptized. For this, there was, undoubtedly, at least some colour of reason; and the same thing might, perhaps, be done without impropriety, in some conceivable circumstances now. From this, however, there was a transition soon made to the use of sponsors in all cases of adult baptism. This latter, however, was upon a different principle from the former. When adults had the use of speech and reason, and were able to answer for themselves, the sponsors provided for such never answered or professed for them. This was invariably done by the adult himself. Their only business, as it would appear, was to be a kind of curators or guardians of the spiritual life of the persons baptized. This office was generally fulfilled, in each church, by the Deacons, when adult males were baptized; and by the Deaconesses, when females came forward to receive this ordinance. Hence, in the Roman Catholic, and some Protestant sects, the practice was ultimately established of providing god-fathers and god-mothers in all cases of adult baptism.

4. Among the pious Waldenses and Albigenses, in the middle ages, no other sponsors than parents were in common use. But where the parents were dead, or absent, or unable, on any account, to act, other professors of religion who were benevolent enough to undertake the charge, were allowed to appear in their place, and answer and act in their stead.

5. If, then, the use of god-fathers and god-mothers, as distinct from parents, in baptism, has no countenance in the word of God; if it was unknown in the Church during the first 500 years after Christ; and if it was superstitious in its origin, and connected with other superstitions in its progress; we have, undoubtedly, sufficient reason for rejecting the practice. When the system is to set aside parents in this solemn transaction; to require others to take their places, and make engagements which they alone, for the most part, are qualified to make; and when, in pursuance of this system, thousands are daily making engagements which they never think of fulfilling, and, in most cases, notoriously have it not in their power to fulfil, and, indeed, appear to feel no special obligation to fulfil, we are constrained to regard it as a human invention, altogether unwarranted, and adapted, on a variety of accounts, to generate evil rather than good.

According to one of the canons of the Church of England, "Parents are not to be urged to be present when their children are baptized, nor to be permitted to stand as sponsors for their own children." That is, the parents, to whom God and nature have committed the education of children; in whose

families they are to grow up; under whose eye and immediate care their principles, manners, and character are to be formed, shall not be allowed to take even a part in their dedication to God, nor encouraged even to be present at the solemn transaction! In the Protestant Episcopal Church in this country, "parents shall be admitted as sponsors, if it be desired." But in both countries, it is required that there be sponsors for all adults, as well as for infants.

#### SECTION IV.—*The Sign of the Cross in Baptism.*

This is one of the additions to the baptismal rite which Protestant Episcopalians have adopted from the Romanists, and which Presbyterians have always rejected. A large body of the most pious and learned divines of the established Church of England, in an early part of the reign of Queen Elizabeth, when the Reformation of that Church was about to be conclusively settled, earnestly petitioned that the sign of the cross in baptism, as well as stated fasts and festivals, god-fathers and god-mothers in baptism, kneeling at the Lord's Supper, bowing at the name of Jesus, &c., might be abolished. When their petitions to this amount were read, and their arguments heard, in the lower house of Convocation, the vote was taken, and passed by a majority of those present; forty-three voting in favour of granting the prayer of the petitioners,—in other words, in favour of abolishing the rites complained of, and thirty-five against it. But when the proxies were called for and counted, the scale was turned; those in favour of the abolition being fifty-eight, and those against it fifty-nine. So that, by a solemn vote of the Convocation, the several rites regarded and complained of, as Popish superstitions, and the sign of the cross among the rest, were retained in the Church only by a majority of one.

In the objections at that time urged against the sign of the cross in baptism, by those learned and venerable Episcopal divines, Presbyterians have ever concurred. These objections are the following:

1. Not the smallest countenance is to be found in Scripture for any such addition to the baptismal rite. Nothing of this kind is pretended to be produced by its most zealous advocates. All acknowledge it to be a human invention.

2. In the records of the earliest writers by whom it is mentioned, it appears associated with so much superstition as cannot fail to discredit it in the view of all intelligent Christians. From the very same sources from which we gather the information that, in the second and third centuries, the sign of



the cross was added to the rite of baptism, we also learn that there were added to the same ordinance a number of other human inventions—such as “exorcising” the candidate for baptism, to drive away evil spirits; putting into his mouth a mixture of milk and honey, as a symbol of his childhood in a new life; anointing with spittle and with oil, and the laying on of hands for the purpose of imparting the Holy Spirit. These are all deemed, by Protestants, unwarranted additions to Christ’s simple appointment; and in what respect does the sign of the cross stand upon better ground?

3. Tertullian, one of the earliest writers in whom we find any mention made of the sign of the cross as a religious rite, represents it as used in his day with a degree of superstition scarcely credible in such an early age, and which ought to operate as a permanent warning to all succeeding ages. “Every step,” says he, “that we take, when we come in, and when we go out; when we put on our clothes or our shoes; when we bathe, eat, light up candles, go to bed, or sit down,—we mark our foreheads with the sign of the cross. If for these, and other acts of discipline of the same kind, you demand a text of Scripture, you will find none; but tradition will be alleged as the prescriber of them.”—*De Corona*. cap. iii. The sign of the cross was thought, by those deluded votaries of superstition, a sure preservative against all sorts of malignity, poisons, or fascination, and effectual to drive away evil spirits. The principal fathers of the fourth century affirm that it was the constant and undoubted means of working many miracles. “This sign,” says Chrysostom, “both in the days of our forefathers and our own, has thrown open gates that were shut; destroyed the effect of poisonous drugs; disarmed the force of hemlock; and cured the bites of venomous beasts.”—Tom. vii. p. 552. A.

4. When we consider the miserable superstition with which the use of the sign of the cross is constantly marked by Roman Catholics; that they regard it as essential to the validity of the ordinance of baptism; that they adore it; that they apply it in every step and act of religious life; that many of them consider no oath as binding which is taken on the Bible without the figure of the cross upon it; and that they rely upon it as a kind of talisman, connected with every blessing;—surely, when we see this degrading system of superstition connected with this sign,—acknowledged on all hands to be a mere human invention,—it is no wonder that enlightened and conscientious Christians should feel constrained to lay it aside.



SECTION V.—*We reject the Rite of Confirmation.*

In the Apostolic Church, there was no such rite as that which, under this name, has been long established in the Romish communion as a sacrament, and adopted in some Protestant Churches as a solemnity, in their view, if not commanded, yet as both expressive and edifying. In giving the views of Presbyterians on this subject, it is not at all intended to condemn those who think proper to employ the rite in question; but only to state with brevity some of the reasons why the venerated fathers of our Church thought proper to exclude it from our truly primitive and apostolical ritual; and why their sons, to the present hour, have persisted in the same course.

1. We find no warrant for this rite in the word of God. Indeed, its most intelligent and zealous advocates do not pretend to adduce any testimony from Scripture in its behalf.

2. Quite as little support for it is to be found in the purest and best ages of uninspired antiquity. Toward the close of the second century, indeed, and the beginning of the third, among several human additions to the rite of baptism which had crept into the Church—such as exorcising the infant, to drive away evil spirits—putting a mixture of milk and honey into his mouth—anointing him with spittle and with oil, in the form of a cross; it became customary to lay on hands, for the purpose of imparting the gifts of the Holy Spirit. This laying on of hands, however, was always done immediately after the application of water, and always by the same minister who performed the baptism. Of course, every one who was authorized to baptize, was also authorized to lay on hands upon the baptized individual. As this was a mere human invention, so it took the course which human inventions are apt to take. It was modified as the pride and the selfishness of ecclesiastics prompted. When Prelacy arose, it became customary to reserve this solemn imposition of hands to Prelates, as a part of their official prerogative. As soon as convenient after baptism, the infant was presented to the bishop, to receive from him the imposition of hands, for conveying the gift of the Spirit. Jerome, in the fourth century, bears witness, however, that this was done rather for the sake of honouring their office, than in obedience to any Divine warrant. But, in process of time, another modification of the rite was introduced. The imposition of the bishop's hands did not take place immediately after baptism, nor even in the infancy of the baptized individual, but was postponed for a number of

years, according to circumstances, and sometimes even till adult age. Then the young person, or adult, was presented with great formality to the bishop for his peculiar benediction. Among many proofs that this was not the original nature of the rite, is the notorious fact, that throughout the whole Greek Church, at the present time, the laying on of hands is administered, for the most part, in close connection with baptism, and is dispensed by any priest who is empowered to baptize, as was done in the third and fourth centuries, before the Greek Church was separated from the Latin. In like manner, in the Lutheran and other German Churches, where a sort of confirmation is retained; although they have ecclesiastical superintendents or seniors, the act of laying on hands is not reserved to them, but is performed by each pastor for the children of his parochial charge.

3. The rite of confirmation is not only altogether destitute of Divine warrant, but it is also superfluous. As it was plainly, at first, a human invention, founded on the superstitious belief that, by the laying on of hands, the special gifts of the Holy Spirit were to be continued in the Church; so it is unnecessary. It answers no practical purpose which is not provided for quite as well, to say the least, in the Presbyterian Church, which rejects it. It is said to be desirable that there should be some transaction or solemnity by which young people, who have been baptized in their infancy, may be called to recognize their religious obligations, and as it were, to take upon themselves the profession and the vows made on their behalf in baptism. Granted. There can be no doubt that such a solemnity is both reasonable in itself, and edifying in its tendency. But have we not just such a solemnity in the Lord's Supper; an ordinance divinely instituted; an ordinance on which all are qualified to attend, and ought to attend, who are qualified to take on themselves, in any scriptural or rational sense, their baptismal obligations; an ordinance, in fact, specifically intended, among other things, to answer this very purpose, viz. the purpose of making a personal acknowledgment and profession of the truth, the service, and the hopes of Christ;—have we not in the Sacramental Supper just such a solemnity as we need for the purpose in question simple, rational, scriptural, and to which all our children may come just so soon as they are prepared, in any suitable manner, to confess Christ before men? We do not need confirmation, then, for the purpose for which it is proposed. We have something better, because appointed of God; quite as expressive; more solemn; and free from certain objectionable features which are next to be mentioned.

4. Finally ; we reject the rite of confirmation in our Church, because, in addition to all the reasons which have been mentioned, we consider the formulary prescribed for its administration in the Church of England, and substantially adopted in the Episcopal Church in this country, as liable to the most serious objections. We do not think it a duty to administer, in any form, a rite which the Saviour never appointed ; but our repugnance is greatly increased by the language in which the rite in question is dispensed by those who employ it. In the "Order of Confirmation," as prescribed and used in the Protestant Episcopal Church in the United States, the following language occurs. Before the act of laying on hands, the officiating bishop, in his prayer, repeats the following sentence : "Almighty and ever living God, who hast vouchsafed to regenerate these thy servants, by water, and the *Holy Ghost*, and hast given unto them forgiveness of all their sins," &c. &c. And again, in another prayer after the imposition of hands, he speaks to the Searcher of hearts thus : "We make our humble supplications unto thee for these thy servants, upon whom, after the example of thy holy Apostles, we have now laid our hands ; to certify them by this sign of thy favour and gracious goodness toward them," &c. And also, in the act of laying on hands, assuming that all who are kneeling before him already have the holy sanctifying Spirit of Christ, he prays that they "may all daily increase in this Holy Spirit more and more."

Such is the language addressed to large circles of young people of both sexes, many of whom there is every reason to fear are very far from having been "born of the Spirit," in the scriptural sense of that phrase ; nay, some of whom manifest so little seriousness, that any pastor of enlightened piety would be pained to see them at a communion table ; yet the bishop pronounces them *all*, and he appeals to heaven for the truth of his sentence—he pronounces them *all* regenerate, not only by water, but also by the *Holy Ghost* ; certifies to them, in the name of God, that they are objects of the divine "favour ;" and declares that, being already in a state of grace, and reconciliation with God, they are called to "grow in grace," and to "increase in the Holy Spirit more and more."

An enlightened Presbyterian minister would consider himself, if he were to use such language, to such a circle, as encouraging radical misapprehensions of the nature of true religion ; as perverting the doctrine of regeneration by the Holy Spirit ; and as speaking a language adapted fatally to deceive the souls of those whom he addressed. Surely, with such

views, we should be highly criminal were we to adopt such a rite, and dispense it after such an example.

SECTION VI.—*We reject Kneeling at the Lord's Supper.*

This is another part of the Romish rituals, which a large body of the most pious and learned divines of the Church of England, at the period of the Reformation, were earnestly desirous of having laid aside; but they were overruled by the Queen, and the court clergy, who chose to retain it; and it has ever since found a place in the Protestant Episcopal Church. It is well known, that Presbyterians differ, in this respect, from their Episcopal neighbours. They prefer what has been commonly called "the table posture," for such reasons as the following:

1. It is granted, on all hands, that the posture in which the Lord's Supper was first administered by the Saviour himself, was that in which it was customary to receive ordinary meals. It is not known that any one denies or doubts this. The Evangelists are too explicit in their statement of this fact to admit of doubt. The Evangelist Matthew declares; "Now when the evening was come, he *sat down* with the twelve. And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to his disciples," &c. But if the Saviour himself chose this posture, as most agreeable to his will, may we not conclude, that it is, on the whole, the wisest and best?

2. It is very certain that kneeling at the Lord's table was unknown in the Christian Church for a number of centuries after the apostolic age. Indeed, in the second, third, and following centuries, it was accounted unlawful even to kneel on the Lord's day; this posture being reserved for days of fasting and humiliation. This is asserted by Tertullian; and the Council of Nice passed a solemn decree to the same amount, because on that day is celebrated the joyful remembrance of our Lord's resurrection. This posture, both of public prayer on the Lord's day, and of receiving the communion, was invariably standing. The proof of this is so complete as to preclude the possibility of doubt. The most ardent friends of kneeling do not pretend, so far as is now recollected, to find any example of this posture, in the whole history of the Church, prior to the thirteenth century. That is, not until the Papacy had reached the summit of its system of corruption. And, accordingly, in the Greek Church, which separated from the Latin, before the doctrine of Transubstantiation arose, kneeling at the communion is unknown. In short,



kneeling at the Lord's table was not introduced until Transubstantiation arose; and with Transubstantiation it ought, by Protestants, to have been laid aside. When men began to believe that the sacramental elements were really transmuted into the body and blood of the Redeemer, there was some colour of apology for kneeling and adoring them. But when this error was abandoned, that which had grown out of it ought to have been abandoned also.

The essential nature of the Eucharist renders the attendance upon it in a kneeling posture incongruous, and, of course, unsuitable. This ordinance is a feast, a feast of love, joy, and thanksgiving. The very name, Eucharist, implies as much. It is intended to be a sign of love, confidence, and affectionate fellowship, between each communicant and the master of the feast, and between all the members of his body. It is also intended to be an emblem, and a means of that spiritual nourishment which is found in feeding by faith, and, in a spiritual sense, on the body and blood of the Redeemer, set forth in this ordinance as crucified for us. Now, it has been often asked—"In what nation is it thought suitable to kneel at banquets?" Where do men eat and drink upon their knees? True, indeed, humility and penitence become us in every approach to God; and certainly in no case more peculiarly than when we celebrate the wonders of grace and love manifested in the Saviour's dying for us. Yet it is equally true, that, as the ordinance is, characteristically, a feast of confidence, fellowship, joy, and thanksgiving, so the exercises and the posture most becoming the attendance on it, are those which indicate gladness, gratitude, and affectionate intercourse. He must be strangely prejudiced in favour of a superstitious precedent, who can persuade himself that kneeling is the most suitable expression of those exercises.

4. Finally; the abuse and the misapprehension of the practice of kneeling at the Lord's Supper, are considerations of no small weight in the minds of those who reject this practice. As it originated in gross error, so it is adapted to nourish error and superstition; and however understood by intelligent Christians, it has been misapprehended, and will be, as long as it shall be used, misapprehended by many ignorant minds. Accordingly, as before stated, when the English Liturgy was revised, and about to be ultimately settled, in the reign of Queen Elizabeth, some of the most pious and learned divines of that Church entreated that kneeling at the Eucharist might either be abolished altogether, or, at least, left optional or indifferent. When the divines, appointed to report on the sub-



ject, brought in a report which left it indifferent, the Queen drew her pen over the lines which represented it, and made the practice binding. And all that the friends of abolishing the practice could obtain, was a rubric, or marginal advertisement, declaring that by communing in this posture, no worship of the elements was intended. This obstinate adherence to the practice in question, greatly grieved the foreign Protestants, and the learned Beza wrote to Archbishop Grindal on the subject, in a style of respectful, but firm remonstrance. "If," says Beza, "you have rejected the doctrine of Transubstantiation, and the practice of adoring the host, why do you symbolize with Popery, and seem to hold both by kneeling at the Sacrament? Kneeling had never been thought of had it not been for Transubstantiation." The archbishop replied, "That though the Sacrament was to be received kneeling, yet the rubric accompanied the service-book, and informed the people that no adoration of the elements was intended." "O! I understand you," said Beza; "there was a certain great lord who repaired his house, and having finished it, left before his gate a great stone, for which he had no occasion. This stone caused many people in the dark to stumble and fall. Complaint was made to his lordship, and many an humble petition was presented, praying for the removal of the stone; but he remained long obstinate. At length he condescended to order a lanthorn to be hung over it. 'My lord,' said one, 'if you would be pleased to rid yourself of further solicitation, and to quiet all parties, order the stone and the candle to be both removed.'"

SECTION VII.—*We do not Administer the Lord's Supper in Private.*

Few ordinances have been more misapprehended and perverted than the Lord's Supper. Before the close of the third century, superstitious views of its efficacy, and its necessity to salvation, began to be adopted, and led to a corresponding practice. Entirely mistaking the meaning of John vi. 53, many Christians of that day supposed that no one could die safely without having participated of this ordinance. Accordingly, it was not only administered to all adult persons, who professed to be the disciples of Christ; but also to infants, soon after their baptism. Nay, to such an extravagant height was this phrensy of superstition carried, that when any one had died suddenly, without having partaken of this sacrament, the consecrated elements were, in many instances, thrust into the mouth of the lifeless corpse, in hope that it might yet not

be too late to impart a saving benefit to the deceased. This delusion soon produced, or rather strongly implied the Popish doctrine, that this sacrament, as well as baptism, carried with it an inherent efficacy, (an *opus operatum*, as they expressed it,) which insured a saving operation in all cases in which it was regularly administered. From this, the transition was easy to the notion, that the consecrated elements, when exhibited, cured diseases, and accomplished many other wonderful miracles. Hence, these elements, before the commencement of the third century, after being dispensed in the public assembly, were sent, generally by deacons, to those who, on any account, were absent. Not long afterwards, the sick, the dying, and those who were confined, on any account, to their dwelling, had a portion of the elements despatched to them, either by ecclesiastics, or, if more convenient, by the hands of laymen, and even children. Some, on receiving the elements in church, contrived to carry away with them a portion, and were in the habit of taking a small part of this portion every day, for thirty or forty days together. Nay, some carried a portion of the sacrament (as they expressed it,) with them on long journies and voyages; had recourse to it as a defence in cases of danger; and inserted some portion of it in plaisters for healing wounds and ulcers. All this under the impression that these sacramental elements had an inherent energy of the most potent and beneficial kind. No wonder, that wherever these sentiments prevailed, private communion, if such an expression may be allowed, was universal. The sacrament, in a great measure, lost its character as a social ordinance; and the symbols of the Redeemer's broken body and shed blood were considered as invested with a sort of magical influence, wherever they appeared; to be carried about the person as an amulet, for defence; and resorted to as a medicine of sovereign power.

It is true, some of these views and habits were checked by the rise of the doctrine of Transubstantiation. When the elements were believed, by the consecrating prayer, to have been transmuted into the real body and blood of Christ, it was thought indecent to carry them home, to deposit them in a chest or cupboard, and to swallow a small portion every day. Still the most humiliating superstitions, as to the consecrated elements, continued to prevail.

When the Reformation took place in the land of our fathers, many of these views and habits, and especially the more gross of them, were happily corrected. Still it is to be lamented, that the Reformation in the Church of England, in respect to

this ordinance, as well as some others, was not more thorough; and that after all the remonstrances and importunity of the most venerable and pious divines of that Church, a number of things were left in use, which it were to be wished had been laid aside. Of these the habit of private communion is one.

The Eucharist is administered, by the clergy of that Church, every day, to the sick and the dying, with scarcely any scruple, whenever it is requested. To the worldly, the careless, and even the most profligate, it is freely carried, when they come to die, if they desire it; indeed, some have supposed that any minister who should publicly refuse to administer this ordinance to a sick person, when requested, would be liable, in that country, to a civil prosecution. Suffice it to say, that such a refusal is very seldom given. Even criminals of the most profligate character, just before their execution, always have this sacrament administered to them, if they are willing to receive it, and that when no appearance whatever of genuine penitence is manifested.\*

Presbyterian ministers, in all ordinary cases, decline administering the Lord's Supper to the sick and the dying, and generally in private houses, for reasons which appear to them conclusive. They are such as these:

1. They consider this ordinance as social and ecclesiastical in its very nature. It is a communion, in which the idea of a "solitary mass," as admitted among Papists, would seem to be an absurdity.

2. We find no warrant for private communion in the New Testament. It is true, we read of Christians, in the apostolic age, "breaking bread from house to house;" but that is, evidently, a mode of expressing their ordinary worshipping assemblies. They had no ecclesiastical buildings. They worshipped altogether in private houses, in "upper chambers," &c. There, of course, they administered the communion to as many as could come together. And, as they could not occupy the same apartment stately, or, at any rate, long together, on account of the vigilance of their persecutors, they went "from house to house" to worship, as circumstances invited; or in a number of houses at the same time, where Christians were too numerous for a single dwelling. We read of no instance of the sacramental symbols being carried to an individual on a sick bed. On the contrary, when the inspired Apostle gives directions that the sick be visited and

\* See the cases of the hardened Despard and Bellingham, mentioned in the Christian Observer, vol. xiii. p. 6.

prayed with by the "Elders of the Church," James v. 14, he says not a word of administering to them the communion.

3. If persons, on their dying beds, earnestly desire this ordinance to be administered to them, as a *vialicum*, or preparation for death, and as a kind of pledge of the divine favour and acceptance, we believe that, on this very account, it ought to be refused them. To comply with their wishes, at least in many cases, is to encourage them to rely on the power of an external sign, rather than on the merit of the Saviour himself. Such views being, manifestly, unscriptural, false, and adapted to deceive and destroy the soul, ought by no means to be countenanced. But what can tend more directly to favour, and even nurture these views, than to hasten with the sacramental memorials to the bed-side of every dying person who desires them? Ought the evident propensity of careless and ungodly men to fly to this ordinance as the last refuge of a guilty conscience, to be deliberately promoted by the ministers of religion?

4. If this practice be once begun, where is it to end? All men are serious when they come to die. Even the most profane and licentious, in that crisis, are commonly in no small degree anxious and alarmed, and disposed to lay hold of every thing that seems favourable to the smallest hope. Yet every wise man, who has lived long, and observed much, is deeply suspicious of the sincerity of death-bed penitents. What is a conscientious minister to do in such cases? How is he to draw the line between those who are, and those who are not, in his judgment, fit subjects for this ordinance? Is it not unseasonable, as well as distressing to have any thing like arguing or disputing with the sick and the dying on such a subject? On the one hand, if we faithfully refuse to administer the ordinance where the dying man gives no evidence of either knowledge or faith—shall we not agitate the patient, distress his friends, and give against him a kind of public sentence, so far as our judgment goes, of his reprobation? And, on the other hand, if we strain conscience, and, in compliance with earnest wishes, administer the ordinance to those who give no evidence whatever of fitness for it—shall we not run the risk of deceiving and destroying souls, by lulling them asleep in sin, and encouraging reliance on an external sign of grace? Will not by-standers be likely to be fatally injured? And shall we not, by every such act, incur great guilt in the sight of God?

5. By declining, in all ordinary cases, to administer this ordinance on sick beds, either to saints or sinners, we avoid



these embarrassments so deep and trying to a conscientious man. We avoid multiplied evils, both to the dying themselves, and their surviving friends. And we shall take a course better adapted than any other to impress upon the minds of men that great and vital truth, that the atoning sacrifice and perfect righteousness of the Redeemer, imputed to us, and received by faith alone, are the only scriptural foundation of hope toward God:—that, without this faith, ordinances are unavailing; and with it, though we may be deprived, by the providence of God, of an opportunity of attending on outward ordinances in their prescribed order of administration, all is safe, for time and eternity. The more solemnly and unceasingly these sentiments are inculcated, the more we shall be likely to benefit the souls of men; and the more frequently we countenance any practice which seems to encourage a reliance on any external rite as a refuge in the hour of death, we contribute to the prevalence of a system most unscriptural, deceptive, and fatal in its tendency.

It was remarked, that Presbyterians take this ground, and act upon these principles in all ordinary cases. It has sometimes happened, however, that a devout and exemplary communicant of our Church, after long enjoying the privileges of the sanctuary, has been confined for several, perhaps for many years, to a bed of sickness, and been, of course, wholly unable to enjoy a communion season in the ordinary form. In such cases, Presbyterian ministers have sometimes taken the Elders of the Church with them, and also invited half a dozen other friends of the sick person—thus making, in reality, a “church,” meeting by its representatives—and administered the communion in the sick chamber. To this no solid objection is perceived. But the moment we open the door—unless in very extraordinary cases indeed—to the practice of carrying this sacrament to those who have wholly neglected it during their lives, but importunately call for it as a passport to heaven, in the hour of nature’s extremity; we countenance superstition; we deceive souls; and we pave the way for abuses and temptations, of which no one can calculate the consequences, or see the end.

#### SECTION VIII.—*We reject bowing at the name of Jesus.*

Those who have frequently witnessed the worship of the Protestant Episcopal Church, have no doubt observed, that when the name Jesus occurs, in repeating the Apostle’s Creed, there is a sensible obeisance, or bowing of the knee, which occurs in pronouncing no other name in the public ser.



vice. This obeisance is, in many cases, confined to the pronounciation of the name as it occurs in the Creed. The same name may be pronounced in the other parts of the Liturgy, or in the sermon, without being accompanied with any such act of reverence. Presbyterians have never adopted this practice, for the following reasons :

1. We find no semblance of a warrant for it in Scripture. Some Episcopal apologists, indeed, for this practice, of the inferior and less intelligent class, have cited in its defence Philippians ii. 10 ; but this plea has been abandoned, it is believed, by all truly learned and judicious friends of that denomination. Dr. Nichols, one of the most able and zealous advocates of the ritual of the Church of England, expressly says—" We are not so dull as to think that these words can be rigorously applied to this purpose."

2. It seems unaccountable that the obeisance in question should be so pointedly made at this name of the Saviour, and not at all when his other titles are pronounced. When his titles of God, Redeemer, Saviour, Christ, Immanuel, and even Jehovah, are pronounced, no such testimonial of reverence is manifested. Can any good reason, either in the Bible or out of it, be assigned for this difference? We feel as if, with our views of the subject, it would be superstition in us to adopt or countenance such a practice.

3. Is not the habit of such observances, without warrant, and, as would seem, without reason, plainly adapted to beget a spirit of superstition, and to occupy our minds with the commandments of men, rather than with the ordinances of Heaven? It will, perhaps, be said in reply, that we surely cannot pronounce the name of Jesus, our adorable Saviour, with too much reverence ; why, then, find fault with an act of obeisance at his glorious name? True ; every possible degree of reverence is his due. But why not manifest the same at the pronounciation of all his adorable and official names? Suppose any one were to single out a particular verse of Holy Scripture, and whenever he read that verse were to bow his head, or bend his knees, in token of reverence ; but wholly to omit this act of obeisance in reading all other parts of Scripture, even those of exactly the same import as the verse thus distinguished? Should we not consider his conduct as an example of strange caprice, or of still more strange superstition? Such, however, precisely, is the case before us. And if this mode of reading the Scriptures were enjoined by ecclesiastical authority, we should, doubtless, consider it as still more strange. Even this, however, is done in the case

now under consideration. For the eighteenth canon of the Church of England contains the following injunction:—  
“When in the time of divine service the Lord Jesus shall be mentioned, due and lowly reverence shall be done by all persons present, as it hath been accustomed.”

This practice of bowing at the name of Jesus, was never heard of in the Christian Church, so far as is now recollected, until the *fifteenth century*. Some trace it to the Papal reign of Gregory X., in the thirteenth century. It may possibly have existed then; but the earliest authoritative injunction of it that is remembered, is that of the council of Basil, in 1435. The deplorable state of the Church at that time, both in respect to superstition and profligacy, will not furnish, it is presumed, a very strong recommendation of a rite which then took its rise. A more worthy origin of it is unknown.

As to the practice of praying toward the east, and that of wearing in the reading desk, or during the prayers, a white surplice, they are too inconsiderable to be made the subjects of particular discussion. Nevertheless, as this manual is intended to give a comprehensive view of the points in which we differ from surrounding denominations, it may not be amiss to say, in passing, that both the practices last mentioned were borrowed from the Pagans. And although plausible reasons soon began to be urged in their favour; reasons which were made to wear a Christian aspect, yet their heathen origin is unquestionable. True, there is no sin in them. They are little things; too little to be formally animadverted upon. Yet they are among the things which we think it our duty to reject. And when asked, as we sometimes are, why we do not adopt them? we have only to say, that our desire is to keep as closely as we can to “the simplicity that is in Christ;” that to indulge superstition in trivial things, is as really censurable, in principle, as in things of more importance; and that “the beginning of evil is like the letting out of water.” And especially when we recollect, that three centuries have not elapsed, since some of these very things were made terms of communion in the land of our fathers; and some of the most pious and venerable men that ever lived in that land, were fined, imprisoned, and ejected from office, because, according to the popular language of that day, they “scrupled the habits,” or the prescribed dress, we shall see the evil of tampering with uncommanded rites.

SECTION IX.—*We reject the reading of Apocryphal Books in public worship.*

The Church of Rome considers a number of the books of the Apocrypha as canonical; that is, as belonging to the inspired canon, and as of equal authority with any of the books of the Old or New Testament; and accordingly orders them to be read in her public assemblies, just as the inspired Scriptures. Protestants, with one voice, deny that the Apocryphal books make any part of the sacred canon, or form any part of the infallible rule of faith and practice.

In the Church of England, however, large portions of the Apocryphal books are read in her public assemblies, and appealed to as if they were canonical books. It is true, the Church, in her sixth article, declares that these books are not appealed to as any part of the rule of faith; and they are not read on Sundays. But on holy-days they are read continually.

The Episcopal Church in this country has adopted the same practice, under the same restrictions.

Presbyterians object to this practice, and refuse to adopt it for the following reasons.

1. Because they are persuaded that nothing ought to be read under the name of Holy Scripture, but that which is regarded as the inspired word of God. To do this, is to depart from an important Protestant principle, and open the door for endless abuse.

2. Because those Apocryphal books, out of which the lessons referred to are taken, evidently contain some false doctrines, some misstatements, and not a few things adapted to promote ridicule rather than edification.

3. Notwithstanding, in the 6th Article of the Church of England, it is expressly stated, that these Apocryphal books are not read as any part of the rule of faith, still in her Homilies they are spoken of in language of a very different aspect. Baruch is cited as the Prophet Baruch, and his writing is called the word of the Lord to the Jews. The Book of Tobit is expressly ascribed to the Holy Ghost, in the most unequivocal terms, as follows: "The same lesson doth the Holy Ghost also teach in sundry places of the Scriptures, saying; mercifulness and almsgiving purgeth from all sins, and delivereth from death, and suffereth not the soul to come into darkness," &c. (See Homily against Disobedience and Wilful Rebellion, part i. p. 475; and Homily on Almsdeeds, part ii. p. 328.) Surely, if "the Holy Ghost teach-

eth" what is written in this book, it is an inspired book, and ought to be considered as a part of "the rule of faith." It is worthy of notice here, that the Article and Homilies here quoted, make a part of the formularies of the Episcopal Church in the United States, as well as in that of England.

4. The practice of reading these lessons in public worship, from writings acknowledged not to be canonical, and from writings which contain much exceptionable matter, was early protested against by many of the most learned and pious dignitaries, and other divines of the Church of England, and has been, at different times, ever since, matter of regret and complaint among the most valuable members of that body; but in spite of these remonstrances and petitions, it has been maintained to the present day. This fact shows, in a strong light, the mischief of commencing an erroneous practice: and how difficult it is to get rid of any thing of this kind, when it is able to plead established custom in its support.

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## CHAPTER VI.

### CONCLUSION.

SUCH are the considerations which satisfy Presbyterians that their Doctrine, their Ecclesiastical Order, and their Worship, are truly primitive and scriptural. We condemn not our neighbours. To their own Master they stand or fall. Our only object, in what has been said, is to "render a reason" for our own belief and practice. The names of other denominations would not have been so much as mentioned, or alluded to, in the foregoing statements, had it been possible, without doing so, to exhibit our own peculiarities, and to show wherein and why we differ from some of our sister churches. But firmly believing that all the leading features of the Presbyterian system are more in accordance with the word of God, and with the usage of the purest and best ages of the Christian Church, than any other, we feel bound to maintain them; to teach them to our children, and to bear testimony in their favour before the world. We deny to none, who hold fast the essentials of our holy religion, the name of Christian Churches. It is enough for us to know that we adhere to "the simplicity that is in Christ;" that we walk in the footsteps of the primitive Christians. We forbid none who profess to cast out devils, "because they follow not with

us." Let them do all the good they can in their own way. We claim the same privilege; and only beg to be permitted, with the *Bible* in our hands, to ascertain "what saith the Scripture;" and how Apostles and martyrs glorified God. We "call no man master; one is our Master, even Christ." And, therefore, throughout the foregoing pages, our primary appeal has been to his *Word*, the great statute book of his kingdom. However plausible in theory, or attractive in practice, any rite or ceremony may appear, we dare not adopt it, unless we find some warrant for it in the only infallible guide of the Church. If, then, Presbyterianism, in all its essential features, is plainly found in the word of God; if it maintains, throughout, the great representative principle which pervades the kingdom of God; if it guards more perfectly than any other system, against clerical assumption and tyranny, on the one hand, and against popular excitement and violence on the other; if it provides, in itself, for complete concert in action, without the necessity of resorting to extra voluntary associations; if it furnishes the best means for maintaining pure and energetic discipline, and bringing the whole Church in doubtful and difficult cases, to give a calm and equitable judgment; and if it presents the most effectual means of purging out error, and correcting abuses; then, surely, we have no small evidence that it is from the God of truth and order, and ought to be maintained in all the Churches.

Let it never be forgotten, however, that, as Presbyterianism, in all its leading features, *was, undoubtedly, the primitive and apostolic model of the Church*; so, in order to the maintenance and execution of this system to the best advantage, *there must be a large portion of the primitive and apostolic spirit reigning in the Church*. No sooner did Christians lose the spirit of the first and purest age, than they began to depart from the simplicity of Christ's institutions. Having less spirituality to present, they thought to compensate for this defect by outward show and ceremonial. Uncommanded rites and forms were multiplied, for the purpose of attracting both Jews and Pagans into the Church. Purity of doctrine gave way to the speculations of philosophy. Purity of discipline became unpopular, and yielded to the laxity of luxurious and fashionable life. Prelacy, as we have seen in a former chapter, gradually crept into the Church; and with it many inventions of men to allure and beguile those who had lost all relish for primitive simplicity.

Now, just so far as we retain the simple devoted spirit of the apostolic age, we shall love, retain, and honour Presbyte-



rianism. Those who possess most of this spirit, will be most friendly to this system. But just in proportion as that spirit declines, Presbyterian doctrines will be thought too rigid; Presbyterian worship will appear too simple and naked; and Presbyterian discipline will be regarded as too unaccommodating and austere. Let Presbyterians, then, learn a lesson of wisdom from this consideration. Let them remember that their system will never appear so well, or work so well, as in the midst of simple, primitive, and devoted piety. This is its genial soil. As long as such a soil is furnished, it will grow. When such a soil is not furnished, it will still live, and do better than any other system, on the whole; but its highest glory will have departed, and something else will begin to be thought desirable by the votaries of worldly indulgence, and worldly splendour. The friends of our beloved Church ought to know, and lay to heart, that their happiness and their strength consist in cordial and diligent adherence to that vital principle, the language of which is, "None of us liveth to himself, and no man dieth to himself. For whether we live, we live unto the Lord, or whether we die, we die unto the Lord; whether we live, therefore, or die, we are the Lord's."

## BEFORE AND AFTER CHURCH.

WRITTEN FOR THE BOARD. BY A COUNTRY PASTOR.

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A CUSTOM prevails in many, if not most, country churches, which is liable to serious objections, and which therefore ought to be immediately changed. On Sabbath mornings or other occasions of public worship, the men collect about the door, and along the pathways, in groups, and occupy the time, from their arrival to the commencement of service, in general conversation on almost all the questions of the day, without regard to their subject. The same thing takes place in some town or city churches, and is thus so general as to warrant some earnest and combined effort to effect an improvement. Another custom equally objectionable prevails in country churches, which it may be well in passing to name. The ladies, instead of passing immediately out, stand in the aisles and about the doors, exchanging salutations, talking with their friends, and in some cases making arrangements for visits, &c., during the week upon which they have entered.

No doubt some reasons can be given for both of these customs, but whether any which can justify them, is very doubtful. On the other hand, there are many very serious reasons why they should be abandoned. I have often felt annoyed by exposure to their influence, and now, gentle reader, if you will follow me, I will submit the considerations which weigh in my mind against them.

As to standing before the doors and about the walks before service begins, it is, to say the best of it, a great annoyance to ladies and other modest persons, in arriving and passing into the church.

It is never pleasant to be stared at, and made the object of remark, nor is it very agreeable to be obliged to run the gauntlet, or jostle men out of your way as you attempt to gain your seat in the house of God; yet how often are ladies, and others subjected to this annoyance? It is an impoliteness of which gentlemen, and especially christian gentlemen, should not be guilty.

But so far as professing christians indulge in this custom, it is an evil example for the youth, and impenitent portion of the community. These feel justified in doing what they see those who are professing christians do; accordingly we find it to be the case that where fathers or older brothers fall into line, as though they were placed on guard, all the boys and lads do the same.

Is it best that such persons should act in this way at the house of God? Is it specially advisable that christians should set such an example? Many of these prove very apt imitators, and not only stand about before service, but continue out until long after it has begun, and then disturb others by stamping to their pews or to vacant seats in the gallery. In some cases indeed they remain out during the whole service. You as a christian will no doubt condemn this, and yet your example produces, encourages and perpetuates it.

This custom indicates moreover either a forgetfulness of the true aim and purpose of resorting to the sanctuary on the Sabbath, or the want of any purpose becoming the day, or an indifference to the authority by which, and the object for which, the Sabbath and the service of the sanctuary have been established. If the worship of God be the only rightful and scriptural object which calls together the assembly of the Sabbath, then if, when you get to his house, instead of quietly and seriously passing in, you stand without and enter into general conversation on any and every subject which may be suggested, there is, at the least,

an apparent forgetfulness of this great and solemn purpose, or you seem to have *no* suitable object; or what is perhaps worse, you seem to be indifferent to the aim and purpose, as well as to the divine authority, by and for which God's people are required to assemble in the sanctuary on the Sabbath.

Are you worshipping God when thus engaged? Or do you feel deeply that this is the object for which you left your homes and repaired to the house of God? If not, are you acting rightly before God? Does such conduct become his house and his day?

But again this custom leads to much actual sin both of thought and word, is a violation of the fourth commandment, and so dissipates the mind, as, in a great measure, if not wholly, to unfit it for a profitable hearing of the word preached.

Do you feel at liberty, as christians, to indulge on the Sabbath in any subject or train of thought that may be suggested to your mind? Or do you feel at liberty to talk freely about every class of subjects which may come up? Can you with a good conscience do this at home? If not, can you do it by the way side, and more especially in the very shadow, and at the very door, of the sanctuary, on this day? Do you thus "remember the Sabbath day to keep it holy?" If you with purpose and consent give up your thoughts and words to the ordinary topics of week day intercourse, are you not clearly sinning; and sinning by violating the fourth commandment?

Is such conduct spending "the whole day in the public and private exercises of God's worship?" Or is it refraining from "unnecessary thoughts, words or works about our worldly employments, and recreations?" "Ye shall hallow my Sabbaths"—is this doing it? And then with your thoughts and lips yet reeking with worldliness, with crops, or cattle, or politics, or the last horrible murder, or some wonderful

news from abroad, or the floating scandal of the neighbourhood,—are you prepared, when finally you enter the audience chamber, to hear with composure, and spiritual self-application of the truth, the message which the pastor or other minister may deliver to you ?

Is it the kind of preparation we might, even beforehand, suppose would make you an interested, attentive and profited hearer of the word ? “Take heed how ye hear,” says the Saviour. Is this compliance with his injunction ? Does such conversation fill you with hungering and thirsting after the word ? Does it awaken within you deep longings and earnest prayer that the Holy Spirit may accompany the word preached, so that “sinners may be convinced and converted, and believers built up in holiness and comfort” unto life eternal ? If not, then is not your conduct in this matter sinful ? Is not the custom a sinful one ? and should you not forthwith abandon it ?

In addition to all this, it indicates a very low state of piety on the part of those who indulge it ; produces disturbance and confusion in the devotions and services of the sanctuary ; and in its measure prevents all efficiency of the word and ordinances.

If the heart was glowing with earnest spiritual desires and feelings, could a half hour or hour of the sacred Sabbath be so spent ? Would there not be longings of heart for communion with God ; and would not the time be spent either in quiet personal meditation and prayer ; or under the readings of qualified men, elders and others, would not united and social prayer be offered up, so that God’s house would be in reality a house of prayer ? Alas ! I have known a good old elder to be conducting a prayer meeting within, while by far the greater number were at the door or in the yard, talking of news or business, and watching all new arrivals, with as much earnestness as though this were the object for which they came to the sanctuary, and perfectly



consistent with the worship of God. But can such persons feel the impulses of a warm-hearted, intelligent piety? Would they not gratefully unite with their fellow christians in praise and prayer, if they were earnestly seeking salvation for themselves and others, if the honour of God was dear to them, and they were anxious that every sermon should be blessed both to their edification and the conversion of sinners? Such conduct surely indicates a very low state of religion wherever exhibited. Moreover it produces great confusion and disturbance in the services of the day. Many remain out until the prayer of invocation commences, or until the singing of the hymn is heard, or the reading of the scriptures begun, and then in a crowd press in, disturbing others, drowning the voice of the minister and causing confusion in the whole house : nay some even linger about until the sermon has actually begun, and then enter to the great annoyance of the minister and all who wish to hear.

With such an introduction, what efficiency can be expected in the word? The mind is preoccupied, the attention diverted, the thoughts dissipated, the feelings interested about late sights or late conversations. Where is there any place for the word; how can the seed sown find *any* soil in which to take root? "That the preaching of the word may become effectual to salvation we must attend thereunto with diligence, preparation and prayer;" but under the circumstances of which we speak, what hope can there be of good? And especially when the close of the sermon is followed by an exodus as slow and irregular almost as the entrance, in which are intermingled not only passing and becoming salutations, but detailed conversations, business and visiting arrangements, and such like things! What minister can notice such things without discouragement, and what people can expect God's blessing, by such an attention upon his appointed means of grace? Such conduct cannot but grieve

his Holy Spirit, and leave the church to sink in deepening stupidity and sin. "Ye shall keep my Sabbaths, and reverence my sanctuary, I am the Lord." Is this so doing? Is it thus the Sabbath should be kept, and the worship of God observed?

Here therefore are at least four reasons why such a practice should at once be abandoned. Are they of any weight with you? Are you willing to be rude and impolite? To set an evil example, to manifest a forgetful, aimless, indifferent state of mind as to the object for which the Sabbath assembly is appointed? To sin in thought and word, to violate the fourth commandment and unfit yourself to hear the word with profit? Are you prepared to exhibit the painful proof that your personal piety is very defective, to create confusion and disturbance in the devotions and services of God's house, and prevent all efficiency in the word preached? Be pleased carefully to consider these points and decide how you will act. Do you ask, What can I do, I am only one person and without influence? Should you arrive at the church before the hour of service, you can go immediately to your place of sitting, and spend the time in meditation and prayer. Or you can unite with others in singing and prayer, seeking God's blessing upon the word about to be preached; and though you should be alone in this matter, you will have the comfort of doing your duty and setting a quiet example of well doing to others. The work of reform must begin with individuals, and why not with you? Can you answer to God for such evil, encouraged and sustained by your example? Regard not what others do. Do right yourself, honour God, his house, his day, and his worship, no matter what others may prefer. And if all professing christians will thus act, there will soon be no ground of complaint about others.

Please read and ponder carefully the exhortation of the prophet found in Isaiah lviii. 13, 14.

A great responsibility rests upon you individually, and I pray you brace up yourself to meet it. Take unto you the whole armour of God, that you may be able to stand in the evil day. Encourage your pastor and your fellow christians in securing the purity and promoting the solemnity, dignity, and efficiency of the ordinances of God's house. Reader, will you begin? Will you begin the very first Sabbath after reading these humble suggestions? Try it!

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### THE HOUSE OF PRAYER.

“How great is the mercy of God in providing these houses of prayer, where two or three may meet together in his name, and find their gracious Lord in the midst of them, saluting them, as in the days of his flesh, with his accustomed benediction, *Peace be unto you!* What a relief is it to come into these hallowed walls, out of the strife and turmoil of the world, and commit our cause, and our hopes, and our fears, to the care of God! What a comfort to leave behind us, for a brief interval, all the conflicting interests and the entangled devices of this perishable life, and to raise our thoughts to that happier time, when brother shall no longer strive with brother; when men shall be all of one mind in one house; when none shall hunger or thirst, neither shall the heat nor sun smite them by day, nor the cold by night! What a miserable scene of incessant struggle and worldliness would this land be without its Sabbath, and its house of prayer! Abused as are the blessings by so many; despised and trodden under foot, and desecrated, as are too often the holy things of this house, and of the Lord's own day; they yet shed a light and a religious cheerfulness over this

world's scene, even in our imperfect observance of their duties, which those who value christian privileges, value as the bread of life, and the best sustenance of the soul. They are the salt of our land; they keep alive the fire of religious feeling on the altar of the heart; they give a respite from earthly cares, and open a glimpse of heaven to our sight; they speak, as it were, a perpetual protest against vice and infidelity; they set up a standard for the gospel; they oppose a temporary check to the foes of the soul; they remind man that there is no peace or spiritual prosperity but through reconciliation with God, and in communion with him."

"What a melancholy spectacle, to see levity of countenance and conduct in some, and drowsiness in others, when the most pointed and earnest addresses are made by the minister of God, on subjects involving their everlasting welfare! How painful to the faithful minister, anxious to bring sinners to Jesus, to see the very objects of his solicitude, those whom he would "pluck as brands from the burning," evincing the most entire unconcern in the momentous subject of his communications! They, who are all life and activity in the walks of business, or of pleasure, during the week, deny to the Bestower of all their mercies, a few short hours of devout attention on the single day in seven, which he has hallowed to himself; and that not merely for his own glory, but as a means of incalculable blessings to mankind. Can he hold those guiltless, who thus trifle with his honour and with the provisions of his grace?"

## WHY ARE YOU NOT A CHRISTIAN?

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DEAR FRIEND—I come to you with a question that deserves attention. It is one involving infinite, eternal results to you, and one which concerns you individually, as few other questions can. While some of your own friends, and many in the world at large, are becoming christians, surely it is proper to ask why you are not one. Doubtless you think you have a reason, why you neglect religion and its author Jesus Christ. What is that reason? Will you honestly look at this matter, and try to answer the question, WHY AM I NOT A CHRISTIAN?

1. Is it because you have doubts as to the reality of religion?

In one aspect of the case, there is some room for doubt; and one, who wishes to disbelieve, or is determined not to believe, may easily find occasions for doubting the reality of religion. When you look at what christianity professes to be, and aims to do; and when you see how imperfect its professors too often are, there is room for doubt; so that one who wishes to doubt can do so. But when you review the history of christianity, and see what it has actually done in spite of difficulties almost insuperable; and when you see some of those bearing the christian name evidently living not as the world lives, but keeping themselves pure amid surrounding wickedness, and showing a spirit of love, and peace, and holiness, that is not of this world; and when you see their peaceful, and often triumphant end, you cannot doubt but there is a reality in what they profess. And when you remember what the religion of the Bible has done, and is doing for down-trodden humanity, how all of human progress in good is owing to that



religion, you cannot, rationally, logically, doubt that there is a living reality in religion. It is illogical, most absurd, to suppose *that* religion to be a lie, or a delusion, which is instrumental of whatever good there is among men. "Like produces like;" hence the fruits of the gospel being good, (as none can doubt,) the tree must be good also. Religion is a reality then, and this excuse for not being a christian, is a vain one.

2. Is it because you think christianity to be an evil to the world ?

Look at the world as it is this day; and where is there liberty, civil or religious? where is there progress in good for the masses? Put your finger on a nation or community where any thing really like progress for the people is going on, and there the Bible is, there religion is, and exerts a controlling influence. There is not to-day a nation on earth that is making any desirable progress in elevating and freeing the masses, where the Bible is an unknown or a prohibited book. All the Magna Chartas on earth, combined, are inferior to this book, we call the Bible, in securing civil and religious liberty for men. Every righteous principle of law or liberty is found in the Bible. Shut out the Bible, make it a sealed book to the many, or reject its teachings altogether, and you must have barbarism, anarchy, or despotism. There is no other alternative. Then why, as a lover of your race, a lover of liberty, of your country, and of yourself—why are you not a christian? And what christianity does for nations, it does for persons. It enlightens, elevates, blesses the individual. It makes men wiser and better while they live, and happier when they die. And that the religion of the Bible does do all this and more, no sane mind, willing to know and do the right, can doubt.

3. Is it because there are things hard to be understood—things which you cannot understand ?

So there are in all the works of nature. How can the finite understand the infinite? You cannot understand how the food you eat strengthens and sustains life, and becomes in part, flesh, bones, nerves, &c., &c.; nor how the hand is moved when and as you will it; nor how the simplest, commonest processes of nature are carried on. You see and know some of the facts, but the manner you do not, cannot, know. And why? Because it is God's handiwork,—and "who by searching can find out God?" If there were no "things hard to be understood"—impossible to be understood fully by us, in the Bible, it would lack one important evidence of its being from God. For, that which man could make or invent, man could also understand. So that the "things hard to be understood," in the Bible, instead of being a reason for rejecting it as false, are a reason for believing it to be from God. For, I repeat, that which man could invent, man can also understand. These difficulties, then, form no good reason why you are not a christian.

4. Is it because there are so many different opinions as to what is the true way of life?

This objection implies there is a right way, and a true one; though there be many false ones. Here is a man, a farmer, living on a fine farm, for which he thinks he has a good title. But, after some time, one and another, yea, many claimants rise up, and say, "It belongs to me, I have the true title." Now what would that farmer do in such a case? Would he content himself by saying, "Well, I thought the land was mine, but there are so many others saying, 'It is mine,' that I do not know which is right, I will sit still and see how it will turn out?" Would any sane man reason and act thus? Would any one who reads these pages make conflicting claims a reason for doing nothing to secure his own? Would you not rather, for that very reason, redouble your efforts to make your own title sure? And will you allow differences of opinion as to the true, or the best way

of securing salvation, to hinder you making any effort on the subject? Is your soul of less value in your estimation than your land? Shall conflicting claims to your earthly home stir you up to use every effort to secure your own title to it; and will you permit conflicting opinions, as to religion, to turn you from any effort to secure its rich and endless blessings, even an eternal home in the heavens? Is this wise, is it safe, is it at all consistent with yourself in every other matter of real or fancied importance? No, it is not. You do not suffer differences of opinion on any earthly subject to hinder you from trying to find out the true one. Why should you do so in religious matters? It is not wise to do so. But these differences of opinion are more apparent than real. They are more about circumstantial than fundamentals. Among Evangelical christians there is little or no real difference of opinion as to how a sinner is to be saved. They all agree that it is by faith in an atoning Saviour, Jesus. Different opinions, then, can be no good reason why you are not a christian, why you should not earnestly seek to know and do the truth, certainly not until you have prayerfully sought the right.

5. Is it because others around you are not christians?

Suppose this be so; does it form a good reason why you should not be? If your neighbours and friends were thieves, murderers, and adulterers, would that be a good reason why you should be so too? Suppose the many around you are poor, ignorant and wretched, is that a reason you should be the same—a reason why you should not be rich, intelligent and happy, if you can? You do not so reason in this world's matters, why then should you in those of the next? No, dear friend, the fact that others are living in sin, in neglect of the gospel, and of their own eternal well-being, is no good reason why you should be like them. And you know it is not, you know that every one must give account for himself before God. And you know that the

excuse, "others were not christians," will not avail for you at the last day. You will not be asked then, and there, what your neighbour did, or did not do, but what you did, or did not.

6. Is it because you hope to be saved without Christ, without faith in him, and repentance towards God?

Where do you learn anything certain about a future world—about life, or death, eternal happiness or misery, beyond the grave? Only from the word of God. Without its light all is dark, and uncertain, and fearful. Aside from its teachings, you know nothing of salvation, or how to secure it,—nothing of hell, or how to escape it. God's word alone, and with equal authority, tells you of salvation itself, and of the way of obtaining it. What folly, then, to receive its teachings as to salvation, and yet reject the way it points out, of securing that salvation? Look at this. God's blessed word comes to you telling you of salvation, heaven, &c., &c. ; this you accept—you profess to believe ; but it also tells of the way, and the only way by which you can secure these blessings thus held out to you, and you reject its teachings—you fancy you can get to heaven in some other way. Reason, consistency, require you to receive or reject both alike. Both come to you with the same authority ; and you know nothing of either only as you learn it from the Bible. If then you hope to be saved, while neglecting God's appointed way of salvation, you hope in vain,—it will fail you in the hour of trial. For "there is none other name given under heaven or among men whereby we must be saved." Neither is there salvation in any other than that of Jesus of Nazareth. Are you likely to find out a better, safer plan than God has done? He has pointed out to you in his word a way in which you may secure eternal life ; and tells you that there is no other way—that all other ways lead to ruin. Why not believe him in regard to the way, as well as the thing?

7. Is it because some professors live so unworthily ?

That many do so live is too true : but where in God's word are you taught that because some act the hypocrite, therefore you may neglect God and your duty ? Where are you told to make them your examples in life ? Where is the logic, the reason, or the revelation, for making the hypocrisy, and consequent ruin of others, an excuse for your being a castaway ? Suppose some do live unworthy of their high calling ! Ought not you to set them a better example ? Have they not a right to look to you for an example of what is good, as much as you to look to them ? Besides, what propriety, what honesty, is there in passing by the excellent of the earth—those who are christians indeed, and selecting the most unworthy as your examples ? If you continue to do this, and perish with them, will not your ruin be self-wrought and richly deserved ? For you know and admit that this excuse is not a good one, is no reason at all why you should neglect salvation. You know that your eternal state will not depend on how others lived or acted, but on how you did. For every one of us must give account for himself to God. Then give up this unworthy, unmanly excuse. You deceive no one but yourself when you offer it. Give it up, for it is not worthy of you, and if held to will ruin you.

8. Is it because it is not desirable to be a christian ?

Whether the Bible be true or false, a firm belief in, and hearty obedience to its teachings, do give a peace and happiness, even in this life, which nothing else can, yourself being the judge. Christianity does confer many temporal blessings now, and promises richer eternal ones. It alleviates or drives away many sorrows, it brings many joys. To be a christian does not impoverish a man ; it makes him diligent in business. The expenses of the gospel, in all its forms, are not half as great as those of the world and sin. To be a christian does not degrade a man, it does not



lower him in society or in the estimation of his fellows; but on the contrary everywhere and always exalts him in the social scale, just in proportion as he is more or less wholly a christian. I speak now of civilized lands. To be a christian does not enslave a man physically, mentally, or morally. For the Bible is the fountain of civil and religious liberty. And where it is not read and loved, there is no true liberty. And to be a christian cannot make your condition any worse in the future world, and you do not think it can or will. But it promises to make that condition infinitely better than it otherwise can be. It promises to do you good in time, and in eternity. And its promises are all "yea and amen in Christ Jesus." Those made for this life we have found to be true—"not one good thing hath failed of all that the Lord our God hath spoken." And we know that those made for eternity shall also all prove true, for "the word of the Lord, that shall stand." It is truth. And what is salvation, that you have so long slighted it? It is deliverance from sin—from its pollution and power here, and from its consequences hereafter. Salvation is hell escaped, and heaven won. It is deliverance from eternal misery, and possession of eternal happiness. Surely you cannot think salvation not desirable, for the language of your heart is, "Let me die the death of the righteous, and let my last end be like his." But if you would die his death you must live his life. This is God's appointed way. You must become a christian or you can have no good hope of dying the christians death, or of sharing his reward.

9. Is it because you have no time?

If this be true, then you are in a sad case. Travelling—oh, how rapidly!—to the grave and to eternity, and yet no time to make suitable preparation! If this be true, from my soul I pity you. Better, infinitely better, that you never had been born, if it be so that you have no time.

But is it true? I know, many have to toil for daily bread; I know there are many cares, anxieties, duties; but having time for the things of this life, have you none for those of the life to come? You have time to plan and strive for temporal wealth, have you none to secure eternal riches in? God never requires any duty of us, which needs time to do it in, but he gives time enough for it, if rightly improved. No time! you say. Can you not spare an hour each day, or night, for reading God's word, and prayer? Do you not often spend more each day idly, or foolishly, or wickedly? And then every seventh part of time was given to you by God for the special purpose of securing salvation. And still you say, "I have no time, I am so busy." What have you done with the years of Sabbath time God has so graciously given? Have you employed it in seeking the Lord? If not, where is the truthfulness of your excuse? Every seventh year of your life has been holy time, given for the purpose of enabling you to secure eternal life. And if you have not done so, then you have misspent the time given. Perhaps you are just of age—you have had three years of Sabbath time. Is not that enough to seek the Lord in, and find him? The dying thief did not have more than about three hours, and yet he was saved—he found time to seek salvation. Perhaps you are fifty years old; and then you have had seven years of holy time. What use have you made of it? Have you used it for your own selfish, sinful purposes, and do you now turn to God and say, I have no time to be a christian? Perhaps you are even now stealing God's holy time for your own pleasure or ease, or to work out your own eternal ruin in; and still say, "I have no time to be a christian!" Is it true then that you have no time? Do you believe it to be true? No, you do not. You know the excuse is a false one—you know the want of time is not the reason why you are not a christian to-day.

10. Is it because you think there is time enough yet, in the future, and therefore you need not attend to it now?

Where did you learn this? who told you so? Not God, for he says, "Behold now is the accepted time; behold now is the day of salvation." "To-day if ye will hear his voice, harden not your heart." The christian never tells you there is time enough, and you need not hurry. Holy angels never tell you so; God's word says no such thing. Where then does this, "Time enough yet," come from? From the same source, as, "Ye shall not surely die." And yet men do surely die. It comes from him who is a liar, and the father of lies and liars. Will you believe him rather than God, who is eternal truth? Will you trust the devil who wishes to ruin you, rather than God who sent his Son to save you? If you do, you alone must bear the result. You have no authority then for presuming on to-morrow, except the devil's, and will you trust that? If you have been cherishing this hope, of having time enough yet, be assured it is as the spider's web—it will fail you in the hour of trial.

Perhaps you have been cherishing this hope for many years; and probably feel less inclined to improve the time you have left now, than you did years ago, when you had so much more than now. Now suppose you go on in the same way in coming years, what must be the result? Just this. You will reach the close of life before you are aware, saying unto the last, "Time enough yet," until time is gone; and you are lost, because you would not improve the time you had. It will be sad to look back eternally, in unutterable anguish, and remember that you had years of time, and almost countless offers of salvation, and yet you are lost. You have time now, while reading these lines, to seek the Lord and secure eternal life; let me urge you to use it wisely and well. For "you know not what a day may bring forth." "To-morrow death may come." Are you ready for it?

11. Is it because you cannot change your own heart—cannot save yourself?

Here is a fact ; you cannot change your own heart, but is that the reason why you are not a christian ? Does God's word, or do his ministers ever tell you that you can save yourself ? No, never. If you could, they would never urge you to come to Christ, and believe in him. It is just because you cannot save yourself, that you are urged and entreated to come to him who can save you, and will, if you come to him truly.

But though you cannot change your own heart, (and this you are not required to do,) there are other things, which by God's grace you can do, and these you must do or perish for ever. You can use the means of grace he has given you, and through the right use of which he promises to save. You can read or hear his word—you can go to the house of God—you can pray, "God be merciful to me, a sinner," and you can seek after God, and find him if you will. And it is in the use of these means God promises to meet, and bless you. Now we urge you to use these means, to come to Jesus and ask him to give you a new heart—to save you—to do all for you. He is able and willing. He turns away none who come to him. He waits to be gracious. And because you cannot save yourself, come now to him, and ask him to save you. Suppose you apply this reasoning to this world's matters. Suppose you should say, (which is the fact,) "I cannot make the seed I sow to grow, and bring forth the harvest, and therefore I will not plough nor sow !" What would one think, or say, should you reason thus ? Might he not justly say, "To make the grain to grow and ripen into the harvest is no part of your business—it is not required of you—that is nature's part, your part is to till the soil, and sow the seed ; do that well, and you need not fear but the God of nature will do his part, and insure a crop ? So in regard to a change of heart. Some things necessary to it are your work ; and some are God's work. Now if you will do your part well, (and God

gives grace to enable you to do it,) God never fails to do his. But he does not, will not do your part, and his too. He has appointed means to be used by you, pledging himself to bless you in the right use of them. But if you will not use them, you have no right to expect him to save you. It is folly, madness, for you to say, "Because I cannot do all in securing salvation, I will not try to do anything—even that which I can, and ought to do." But you really do not believe that you cannot save yourself; you do not believe that you are entirely dependent on God's mercy for salvation; else you would be most wretched, or crying to God for mercy. You could not be careless, if you felt that you were thus in God's hand. It is because you do not fully believe that Jesus alone can save you, that you do not come to him for life. You do not truly believe your own excuse. Surely as an honest man you will not urge it again, nor suffer yourself to be deceived by it longer.

12. Is it because you are so unworthy?

Doubtless you are far more unworthy than you have any idea of. But can you remove it? can you make yourself better, in whole, or in part? If you can, then Jesus did not come to seek and save you. For he says, "The Son of man is come to save that which was lost." "They that are whole need not a physician, but they that are sick." So that, the very fact of your being unworthy, and feeling it deeply, is the very reason why you should come to Jesus. For, he "came not to call the righteous, but sinners to repentance." Where was the worthiness of Mary Magdalene, or of Saul of Tarsus? Or where the worthiness of the murderers of our Lord? It is because you are sinful, and helpless, and lost, that Jesus came to seek and save you. If you were worthy, you would need—could have—no Saviour. For he died for sinners only; but he died that they might be made righteous, even the righteousness of God in him. Your excuse then is the very reason why you should come



to Christ. You never can be worthy to come—you must come as most unworthy, or not at all. To come as lost, and ruined, and helpless in yourself, is the right frame of mind in which to seek Jesus. In no other way can you be accepted. He saves the lost, if any.

13. Is it because you fear you are not elected?

Election is true, but you have nothing to fear from it, and, practically, nothing to do with it. For it is God's act, not yours. It is no rule of action for you. Besides it is an election to holiness, in order to salvation. Hence if you neglect, or refuse to be holy, and to live a holy life, you are doing what you can to resist God's electing grace to you. For God wills all men to come to repentance that they may be saved. He has no pleasure in the death of the sinner, but rather that he would turn and live. So that, as far as election bears on your case, it is altogether in your favour—if you reject not "the counsel of God against" yourself. Election never contradicts, never interferes with, the promises of the gospel. So that "whosoever will may take the water of life freely." But suppose, as you say, you are not elected, and what then? Will you sit down in idleness, contented to be lost, simply because you don't know whether God has elected you or not? Does any man in his senses ever say, "I don't know certainly that I shall reap if I do sow, and therefore I will neither plough nor sow? I don't know that I shall become rich if I try, therefore I will not attempt it? I don't know that I shall get well if I do send for a physician, therefore I will not send, I will not take the medicine he may prescribe?" Did you ever hear men reason so about this world's matters? Never: or if you did, you thought them fit for the Insane Asylum. Then why reason thus about eternal things—about your own salvation? God has foreordained that, "while the earth endures, seed time and harvest shall not fail." Suppose a farmer, in reading this promise to Noah, should say, "Ah!

God has foreordained a harvest from year to year while the world stands, and I need not plough nor sow—I shall be sure to have a crop, for God's word cannot fail." Would you call him a wise man, or a fool? And what is he who reasons thus in regard to eternal things? Judge ye what I say. But then we have a part of what God has foreordained, or chosen to do, revealed to us; and this agrees perfectly with what is not revealed, as well as with the promises and invitations of the gospel; namely, that "he that seeks shall find,—to him that knocks it shall be opened." He that believes on Jesus Christ shall be saved. God has determined to save sinners, usually, in the use of means. These means he bids you use honestly and truly; and he promises to save you in so doing, through Christ Jesus our Lord. Now if you will not use the means he has appointed, you do virtually destroy yourself—you seal your own eternal undoing. Just as the man who should refuse to plough and sow because the harvest was promised, would deprive himself of a crop, so would you deprive yourself of life. For, ordinarily the means are necessary—they are to be used in order to the end. God did not promise that the harvest should come regularly without the tilling, and the seeding—neither does he promise salvation to you, nor elect you to be saved, without the use of appropriate means. But in the right use of these means he has promised the harvest and salvation. Election then is not in your way at all, it does not hinder your salvation at all. But you destroy yourself, by refusing to do what God bids you—by refusing to repent and believe on Jesus. Your excuse is only a deception—trust it no longer.

14. Is it because you have never been invited to come to Jesus Christ and be saved?

Did no father, mother, or friend, ever tell you of Jesus, and salvation through him, and invite you to come and share it? Did no minister of the gospel ever warn you of

your sin and danger, and urge you to flee from the wrath to come? Did no providence of God ever alarm you, and make you feel your need of an almighty Saviour, Jesus? Did the Holy Spirit never move upon you, arousing you to a sense of your guilt and danger, and urging you to come to Christ as your refuge? To some, or all of these questions you must answer Yes, if you answer truly. You cannot say, "I have never been invited to come to Jesus and be saved." You have had invitations and have slighted them; convictions, and resisted them; solemn calls, and tender warnings, and turned a deaf ear to them. God, the Holy Spirit, invites you saying, "Come." The Bride, the church, says "Come." "Let him that heareth say, Come; and whosoever will let him take the water of life freely." Every mercy you share is an invitation to come to Jesus, and every providence is a warning call to repentance and faith, so that if you perish, it will be in spite of warnings and calls which you have had from your youth up. You have been invited, are now invited, to come to Jesus, and, as yet, you have refused to come and be saved. Will you continue thus to act? will you persevere in thus ruining your own soul? Oh! why will you die?

15. Is it because you think religion will make you unhappy?

This thought is not true. Religion does not make one unhappy. But suppose it to be true, and what then? It has reference only to this life, and not at all to the next. For even the father of lies himself would scarcely dare to attempt to make men believe that true religion will make one unhappy in eternity. The devil knows, and he knows that wicked men know, that to love and obey God in this world, (which is religion,) will not, can not make one's condition worse in the next world. The objection has no reference to eternity, it only refers to this world. And suppose for a moment that it would make you unhappy in this

life, and still do what it promises for the next, *i. e.*, bestow on you eternal, unspeakable happiness, what would be your duty, your highest interest? Most certainly to endure the transient suffering for the sake of securing the eternal happiness. You reason and act so in relation to temporal matters, and wisely too, why not then in relation to eternal? Men toil and suffer for the present, to secure future ease or enjoyment; and to a certain extent this is well. Why is it not as wise to act so in relation to eternal things?

Suppose then that religion would make you unhappy for all of this life, but would make you happy for all eternity, it would still be your duty, your highest interest to be a christian, even at such a price. But how do you know that religion will make you unhappy? Who told you so? Not God, nor good men. Did you ever ask the young convert if religion made him unhappy? If you did, the answer was, "I never knew what true happiness was until I found it in believing in Jesus." I have enjoyed more true happiness in one hour of communion with my Saviour than in all my life, before I knew him. Did you ever ask the christian in affliction, "Are you not sorry you are a christian now, to add to all your other troubles?" And what did he say? "If it were not for the strength and the consolations derived from religion, it seems impossible to bear up under my trials. Religion is my chief support and comfort." Did you ever ask the dying christian? The peace of mind often passing all understanding, or the song of triumph, gives the answer. It is not true then even here, that religion makes one unhappy. There is nothing in it to cause this result, but all the contrary. It will not make you unhappy to live a life of holiness, a life of faith on the Son of God, to believe fully that your sins, though many, are all forgiven you through the blood of the Lamb, that God is reconciled to you, and is now your Father and Friend, that Jesus is your elder Brother and Saviour, that

the Holy Spirit is your Sanctifier and Guide, and that heaven, with all its rich inheritance of blessing, is yours. What is there in such hopes and prospects to make you unhappy? Nothing; but much to make you truly happy, as it has done many others, for eternity. Then never say, nor think, again, that religion will make you unhappy; for it is not true.

16. Is it because you have tried to be a christian, and cannot?

Suppose you have tried once, twice, many times. Is not the salvation of your soul worth a life time of effort? Most men think it worth a life of toil to secure this world's good things, how much more eternal riches? Many failures do not deter men from striving on to the end for worldly good; should one, or many failures turn you back from seeking eternal life? Is it wise to do so? Is it safe? Even if you have tried and failed, will you not try again? Is heaven so little worth that you will not continue to try? God has said, "Ask and you shall receive." But he has not said how often or long you must ask. The promise is sure. "Ask," keep on asking, "and you shall receive." Heaven and earth may pass away, but this promise never. It is true. If then you are not saved, it will be because you do not, will not come to Jesus that you might have life. Then give up your excuses, they are not such as satisfy you; most certainly they will not bear being urged before God. You have no good reason for not being a christian; there are many why you should be. Come now to Jesus and be saved. Will you come? Life or death eternal will be the result of your answer. Answer for eternity—and may God add his blessing for Christ's sake, and to his name shall be the praise evermore.



## O! DON'T SWEAR.



FRIEND: I wish you well. For that and other reasons I beg that you will never use profane language. Hear me, and judge if I am not right.

1. Profane swearing never does any good. It makes no one wiser, better or happier. It inspires no respect for him who uses it. It casts no light on any subject. It gives force to no argument. It strengthens no assertions. It gives no edge to wit. It does not promote cheerfulness, justice, truth or any good thing. It is a wholly useless practice. More than this,

2. It always does harm. It must give pain to all right-minded people, who hear it. It is so much the language of passion that it either grieves or irritates. It often makes enemies, and weakens a good cause.

3. It is therefore a wanton sin, committed for the love of sinning, and not for any good to be secured in time or eternity. It is a gratuitous expression of contempt towards God and all that is sacred.

4. It is confessedly a vulgar practice. Even Chesterfield says that swearing is inconsistent with the character of a gentleman. In a world like this, virtue and happiness greatly depend on good manners. Every one is bound to be truly gentle and polite. He owes it to his neighbours, not to offend against good breeding. I have never seen a man, who justified profane language as a branch of good manners.

5. Profane swearing is forbidden by the laws of every

well regulated government. The wisdom of our lawgivers, sitting in council on the affairs of nations, has uniformly condemned profane oaths. We are bound by all the principles of patriotism to maintain, both by speech and example, all good rules and laws made for the country in which we live.

6. Swearing leads to other evil practices. He who uses profane words, easily falls into the use of angry and bitter language. Cursing commonly goes with swearing. It is also generally conceded that swearing leads to obscene conversation. So utterly subversive of all good was profane swearing considered by the heathen, that the ancient Scythians punished it with the loss of the estate, the Persians with slavery, the Greeks with cutting off the ears, the Romans with hurling from a high rock.

7. Profane swearing dreadfully hardens the heart against God, and disposes men to reject both his mercies and his authority. It indisposes men to pray, to repent, to forsake any sin. A man of great observation said: "Profaneness is the mere flood-gate of iniquity, and the stream, once let out, flows with a current daily becoming more and more rapid and powerful. It is the very nurse of sin; the foster-parent of ingratitude, rebellion and impiety." This witness is true. Thousands have testified as much. Indeed, one, who had long noticed the effects of evil habits on mankind, says, "Profane swearers do seldom reform. Many are very extravagant otherwise in youth, who afterwards take up themselves; but oft times swearing grows grey-headed with men." How much like a madman the swearer is in closing even the door of repentance and mercy against himself!

8. God has forbidden all profane swearing, all light and irreverent use of his holy name. No greater display of divine majesty was ever made than at Sinai, when God gave his holy law, the third precept of which is: Thou

shalt not take the name of the LORD thy God in vain; for the LORD will not hold him guiltless that taketh his name in vain." No honest mind can doubt what God's will in this matter is. The language is plain and awfully solemn.

9. Elsewhere God has put this sin in a catalogue of the worst offences. "The Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land. By swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood. Therefore shall the land mourn," &c. Hos. iv. 1—3.

10. Dreadful judgments often overtake persons and communities, even in this life, on account of this sin. This has often been declared by inspired and uninspired men. But should no curse fall on the profane in this life, there is an eternity of retribution before us all. We must reap that which we sow. We must give an account to Him, who says of all profane swearers, that he will not hold them guiltless. What everlasting sorrows await all who go to the next world with their souls defiled with wicked oaths!

And now, are not these reasons good? Ought they not to decide the case? You are a poor feeble worm, living on God's daily bounty. You need his favour. At any moment you may be called out of time into eternity. How dare you provoke his wrath by treating his name with contempt? If even one profane oath has escaped your lips, humble yourself before God, heartily repent of your iniquity, and plead for forgiveness through the blood and righteousness of the Lord Jesus Christ. To the penitent, who forsake sin, there is mercy. Ask for it now. Give your heart to Christ. How dreadful it will be to spend an eternity with all the foul-mouthed who shall day and night curse and blaspheme the God of heaven, and with all the vile from among men sink down in endless, hopeless sorrow!

## THE SWEARER ALARMED.

A CARRIER in a large town in Yorkshire, heard his carter one day in the yard swearing dreadfully at his horses. The carrier, being a religious man, was shocked to hear the terrible oaths that resounded through the yard, and went up to the lad, who was just setting off for Manchester, and kindly expostulated with him on the enormity of his sin, and then added: "*But if you will swear, stop till you get through the turnpike gate on the moor, where none but God and yourself can hear.*" He then put the "*Swearer's Prayer*" into his hand, and wished him a good morning. The poor fellow cracked his whip, and pursued his journey; but he could not get over his master's words.

Some time after, his master observed him in the yard, and was very much surprised to see him so altered. There was a seriousness and quietness about him which he had never seen before; and he often seemed as if he had something to say, which he could not get out. At length, his master was so struck with his manner, that he asked him if he wanted anything. "Ah, master," said he, "do you remember what you said to me about swearing, and the tract you gave me? I was thunderstruck. I went on to the road, and I got through the turnpike, and reached the moor; and there I thought that though I was alone, yet God was with me; and I trembled to think how he had been with me, and had known all my sins and follies all my life long. My sins came to my remembrance; I was afraid that he would strike me dead; and I thank God that I have been roused to seek after the salvation of my poor soul." From this time his diligent attendance on the means of grace, and the reformation in his conduct, gave solid ground for hoping that he not only ceased to be a swearer, but a slave of Satan altogether.

## “LET GO THAT STERN LINE.”



I STOOD on the wharf at New York a few years since, watching a Boston brig get ready for sea: the top-sails and courses were loosed, the jib hung from the boom, and the halyards stretched out ready to run it up. Just at this moment a gentleman, who had been looking on, sprung from the wharf to the quarter deck, inquiring as he did so of the mate in command, “Are you all ready?” “All ready, sir,” said the officer: for he recognized in the gentleman referred to, the pilot who was to take her through the Narrows.

Then came the command: “Stand by to run up that jib!” “Hands by the head braces!” “Cast off your head-fast, and stand by aft there to let go that stern line! Let go! Man the top-sail halyards. Run ’em up, boys—run ’em up! Does the jib take? Haul over that starboard sheet! She pays off fine—there she goes, and—Hilloa! Hilloa! What’s the matter? What’s fast there? Starboard the helm! Starboard!” shouted the pilot. “What holds her? Is there anything foul aft, there? Why, look at that stern line! Heave it off the timber head—Heave off that turn!” “It’s foul ashore, sir,” said one of the crew. “Then cut it, cut it! D’ye hear? Never mind the hawser. Cut it before she loses her way.” By this time there was a taut strain on the hawser; a seaman drew his sheath knife across the strands, which soon parted, the brig forged a-head, the sails were run up and trimmed to the breeze, and the “*Billow, of Boston*” filled away.



I was at that time among the careless—I was "*without God in the world,*" and consequently was not in a condition to moralize on so common an event. But since then I have learned to love the Lord Jesus Christ, and that scene has been sensibly recalled to my mind very often.

For example. When I see men who have immortal souls to save, bound to the world by "*the cords of their sins,*" and remember that God has said, "*Woe unto them that draw iniquity with cords of vanity and sin as it were with a cart rope,*" (Isa. v. 8.)—then I think of that scene, and feel like crying out, Gather in your breast lines, and haul out from the shores of destruction. Fly, as Lot from guilty Sodom!

There are many—and you, my reader, may be among the number—who make no effort to cast loose from the scene of danger. Is it so with you? Or are you to be counted with those who feel that all is not as safe as it should be, and therefore cherish the desire to remove? Then why have you not hauled off, or backed out, before this? "Oh!" you say, "I don't know how it is. There is some obstacle in the way." Yes, I believe you. Some cord of sin is fast, which you are unwilling to let go. There are some whose outward conduct would indicate that they are really in earnest—that they are apprised of their danger, and long to escape the "wages of sin" for which they have so long laboured: they have hoisted the sails of their affections, the breezes of divine grace seem already to fan them: all is ready for a start—but there is some line, some "cord," holding them. Friend, it may be that you are precisely in that fix. Let me, then, ask you a few plain and simple questions. Do not be offended if I appear to be in earnest in my inquiries, for I have your good at heart.

Have you given your heart to the Lord Jesus Christ? This involves the whole of religion. This decides the question of your salvation. This too, is a personal question,

you will perceive. You are not required to answer for your neighbour, but for *yourself*. I am aware that it may *appear* difficult for you to give a definite answer to this inquiry, but it is not quite so formidable as it appears. Let me suppose that you answer this question by saying, “No,” and yet qualify the answer by stating that you “have often tried to be religious but in vain,” and yet you “cannot tell the reason why.”

Did it ever occur to you that the Bible might solve that question? There is a reason assigned *there* for this failure. In Proverbs v. 22, it is said: “His own iniquity shall take the wicked himself, and he shall be holden with the cords of his sins.” And again, the apostle James, speaking by the Spirit, asserts that the blame can only be attached to the individual in such cases. His words are: “Let no man say, when he is tempted, I am tempted of God: for God cannot be tempted of evil, neither tempteth he any man: But every man is tempted when he is drawn away of his own lust and enticed.” Have you not been “holden” and “drawn” by the “cords” of some darling sin—some “easily besetting sin?” Is not such a cord holding you to this world and its pleasures? How is it? I am afraid you do not desire to let go everything.

Let us see, if we can, what that “cord” is. *Are you a Sabbath-breaker?*

You say “No, not altogether. I do work sometimes on the Sabbath, it is true; for if I did not, the boat would lose her trip, and I should lose my berth.”

Aye, *there’s* the rub. Your “berth and the boat’s trip” are more valuable than your soul. But answer me—“What shall it profit a man if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?” Suppose you “foot it up,” and “strike the balance.” Put your “berth and the boat’s trip” in one scale, and your soul in the other, and you need not wait for

any one to kick the beam. Get up steam and keep your chains and lines fast ashore, and *something must part* before you can make any progress, and *you know that*. Sabbath-breaking is a great sin, a strong cord, holding you back, and keeping your soul from Christ. *Let go that line!*

You use profane language, it may be, sometimes. You take "the name of God in vain." You must let go *that* line. God declares that he "will not hold them guiltless that take his name in vain." Christ commands, "Swear not at all: neither by heaven, for it is God's throne: Nor by the earth, for it is his foot-stool: \* \* \* Neither shalt thou swear by thy head, because thou canst not make one hair white or black. Let your communication be, Yea, yea: nay, nay; for whatsoever is more than this cometh of evil." Do you say, "I know it is a bad habit?" Then *let it go!* Cut it. Better cut the hawser, than lose the craft.

One is led by Lust, another by Pride, another by Love of Money, which is the "root of all evil;" another is careless—but these are all strands in the hawser of Unbelief. Let them *all* go!

Another strong line that holds the soul fast in its thrall is the love of, or the use of, *Intoxicating Drinks*. How many has it drawn from the bar of the rum shop, or steamboat, to the bar of the criminal court, and thence to the gallows—and too often to the drunkard's grave and the bar of judgment! The rest, you know. God declares, "The drunkard shall not inherit the kingdom of heaven." Let go *that* line! Do you plead for the stimulus and excitement? Let it go. If it be as dear as a "right hand, cut it off!" If it be as dear as a "right eye, pluck it out!"

Scepticism and hatred of the truth is another strong cord; Ambition unsanctified is another. A thousand cords bind the soul to earth—some of them secret sins, it is true—but they are none the less strong and tenacious of their hold

on the soul on that account. Evil companions, evil propensities, evil habits—all have their influence, and fetter the soul. Can you expect the chained eagle to soar, or the lark to carol in the heavens with clipped wings? Then do not blame me for crying out, Let go that line!

When I see a man “having no hope, and without God in the world,” and feel that he is “holden with the cords of his sins,” I sing out, “Let go that line.”

If I see a man desecrating the day which God has consecrated to rest—taking his own pleasure in its sacred hours, and turning away from the sanctuary, I wish he would let go *that* line. When I see one drawn into the vortex of destruction by the poison bowl and the “strange woman,” I am grieved at heart, and involuntarily exclaim, Let go *that* line! For I know that Christ was lifted up that he might “draw all men unto him,” and that he is willing now to *draw* them with the cords of his love. Why do you not come to him? Why not “cast off” your sins by repentance, and shape your course for the shores of eternal life? “Lay aside every weight, and the sin which does so easily beset you,” and run the race set before you in the gospel, “looking to Jesus.” He came to “loose them that are bound”—to “let the oppressed go free,” and “to break every yoke.” Look well to your own heart, then, and see if there be any secret sins that are holding you. Examine yourselves closely, in the light of God’s holy word, and if you find any sin which is arresting you in your course heavenward, and holding you back from God, break it as Samson broke the green withs with which his Delilah had bound him! and ever bear in mind that you are accountable to God for the exhortations of a friend, who, seeing your danger, warned you to

“LET GO THAT STERN LINE.”

## THE SEA CAPTAIN.

THE stage was crowded with passengers, as it passed from New York to Boston. It was late in the evening, when one of the passengers, a sea captain, endeavoured to excite the attention of the drowsy company, by giving a relation of his own situation. He had been to sea in a fine ship; in a dreadful storm, his ship had been wrecked, every cent of his money, and all his property destroyed, and every soul on board had been lost, except the captain, who had saved his life by being on a plank, at the mercy of the waves, for several days together. The company were interested in this narrative; they pitied the poor unfortunate captain, who was returning home to his family entirely destitute; but they wondered that a man relating such a tale and telling of an escape almost miraculous, should confirm almost every sentence with an oath. Nothing, however, was said to him. In the morning, when the stage stopped, a Mr. B., one of the passengers, invited the captain to walk on before with him, and they would step into the stage when it would come up. The proposal was agreed to. They walked on alone. Says Mr. B., "Did I understand you last night—the stage made such a noise: did you say that you had lost your ship?" "Yes." "That all the crew were drowned except yourself?" "Yes." "That you saved your life on a plank?" "Yes." "Let me ask you one more question. When on that plank, did not you vow to God, that if he would spare your life, *you would devote that life to his service?*" "None of your business," said the captain, angrily. The stage by this time came up, and they entered it. Towards evening, as the stage was entering Providence, the captain informed the company that he could not sup with them, as he was so unfortunate as not to have any money. Mr. B. takes from his pocket, and offers him a handsome bill. "No," says the captain, "I am poor, yet I am no beggar." "But,"



replied Mr. B., "I do not give it to you as a beggar, but as an unfortunate brother. You must learn that I profess to be a christian, and I am taught by my religion to do good unto all men. The gospel prescribes no limit to benevolence; it teaches us to do good to all."

The company applauded, and pressed the captain to take the money. He silently put it into his pocket, without even thanking the donor; though his countenance betrayed uneasiness. The company supped together, and the captain bid each adieu, after having asked Mr. B. when he left town. He was informed, on the morrow at sunrise. They then parted, as was supposed, for ever. The captain went home with a heavy heart; while Mr. B. retired to rest, satisfied that he had honoured his Father, who seeth in secret. He was surprised the next morning at day-light, to hear some one rap at the door. He opened it, and beheld the captain standing before him in tears. The captain took his hand, pressed it, and said, "Sir, I have not slept a wink since I saw you; I abused you yesterday; I am now come to ask your pardon. I *did*, while on that plank, vow to God, that I would live differently from what I ever had done; and, by God's help, from this time forward, I am determined to do so." The captain could not proceed; they pressed each other's hands, and parted, probably to meet no more in this world.



## THE SCOFFER AND THE PROFANE.

B. WAS a youth of sprightly mind—fond of society, and among his companions the gayest of the gay—a leader in folly and in sin. He early chose the scoffer's seat, and occupied it with delight. The word of God was the subject of his constant ridicule.

As might be expected from his character he was greatly

addicted to profaning the name of God. One afternoon as a funeral procession was passing the house where he resided, he remarked to one that was with him, that he should have many grey hairs in his head before they could get him into such a box as that (alluding to the coffin, or hearse); speaking at the same time in the most trifling manner of death. He left home just after the procession passed, and calling upon a friend in whose presence he exhibited the reckless and wicked spirit which characterized him, he received a kind but severe rebuke, and a solemn warning to prepare for a judgment to come, but he turned it aside with jesting and ridicule. Going out into the street he met with some persons who had an exceedingly wild horse which no one ventured to ride. He immediately offered to mount him. Being strongly urged to desist, and assured of the danger, he persisted in his determination, and declared "he would ride him, if he rode him to hell." These were the last words he ever uttered. He had no sooner mounted the horse than he was thrown violently upon the ground, falling upon his head, and was taken up in a state of insensibility. He lingered a day or two, but although he rolled his head from side to side, and moaned most piteously, as if in great pain, he gave no other signs of consciousness, and at length entered the eternal world.

Dear reader, do you ever permit your tongue to speak lightly of God's holy word? Does his awful name, which angels dare not use but with ascriptions of Holy, Holy, Holy, ever escape your lips profanely? Your next oath, your next scoff may be your last, *and may be your last words.* To avoid even the possibility of such an end, (of which you have so many examples and warnings,) the next time you use the name or the word of God, let it be to cry out with a broken heart, "God be merciful to me a sinner."

THE DUTY  
OF DEDICATING OUR SONS TO GOD,  
FOR THE GOSPEL MINISTRY.BY THE REV. M. W. JACOBUS, D. D.

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THEME—“ *That Christian parents be exhorted to give their sons to God with a view of their being trained by the Spirit, and by the Church, to the work of the Gospel Ministry.*”

There are certain cardinal truths affecting most deeply the life of the Christian church, which, by reason of long neglect, have died out from the common recognition, and need at intervals to be re-argued and re-established. Such a truth, we take it, is this duty of Christian parents to dedicate their sons to God, with a view to the Gospel ministry. Like most other great practical truths, it has had its counterfeit in systems of formalism; and the false practice has prevailed instead of the genuine, until the very abuse has thrown discredit upon the true doctrine. So that even now, at the suggestion of so important a topic, we think it needful to vindicate it against any suspicion of fellowship with that absurd system of designating a particular son of the family to the ministry, just as another is set apart to the army or navy.

It should not be forgotten, however, that the *counterfeit* points to the *true*; and it is our business to inquire what is *the truth*, in doctrine and practice, which is disguised under this empty formalism.

Under the old economy, the original ordinance required the *first born son* to be set apart for the priesthood, or rather this sacerdotal office was one of the birthright privileges. The principles underlying this arrangement, were,

1. That God's service at the altar was the highest and best;

2. That this sacred office required the first and best of the offspring;

3. That they who had been pre-eminently spared—as *their first born* had been in the Egyptian scourge—should be solemnly dedicated to God as his of double right; while thus also they should point to him who is the great *First Born* among many brethren. Reasoning from all analogy, these principles are of full force under the Christian dispensation; and are even expected to prevail more specially, as the shadow merges into the substance. Do Christian parents doubt that God's service at the altar is still the highest and the best? Or is this indeed the lurking *fallacy*, the worm at the root of our ministerial supplies, that fathers and mothers in the Church seek worldly avocations for their sons, as more lucrative, or more honourable? Have they, indeed, ceased to regard the sacred office as the birthright privilege of their Samuels, and Johns, and Timothys, which it were profane to part with for a mess of pottage?

And will it be for one moment disputed by Christian parents that this service of God in the sacred office, calls for the first and best of their offspring? And if this be so, then does it not in effect set up the first claim to each one of those who, as sons, are able to serve Him in the ministry? Or, for which of their sons shall they make out an exemption on the ground of inferiority? Does not this principle, so essentially belonging to both economies, of consecrating to God's altar the best of its kind, cut off the plea that any son is too talented, or too promising, or too useful in a worldly point of view, to be given up to this religious work?

And further ; as “ the first born ” were claimed, as a class, for the ancient ministry because these, as a class, had been savingly distinguished from Egypt’s first born, who were swept off by the destroying angel, does not God’s *effectual call* to any of our sons, so far set a mark upon them as being claimed for his service in the New Testament priesthood ? Let it not be answered that under the New Testament the priesthood is only the common Christian vocation, inasmuch as every believer under this economy is ordained to be a priest ; for the same argument, if pressed, would abolish the sacred office altogether, and merge the christian ministry into the common christian discipleship. If, then, we see our sons hopefully converted to God, does not this so far indicate that He who separated them from their birth, would put them into the ministry ? Is there any provision made under the New Testament, for their redemption with money, from so blessed and privileged a service ? If so, where is *the family of Aaron*, upon whom, in their stead, the office can fall ? And if there be misconception here, may not the church be failing of her supplies, and the ministry of its reinforcements, just because this family resource is neglected, and there is none appointed in its stead ? Christian parents do rather ignore their own priesthood when they deny the duty of their sons, and God’s claim upon them as the *proper sons of Levi*. Should they not ask importunately for their new birth, as Hannah asked for Samuel, with the pledge, that if God would but convert them, they should be dedicated to his service in the gospel ministry ? “ For this child I prayed, and the Lord hath given me my petition which I asked of him. Therefore, also, I have lent him to the Lord. As long as he liveth he shall be lent to the Lord.”—1 Sam. i. 27, 28. But it may be contended that we should rather dedicate our sons to God’s service in general, without any special reference to the work of the ministry ; that we ought rather to leave it to



his providence to indicate their function, lest we seem to dictate to God. But if it be conceded that the sacred office is *that* in which ordinarily God may be most eminently served; and if our dedication of sons to such service supposes always his effectual preparation of them for the work, and the inward call of his Spirit as a special personal requisite, and if also it implies a submission to the order of his providence as to the outward call, then surely there can be no danger here of trenching upon the divine prerogative.

But, consider 1. that *the pressing wants of the field* are such as to call for such a *system of recruits*. If the whole tribe of Levi was needed for the old temple service, and all the sons of Aaron for the priesthood, it is quite as necessary now that all the sons of christian parents be separated for this work, if they can have the requisite qualification. And whence should the recruits be looked for more appropriately than from this very quarter? And is not this always the fair presumption in the case, that the ministry will be taken from families of the covenant? And if christian parents have any right to presume upon their children being owned as the Lord's, have they not a corresponding obligation to devote them as the Lord's, to his most eminent service in the ministry? Is not the presumption then always on this side, that while *this immense want continues*, if our sons are owned by God as his children, through his converting grace, they should be consecrated to his highest service, to be his gospel *ministers if he so please*? And how can christian parents respond to the divine command, and with an eye upon the whitened harvest, pray that the Lord would send forth labourers into his harvest, if, at the same time, they are not using their proper influence with God and with their sons, to put *those of their own household* into the harvest field? Who shall tell how many loud prayers in our church assemblies, for the reinforcement of the ministry, have been powerless, just because of this lurking self-de-

ception in many a parent's heart? Amidst all the crying demands of the foreign and domestic field, the sad deficiency of labourers, and the dismal prospect for any forthcoming supplies, worldly parents have rather sought for their sons the position of merchant princes than of ministers of Christ. And what wonder, that God *often as now*, rebukes such worldliness, and shows them that this, their birth-right, has been profanely parted with for a mess of pottage? May we not presume then, that while such immense destitutions in the harvest field *continue*—while the Master is so urgently calling for men—while the church is trembling before the gates of hell, just for lack of some such systematic reinforcement of her troops, the sons of the church are demanded for the ministry, and christian parents ought so to calculate, and to train them with this in view?

Consider, 2, *the positive power in the household of such parental dedication*. Can it be doubted that our sons, thus set apart, and instructed, and prayed for, with a view to such a holy service, would be placed at every advantage for their early conversion to God? What a train of pious influences would needs go forth from such a parental aim in the daily education! What fervency in prayer would come from such a prospect and hope of seeing these sons ministering in holy things! What lofty christian conversation and example would naturally ensue! And have we not reason to believe that the prayers which look toward such a dedication would be heard, and that thus our sons would be converted much more commonly than at present? Would it not oftener occur, as with Hannah, that the *vow* accompanying the *petition* would draw down a gracious answer from a covenant God? But we have staggered at this point! We have hesitated to say, "*If thou wilt give unto thy servant this son, then I will give him unto the Lord all the days of his life;*" and therefore often our sons have grown up unconverted for lack of this very parental dedication.

OBSERVE: We do not contend that all our sons should be put into the ministry, whether converted or not. Nor even that all of them who are hopefully the Lord's should be, of course and at any rate, absolutely designated to that office. God must call them as he called Aaron. But we urge that, on our part, we should hold them as devoted to the Lord for *this work*, as that to which *we may fairly hope that God will call them*; and that, with this view, we should train them, and pray for them, and lead their minds, and direct their course, looking to his providence and his Spirit to second our efforts and open the way. This would contemplate quite a different course of conduct from that which most commonly obtains in our households, with respect to our sons. It would point to the highest aims for their usefulness and their devotedness, and it would call for an exalted christian culture, such as a mere passive dedication could never reach. We would not, by any means, maintain any such *presumption* as would dispense with a particular, personal *call*, in any case. But we believe that this call more often comes to our converted sons than is commonly admitted. And we believe that among *them* at least, the misapprehension is much more often *against* the cal' than *for* it, and keeps out of the ministry more of these who are *called*, than it brings into the ministry of those who are not called.

But this view of the subject has not been overlooked by the General Assembly of our church. In 1840, we find them using such language as this: "We suggest to christian parents the important duty of dedicating their children to God, and especially of pleading continually with the Most High, in subordination to his holy will, to sanctify their sons and prepare them for the sacred ministry. Our feelings (they add) have been deeply enlisted in this subject by the statements laid before us from the Board of Education, which show that the number of our candidates for the ministry is decreasing. We call upon all the pious parents

in our communion to consider this affecting circumstance. We have hundreds of vacant churches in our connection. Several millions of the population of the Union are believed to be destitute of the stated means of grace; the heathen world spread out before us in one vast scene of crime, and cruelty, and woe, appeals to us with an unyielding and soul-piercing importunity, to send them relief. And yet our candidates for the ministry are fewer now than they have been for some years. Will you not lay this to heart? Will you not bring your sons and consecrate them anew to your covenant God? Will you not give over seeking for them the transitory honours and riches of this world, and pray the Lord of the harvest, if it seem good in his sight, to anoint them with his Spirit, and send them forth into his harvest which is perishing for lack of labourers?"—*Minutes* 1840, p. 310.

We would only urge, in conclusion, the striking FACTS which so attest the importance and value of such parental dedication. The celebrated *John Newton* testifies: "I have been told, that from my birth my pious mother had, in her mind, devoted me to the ministry; and that, had she lived until I was of a proper age, I was to have been sent to St. Andrews, in Scotland, to be educated. But the Lord had appointed otherwise. She died before I was seven years of age." Yet, mark the training of which he testifies: "When I was four years old, I could repeat the answers to the questions in the Shorter Catechism, with the proofs, and all Dr. Watts's smaller catechisms, with his children's hymns." This was the power of that parental dedication in such daily training, not only for the ministry, but for heaven. How the hand of a covenant God wrought with him through all his after impieties, and with all the persistency of a divine ordination, checked, disciplined, and reclaimed him, till he became an able and faithful minister of the New Testament, according to that pious mother's prayer, is a notable chapter in the annals of the church.



Of *Rev. John Belfrage*, his biographers remark that his christian mother laboured to prepare him for the sacred office, to form pious sentiments in his mind, and to cherish devout feelings in his heart. She marked, with pleasure, her son's early inclination for the ministry, which had been awakened by means of her own early religious influences upon him. Accordingly, when, at a suitable age, he was sent to the College of Edinburgh, it pleased God to work in him the graces of a christian character, and he became a devoted and faithful minister of Christ, after his pious mother had been laid in the dust.

*Dr. Claudius Buchanan* was, from his childhood, devoted by his parents to the ministry. He was, however, a reckless youth, and pursued a course of wandering through several years, until, at length, the God of *Newton* brought him to attend on the ministry of that reclaimed wanderer, and he was led to Christ. It was on hearing a sermon from the passage in Isaiah: "How beautiful upon the mountains are the feet of him that bringeth good tidings," that all his early parental dedication to the ministry forced itself upon his heart. He became, at length, a preacher of the gospel in England, and afterwards filled an important post in India, as a herald of the Cross.

It is recorded, also, of the celebrated *Philip Henry*, that his godly mother devoted him, in his tender years, to the service of God in the work of the ministry; and though she died before he was fourteen years of age, he always spoke of her as being to him, what Timothy's mother and grandmother were to *him*—acquainting him with the Scriptures from his childhood. She prayed with him daily; catechized him, and thus laid the foundation for his future usefulness in the great and holy work to which she had devoted him.

Of the *Rev. John Bailey*, who was a faithful minister of the gospel in Ireland, and in New England, it is recorded that his godly mother dedicated him to the service of God



in the gospel ministry, from his earliest moments. He was accordingly trained in a way befitting such a sacred aim, and from being reared like Timothy, he became, like him, an eminent minister of the New Testament.

We add the name of the celebrated *President Davies*. His mother, says his biographer, took example from the mother of the prophet Samuel, and vowed a vow unto the Lord, that if he would indeed give her a man-child, she would devote him to his service all the days of his life. Hence he was called Samuel. At twelve years of age, it is remarked that he was more ardent in his supplications for being introduced into the gospel ministry, than for any other thing. "The event proved," says President Finley, in his sermon on his death, "that God accepted the consecrated boy—took him under his special care—furnished him for, and employed him in, the service of his church—prospered his labours with remarkable success, and not only blessed him, but made him a blessing." To the same effect, is the case of *Rev. Dr. Mc Millan*, as narrated in "The History of Jefferson College," by *Rev. Joseph Smith, D. D.*

"In a manuscript of Dr. Mc Millan, found among his papers, there is the following statement which he makes of his history :

" 'Before my birth my parents had some children, I think two sons, who died while they were young. My father told me that he had promised to God that if he would give him another son, he would call his name John, and devote him to his service in the ministry of the gospel. Accordingly, as soon as I had acquired a sufficient degree of English literature, I was sent to the grammar school, &c. While there the Lord poured out his Spirit upon the students. I went to College on a day which had been set apart by a number of the students to be observed as a day of fasting and prayer. While the others were at dinner, I retired into my study, and while trying to pray, I got some discoveries of divine

things which I had never had before. I felt it now easy to submit to the gospel plan of salvation, &c. I had great difficulties in my own mind about undertaking the work of the gospel ministry. However, I at last came to this determination, to leave the matter wholly with God: if he opened the way, I would go on—if he shut it, I would be satisfied; *and I think if ever I knew what it was to have no will of my own about any matter, it was about this.*”

God has not left himself without witness. His faithfulness to his household covenant, and to his New Testament Church, has been signally manifested in a long line of ministers, parentally dedicated to him in this holy work. From Samuel, and those that follow after, a great cloud of witness-bearers have testified of these things. Many ministers now living could testify to the same effect, of such early parental dedication in their case. It has always pleased God to propagate his church by means of the descendants of a pious ancestry. He has transmitted his gospel ministry by this means. The sanctity of the domestic relation, and the power of parental influence and prayer, have been employed by him for so momentous a result as the recruiting of labourers for the harvest field of the world. And by all the necessities of his church, and of perishing millions in all lands, he calls upon christian parents to lay their sons at the foot of his altar, and to crave for them, as their high christian birth-right, the distinguished honour of serving him in the ministry of reconciliation. Where are our sons who have attained to years of maturity, or who are fitting for their stations in life? Have we honestly devoted them to the sacred ministry, and then, in good faith, pleaded with God to train them up for so high and holy a calling, if it were his will? Or have we borne no testimony in the household, and used no influence with God toward this result? Might it not be expected that the christian ministry would be recruited from our families? Does not God's service need them?

Are not the churches calling for men? Are we not now to labour and pray that the promise may soon be fulfilled, as the glory of the latter days, that our sons and our daughters shall prophesy, and that our young men shall see visions, as well as our old men dream dreams; and that, "*in the beauties of holiness from the womb of the morning, the church shall have THE DEW OF HER YOUNG MEN?*" Ps. cx. 3.

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After the reading of this paper before the Synod of Pittsburgh, one of the most experienced among the pastors rose, and, with much emotion, made the following statement, illustrating the influence of parents in the training of their sons for the ministry:

"I once knew a young man of fine talents, whom I tenderly loved. He started in his preparatory course for the ministry. His father was a praying man, and his mother devoutly pious. The mother would have made any sacrifice; but the father could not bear the idea of spending so much money, as well as losing the time of his son. After a while the young man became disheartened, and gave up his studies, with the hope that he could make money and educate many poor young men to take his place. He did get wealthy and was tolerably liberal, but a sad mistake was made. One of the brightest young men I ever knew, was stopped in his course by the continued opposition of his brother. Once a father said to me, I have educated my son to be useful to me in my profession; and just when he has begun to be useful, he has abandoned me, and chosen the life of a *beggar*. That father had long been a professor of religion, and a trustee of the church. Even the mother regretted her son's course. She had pictured to herself a son, talented, wealthy, &c., and now, she said, he would be *nothing but a minister!*"

## THE MOTHER'S REWARD.

I SAW a little smiling boy stand by the side of his mother, and heard him repeat from her lips one of the sweet songs of Zion. I saw him kneel at her feet, and pray that Jesus would bless his dear parents—the world of mankind, and keep him from temptation. In a little time I saw him with the books of the classics under his arm, walking alone, busied in deep thought. I went into a Sabbath-school, and heard him saying to a little group that surrounded him, “Suffer little children to come unto me.” Long after, I went into the sanctuary, and heard him reasoning of “righteousness, and temperance, and judgment to come.” I looked, and saw that same mother, at whose feet he had knelt, and from whose lips he had learned to lisp the name Immanuel. Her hair was whitened with the frosts of winter, and on her cheek was many a furrow; but meekness sat on her brow, and heaven beamed in her dim eye glistening with a tear; and I thought I saw in that tear the moving of a mother’s heart while she reverted to days gone by, when this Boanerges was first waking into life, hanging on her lips, listening to the voice of instruction, and inquiring, in child-like simplicity, the way to be good; and I said: This is the rich harvest of a mother’s toil; these are the goodly sheaves of the precious seed which probably was sown in weeping; and your gray hairs shall not be “brought down with sorrow to the grave,” but in the bower of rest you shall look down on him who “will arise and call you blessed,” and finally greet you where hope is swallowed up in fruition, and prayer in praise.

## A PERSECUTED WIFE.

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THE following article, illustrating the power of a christian wife's and mother's example and prayers, even after she had passed away from earth, is communicated to us from the physician in whose practice the events occurred. They will serve to encourage many, who, in similar circumstances, are seeking to fulfil the duties of life, and hoping, almost against hope, for the conversion of ungodly companions and children.—*Eds. of N. Y. Observer.*

“Doctor, I feel that I am very ill, and have a presentiment that it will be my last sickness. I am not afraid to die; I have no desire, indeed, to live any longer in this world of sin and sorrow. My Saviour has prepared a place for me; I am anxious to go, and be with him. Now, doctor, be frank, and tell me your opinion of my case. Is there any probability of my recovery?”

Thus, in feeble, though cheerful tones, was I addressed by a patient recently prostrated by a violent attack of disease. I had long known and esteemed her, as a most worthy woman. As a christian, her influence, unobtrusive, was great in the circle of her acquaintance; her hands were ever open to relieve the wants of the needy, her heart to sympathize with the afflicted. She was the wife of a wealthy farmer, whose whole soul was absorbed in gain; whatever reminded him of religion was sure to provoke his violent hostility; the Sabbath was to him anything but a “day of rest;” the meeting-house anything but a sanctuary. He neither revered the one, nor visited the other, and persecuted his wife for her conscientious endeavours to conse-



crate the day to its sacred purposes. A clergyman, especially if a Methodist, was an object of peculiar hatred. His wife was a member of that branch of the church. On one occasion, an itinerating minister called to pass the night at his house, when the man tied the preacher's horse to a brush-heap, and left him standing thus without food through the night.

They had seven sons, all of whom had been led, by their father's influence and example, to join in ridiculing and persecuting their mother; in fact, so far as they could, they worried the good woman's life away with their scandalous behaviour and outrageous annoyances. She always met them with a pleasant smile and kind words, and endeavoured faithfully to fulfil the duties of a wife and mother. Often in secret, her prayers ascended to God for their conversion. She committed them to her Saviour without a murmur. In such circumstances, for years had lived my patient, now lying on her bed of death.

In reply to her question, I candidly informed her that the disease would probably soon prove fatal. The announcement of my opinion was received with calmness. She expected and was prepared for it, and her face lighted up with holy joy, as she contemplated her release from the toils and trials of earth. As I was leaving, she requested me to call and ask her pastor to visit her. I subsequently learned that her family had that very morning refused to call him. It was with difficulty she could induce her husband and sons to remain with her during her last hours. She died; but before her departure she affectionately exhorted her family to love and serve that Saviour who had been her comforter in life, and who was her joy and hope in death, and commending them to God, she fell asleep; she died, and was buried.

Months passed away, and the recollection of the (to me) sad event, was sinking into forgetfulness. Spring was once

more bursting forth into new life. I was returning at midnight, from visiting a distant patient. The moon was at its full; large, broken clouds were slowly sweeping athwart the heavens. One moment the earth would be enveloped in a shroud of gloom, and the next, a flood of light would spread over the landscape, like a halo of glory. My way led past the burying-ground, whose white tombstones stood like a multitude of ghosts in the clear moonlight, and would anon fade from view as the dark clouds spread their shadows over the scene. Riding slowly along, the better to enjoy the magnificent picture, my attention was suddenly arrested by a dark object among the tombs. What it was could not be distinguished, as at that moment the light was obstructed by an approaching cloud. After passing along a short distance, I was enabled to catch another momentary glimpse of the object, which, instead of satisfying, only increased my curiosity. That it was any domestic animal was not probable, for the inclosure was well fenced. It could not be possible that any one was intending to desecrate the dead, for there had been no recent burial. But why a midnight prowler in the graveyard? I determined to satisfy myself.

Reaching a point out of sight of any one on watch, I secured my horse, and arming myself with a stout club, proceeded to reconnoitre. Noiselessly entering the ground, I cautiously approached the point where my attention had been attracted. As I drew near, what was my astonishment to discover the husband of the woman spoken of, prostrate at the head of her grave, earnestly praying, with sobs and groans, that God would forgive him, a miserable sinner. Without disturbing the penitent man, I quietly withdrew.

The following day was the Sabbath. The man was at the house of God, and with tears and smiles, addressed his astonished and delighted neighbours, asking their forgive-

ness for his previous godless life and example, as he humbly, penitently hoped God, for Christ's sake, had pardoned his great sin. He spoke of his heartless treatment of his deceased companion; how the arrows of conviction had for years rankled in his heart, and he had madly resisted; how her dying words, and prayers, and holy life were perpetually condemning him; but now all was peace: and hoping with God's grace, to live a new life, he fervently implored his christian neighbours to permit him to walk with them, and entreated them to assist him with their counsels and prayers. Every eye was moistened as that hard man related his struggles with conscience, and the final triumph of the Holy Spirit over that stony heart. He united with the church, to which his wife once belonged. His sons, one after another, followed the father's example, until the whole number were joined in the fraternal embrace of a Saviour's love.

Years have passed since the events recorded. The old man is a father in the church, universally respected and beloved by his acquaintance. His house is a synonym of hospitality, and no clergyman's horse need fear neglect at his hands. The sons are yet living, and honour their profession.

Verily the prayers of the righteous shall be heard and answered. If the poor pleader do not always in this life see the answer, it will come. O christian, whoever you are, pray, pray in faith; He is faithful who hears you. Remember, "They that sow in tears shall reap in joy." "Sorrow may endure for a night, but joy cometh in the morning." If there be "joy in heaven over one repenting sinner," who can appreciate the blessedness of the good woman whose death is here recorded?

ARE YOU ON THE LORD'S SIDE?

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MY dear friend, let me ask you seriously to ponder this question, and in answering it to remember that as you live in this world, so it will be with you in the one to come. If you here come up to the help of the Lord against the mighty, hereafter you will enter upon that rest which remains for the people of God; if you now turn your back upon him, then you will be banished from his presence and from the glory of his power.

But, perhaps, you may be deluding yourself with the belief that you occupy a neutral position. "It is true," you say, "I am not on the Lord's side, yet I am not against him."

You suppose yourself to occupy just such a position in reference to the kingdom of Christ and of Satan, that this country would sustain to France and England, were the two latter at war with each other; or as you would to two of your neighbours, who might happen to fall out with one another: in other words, that, while refusing to accept of Christ as your only Saviour from the wrath of God and from the pollution of sin, you stand upon ground which can be claimed neither by Christ nor the devil—that you are on friendly terms with both.

But do you not know that "the friendship of the world is enmity with God?" James iv. 4.

*No man can at the same time love God and serve the Devil.*

How can any one be in the kingdom of light and also in the kingdom of darkness? As well might we suppose

a man capable of living at the pole and at the equator in the same instant. The former kingdom is holy and just, true and good, and all that are brought into it are made to partake in some measure of the purity of Christ himself. The latter is wicked, sensual, devilish; and those who compose it "are of their father the devil, and the lusts of their father will they do." John viii. 44.

But remember, these two kingdoms are not only the opposites of each other; they are at the same time antagonistic. The very first promise given of the setting up of Christ's dominion was a declaration of war against Satan. The promise given to our first parents runs thus, "And God said unto the serpent . . . I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head and thou shalt bruise his heel." Gen. iii. 15. This enmity began to manifest itself even in the family of Adam. "Cain who was of that wicked one slew his brother. And why slew he him? Because his own works were evil and his brother's righteous." 1 John iii. 12. From that time it has displayed itself in the opposition of wicked men to all that is holy.

When Christ came into the world, all the powers of darkness were arrayed against him. "Through his death he destroyed him that had the power of death, that is the devil." Heb. ii. 14. And thus by allowing Satan to bruise his heel, he bruised the devil's head, and fulfilled that promise given more than four thousand years before. Then "he led captivity captive." And now all who are redeemed by the blood of Jesus, have to "wrestle against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places." Eph. vi. 12.

Since there is such a radical difference between the two, how can one reasonably hope to maintain a position in each? During the war between England and this country, no man



could for a moment have been a good subject of the English government, and at the same time a worthy citizen of the United States. The relation he sustained to one would have been antagonistic to that he held to the other; by performing his duty as a good citizen he would have violated his obligations as a subject. As in temporal kingdoms, so it is in regard to the spiritual. "No man can serve two masters; for either he will hate the one and love the other; or else he will hold to the one and despise the other." Matt. vi. 24.

The Bible and reason each teaches that two such opposite interests must and will continually clash. It is worse than folly to hope to keep the favour of an infinitely holy God without parting with that of a devil full of all wickedness.

You, my friend, after seeing the weakness of your first position, may, as many others have done before you, adopt other grounds equally untenable. You may think it possible to remain in indifference, being neither on the Lord's side nor against him; not, it is true, enjoying his favour, yet not deserving of his wrath.

If this be your belief, know that the Bible furnishes no ground whereon you can found such an article of faith. You may have supposed it did—but why? Simply because this is an easy, a comfortable belief, and you wished to find it there.

The Scriptures tell us that some are for, others against the Lord Jesus Christ. But nowhere is there any allusion to those who sustain other relations towards him.

Nor is the silence of Scripture all that you have to contend with. If what I have said respecting the kingdom of Christ and that of the devil be true; then they are so diametrically opposed to each other that there can be no middle ground between them. If the first be righteousness, the latter unrighteousness, "what fellowship," I ask, with the apostle Paul, "hath righteousness with unrighteousness?" 2 Cor. vi. 14. If the kingdom of Christ is light, that of

of the devil, darkness, "what communion hath light with darkness?"

On account of the imperfection of our sight, we are unable to discern the precise moment when darkness gives way to the light of the sun. And so it is respecting the light of divine truth. We are unable infallibly to say who have, and who have not experienced its life-giving power; yet each one as certainly belongs to the one class or the other, as though we could mark him out with the eye of Omniscience, for that all-seeing eye is ever upon him and has already assigned him his place.

Again: The Bible tells us that those in Christ are spiritually alive; those out of him, spiritually dead. Now it is just as impossible to be neither in Christ, nor out of him; neither for, nor against him, as to be neither alive nor dead. A man may be almost dead, but so long as a spark of vitality remains he is alive. So you or I may be *almost* alive in Christ; others may think us to be so; we may make an honest profession, give many evidences of its credibility, and notwithstanding be dead in trespasses and in sin

The natural condition of man is one of guilt and pollution. "They that are in the flesh," *i. e.* unrenewed by the Spirit of God, "cannot please God." Why? "Because the carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be." Rom. viii. 7, 8.

Those who are on the Lord's side, "God rich in mercy, even when they were dead in sins, hath quickened together with Christ."

You, my dear friend, may try to believe that there are three parties in this matter; but God in his holy word tells us that all men are by nature children of wrath, Eph. xi. 3. And that out of those thus spiritually dead, some are builded together for a habitation of God through the Spirit. Eph. ii. 22. Here then we have the two great classes as set forth in the gospel, those who are spiritually dead, and those whom

God by his Spirit quickeneth. Every man, you and I as well as others, must be "dead in sin," or "born again;" for the Spirit evidently does or does not quicken.

All those who have come out on the Lord's side exercise faith in Christ as God—as the only Saviour of sinners. All who are destitute of a "faith that worketh by love," Gal. v. 6, have the wrath and curse of God abiding upon them. Not only he that denies, but also "he that *believeth not*, is condemned already." Why? "Because *he hath not believed* in the name of the only begotten Son of God." John iii. 18.

A child that is told by its father to do a certain thing as effectually disobeys by putting off the performance until it suits its pleasure, as though it were to altogether refuse.

Now God, our Father, has commanded us to "believe in the name of his Son Jesus Christ," 1 John iii. 23. And we failing to do so disobey his command.

Christ is offered for immediate acceptance, "Behold now is the accepted time; behold now is the day of salvation." 2 Cor. vi. 2. We are not given until *to-morrow* to deliberate upon the matter; but "*to-day*, saith the Holy Ghost, if ye will hear my voice, harden not your hearts." Heb. iii. 7, 8. By not at once closing with the offer of mercy, you virtually and effectually reject it.

God offers pardon now if you will accept of it; you do not accept of it. God says *to-day*, you say *to-morrow*; and by so doing refuse the offered gift, and insult him who offers it.

Of course while rejecting the *dearly beloved* Son you can not hope for a Father's mercy. You, my dear friend, while without Christ, are an alien from the commonwealth of Israel, and a stranger from the covenant of promise, having no hope, and being without God in the world. Eph. ii. 12. Liable at any moment to fall into the hands of "our God who is a consuming fire." Heb. xii. 29.

## FAITH ASLEEP—FAITH AT EASE—FAITH AT WORK.

WE are sometimes tempted to classify the various types of faith which come under our observation. It is amazing that such diverse experiences should claim the same origin and assert the same promises as their basis. Can they all be genuine?

For example, there is first, *Faith asleep*; exemplified in that Christian parent who wishes and hopes the best for his household; believes that his children will be converted as a matter of course; takes the Abrahamic covenant as an ark which saves the family as a whole; he has had his children baptized; he sets before them an example of honesty and consistent deportment; while yet this parent never spoke to his sons on the subject of religion; they never heard his voice in prayer; they have no idea that he is solicitous for them; they have no anxiety for themselves; they are growing up in worldliness and impenitence.

Now in the judgment of charity, this is a good Christian man. He believes that his favourable expectations for his family are founded on the promises of Scripture. Is it any lack of charity, however, to call this, Faith asleep?

Then there is *Faith at ease*, though not asleep. It is a higher type than the last. He is a good man indeed who experiences it. He is a diligent Bible student. He fears God. He is scrupulous in doctrine and example. He instructs his children. He prays with and for them. You will expect to see him among the first in bringing forward his children, when "Jesus of Nazareth passeth by" in the revival of his work. But no; this type of faith seems to be always reclining and at ease. It makes no haste. It has a boundless future before it in which to reap golden fruit. If children are hard, and wilful, and averse to religion, it believes that they will come around one of these days. It has no disquietude—no fear—no urgency of desire. It has the fullest confidence in God,—is willing to wait his time, and even looks with calm submission to the most disastrous final results, should heaven so decree.

There is something sublime in a faith like this. If it is

not as warm and attractive as a summer landscape, it has at least the commanding beauty of Alpine snows. We profoundly respect that faith on the part of a parent which reconciles him, this side heaven, to the idea of the eternal loss of his children. But in the infirmity of our poor humanity, we confess that we have not yet attained to it. With any adequate conceptions of what eternity is, we cannot repose in any thought like this. Perhaps we ought. But the idea of the loss of a soul so dear as the child to his parent, is to us absolutely intolerable; and we are forced to exclaim with Esther, "How can I endure to see the evil that shall come unto my people? Or how can I endure to see the destruction of my kindred?"

Another experience now comes into view, which we will call *Faith at work*. It is all alive with desire. It glows, pants, longs, labours for its object. It approaches the tree of divine promise with quick, resounding footsteps; it seizes the trunk with muscular grasp, and shakes down the rich blessings, which others seem waiting for in vain. "Faith asleep" dreams of those same blessings, and already grasps them in its shadowy hand. "Faith at ease" looks wishfully up from its repose on the green sward, and sincerely desires, yea expects, the fruit which it does not rise to shake down.

Meanwhile our struggling faith has plucked its full by the urgency of its desire and the courage of its hand, and now goes along, singing its song of gratitude. This was the faith which wrestled for Sodom, and prevailed, until it ceased from asking. It was this type of faith which prevailed on the bank of the brook Jabbok—changing a brother's hatred into love. It was this which urged the Syro-phœnician woman to take no reply from the gracious Saviour, till he told her to go in peace and have her request.

And how many there are in our land to-day, who rejoice in the rich rewards of an earnest, importunate, agonizing faith! Let them testify as to what kind of faith, and what kind of prayer it was, which prevailed for their careless and exposed friends.

As the throng of witnesses pass along, we detain that mother who seems smiling so thankfully upon her daughter. She says, "Rejoice with me! My child is given me



indeed. Newly-born by redeeming grace, she is to me like the first smiles of an infant. I asked the Lord to convert her. I could not live if this season went by and left her the enemy of Christ. I went alone: I could say but one thing, over and over again—Lord, convert her now! God has answered my prayer.”

Another of the throng is thin and care worn. We ask the reason, and learn that he was consumed with anxiety for a son exposed to great peril. God was calling others. But his son was hardening himself, and rushing to destruction. The father could not live, if his son must die. He thought, and wept, and prayed. He wrestled with God. He went up, up, up the sacred steps of prayer, until he met the descending angels, who said, “Thy son liveth.”

How many firesides are cheered to-day by songs of gratitude over the results of an earnest, struggling faith! And how many have prayed and as yet have received no answer—recalling the words of Jesus:—“Howbeit this kind goeth not out but by prayer and fasting.” That this last type of faith is scriptural, who can doubt? That it is effective is proved by its blessed results. In how many cases has it seemed that the work of grace moved forward by the sheer force of faith! The promises were taken as simple, absolute truths: they were urged, waited for, believed in, with living, active faith: and they were fulfilled!

This is the faith which the church and the world still need. Parental love can find no satisfaction for its intense yearnings, if it cannot come into the sanctuary with Hezekiah and spread them before the Lord. Youthful waywardness will prove too quick for a sleeping, or self-indulgent faith! It is only a faith that glows as with the very light of eternity, and which pleads with ceaseless importunity, that can overbear the awful pressure of sin. God give us more of this earnest, agonizing faith. Take courage, fond mother: press your plea: plead, and wait, and be humble, and God will reward you. Fathers, brothers, children, those warm affections of yours were meant to be sanctified with prayer. Indulge them: let them lead you to ask with a struggling faith, and then how great will be your joy! *New York Observer.*

## PAY YOUR CHURCH DUES.

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WE refer not here to the obligations imposed by honesty and justice, in the payment of our common debts, although this is a duty, strange as it may seem, of which Christians need to be continually reminded; but of the imperative nature of the claims, imposed on all professing Christians to contribute their proportionate quota towards the support of the gospel. God might have established a ministry of angels, which needed no worldly support; this, however, he has not done. He has instituted a ministry of men, of like constitution and wants as those to whom they are sent, and has accompanied their commission with the reminder, that the "labourer is worthy of his hire." Voluntarily cut off from other sources of supply, they are dependent for their worldly support on the people to whom they are sent. It is God's own arrangement, and he will strictly inquire into the manner in which it is fulfilled.

As a general and notorious matter of fact, the Church has never shown its appreciation of God's gift of a teaching ministry by its liberal sustentation of it. Hundreds of our ministers live in poverty, and are diverted from an exclusive attention to their peculiar work, by anxious and painful thoughts, how they may live, without wholly secularizing themselves. It is no refutation of this to point out a few exceptional cases, in which ministers are petted and pampered, and have abundance thrown into their lap. It is not so with the majority of the working clergy. On the general subject of ministerial support much has been written and spoken;

at present we propose to advert to a single and remarkable phase of it. We mean the sinful and wicked withholding of what, by direct or implied contract, congregations have engaged to give for the comfortable maintenance of their ministers. In the rural districts, salaries depend on individual subscriptions. On the faith of these, ministers are induced to accept settlements; and yet when they have moved their families within the bounds of such congregations, presuming that the promise of Christians is sacred, how often are they surprised to find that these subscriptions are, with difficulty, collected! Sometimes it is pleaded that no one has time to go round and gather them; at others, that excuses are made and reiterated that payment is not convenient, although there is no lack of means to make purchases for their personal profit; and in some cases, payment is refused.

Here, then, is a minister of Jesus Christ left absolutely destitute of the means of living and paying his debts, through the falsification of the promises of persons professing to be Christians! It is another, but not a less revolting aspect of this subject, that when a minister is settled upon the presumption of such subscriptions, there are some to be found in many congregations, who claim that their obligation to pay was only for a year, and hence withhold or diminish the amount of subscription for the next year. They have induced the minister to come among them, they know he cannot command the means of a ready removal, and now they are willing to see him struggle and gasp like a drowning man, with the predetermination of refusing to him a helping hand! A beautiful commentary this on their Christian profession! If they are tried upon it in the great day, they will hear the astounding words, "Inasmuch as ye did it not to one of the least of these, ye did it not to me—depart from me!"

It is a maxim of infidels, that money spent on religion

is money thrown away, and it is astonishing how many illustrations of the spirit of the maxim may be found within the pale of the Church. If pleasure or pecuniary profit makes an appeal, every means is put in requisition to respond to it; but if religion is the solicitor, so far from being welcomed with smiles, it is regarded as a common beggar, to be treated with supercilious haughtiness, or at best to be answered by giving grudgingly.

Now, it may be thought that conduct so criminal as this cannot be charged on congregations in the cities. We should be glad if it were so, but it is not. The same niggardliness and want of conscientiousness are to be found everywhere. The pew-rent system is as liable to abuse as the country subscription one. Although a minister's salary depends on the revenue of the church thus derived, pew-rents are often the very last debts which are paid; and they are often paid with manifest reluctance, as if it were an actual loss of so much money! Other forms of meanness are not unknown. Persons of substance will refuse to take more than one-half or one-third of a pew when the accommodation of their families requires a whole one, and when they are able to take several pews, and should do it if the wants of the church require it; or they will, to save a little money, take the cheapest, and of course the least eligible, pew they can find. In other cases we have known persons of wealth, who could afford to spend several months in travelling with their families, or in enjoying a country retreat, as a preliminary give up their pews for the time, that they might thus filch from the cause of Christ, a few dollars to spend on their lusts. Others, where they may, from circumstances, have the opportunity, will sub-let portions of their pews, so as to sit comparatively rent free themselves; and it is not unfrequent, that persons calling themselves Christians will attend from church to church without a definite association, that they may have *nothing* to pay. Sometimes the revenue of a church

absolutely requires a rise of rent, which although small in each case, will be considerable in the aggregate; and yet who does not know, that the proposition is generally provocative of a storm, some giving up their pews, or substituting half pews or cheap pews in a corner of the house, to evade the additional tax? And it is true that these are the expedients of persons abundantly able to pay, and not of the poorer classes who are often willing to deny themselves for the pleasure of supporting the gospel.

We have known, even more repulsive cases than these. We have known, in a church struggling under embarrassment, its wealthy office-holders, who had pecuniary claims on the building, insisting upon the payment of their interest in the first place, little caring how the poor clergyman was to manage without his salary, which his necessities had forced him to anticipate. This might all be *legal*, but was it *Christian*? And we have known, too, the pew-rent collect or put off from time to time under various pleas, and then at length paid in depreciated bank bills, thus saddling the church with the expense of discount! This surely was neither *honest* nor *christian*.

We make such statements with pain and with shame. They are a sad commentary on the doubtful character of the piety of the Church. When persons professing to be the children of God do such things, and at the same time are zealous for religion as far as mere words go, they give occasion to such sarcasm as a shrewd man once uttered in describing the church to which he belonged, when he said it consisted of two classes—the *paying* class and the *praying* class.

The irreligious often have a clearer view of the advantages of a Christian ministry than many who profess to be Christians. Of the spiritual benefits of it, they, of course, can form no adequate conception; but of its moralizing and humanizing influence they can in a measure form a judg-



ment. On a certain occasion a man wholly devoid of religious character, and even sceptical in his opinions, favoured the project of building a church in his neighbourhood, and made a grant of a suitable site for the structure. His argument was, the presence of a minister will improve the moral character of the people, give the neighbourhood a better reputation, and thus enhance the value of property! He reasoned correctly; and should not Christians, with greater light, argue that the comfortable maintenance of a minister among them, would greatly conduce to their own spiritual edification and the salvation of their families?

We were once asked by a gentleman what we thought of the piety of professing Christians who could act with such niggardliness, and we were constrained to answer, that we had no opinion of it at all, for we deem it an utter impossibility that any one whose heart God has touched can show such utter indifference to the support of the ordinances of Christianity. Rather than associate the sacred name and love of Christ with such meanness, we would prefer to believe that the number of Christians is much less than the rolls of the Church indicate.

While the cases to which we have adverted, not without a deep sense of shame, are so common as to be detected under some form in most of our city churches, we should be very sorry to make them the ground of a sweeping charge against all. Many, no doubt, make their church dues sacred debts, always to be discharged with punctuality, and even at a sacrifice of personal comforts, if necessary. We know the case of a Christian woman who had encountered heavy domestic trials, among the last of which was the death of her husband, who returning to the church in the city to which she had formerly belonged, but from which her removal to the country had disconnected her, waited upon her pastor and with a cheerful countenance said, "I have just returned to the city, with five helpless children to struggle single-

handed for a living. I brought with me ten dollars, my only store, and five of that I have just paid in advance for pew-rent, for I expect the blessing of God, only while in the way of my duty." What folly! some will exclaim. What true wisdom! we reply. The energy of that lone and conscientious widow was attended with the blessing of heaven. She laboured assiduously and prospered, and she had the satisfaction of seeing, before her death, her children growing up respected and members of the church. Unless we entirely ignore the existence and providence of a just and merciful God, we must believe that he regards with peculiar favour those who honour him and the ministry which he has consecrated.

The personal bearings of this subject are too often overlooked and slighted. It is no trifling matter to embarrass any of God's ambassadors in their high and holy work, by withholding from them the necessaries of life. Not only will it be an alarming item in the after account which every man must give to God; but it will, by necessary consequence, react in this world upon the spiritual well-being of those thus criminal. A pleasant and successful ministry can never be expected, when a congregation wounds the feelings, and alienates the sympathies of their pastor, by contributing to his support in so grudging and niggardly a manner, that he can scarcely live. With what feeling must he present himself before those who, as he well knows, do not appreciate his ministrations, and actually withhold from him what is honest and right? He must know why his salary is so scanty and so reluctantly paid. He must know that this one has refused time after time to pay his quota; and that one, with ample means, contributes the least possible sum; and that a third one has been guilty of some pitiful meanness unworthy of a man, much less a Christian; and although he may have grace to submit, it is impossible, in the nature of the case, that he can have towards such, that cordial, genial,

glowing friendship which would impart life and energy to his ministry. He is hindered in his work, and if his own comfort is sacrificed, the spiritual interests of his people must severely suffer. They will not contribute their carnal things, and God in judgment refuses them spiritual things. For this reason so many are sickly among us. The niggardly ones are after all the chief sufferers. They suffer in the barrenness of their own souls, and they suffer in the persons of their children. God is a righteous God.

We believe the religious press and the pulpit should deal more plainly with this subject than is common. Earnest expostulation is demanded; and if that fails, other means should be resorted to. Covetousness is idolatry, and is as marked a sin as theft or falsehood. If rich men, or persons amply able to gratify their own worldly desires, and even ostentation, will not contribute their just proportion to the support of religion, they should not participate in the ordinances of it. A stricter discipline on this subject might diminish the number of visible communicants, but it would make a purer and holier, and therefore a more efficient church. The grace of benevolence is an exalted one; no Christian character is complete without it; nay, as we have already said, there can be no Christian character without it. There is no greater mistake than that a man has a right to give or withhold, as he pleases—that his money is his own, and he can do with it as he will. The primitive Christians sold all they had, and formed a common fund, because the state of the Church then demanded the sacrifice; and is it to be supposed that such a change has since occurred, that those whom God has provided with the means can become notorious for their closeness and meanness, without forfeiting their Christian standing? Never was reform more imperatively called for than at present. We have only touched on the surface of the evil. A deep work is to be wrought in the Church, to bring Christians of all classes to a juster sense of their duty, and to a profounder conscientiousness.

The Presbyterian Herald thus exposes another phase of this kind of meanness:

“I preach twenty miles from here, and you will think it strange when I tell you that I have paid over seventy dollars, within two years, to hire horses to ride to my appointments, and have not received one cent to remunerate me for my labours or expenses.”

“So writes a very worthy minister, in a business letter, apologizing for not paying for his paper. What sort of people does he preach to? are they heathen or are they Christians? Are they honest, or do they repudiate their other debts, as they do those which are due to him? We suggest that the next time he preaches to them he take the text, ‘The labourer is worthy of his hire.’ Perhaps he has not been faithful in teaching them their duty. The text is a part of the whole counsel of God, which he should not shun to declare to them, whether they will hear or forbear. If they rebel against it, it will be their sin, and not his. Duty is his; results are with God.”

We have known many instances of meanness similar to the above, in which poor ministers have been invited, at both inconvenience and expense, to preach to vacant churches; and, as a reward, found it difficult to obtain a dinner or a bed from those who had invited them to preach, to say nothing of being sent away without a shilling of remuneration.

In the matter also of marriages, we have known ministers called upon to ride for miles, amidst the sleet of winter, to marry a couple, who *generously* rewarded them with a dollar fee! Others, after having encountered these and other inconveniences and positive discomforts, have received nothing more substantial than a piece of wedding cake!

Such soulless parsimony should be pointed out and held up to universal execration.

## WHAT CAN I DO?

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THIS is a question that is often asked by those on whom the matter of personal religion is pressed, and although sometimes asked in a spirit of evasion, is frequently asked in sincerity. We propose to answer this question, and to show some things at least that may be done by every one who is really anxious to know what can be done to secure eternal life.

Before specifying these things, it may be proper to say, that none of them are necessary prerequisites to a believing reception of Christ. It is the duty of every one who hears the gospel to receive it at once, and without delay, or qualification, to accept the Saviour just as he is offered, without waiting for any more feeling, any more conviction of sin, any more preparation of heart, or any better state of soul than when there is an honest desire to be saved from sin in its guilt and pollution. To suppose that it is needful to wait for any protracted preparation, any washing of the outer scales of the leprosy before coming to the great physician, is to contradict the whole tenor of the gospel, which calls on the *sinner* to come to repentance, on the *sick* to come to the physician, on the heavy-laden to come to the relieving hand that can give them rest. But as there are some who say, "We know not how to come to Christ, we find no real or active interest in our hearts on this subject, our judgments are convinced but our hearts are utterly unmoved, and yet we are willing to do whatever may be done to awake a deeper interest in our bosoms, and bring us to the point of a sincere and hearty surrender to Christ, if we only knew what we could do." We will try to meet this desire, and specify to such persons some things that they can do, and if they are not mistaken in this view of their feelings, they will be willing to do these things, and the doing of them will either impel them farther forward toward the cross, or show them that there is some wedge of gold or Babylonish garment, that is hidden beneath the tent.



1. *You can begin to consider the question of personal religion.* It is the want of consideration that causes much of the indifference you feel on this subject. Have you ever given it one hour of serious reflection? Have you ever retired to your room and there carefully thought on this matter, in the presence of God, and with a sense of his omniscient scrutiny? Have you not rather banished it from your thoughts, and tried to avoid what would produce serious reflection? Have you not been afraid to go alone, and face to face, with an unseen, but all-seeing God, gaze on this high and awful question? This then you can do. You can retire to-day, or to-night, to some private place, and there think of the fact that you are a sinner, that you are making God your enemy every day, that you are standing in a path that for six thousand years has been swept by the whirlwind of his wrath, that this awful tempest may be unloosed at any moment, that there is nothing between you and the bottomless abyss but a thin partition that may give way in an instant by disease or accident, that you are hanging all the concerns of eternity on a mere perhaps, and that thousands have perished by doing just what you are doing now. You can think of Calvary—why Jesus suffered, why you can treat those sufferings so lightly, why you think so little of a Saviour's blood, and how fearful a thing it must be to have that blood lying neglected at your feet. Will you consider this matter not once, but again, and again, until you feel that you are in danger and must have a deliverer?

2. *You can pray.* You say that you cannot regenerate yourself, or change by any direct act your affections; that God alone can do these things. Has not God said that he is willing to do them for all who desired it? If you really desire these things, you can pray for them, for prayer is only the offering up of our desires to God for things agreeable to his will, in the name of Christ Jesus. Then as you ponder, you may pray, and at least say, "God be merciful to me a sinner," and if this prayer is sincerely offered, you have the assurance of actual fact in regard to the certainty with which it will be answered.

3. *You can read.* You have the Bible. Read the 51st Psalm; the 53d and 55th of Isaiah; the 12th to 16th chapters of Luke; the 3d chapter of John; the 4th and 5th of 2d Corinthians, or similar portions of Scripture, which may

readily be found. You can get religious books, such as James's or Henry's *Anxious Inquirer*, the *Great Question*, the *Way of Life*, Baxter's *Call*, the *Memoirs of McCheyne*, Henry Martyn, or some of the many excellent works so easily accessible by the distributing agencies of our religious literature. Read them daily, and keep your soul thus in contact with the great facts of religion. Do this every day.

4. *You can avoid what will dissipate serious reflection.* You know what this is by experience, for you have sought it in various forms. The persons, the things, the reading, and talking, and acting, that are unfriendly to religious thought, you know better than any one can tell you, and these things you can avoid, and thus fence in the soil to some extent from the fowls that pick up the seed.

5. *You can seek the means of instruction.* You can go to your pastor, or some Christian friend, and ask him to explain the way of salvation to you. You would do so with your physician if your body was disordered, why not with your spiritual physician when your soul is disordered? You can not only attend church on the Sabbath, but can attend the weekly lecture and the prayer-meeting. The very reason that makes you shrink from attending these meetings is the reason that should take you there, if you are in earnest in what you say. "Then shall ye seek me and find me when ye shall search for me with all your heart."

6. *You can resolve to abandon all that is sinful.* You will find your real difficulty here. You love sin, in some form, and this is the real reason of your difficulty in coming to Christ. Now you must choose between sin and salvation. If you are unwilling to give up your hold of the one, you must give up your hope of the other. If you would know your sins, take up the Decalogue, or Gal. v. 19—23, or Col. iii. 5—15, or similar portions of God's word, and you will readily discover them. But you do not need even these special inquiries. You know them already. Are you willing to endeavour, from this time, to abandon them, as far as in you lies?

7. *You can resolve to begin the discharge of every known duty.* You know what God requires of man. This he requires of every one, and hence of you, and he requires it of you now. Your secret feeling is that these duties are obligatory only on a Christian. But this is a mistake. They

rest on all, and a Christian is only trying to do, what is binding on every one, and you among the rest. You ought to do these duties whether you are a Christian or not. The proof that you are willing to be a Christian will be found in the fact that you are willing to begin the discharge of these duties. If unwilling, you do not desire really to be a child of God; if willing, begin them now, for they are binding on you now; you are a rebellious child, but still a child, and bound to do all the duties of a child, and if you wish to return to your Father, that wish will be manifested by beginning to obey him as a child. Here again is the second great test of your sincerity.

8. *You can then try to look to Jesus for pardon, for strength, for holiness, for happiness, and for eternal life.* You can try to believe that Jesus will do as he has promised to do, save those who strive honestly to trust and obey him. Is it not strange that this should require any effort? Then try these things, and as you take one step, you will see more readily how and when to take another.

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“THOUGH you need to be prepared for heaven, before you can enter there; you need no preparation to come to Jesus. If you come aright, you will come just as you are; with all your guilt upon you, that he may pardon it; with all your filth, that he may cleanse you from it; with a heart as hard as adamant and as cold as winter, that he may remove it and give you an heart of flesh; full of disease, that he may restore you to health; naked, that he may clothe you in his own glorious righteousness.

“Make no preparation whatever. But as the blind beggar at Jericho, when he heard that Jesus was passing by, cried out, ‘Jesus, thou Son of David, have mercy on me.’ So do you. Cry out unto him. In simple prayer approach him. Tell him all you feel, all you fear. Tell him what you have been, and what you have done. Hide nothing. Excuse nothing. Tell out the whole simple truth, without trying to make any thing better or worse.”

## MISREPRESENTATIONS OF CALVINISM BRIEFLY CORRECTED.

MISCONCEPTIONS of Calvinism have been formed and propagated throughout considerable portions of our country, to the injury of brotherly charity, by men who, from ignorance or prejudice, or both, have set themselves in opposition to a system of Bible truth, which they never carefully and candidly examined, or really understood; and who, in their exhibitions of its character, have imputed to it tenets at once unscriptural and irrational, and then called on the world to believe that this spectre of their own creation was veritably Calvinism, and worthy of universal condemnation and abhorrence. It is believed by the writer, from what he occasionally hears, that these misconceptions, once formed and set afloat on the popular mind, have drifted about our country, and here and there found shallows where they have stopped, and taken root, to the gratification of some people, the annoyance of others, and the injury of all; for that which is not true, when received as truth, profits none, and injures all, who are in any way affected by it.

The following misstatements and their contradiction, are offered to the consideration of the candid, who have been led to think evil of the system of faith held by their Christian brethren, from hearing it so frequently traduced.

### MISREPRESENTATION 1.

“Calvinists hold that all beings and events are bound fast in fate, so that everything is, or takes place, by an eternal necessity, which grasps the inevitable end, irrespective of means, or voluntary agency.”

### CORRECTION.

Calvinists, in accordance with Scripture, believe and maintain, that God, not fatally, but freely, created all things by the word of his power, upholds them, governs them, and “works all things according to the counsel of his own will.”

## MISREPRESENTATION 2.

“Calvinists hold that God is the author of sin.”

## CORRECTION.

Calvinists reject this opinion as blasphemous, and maintain that God is “holy in all his works,” and that he neither “can be tempted with evil, nor tempteth any man.”

## MISREPRESENTATION 3.

“Calvinists hold, that man is not a free agent.”

## CORRECTION.

On the contrary, Calvinists maintain, that “no violence is offered to the will of the creature; nor has God taken away, but has established the liberty, or contingency of second causes.” Without liberty, there could be no responsibility.

## MISREPRESENTATION 4.

“Calvinists hold, that God from eternity, and without respect to moral character, doomed the greater portion of the human race to inevitable and eternal misery.”

## CORRECTION.

Calvinists believe and maintain, that not a single human being is foredoomed to misery, except for his sins; for which he is justly under condemnation, and will be punished, if he die in unbelief, according to his deserts.

## MISREPRESENTATION 5.

“Calvinists hold, that if a man be not one of the elect—let him do what he will—let him repent, believe, pray, or be as good as he will—he will nevertheless perish.”

## CORRECTION.

On the contrary, Calvinists believe and maintain that there is no sin so great as to bring final condemnation on him who truly repents—that all who truly believe in the Lord Jesus Christ, shall be saved—and that “whosoever confesseth and forsaketh his sins, shall find mercy.”

## MISREPRESENTATION 6.

“Calvinists hold, that if a man be one of the elect, let him do what he pleases, live as loosely, and be as worldly and as wicked as he may, he cannot fall short of salvation.”



## CORRECTION.

It is sufficient to say in opposition to this, that Calvinists sincerely believe and maintain, that “without holiness, no man shall see the Lord.”

## MISREPRESENTATION 7.

“Calvinists hold, that there are infants in hell not a span long.”

## CORRECTION.

Calvinists would not think this vulgar and gross imputation worthy of notice, were it not so perpetually repeated, that simple people give the slander credit. It may be sufficient to say that Calvinists believe they have scriptural grounds for maintaining, that, although implicated in the fall of the first Adam, yet not having transgressed after his similitude, infants dying in infancy, are redeemed and saved through the atonement and merits of the second Adam, the Lord Jesus Christ.

## MISREPRESENTATION 8.

“Calvinism represents God in the light of a tyrant, ruling his universe with a stern and arbitrary sceptre, an object of terror, not of love.”

## CORRECTION.

Calvinism, while it adores God as just and sovereign in all his dispensations, represents him as most wise and gracious, diffusing happiness among all his holy creatures, visiting with the richest grace and most unmerited mercy, the sinful race of man, saving many, and bearing with the guilty remainder, as long as he deems it consistent with his glory, his holy purposes, and the general well being of his universal empire.

## MISREPRESENTATION 9.

“Calvinism represents God as partial, and therefore unjust.

## CORRECTION.

If Calvinism represented God as favouring the undeserving and neglecting the meritorious; or as condemning the righteous and acquitting the guilty; then, truly, it would represent him as partial and unjust. But, on the contrary, Cal-

vinism recognizes the scriptural and self-evident doctrine, that grace is in its own nature free. It teaches that God has a perfect right to bestow, or to withhold, *that* to which no creature, much less a sinful creature, has a title; that therefore, in bestowing or withholding grace, justice or injustice is out of the question, and partiality, without a meaning; that God is merciful to pardon, accept, and save all, who sincerely, and in the true and scriptural sense of the words, "believe in the Lord Jesus Christ;" and that he is just to punish all, who, neglecting the light of nature, or of revelation, persist through life in sin, and die impenitent.

#### MISREPRESENTATION 10.

"Calvinism exhibits God as mocking the greater part of those to whom the gospel is sent, by offering salvation to multitudes, for whom no provision is made, even should they be willing to accept the offer."

#### CORRECTION.

Calvinism, on the contrary, teaches that God makes no offer of salvation to those who abide in sin, whom he does not mock, but he truly warns them, that, if they continue in sin, they continue under condemnation. It teaches, that there is, in Christ, a sufficiency of worth, suitableness, and excellence to meet the wants of all to whom the gospel-message is sent, and that no sinner who comes to him, will be cast out; for "he is able to save to the uttermost *all that come to God by him,*" and who can doubt his willingness? or who can fear that his willingness may prove ineffectual?

Permit me to add, that no system of faith, held by Christians, has less to fear from a thorough investigation, in the light of Scripture and sound reason; and none more likely to receive injustice from the influence of prejudice on the pious mind, or from the natural enmity of the carnal mind, where piety is absent, against all that humbles man, and exalts the only true God and Saviour.

## WILL YOU HAVE THIS CHRIST?

BY THE REV. W. S. PLUMER, D. D.

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DEAR READER: If you are wise, if you love truth, you will admit the scriptural account of human nature. Every jail, every court, every soldier, every police-officer, every lock and bar and bolt, every sigh and groan and tear declare that man is a sinner. Men of the world often admit as much. In a letter to Meade, Alexander Hamilton says: "Experience is a continual comment on the worthlessness of the human race. I know few men estimable, fewer amiable." In his letter to his daughter, Orsini uses strong language respecting the general deceitfulness and wickedness of mankind. The biography of any man will show the same humiliating truth.

The Bible abundantly teaches the same thing. The first three chapters of Paul's Epistle to the Romans give an overwhelming argument on this subject. The same is fully declared by David, by Solomon, by Isaiah, by all the prophets. The best men the world has ever seen deplored their sinfulness. Hear Job: "I abhor myself and repent in dust and ashes;" David: "I acknowledge my transgression and my sin is ever before me. Behold I was shapen in iniquity, and in sin did my mother conceive me!" Isaiah: "I am undone, for I am a man of unclean lips, and I live in the midst of a people of unclean lips;" Peter: "I am a sinful man;" Paul: "O wretched man that I am! who shall deliver me from the body of this death?"

The Scriptures clearly state these five things as attending man's present fallen state:

1. Great darkness of understanding. We know nothing

as we ought to know. Carnal men are blind, and cannot see afar off. To them, the doctrines of the gospel, and even the terms in which they are taught, seem strange. In their sight, the most glorious objects possess no lustre. Even Christ Jesus is to them without form and comeliness. In him they see no beauty, that they should desire him. In heaven, and among the righteous, he is the centre of attraction. To the unrenewed, he is as a root out of a dry ground. 1 Cor. ii. 14. Eph. iv. 18.

2. Man in his fallen state is guilty and condemned. "By one man sin entered into the world and death by sin, and so death passed upon all men, for that all have sinned. . . . Through the offence of one many be dead. . . . The judgment was by one to condemnation. . . . By one man's offence death reigned by one. . . . By the offence of one judgment came upon all men to condemnation. . . . By one man's disobedience many were made sinners." Rom. v. 12, 15-19. Every mouth must be stopped and all the world become guilty before God. Rom. iii. 19.

3. Man is vile, depraved. "Behold I am vile, what shall I answer thee?" Job xl. 4. Every imagination of the thoughts of man's heart is only evil continually. Gen. vi. 5. Out of his heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies, covetousness, wickedness, deceit, hypocrisies, lasciviousness, an evil eye, pride, foolishness. Matt. xv. 19. Mark vii. 21, 22.

4. In his fallen state man is miserable. Destruction and misery are in his ways. The way of peace he has not known. Rom. iii. 16, 17. This misery is so great that the whole creation groaneth. The sighs and groans and screams of earth are inferior only to those of the pit of woe. Men continually gather vanity.

5. Man is helpless. He is without strength. Rom. v. 6. He has no might, Is. xl. 29. He cannot come to

Christ, except the Father draw him. John vi. 44. He is weak as water.

To such the Gospel ought to be good news. The Scriptures represent Christ in various ways, so as to set forth his fitness and fulness as a Saviour. Sometimes they say that *Christ is our life*. Col. iii. 4. If Christ is our life, then we have not life in ourselves. We are by nature the children of wrath, even as others. As we come into the world, we are dead in trespasses and in sins. Yes, by sin we are dead. If we are God's children, we are also dead to sin. We no longer work iniquity. We are above the world; to us, the things that perish have no charms. True christians have set their affection on things above, where Christ sitteth at the right hand of God; so that they are not listless; much less is their life annihilated. They live, that is, Christ lives in them. Their life is hid with Christ in God. Christ is their life.

Christ is the life of the saints, as he is their Prophet, Priest, and King—their Sacrifice, Saviour, and Redeemer. He is God and man in two distinct natures and one person for ever. As the Father hath life in himself, so hath he given to the Son to have life in himself. This life is the light of men. Of the fulness which dwells in him, he gives to all his saints, and so they receive grace for grace.

This he does chiefly by making them partakers of his merits, and of his Spirit. By his merits, we are forgiven and taken into the divine favour. By his Spirit, we are created anew in Christ Jesus unto good works. His righteousness justifies us; his Spirit sanctifies us. By his righteousness, sin is pardoned; by his Spirit, sin is expelled. By his merits, we become righteous in law; by his Spirit, we become upright in heart. By his righteousness imputed, we are accepted; by his Spirit imparted, we are purified. His righteousness removes condemnation; his Spirit takes away depravity.



Christ's righteousness is put *upon* us; his Spirit is put *within* us. His righteousness is reckoned to our account; his Spirit is poured upon us. His righteousness was wrought out *for* us; his Spirit works *in* us. By his life of obedience and suffering, Christ brought in everlasting righteousness; by his amazing energies, the Spirit becomes the author of our personal holiness. Christ's righteousness gives us a *title* to heaven; his Spirit gives us a *fitness* for heaven. His righteousness gives us authority to become the sons of God; his Spirit gives us meetness for beholding the face of our Father who is in heaven. The one answers all the demands of the penalty of the law; the other secures conformity to the precepts of the law. Christ's blood washes away our guilt; his Spirit washes away our defilement. The former delivers us from the curse of the law; the latter removes the stains from our soul. One purges our consciences, the other our hearts. Without the former, we are accursed; without the latter, we are polluted.

In the possession of Christ's righteousness, we defy the accuser; in the indwelling of his Spirit, we have proof that our confidence shall not be disappointed. The former is the foundation of salvation; the latter is the evidence that we have built on the Rock of ages. The one is perfect here, the other shall surely bring forth judgment unto victory. Of Christ's righteousness being ours let us know the reality; of his Spirit abiding in us let us seek for larger measures.

Christ's righteousness makes our prayers prevalent; his Spirit makes them frequent and fervent. The one brings us into the covenant; the other makes that covenant dear to our hearts. The former makes us resplendent before God; the latter makes our light shine before men. Christ's righteousness removes all just cause of dread of the wrath to come; his Spirit implants in our hearts that love which

casteth out fear. By the former, God's justice demands our acquittal; by the latter, we obtain rectitude of nature. The one gives us grace, the other enables us to exercise grace. One gives us God's favour; the other, God's image.

Whoever has Christ's righteousness, has in some measure his Spirit also. These gifts are never wholly separated, though they are easily distinguished. Where one is, there is the other also. Both are essential to salvation. "If any man have not the Spirit of Christ, he is none of his." "All our righteousnesses are as filthy rags," and so cannot save us. If to any man Christ is made righteousness, to him also he is made sanctification. We must be in Christ; we must be new creatures.

Oh that men would flee to Christ! Oh that they would cease to reject his righteousness, and to grieve his Spirit! Oh that we may all be found in him, who is *The Lord our Righteousness!*

Nor do the Scriptures stop here. Of all Christ's titles, none suggests more weighty or welcome truth than that of *Surety*. This is expressly given him in Heb. vii. 22. "Jesus was made a surety of a better Testament," or covenant.

A surety is one who answers for another, who takes the place of another in any matter of responsibility, who undertakes any service for another. Thus Paul was surety to Philemon for Onesimus. Thus Judah was surety to his father for the safe return of Benjamin. More commonly suretyship relates to the payment of debts, or the fulfilling of covenants.

There is no question of the validity of Christ's suretyship for us, if, first, he acts voluntarily; if, second, the guaranty given is ample; and if, third, God freely accepts and fully approves of this arrangement. On all these points the Scripture is full and clear. Christ was not forced into this undertaking: "I delight to do thy will, O my God—I lay down my life, no man taketh it from me," must settle

the first point. The fifty-third chapter of Isaiah, and many other Scriptures, must settle the second. "A body hast thou prepared me—This is my beloved Son, in whom I am well pleased," must settle the third.

Our guilt would always bring us before God loaded with chains; our depravity would ever cover us with shame; our ignorance would render us liable to the most fatal mistakes; our misery would always present us in his sight as wretched objects; while our helplessness would show us all to be dead men. So that our need of a surety was beyond a question, and the love that gave us a surety beyond a parallel.

As our surety, Christ was made a curse for us; he bore our sins in his own body on the tree; he was made sin for us, that we might be made the righteousness of God in him; and thus he became the end of the law for righteousness to every one that believeth; having suffered for us until he, by the eternal Spirit, said, "It is finished."

This is the great work of our Surety, that without which all else would do us no good. Sin was the only barrier to man's salvation. Christ hath borne our sins in his own person for us: blessed be his holy name. He answers the demands of the law.

He also secures our acceptance of the grace offered in the gospel, and our steadfastness in the ways of God. He heals our blindness, he cures our love of sin, in his strength our weakness vanishes away. This is all done efficiently by his Spirit, whom he sends to lead us in the ways of righteousness.

Let every child of Adam who hears this glorious message say, "Thou blessed Saviour, I take thee to be my surety. Unless thou pay my debts, they will remain ever unpaid. I accept thee in all thy offices of Prophet, Priest, and King. I trust thy grace. I have no confidence but in thee. My tears cannot wash away my sins. Even my blood

can make no atonement, for it is the blood of a sinner. Christ is my all, and in all. Oh that my faith in him for wisdom, righteousness, sanctification, and redemption, may never, never falter! He is my Lamb, who taketh away my sins, my Ark of safety, my Rock of defence, my All. Oh that I loved him more! Oh that I may see his face, and be for ever like him, and with him!

And now will you have this Saviour? Will you come to Christ? There are many and good reasons why you should. Listen to some of them. You ought to come to Christ:

Because he is the Son of God. Matt. xxvii. 54.

Because he is the Son of man. Heb. ii. 14.

Because he is the great Prophet. Acts iii. 22, 23.

Because he is the great High-priest. Heb. vii. 26.

Because he is King in Zion, and Lord of all. Psalm ii. 6.

Because you are guilty, and his blood cleanses from all sin. 1 John i. 7.

Because you have broken the law, and he is the end of the law for righteousness to every one that believeth. Rom. x. 4.

Because all your righteousnesses are filthy rags, and he is the "Lord our righteousness." Isa. lxiv. 6. Jer. xxxiii. 6.

Because you are naked, and he has white raiment wherewith you may be clothed. Rev. iii. 18.

Because you are in darkness, and he is the light of the world. John i. 9.

Because you are foolish, and grace and truth came by him. John i. 17.

Because you are vile, and he is made of God sanctification. 1 Cor. i. 30.

Because you are dead, and he came that you might have life, and have it more abundantly. John x. 10.

Because you are perishing, and he came to seek and to save that which was lost. Luke xix. 10.

Because you are weary and heavy laden, and none but Christ can give you rest. Matt. xi. 28.

Because you are poor, and he has unsearchable riches. Eph. iii. 8.

Because you cannot see, and he was sent to heal the blind. Isa. xlii. 7.

Because he is the chiefest among ten thousand, and altogether lovely. Song v. 10, 16.

Because when you hated him he loved you, and gave himself for you. Rom. v. 8.

Because he is able to save you, however vile, guilty, helpless, ignorant, and hardened you may be. Heb. vii. 27.

Because he is willing to save you. 1 Tim. ii. 4.

Because there is salvation in none else. Acts iv. 12.

Because all the prophets point to him. Acts iii. 24.

Because all the types direct you to him. Heb. x. 1-9.

Because he is the way, the truth, and the life. John xiv. 6.

Because he never rejects any that come to him. John vi. 37.

Because he is the resurrection and the life. John xi. 25.

Because he is to be your Judge at the last day, and you should now make him your Friend. Acts xvii. 31.

Because God's command makes it your duty. 1 John iii. 23.

Because if you come not to him, you must lie down in eternal sorrow. John iii. 36.

Surely here are as many reasons as you could desire, and they are very weighty. You never had as good reasons for any thing as you have for fleeing to Christ. Will you go just as you are? Do not try to make yourself better. It is of no use. Go now to Christ. Tarry no longer. Now



is the accepted time; now is the day of salvation. By God's grace arise, and go to Jesus NOW.

WILL YOU BE SAVED? The present is a favoured time. The door of mercy is open. The call of the gospel is urgently made. Christ is constantly held up before the people. God's Spirit is poured out in many places and in large measure. Every thing seems to say, *Will you be saved?*

You *need* salvation. You need nothing so much. No man ever needed health or friends, or help from man, so much as you need salvation. Without it you have before you an undone eternity. Your sins rise up like the mountains. Unless they be pardoned, they will like a mighty millstone sink you to an eternal hell. Unless they be subdued, they will torment and defile you for ever. Your native ignorance of God, if it continue, will be as fatal as heathenism. Oh, you need salvation. You *must* be saved. Your soul is worth too much to allow it to be for ever lost. You cannot afford to be damned. *Will you be saved?*

You *can* be saved. God says so in many parts of his blessed word. He also tells you how rich are the provisions of his grace. You have no want but can be supplied from the vast store-house of his mercy. Twenty-six times in one psalm of as many verses, it is said, "His mercy endureth for ever." His Son has died. Heaven calls you. Others are entering. There yet is room. *Will you be saved?*

You must be saved *soon*, or not at all. The day of grace will not last for ever. God's Spirit will not always strive with man. There is but one lifetime on earth given to any man, and that is very short. Life ended without an interest in Christ, eternity must be rueful. This moment God waits to be gracious. Beware how you lightly esteem the most

glorious offers ever made to sinners, even by God himself,  
*Oh! will you now be saved?*

If you are saved, it must be by the *blood and merits of Christ*. Stoddard, the grandfather of the elder President Edwards, wrote a good book entitled, "The Safety of appearing at the Day of Judgment in the Righteousness of Christ." There is no safety for any sinner who attempts to go through the trials of the last day in any other righteousness. "By the deeds of the law shall no flesh be justified;" "The just shall live by faith;" "Christ is the end of the law for righteousness to every one that believeth;" these are some of the forms in which God's word shuts us up to the faith of Christ. No blood, no merits, no advocacy, no priesthood, no sacrifice but Christ's can avail. Will you be saved by Christ? WILL YOU?

Nor can you be saved without *a new heart*. You must be born again. You must be converted. Your will and affections must be changed by the power and energy of the Holy Ghost. He can take away the heart of stone, and give you a heart of flesh. He can annul the love of sin within you, and write the law of God on your heart. He can purify your affections, and make you fit for the heavenly inheritance. He above can effect so great a change. Will you be saved by the power of the Holy Spirit?

*Will you be saved?* I hope you will. Many are praying that you may. God invites; mercy calls; hell threatens. Your case is urgent. No mortal can state any case more so. If you die in your sins, you will mourn at the last, when your flesh and your body are consumed, and say, "How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teacher, nor inclined mine ear to them that instructed me!"  
*Oh, will you be saved?*

Richard Cecil says, *Hell is the truth seen too late.*

Will you not see the truth in time to be saved by it? Open your eyes. Oh, think! Oh, consider! If you die without the salvation of the gospel of Christ, you die "*without mercy.*" Why will you pull down ruin on your poor perishing soul? I ask again—it may be the last time any mortal will ever ask—WILL YOU BE SAVED?

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HERE IS MY HEART.

"MY SON, GIVE ME THINE HEART."—Prov. xxiii. 25.

Here is my heart!—my God, I give it thee;  
 I heard thee call, and say,  
 "Not to the world, my child, but unto me:"  
 I heard, and will obey.  
 Here is love's offering to my King,  
 Which, a glad sacrifice, I bring—  
 Here is my heart.

Here is my heart;—surely the gift, though poor,  
 My God will not despise;  
 Vainly and long I sought to make it pure,  
 To meet thy searching eyes;  
 Corrupted first in Adam's fall,  
 The stains of sin pollute it all,—  
 My guilty heart!

Here is my heart!—my heart so hard before,  
 Now by thy grace made meet;  
 Yet bruised and wearied, it can only pour  
 Its anguish at thy feet;  
 It groans beneath the weight of sin,  
 It sighs salvation's joys to win,—  
 My mourning heart!

Here is my heart!—in Christ its longings end,  
 Near to his cross it draws;  
 It says, "Thou art my portion, O my Friend,  
 Thy blood my ransom was."



THE  
OLD MAN AND HIS GRAND-DAUGHTER  
AT ENVILLE.

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It was towards the close of a fine day in the autumn, when Henry Morland passed through the village of Enville on his return from the Lakes.

Morland was what the world called an easy tempered, amiable young man. Deprived at a very early age of his father, from whom he inherited rather a large fortune, without any particular taste for the vices of the day, he was thrown into the midst of temptations which he felt himself unable to resist. In short he was gay and thoughtless—eager in the pursuit of pleasure, everything was valued by him, only as it promoted his darling object. Fancying that happiness was to be found in the world, he sought for it there—and although disappointment had hitherto attended his search, he expected from the future, that which the past had never realized. So true it is, “the way of peace they know not.” Isaiah lix. 8 ; Eccl. ii. 1—11.

To his usual question, as he stopped at the inn—“What is there worth seeing here?” the master of the inn replied, by informing him that the seat of Lord S— was only a quarter of a mile distant, and that the park abounded with beautiful views. This was enough for Morland. Telling his servant that he should return in the course of two hours at farthest, he strolled out with an intention of seeing the grounds.

The path towards the park led through the churchyard of the village, and for some time he amused himself with admiring the simplicity of the church tower, the peculiar neatness of the graves, and the singular beauty of the situation. Soon, however, wearied with this employment, he was slowly advancing towards the park, when an open grave arrested his attention.

There was nothing remarkable in the grave itself, where-



fore he should be led to it—and yet led to it he was. Prov. xvi. 9. Perhaps, as he looked down into the narrow and dreary mansion, or saw the bones and skulls which had been thrown up on either side of it, the thought might have rushed into his mind, “What if that was my grave!”

Let this be as it may, he stood for some minutes on its brink, lost in thought—and probably might have remained much longer, had not the tolling of the bell, and the sound of approaching footsteps, roused him from his meditations. Half ashamed to be seen in such a place, he was hastily withdrawing, when he observed a small funeral procession stop at the churchyard wicket. His heart seemed to tell him that here was the tenant of that grave which he had been viewing. The thought induced him to stay still longer—and seated on one of the tomb-stones, in a part retired from observation, he there awaited the consignment of the body to that dust from which it was formed. Eccl. xii. 7.

A coffin now entered the churchyard, the pall supported by six females in white, and was followed by a few mourners, some of whom, if sobs and tears mean any thing, were mourners indeed. The appearance of the whole was simple and affecting. The service was soon concluded—and all, as Morland imagined, had retired, when curiosity, or something perhaps more than mere curiosity, led him again to the grave which he had but lately quitted. As he approached the spot, he observed a very old man standing over the grave, lost in thought. To all appearance he was nearly eighty years of age. Time had scarcely left him any hair on his head—and the few locks that were there were white as snow. There was something in his countenance which left an impression on the beholder, which it would be difficult, perhaps impossible, to describe. Morland was struck with its expression, and as he observed the tears slowly chasing one another down his deeply-furrowed face, and marked his full eye raised towards heaven, he thought that such a countenance he had never seen before.

There is something sacred in sorrow, and a mind possessed of any delicacy of feeling knows that there is. Such a mind was Morland's, and he was therefore once more on the point of retiring, when the old man fixing his eyes upon him, arrested his footsteps. Henry involuntarily touched his hat, for he felt himself an intruder.

“Stranger,” said the old man, in a tone of kindness and respect, “let not my sorrows drive you away. In this grave is buried all that remains in this world of one, whom, when alive, I loved but too fondly, and now, when dead, I too deeply lament.”

“Some one nearly related perhaps?”

“My grand-daughter; she alone remained of all my family. My poor boy died soon after his marriage—his wife soon followed him—and Mary was all that they left behind—and now she is gone—she too has left me—but,” he added, and a sweet smile passed across his countenance while he spake, “she is gone to her home, she has left a poor and empty world for that place where the wicked cease from troubling, and where the weary are at rest. Job iii. 17. ‘She shall hunger no more, neither thirst any more, neither shall the sun light on her, nor any heat, for the Lamb which is in the midst of the throne shall feed her, and shall lead her unto living fountains of waters, and God shall wipe away all tears from her eyes.’” Rev. vii. 16, 17.

“You think then that she is happy?”

“Think, sir!” replied the old man, “I *know* that she is.”

“How is that possible?” said Henry.

“Sir,” rejoined the other, “Mary was a believer in the Lord Jesus Christ.”

“But are not all Christians believers?”

“All who are Christians indeed, but not all who are called Christians. ‘He that believeth on the Son of God hath everlasting life.’ This is a plain and positive declaration—no condition is attached—no exception is made. He that believeth, every one that believeth the divine testimony concerning Jesus, hath everlasting life. If all professed Christians therefore were believers, all professed Christians must be saved.”

“True,” replied Henry, and he paused for a moment. “But how did your grand-daughter differ from those, who, as you say, are only professed Christians?”

“My poor girl,” replied the old man, “was acquainted with one whom the world despises. Isa. liii. 3. She knew him, whom to know is life eternal.”

“What is his name?” said Henry.

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<sup>1</sup> John xvii. 3. “And this is life eternal; that they might know thee the only true God, and Jesus Christ whom thou hast sent.”

“His name is Jesus. Here was all her expectation of everlasting life. Upon this rock, 1 Cor. iii. 11, did she build for eternity. In him was her hope of salvation, not in herself. In his works was her trust, not in her own. From what he had done did she look for acceptance with God, not from what she herself did, or ever could do. It was not always so, sir. Long did she try to save herself, but it would not do. In vain I told her that salvation was not to be found in this path. Tenderly as she loved me, she thought that I was mistaken, and she believed me not. To turn the heart of man, is not man’s work, but God’s.<sup>1</sup> She laboured hard for the prize; but she strove not lawfully. She sought salvation; but she sought not in the way of God’s appointment. John x. 9, and xiv. 6. Her prayers, her tears, her Bible, her church, her kind and gentle temper, as she thought, were in part, at least, to save her, Rom. x. 3.; from these things she expected peace, but from these things she found it not, Isa. i. 11., but it pleased the Lord to open her eyes to the truth, and lead her to the cross of Christ for it, and there she found it.”<sup>2</sup>

“But,” replied Morland, “although we cannot think that our own good works can altogether save the soul, yet surely they must be done to prevail upon God to forgive sin.”

“The believer in Christ Jesus,” replied the old man, “as one who is saved from all his sins,<sup>3</sup> as one who is perfectly righteous before God in the righteousness of another,<sup>4</sup> as one who has everlasting life,<sup>5</sup> cannot be too constantly exhorted to the performance of all good works;<sup>6</sup> as

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<sup>1</sup> John vi. 44. “No man can come to me, except the Father which hath sent me draw him: and I will raise him up at the last day.” 2 Cor. iv. 6. “For God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ.”

<sup>2</sup> Isa. xxxii. 17, and xlv. 24, 25. Mic. v. 5. John xiv. 27, and xvi. 33. Rom. v. 1.

<sup>3</sup> Acts x. 43. “To him give all the prophets witness, that through his name whosoever believeth in him shall receive remission of sins.”

<sup>4</sup> Rom. iii. 22. “Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference.”

<sup>5</sup> John iii. 36. “He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life; but the wrath of God abideth on him.”

<sup>6</sup> Titus iii. 8. “These things I will that thou affirm constantly; that they which have believed in God might be careful to maintain good works. These things are good and profitable unto men.”

a child of so loving a Father, let him be a follower<sup>1</sup> of God. By the tender mercies of God, which he has received, let him be besought to present his body a living sacrifice, holy and acceptable unto God, which is his reasonable service.<sup>2</sup> As a member of God's family chosen in Christ, redeemed in Christ, accepted in Christ, let his life be such that others may take knowledge of him, that he has been with Jesus.<sup>3</sup> The believer should ever bear in mind, that it is pleasing to God, that his redeemed people should live on different principles, and display a different conduct from the world that lieth in darkness ;<sup>4</sup> and that good works are the evidence of our faith to others ;<sup>5</sup> but as to good works prevailing upon God to forgive sin, they neither have nor can have any such power. Sin is no such trifle in the eyes of a holy God. The wages of it is death ; and wherever sin is found, death must ensue." Rom. vi. 23.

"Then all must be condemned," said Morland.

"All must endure that punishment which sin deserves. They who are in Christ, endure that punishment in him, their Surety. They who are out of Christ, endure that punishment in their own persons, having no surety."<sup>6</sup>

<sup>1</sup> Eph. v. 1. "Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God for a sweet-smelling savour."

<sup>2</sup> Rom. xii. 1. "I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable service."

<sup>3</sup> Acts iv. 13. "And they took knowledge of them that they had been with Jesus."

<sup>4</sup> 1 Peter ii. 19, 20. "For this is thankworthy, if a man for conscience towards God endure grief, suffering wrongfully. For what is it, if when ye be buffeted for your faults, ye shall take it patiently? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God."

1 Pet. ii. 15. "For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men."

1 Tim. v. 4. "But if any widow have children, or nephews, let them learn first to show piety at home and to requite their parents ; for that is good and acceptable before God."

Col. iii. 20. "Children, obey your parents in all things ; for this is well-pleasing unto the Lord."

1 Thess. ii. 4. "But as we were allowed of God to be put in trust with the gospel, even so we speak, not as pleasing men, but God, which trieth our hearts."

<sup>5</sup> James iii. 18. "Yea, a man may say, Thou hast faith, and I have works ; shew me thy faith without thy works, and I will shew thee my faith by my works."

<sup>6</sup> This observation of the old man may receive some farther elucidation from a reference to Gal. ii. 20. Rom. vi. 8. Col. iii. 1. Eph. ii. 6.



"I do not understand what you mean by some being in Christ, and some being out of him."

"God has a family among men.<sup>1</sup> This family he chose in Christ before the foundation of the world;<sup>2</sup> of this family Christ is the Head,<sup>3</sup> nay, more, Christ and his family are one."

"One!" said Morland; "this is incomprehensible."

"And yet permit me to say, that few truths are more frequently or more plainly maintained in the Scriptures, than the union between Christ and his church. The Bible not only repeatedly declares that Christ and his people are one, but describes all spiritual blessings as flowing down the channel of this union."

"Well, I really have but little considered these things," said Morland, "but I confess, it does appear a monstrous idea, to suppose that Christ and his church are one."

"And yet Jesus himself so speaks, setting forth this union under the emblem of a vine, John xv. 'I am the vine, ye are the branches'—as the branches form not one tree, and the vine another—but as stem and branches form one tree—so are Christ and his church one also. Again, the same glorious truth is declared under the figure of a body<sup>4</sup>—of which body Christ is the Head, and the church

<sup>1</sup> Rom. ii. 5. "Even so then at this present time also there is a remnant according to the election of grace."

<sup>2</sup> Eph. i. 3. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ, according as he hath chosen us in him before the foundation of the world."

<sup>3</sup> Isaiah ix. 6. "And his name shall be called, *the everlasting Father.*"

Col. i. 15. "Who is the image of the invisible God, the first-born of every creature."

Rev. iii. 14. "And unto the angel of the church of the Laodiceans write: These things saith the Amen, the faithful and true Witness, the beginning of the creation of God."

<sup>4</sup> 1 Cor. xii. 12—27. "For as the body is one, and hath many members and all the members of that one body, being many, are one body; so also is Christ. For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. For the body is not one member, but many. If the foot shall say, Because I am not the hand I am not of the body, is it therefore not of the body? If the ear shall say, Because I am not the eye I am not of the body; is it therefore not of the body? If the whole body were an eye, where were the hearing? If the whole were hearing, where were the smelling? But now hath God set the members, every one of them in the body as it hath pleased him. And if they were all one member, where were the body?"



the members—here, too, as the head and members are one body, Christ and the church are one also. Again, Christ and his church are described as husband and wife,<sup>1</sup> no more twain, but one flesh—as foundation and building<sup>2</sup> form one house. Under these simple figures, does the Holy Ghost set forth this wonderful truth, the union between Christ and his church. But when, leaving all figures, the Holy Spirit unfolds still more of this amazing mystery, declaring that as Christ is in the Father, the church is in

But now are they many members, yet but one body. And the eye cannot say unto the hand, I have no need of thee; nor again, the head, to the feet, I have no need of you. Nay, much more, those members of the body which seem to be more feeble are necessary; and these members of the body which we think to be less honourable, upon these we bestow more abundant honour; and our uncomely parts have more abundant comeliness. For our comely parts have no need; but God hath tempered the body together, having given more abundant honour to that part which lacked; that there should be no schism in the body, but the members should have the same care one for another. And whether one member suffer, all the members suffer with it; or one member be honoured, all the members rejoice with it. Now ye are the body of Christ, and members in particular.”

Eph. i. 22, 23. “And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all.”

<sup>1</sup> Eph. v. 25—32. “Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies; he that loveth his wife loveth himself. For no man ever yet hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church; for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery, but I speak concerning Christ and the church.”

<sup>2</sup> 1 Pet. ii. 4, 6. “To whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious; ye, also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifice, acceptable to God by Jesus Christ. Wherefore it is contained in the Scriptures, Behold, I lay in Sion a chief corner-stone, elect, precious; and he that believeth on him shall not be confounded.”

Eph. ii. 19. ad fin. “Now therefore are ye no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God, and are built upon the foundation of the Apostles and Prophets, Jesus Christ himself being the chief corner-stone, in whom all the building, fitly framed together, groweth unto a holy temple in the Lord; in whom you also are builded together for an habitation of God through the Spirit.”

Christ, and Christ in the church—that as the Father and the Son are one, so shall the church be one in them; yea, and asserts that the love wherewith Christ is loved of the Father, is the love wherewith the church is loved of the Father; and that the glory which the Father gave to the Son, is the glory which the Son has given to the church,<sup>1</sup> who that has eyes to see, ears to hear, and a heart to understand, will not join with the apostle in his exclamation, ‘Oh the depth of the riches both of the wisdom and knowledge of God!’ In all this does the Holy Spirit set forth this close union between Christ and his church, declaring that they are one.”

“Why, according to this,” said Morland, “if the church and Christ are, as you say, one, how is it that Christ died for the church? This seems a contradiction.”

“That the church and Christ are one,” replied the old man, “the word of God is express in declaring. But although it asserts that they are one in reference to their actual and most intimate union, I do not find it asserting that they are one and the same. For instance, although the vine and branches form one tree, it is not said that the vine is the branch, or the branch the vine. Although the head and members form one body, it is not said that the head is the hand, or the hand the head. Although the husband and the wife are one flesh, it is not said that the husband is the wife, or the wife the husband. Although the foundation and the wall form one building, yet it is not said, that the wall is the foundation, or the foundation the wall. As there is in man a reasonable soul and body, which are, in his present state, so united, as never to be divided, and yet so united as never to be confounded; so is the church taken into such perfect union with Christ, as never to be divided from Christ, and yet never to be confounded with Christ.”

<sup>1</sup> John xiv. 20. “At that day ye shall know that I am in my Father, and you in me, and I in you.”

John xvii. 21, 22, 23. “That they all may be one; as thou Father art in me, and I in thee, that they also may be one in us; that the world may believe that thou hast sent me. And the glory which thou gavest me, I have given them; that they may be one even as we are one. I in them, and thou in me, that they may be made perfect in one; that the world may know that thou hast sent me, and hast loved them as thou hast loved me.”

“But is not this doctrine far too mysterious ever to be brought forward?” said Morland.

“There can be no doubt that the subject of the union of Christ and his church is a mysterious one. Paul himself calls it so in the fifth chapter of the Epistle to the Ephesians—where in the thirty-second verse, writing on this very subject, he says, ‘This is a great mystery, but I speak concerning Christ and the church.’ But it is not therefore to be kept back. ‘Great is the mystery of godliness, God manifest in the flesh;’ but surely this mystery, so far from being kept back, is ever to be brought forward. But in point of fact, did Jesus keep the doctrine of the union back, and that too from those who were but setting out in the path? Let John xiv. 20; xv. 5; xvii. 21, 23; give the answer.<sup>1</sup> Did the apostle Paul keep it back? Let the first chapter of the Epistle to the Ephesians speak. See how not merely some, but all spiritual blessings are described as flowing down the stream; election, adoption, acceptance, redemption, inheritance, the Holy Spirit, eternal glory.<sup>2</sup> What a remarkable chapter is the fifth to the Romans! The apostle speaks of Adam and Christ as if they were the only two men in the world;<sup>3</sup>

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<sup>1</sup> Passages already quoted.

<sup>2</sup> Eph. i. 3—14. “Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ; according as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved, in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace, wherein he hath abounded towards us in all wisdom and prudence; having made known unto us the mystery of his will, according to his good pleasure, which he purposed in himself; that in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him, in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things, after the counsel of his own will; that we should be to the praise of his glory, who first trusted in Christ. In whom ye also trusted after that ye heard the word of truth, the gospel of your salvation; in whom also after that ye believed, ye were sealed with that Holy Spirit of promise, which is the earnest of our inheritance, until the redemption of the purchased possession, unto the praise of his glory.”

<sup>3</sup> Rom. v. 12—19. “Wherefore as by one man sin entered into the world, and death by sin; and so death passed upon all men, for that all have sinned. For until the law sin was in the world; but sin is

where his meaning seems to be this: as all the elect fell in Adam, for the whole world was in him, *i. e.*, in his loins, when he transgressed the divine command; so are all the elect saved in Christ, being in him when he wrought out that salvation for them. As by virtue of their natural union with the first Adam, they were actually involved in all that transgression; so by virtue of their spiritual union with Christ, the second Adam, are they actually interested in all that salvation. Christ, the head of his body the church, bearing all the sin of all his members, and consequently all the punishment which that sin deserved, they, the members, for whom he bare it, having already suffered in him the head, are, nay must be, delivered from that punishment altogether and for ever.

“In respect, therefore, to those who are in Christ, and for whom Christ died, justice has had all its due; sin has been punished to the very uttermost: the law of God, for ‘sin is the transgression of the law,’ has had its blood, and can ask no more. In respect to those who are not in Christ, and for whom Christ died not, the justice of God will have all its due in their everlasting destruction. Such being the heinous nature of sin, and such being the demands of infinite justice, you see how impossible it is for our good works in any sense to remove sin. Even if good works had no sin at all in them, still could they not remove sin; for salvation is ‘of grace, not of works;’<sup>1</sup> besides future obedience, if ever so exact, will not remove past breaches of that law

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not imputed when there is no law. Nevertheless, death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam’s transgression, who is the figure of him that was to come. But not as the offence, so also is the free gift. For if through the offence of one many be dead; much more the grace of God, and the gift by grace which is by one man Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift; for the judgment was by one to condemnation; but the free gift is of many offences unto justification. For if by one man’s offence death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ; therefore as by the offence of one, judgment came upon all men unto condemnation, even so by the righteousness of one, the free gift came upon all men to justification of life. For as by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.”

<sup>1</sup> Eph. ii. 8, 9. “For by grace are ye saved, through faith, and that not of yourselves; it is the gift of God: not of works, lest any man should boast.”



which pronounces sentence upon the least transgression.<sup>1</sup> But if these very works have sin in them; yea, if by reason of their sinfulness the very best of them are termed 'filthy rags';<sup>2</sup> to suppose that these can remove sin, is to suppose that sin can remove sin."

"That is just," said Henry; and he appeared thoughtful.

"It is, or rather it was, Messiah's work to remove sin,<sup>3</sup> but it is no where said that our works remove sin. Paul counted all his as loss and dung,<sup>4</sup> but if they could have removed his sin, surely he would have counted them his gain and glory. It was the knowledge that Christ once suffered for sins, the just for the unjust,<sup>5</sup> that he might bring her soul to God, which, through the Spirit, cheered my poor daughter in life, and supported her in death."

"But," added Morland, trying to evade the force of the argument, "can you really believe the doctrine of election?"

The old man smiled.

Morland continued, "That pestilent and most horrible doctrine, which, while it makes God a tyrant the most cruel, altogether removes every obligation which should bind the creature to his Creator, and man to his fellow man." Luke iv. 23, 30.

"No one," replied the old man, "ever entertained harsher views of that awful but glorious truth, than I once did."

"But how can you reconcile it to the idea of God being a merciful God?"

<sup>1</sup> James ii. 10. "For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

<sup>2</sup> Isaiah lxiv. 6. "But we are all as an unclean thing, and all our righteousnesses are as filthy rags."

<sup>3</sup> Dan. iv. 24, 26. "Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and after three-score and two weeks, shall Messiah be cut off, but not for himself."

<sup>4</sup> Phil. iii. 6, 7, 8, 9. "Touching the righteousness which is in the law, blameless. But what things were gain to me, those I counted loss for Christ. Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord: for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith."

<sup>5</sup> I Pet. iii. 18. "For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God."



“Since the Bible is the book which reveals the truth of God, the sincere inquirer must guard against bringing his opinions on the subject of that truth to the Bible, instead of deriving those opinions from the Bible. Prov. viii. 34. If I desire to have a right view of God, I should rather look for that revelation which God has made of himself in his own word, than bring my own preconceived opinions concerning God, to the word.”

“I allow that to be just,” said Morland. “But do not I read in the Bible that God is love?”

“Most true—but even here our preconceived notions, as to the manner in which we think God must be a God of love, are very liable to deceive us. Psal. cxxxvi. 15. If God has said in one part of his word that he is love,<sup>1</sup> and in another, that he has mercy on whom he will have mercy, and that whom he will he hardeneth;<sup>2</sup> the only way for an inquirer after truth to pursue, is to submit to that revelation which God has deigned to make of himself in his own word, and not to raise objections, because that revelation suits not with his own preconceived ideas. If God’s choosing whom he will, and hardening whom he will, appears to contradict the assertion that God is love, it seems more becoming in so poor and ignorant a creature as I am, to assign this seeming contradiction to its right cause, my own finite understanding, Job xi. 12, than, by denying so plain a declaration, to suppose myself more acquainted with the perfections of Jehovah, than Jehovah himself is.”

“Well,” replied Morland, “it does appear a most cruel and unjust act. Why, according to this scheme, one who is condemned might say at the last day, ‘Lord, thou didst send me into the world a guilty, sinful creature, but for me no blood was shed, to me no grace was given; thou didst create me in order to condemn me.’” Rom. ix. 19.

“That election is a most awful act of God’s sovereignty is most true; but that it is unjust and cruel, even in the least degree, I can never think, believing that He, whose act it is, is justice and love itself. With regard to the final judgment, I might ask in what view of divine truth is that difficulty got rid of; since according to the opinions of

<sup>1</sup> 1 John iv. 8. “God is love.”

<sup>2</sup> Rom. ix. 18. “Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.”

most of those who deny the doctrine of election, one under condemnation might still, even in their scheme, say, 'Lord, why am I thus? The blood of Christ was shed for me, it is true, and thou didst give me grace to help in time of need, but why was I born under such a corrupt bias, as thou must know would lead me to trample that blood under foot, and to make that grace of no effect? If thou hadst created me without sin, I had not been thus.'<sup>1</sup> Thus you see to what desperate lengths the opposer of God's election is driven, Isaiah x. 15, for if he is consistent, the fall and its consequences must receive names quite as hard as election itself. But while such opinions seem to take God, in all his glory, from his throne, they seem to place man, the worm, in all his misery, upon it. Once take election away, and the merit of human action is established."

"I do not see this," said Morland.

"Take any ten men. Five are saved, five are lost. If grace is alike given to all, what induced the five who are saved to improve the gift, while the five who are lost improved it not? Is there not merit, yea, is there not the greatest merit, in giving value to the blood of Christ, and in making use of that which, when made use of, issues in eternal life? Surely these five have made themselves to differ; since, instead of the grace of God inclining their will, their will has given efficacy to the grace of God."

"Yes," said Morland, "but you forget that this very disposition to receive the grace of God is a disposition given to them of God."

"Then how," said the old man, "according to this view, can you deny the doctrine of election? Since God gives this disposition to some, and withholds it from others, you may still say that this too is unjust. But instead of defending the doctrine of election by this mode of argument, suffer me to be a follower of Paul, inspired as he was by the Spirit of truth, and to consider election as the sovereign act of a sovereign God. We might have thought that the

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<sup>1</sup> Neither does it at all remove the difficulty to say, "Yes, but this grace offered might have been effectual." It was not effectual, and that is sufficient. Why was it not? Was it not according to this plan, unscriptural as it is, impeded by the corrupt bias? But why was this corrupt bias given? Every difficulty which can be charged upon the other system is fairly chargeable upon this—while one recommendation it wants which the other possesses, namely—truth.—*English Editor.*

apostle would have had recourse to some chain of reasoning, in order to show that election was not the arbitrary decision of a capricious tyrant, but the all-wise counsel of a perfectly just, holy, and gracious God; but instead of this, after declaring 'the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth; it was said unto her, The elder shall serve the younger: as it is written, Jacob have I loved, but Esau have I hated. What shall we say then? Is there unrighteousness with God? God forbid. For he saith to Moses, I will have mercy on whom I will have mercy, and I will have compassion on whom I will have compassion. So then it is not of him that willeth, nor of him that runneth, but of God that sheweth mercy. For the Scripture said unto Pharaoh, Even for this same purpose have I raised thee up, that I might shew my power in thee, and that my name might be declared throughout all the earth. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth.' In answer to the objector, 'Why doth he yet find fault? For who hath resisted his will?' He makes this reply, 'Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? Hath not the potter power over the clay, of the same lump to make one vessel unto honour, and another unto dishonour? What if God, willing to shew his wrath, and to make his power known, endured with much long-suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles.'" Rom. ix. 11—24.

"I can but picture to myself," said Morland, as if inattentive to the proof brought forward, "the horrors of that man's mind, who fears that he may be among those who were decreed to everlasting misery."

"I see not the least probability of such a state," rejoined the old man, "where the Gospel message is clearly unfolded—where glad tidings of great joy for sinners, as sinners, are proclaimed, 'and whosoever believeth,' is declared as receiving the treasures of that Gospel into his bosom. They who are said to be in terrors respecting election, are

almost always distressed, not so much on the ground of their not being elected, as of their not being saved. They think themselves too unworthy to be saved. The poor burthened sinner, hearing from this and that minister, and reading from this and that book, that there are so many evidences without which no man ought to conclude himself in a state of salvation; and finding none, or fearing that he finds none of them in himself, immediately infers that he is shut out from mercy. While that verse stands in the Bible, 'God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life;' whosoever believeth, whosoever looks to Jesus only for salvation, ought not, nay, if he believe the truth in its simplicity, cannot think himself lost. As to saying, that a man from the abuse of this doctrine may be tempted to despair, if that is used as an argument against it, as much may be said against man's absolute incapacity in himself to believe.<sup>1</sup>

"Still," added Morland, "all the learned men of the day speak against this doctrine; and surely this is an argument against it."

"Do they?" said the old man. "I am sorry for it. I must however comfort myself with the reflection that it was so in the days of our Lord; yea, and that he thanks his Father for it in these remarkable words, 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. Even so, Father, for so it seemed good in thy sight.' Matt. xi. 25, 26. Learned men may say learned things against the doctrine of election, 1 Cor. ii. 14, and the world may call it very hard names, but after all, there are three things which convince me of its truth."

"What are these?" said Morland.

"The first is the plain testimony of scripture.<sup>2</sup> The

<sup>1</sup> This appears sound reasoning. For since the promise is immediately to him that believeth, and only remotely to him that is elected, the inquiry is immediately concerned with faith, and only remotely with election. I am to reason from the manifestations of God's love to me in time, to his love to me in eternity—and not begin with election, of which I can know nothing, but as it is manifested in time.—*Eng. Ed.*

<sup>2</sup> I suppose that the old man alluded to such texts as the following—John vi. 37, 39, 44. "All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will which hath sent me, that of all which he hath given me I



second is the impossibility of maintaining the doctrines of

should lose nothing, but should raise it up again at the last day. No man can come to me, except the Father, which hath sent me, draw him : and I will raise him up at the last day."

John viii. 43. "Why do ye not understand my speech? Even because ye cannot hear my word."

John x. 26, 27, 28. "But ye believe not, because ye are not of my sheep, as I said unto you, My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life; and they shall never perish, neither shall any one pluck them out of my hand."

John xvii. 9, 22, 23, 24. "I pray for them; I pray not for the world, but for them which thou hast given me; for they are thine. And the glory which thou gavest me I have given them; that they may be one, even as we are one; I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me.\* Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me: for thou lovedst me before the foundation of the world."

Rom. viii. 28, *ad fin.* "And we know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover whom he did predestinate, them he also called: and whom he called, them he also justified: and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. Nay, in all these things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

Rom. x. 5, 7. "Even so, then, at this present time, also, there is a remnant according to the election of grace. And if by grace, then is it no more of works: otherwise grace is no more grace. But if it be of works, then is it no more grace: otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded." 2 Tim. i. 9. "Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." 1 Thess. i. 4. "Knowing, brethren beloved, your election of God." 2 Thess. ii. 14. "But we are bound to give thanks always to God for you, brethren beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth."—*Eng. Ed.*



grace without it;<sup>1</sup> and the third is the inward testimony of my own soul to its truth, convinced as I am that if God had never chosen me, I should never have chosen God. Rom. x. 20. Here I leave the subject, fully persuaded of the truth of election from these three considerations. I rest satisfied on the point, only desiring to know more of its power, and taste more of its sweetness; and when difficulties offer themselves, I console myself with the reflection, that although I may be unable, God is not so, to defend himself and his own truth against all that can be brought against them."

"Well," said Morland, "this is all strange to me. Surely what the world thinks has the greatest probability of being true."

"The world, sir," replied the old man, "I know, thinks very, very differently; but the world is but a poor and wretched guide; Matt. vii. 13, 14. The world thought Noah wrong; and what became of that world? The world thought Jesus an impostor; but he was 'the truth' notwithstanding;—you forget who is 'the god of this world.'" The world thinks that man can stand before God in his own righteousness, but the law of God demands unsinning obedience; it requires every faculty of the soul, and every member of the body."

"I am sorry to interrupt you," said Morland, "but according to this strict description of the law, how can any man possibly keep it?"

"He cannot. 'By the deeds of the law, there shall no flesh be justified in his sight,' Rom. iii. 20; *i. e.*, no man by his own obedience, by his own works of any kind whatever, can ever be pronounced righteous before God. The

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<sup>1</sup> And this is most true; for if the blood be shed for all, and the righteousness wrought out for all, and yet some are lost, not only have the blood and righteousness no certain definite value, but they for whom they are available must do something or other to give them a positive value for themselves; and this is strikingly observable in our conversation with those who profess to hold the free grace doctrines of the Bible, and yet deny election, where after much assertion of Christ dying for the ungodly, and saving sinners as sinners, repentance and faith come in as conditions of that salvation.—*English Editor.*

<sup>2</sup> 2 Cor. iv. 3, 4. "But if our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not."

law thunders out death to fallen man.<sup>1</sup> It worketh wrath,<sup>2</sup> not salvation—cursing,<sup>3</sup> not blessing. Hence, because there was no salvation for his church by her own obedience to the law, Christ redeemed her from all its curse,<sup>4</sup> and became ‘the end of the law for righteousness to every one that believeth.’ Rom. x. 4. Here again the doctrine of the union between Christ and his church gloriously displays itself, Christ and the church being one, as her sin was in consequence thereof made his sin, his righteousness was also made her righteousness, according to that—‘he hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him.’” 2 Cor. v. 21.

“You have once before made use of that expression,” said Morland, “‘Christ made sin.’ How can this possibly be? I thought that Christ died for sinners, but I never thought that Christ himself was a sinner.”

“Neither was he. When the apostle said that God made Christ sin, his meaning I apprehend was this: that so close was the union between Christ and the church, that the sin, the very sin, yea the whole sin of the church was actually laid, or as I have heard it should be rendered, ‘made to meet’ or rush upon Christ;<sup>5</sup> that he was thereby made the

<sup>1</sup> Rom. vi. 23. “For the wages of sin is death.”

<sup>2</sup> Rom. iv. 15. “Because the law worketh wrath.”

<sup>3</sup> Gal. iii. 10. “For as many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them.”

<sup>4</sup> Gal. iii. 13. “Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree.”

No one that is not perfectly righteous shall ever stand before God—“all unrighteousness is sin”—“and sin is the transgression of the law”—and God will not suffer his law to be trampled under foot. What a glorious plan of salvation therefore is unfolded in the gospel! Jesus as surety of his church, fulfilling the whole law for her, *i. e.* in her stead, not only brings in a righteousness for her, “by the obedience of one shall many be made righteous,” but by the dignity of his person, as the Son of God, stamps, as it were, a new glory upon the law—magnifying it and making it honourable, and gives her such a righteousness before God as in herself she had no claim to, even a righteousness of God—so called because it is a righteousness which a righteous God can delight in.—*English Editor.*

<sup>5</sup> Isaiah liii. 6. “All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all.” Isaiah liii. 12. “He bare the sins of many.” 1 Pet. ii. 24. “Who his own self bare our sins in his own body on the tree.”

very sin for her, and that he bare it, and bore it away, the guilt, the loathsomeness, the wrath, the punishment together, so completely, as entirely to remove these from her for ever;<sup>1</sup> so that if you and myself are members of the church of Christ, all the transgressions we ever have committed or ever shall commit, either in thought, word, or deed, were wholly taken away from ourselves and wholly laid upon him; and he, taking them up with him to Calvary, and blotting them out by his blood, they are gone for ever.<sup>2</sup>

“And yet it should be well observed, whilst they were completely made over to him,<sup>3</sup> yet not so made over as to affect in the least degree the perfect sinlessness of Christ in himself. For if he hath made him to be sin for us, yet he knew no sin. If he bare our sins in his own body on the tree, yet he did no sin, neither was guile found in his mouth. 1 Peter iii. 18. Mark, I beseech you, the perfect and entire exchange. He who knew no sin, took our sin;

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<sup>1</sup> This is strikingly observable in that glorious type of Christ given in the Old Testament under the representation of the scape goat, as we find in Lev. xvi. In the 21st verse, it is said, “Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man into the wilderness.” In the 22nd it is said, “And the goat shall bear upon him all their iniquities unto a land not inhabited; and he shall let go the goat in the wilderness.” In this passage we see the goat, an evident type of Jesus, and so spoken of in Heb. ix. 23, having all the iniquities of the children of Israel, and all their transgressions in all their sins, put upon his head, fit emblem of Jesus, the head of the church, bearing the iniquities of the members, bearing it away to a land of forgetfulness—so bearing it away that it shall never be remembered more. Observe in the 24th verse, Aaron washes his flesh with water—in the 26th, he that let go the goat for the scape goat, washes his clothes, and bathes his flesh with water; and why was it? Does it not strongly point out the actual transfer of iniquity from the people to the goat, so that Aaron by touching him, and the man by leading him into the wilderness, became thereby ceremonially unclean, and thereby shadowed forth Him, who was made sin for us?—*English Editor*.

<sup>2</sup> Isaiah xlv. 22. “I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins.” Isaiah xliii. 25. “I, even I, am he that blotteth out thy transgressions for my own sake, and will not remember thy sins.” Isaiah i. 18. “Though your sins be as scarlet they shall be as white as snow.” John i. 29. “Behold the Lamb of God which taketh away the sin of the world.” 1 John i. 7. “The blood of Jesus Christ cleanseth us from all sin.”

<sup>3</sup> If sin was not actually made over to Christ, so that he was made the very sin of his people, what can the meaning of that text be—“He shall appear the second time without sin?” Heb. ix. 28.—*English Editor*.

we who knew no righteousness, took his righteousness. And so complete was it, that we were not more sinful than he was sinful in God's sight; neither is he more righteous than we are righteous before him."<sup>1</sup>

"These things," said Morland, "seem too vast to be true."

"No, sir, their very vastness is an argument in their favour; were they otherwise than vast, how would they seem to proceed from an infinitely wise God? In the receiving these truths into her heart by the power of the Holy Ghost, my dear Mary found that peace which passeth all understanding. Rom. v. 1. Believing the record which God gave of his Son, she saw herself one with him—in him pardoned, Eph. i. 7—in him justified, Isaiah xlii. 25—in him complete, Col. ii. 10—in him saved for ever." Isaiah xlv. 17.

"But how," continued Morland, "could she know all this?"

"The faith of my daughter," replied the old man, "was a very simple one—Mary's creed was drawn, not from the systems of man, but from the word of God. Reading the Bible one day, she came to this verse:—'Christ Jesus came

<sup>1</sup> The views expressed, in these two paragraphs, of the relations sustained between Christ and his people, are, in the mode of their expressions, liable to objection and susceptible of perversion. To say that the sins of his people were so made *the very sin* of Christ, and his righteousness so made our very righteousness, "that we were not more sinful than he was sinful in God's sight; neither he more righteous than we are righteous before him," might be interpreted as implying a transfer of personal character, than which nothing can be further from truth and fact. We believe the author intended to express a great and vital scriptural truth, though he has chosen an unguarded mode of doing it. But he distinctly disavows attributing to the Saviour any moral pollution. In no sense could Christ be regarded as sinful, except in the way of legal responsibility under the imputation or the setting to his account of the sins of his people; and so, on the other hand, the righteousness of Christ only becomes the believer's righteousness by the legal reckoning of it to his account. It is imputed to him—set to his account—so that he is justified by it as if it were his own perfect, personal righteousness. There is no transfer or transfusion of personal character, as there evidently cannot be on either side. The excellent Flavel, in his *Blow at the Root of Antinomianism* (published by the Board of Publication), refers to this mode of expression as containing an important error, which he refutes at large. We have preferred to retain the objectionable paragraphs, for the sake of this distinct disavowal, and request our readers to refer for a fuller explanation to the above named treatise, under Error vii. page 78. —*Editor of the Presbyterian Board.*

into the world to save sinners,' 1 Tim. i. 15. 'To save sinners'—repeated she—'sinners and to save them! Great God, what good news is this!' The truth seemed instantly to present itself to her mind, and like Lydia of old, the Lord opened her heart to receive it. She read it—she believed it—she was at peace.

"Methinks even now I see those eyes, languid as they were, once more sparkle with intelligence, when I said to her, 'Glorious to be one with Christ!' 'Yes,' replied she; and I seem to see again those lips, dry and parched, move with the sweet words. 'Glorious indeed to be one with him—no longer seen in the first Adam, but always beheld in the second—chosen in him, Eph. i. 4—accepted in him, Eph. i. 6—holy, yea, without blame in him, Col. i. 22. He made my sin—I made his righteousness—the righteousness of God in him, 2 Cor. v. 21—as he is, so am I in this world, 1 John iv. 17. Soon shall I see him, to be like him, to see him as he is, 1 John iii. 2, and to dwell with him for ever.' This was her rejoicing, Phil. iv. 4. Oh! had some one gone to her bedside, and told her to take comfort in herself—in her holy desires—in her spiritual affections—in her past life; 'Miserable comforter!'—she would have said,—'No, Jesus is my comfort, Luke ii. 25, and John xiv. 18—my salvation, Luke ii. 30, and Matt. i. 21—my hope, 1 Tim. i. 1—my life, John ii. 25—my all, Col. iii. 11. He is my peace. Eph. ii. 14, and Mic. v. 5. It is not self, but Jesus. It is not my work, but his work. It is not my righteousness, but his righteousness, which can give my soul rest.'

"And yet, stranger, let me say that Mary received the truth not in word only, but in power and in the Holy Ghost. 1 Thess. i. 5. As far as man can judge of the faith of another by outward conduct, hers was indeed the faith of God's elect. Tit. i. 1. In her life and conversation she adorned the doctrine of God her Saviour; but she is gone, and these eyes shall see her no more."

The old man paused, for the tears trickled fast.

It was now sunset, and Morland seemed inclined to depart, for he had many miles to go. He thanked the old man again and again, and gave him his hand, telling him, half smiling, that he had never talked so much of religion before in his life.



“Ah, sir,” said the old man, as he gently pressed his proffered hand, “I may never see you more. This feeble hand shall soon be stiff and motionless. These eyes shall soon be closed in death. And you, stranger, who have so kindly listened to an old man’s tale, you too must die. Everything around tells you so. That withered leaf which feebly flutters, (and he moved his hand gently backward and forward as he said it, as if imitating its motion,) and then falls silent down—that setting sun whose last beams stretch across the valley—that evening bell which says another day is gone—seem but a still small voice whispering—death is near, and after that the judgment.

“Eternity—awful word! Eternity—which never knows an end—there is something fearful in it! Eternity—that ocean without bottom and without shore! Oh, sir, should you try to pass that ocean on the shattered plank of your own righteousness; should you dare to stand before God, and such a God too, so holy, so just, so faithful, so true, in your own unholy, unrighteous works; what will, what must the issue be, but endless, hopeless misery? Passing as you are, sir, a young man through a world where every thing will try to deceive you, I could pray that this conversation might not pass away and be forgotten. In taking my leave of you, perhaps for ever, I would not forget that I am saying farewell to one whose name may have been written in the Lamb’s book of life before the foundation of the world—one who may sing the praises of that Lamb for ever and ever. But before I say that farewell, I would add, remember that salvation is for sinners as sinners; that the door is open to the most thoughtless, yea, to the vilest; and that numbers, the most thoughtless and vile, have, through grace, entered in, and found peace to their souls. Remember too, that over the door is written, ‘Whosoever will, let him take the water of life freely.’” Rev. xxii. 17.

As he spake the words, he took from his side a small pocket Bible. “This book,” said he, “has been, under God, my solace in many a wintry hour. Often when all has been lowering without, and dark and cheerless within, have the truths therein contained been brought home to my soul and whispered peace. It was written for poor sinners, and therefore it suits me well. Now my daughter is gone, I shall use no Bible but hers—and if you would not wound

my heart, take this one from me. May He, who is able, make it your solace too; and when you look upon its time-worn pages, sometimes think of the old man and his granddaughter at Enville, and remember he spake to you of—JESUS.”

Henry Morland pressed his hand again and again—his heart was too full to speak. With hasty steps he returned to the inn, while the old man retired to his cottage.

It was about a year after when Morland passed through Enville again; without losing a moment he ran to the cottage of his old friend, but he there learnt that he had died a fortnight before.

Once more he went to the church-yard—once more he stood by the grave where he had last seen him.

It was about the same time in the evening as when he last was there. The withered leaf—the setting sun—the evening bell—were once more before him. But he who had reminded him of them all was—gone. The grass had been lately moved from its place, and the traces of the earth were still visible on the green sward. Morland's tears fell fast—and as he took from his pocket the Bible which the old man had given him, his last words forced themselves upon his mind.

“Yes,” said he, “I do think of the old man and his grand-daughter, at Enville. Thy prayer has been answered, dear departed friend. This book has been, under God, my solace too; for there have I found him of whom Moses and the Prophets did write. For ever—yes, for ever shall I have cause to remember that thou didst speak to me of—JESUS.”

## EXTRACT FROM “THE SIN-BEARER,”

BY THE REV. H. BONAR.

THE work of bearing our sins is a *finished* work. It was in every jot and tittle accomplished by Christ, when he bore our sins in his own body on the tree. No part remains *for us* to do before we can obtain its benefits. No addition can be made to it in any way by us. “It is finished.” It is not as if God had given Christ so much of the work to do, and left it for us to work out the rest in

order to be saved. "There is no more offering for sin," now that He, by his one offering, has perfected for ever them that are sanctified, and purchased eternal redemption for us. "He has by himself purged our sins." He has borne our griefs and carried our sorrows: the chastisement of our peace was laid on him: he has finished transgression and made an end of sin: he has brought in everlasting righteousness, and made reconciliation for iniquity. Thus he is the end of the law, for righteousness to every one that believeth. There has been, once for all, offered a sacrifice—such as the sinner needs, and such as God delights in,—absolutely perfect and infinitely precious,—the sacrifice of the Lamb without blemish and without spot—the Lamb of God that taketh away the sins of the world. Here is a sacrifice which has abolished and superseded all other sacrifices, and by that very fact proved itself more perfect, more glorious than all. Here is a sacrifice, which, unlike the legal offerings of old, has never been, nor needs to be repeated, and by that very fact is proved to be more efficacious than all,—to have completely attained its end in providing a ransom for the sins of many. Here is set before us a finished sacrifice, and in that sacrifice a finished work; and in that work a finished atonement, a finished righteousness, the righteousness of God,—“He was made sin for us though He knew no sin.”

Oh, what an infinite treasure-house is here displayed, of all that a guilty soul, a burdened sinner can require! Here is an infinite provision for pardon, in him who was named Jesus, because he came to save his people from their sins. Here is an infinite sufficiency, the sufficiency of him who was the Christ, the anointed of the Father, full of grace and truth. Here is infinite fulness, the fulness of Immanuel, God with us. The whole work is done,—all things are ready. The Lamb has been slain, atonement has been made, the rock has been smitten, the serpent has been lifted up, the ransom has been paid, the enemy has been vanquished and spoiled, captivity has been led captive, the year of jubilee, the acceptable year of the Lord, has come! The new covenant has been fully completed, sealed, and ratified; and this is the declaration of Jehovah founded upon it, “I will be merciful to their unrighteousness; their sins and their iniquities will I remember no more.”

## THE HEBREW INQUIRER.

## HELPS TO SELF-EXAMINATION.

## THE TEN COMMANDMENTS.—EXOD. XX. 1-17.

GOD spake all these words, saying, I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing that is in heaven above, or that is in the earth beneath, or that is in the water under the earth: Thou shalt not bow down thyself to them, nor serve them: for I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me; and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the Lord thy God in vain; for the Lord will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath day, to keep it holy. Six days shalt thou labour, and do all thy work: But the seventh day is the Sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day: wherefore the LORD blessed the Sabbath day, and hallowed it.

V. Honour thy father and thy mother; that thy

days may be long upon the land which the Lord thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

*Solemn Questions to be asked himself by every individual in the presence of the heart searching God.*

1. Do I love the Lord my God with all my heart and with all my soul, and with all my might? Deut. vi. 5.
2. Do I not love some creature or object more than God? Am I not more desirous to please men than God; more anxious to obtain worldly credit, riches, or enjoyment, than the favour of God? Can I from my heart say with the holy Psalmist, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee?" Ps. lxxiii. 25.
3. Do I never take the name of God in vain, by pronouncing it profanely or irreverently, or by repeating it in prayer whilst my heart is far from God? Exodus xxxiv. 5-7. Isa. xxix. 13.
4. Do I always keep the Sabbath-day holy to the Lord my God, not only abstaining from all work, but spending it in his worship, in praying to him and praising him in public and private, in reading and meditating upon his holy word, or in other employments suited to the day? Isa. lviii. 13.



5. Do I honour my father and my mother, obeying in every particular their lawful commands, and treating them with kindness and respect? And do I conscientiously perform every duty towards all my relatives and connections?
6. Have I never purposely injured, or been the occasion of injuring, any of my fellow-creatures, by thought, word, or deed? And have I never harboured ill-will, anger, malice, or revenge, and wished for opportunities of gratifying them?
7. Do I never indulge any sinful lusts, or cherish any unholy and impure thoughts or desires, when no eye can read my heart, but that of God?
8. Am I always strictly just and upright in all my dealings, never practising deceit in the way of traffic, nor defrauding any one in the smallest article, nor in any way yielding to the temptation of gain at the expense of truth, honesty, and a good conscience?
9. Do I carefully avoid injuring the character and reputation of others? Do I keep my tongue from evil speaking, slander, and false accusation?
10. Is my heart never inclined to covetousness? or have I never wished to possess, directly or indirectly, the property of another?

Do I in every respect love my neighbour as myself, never failing to do unto others as I would they should do unto me? In all my dealings and transactions, my thoughts and inclinations, am I influenced by love and good-will to all with whom I have to do? Leviticus xix. 18.

Do I really believe that God is of purer eyes than to behold evil, and cannot look on iniquity? and do I bear in mind that he has pronounced a curse

upon those who break any one of his commandments? Habakkuk i. 13. Deut. xxvii. 26.

Have I duly considered what it is to live and die under the wrath and vengeance of an offended God?

Do I truly believe there will be a resurrection of the dead, some to everlasting life, and some to shame and everlasting contempt? Daniel xii. 2.

Do I seriously think upon the great and terrible day of the Lord, when he shall come to judge the world in righteousness, and pronounce a just and final sentence upon every child of Adam?

Do I consider that the day of my death will seal my own sentence of condemnation or acquittal?

Is the word of the living God the rule and guide of my life? or am I governed by the opinions and customs of mortal men, dust and ashes like myself?

Do I search the Holy Scriptures, as if I were digging for gold? and do I hide their precious truths in my heart, and value them more than thousands of gold and silver?

Do I, under a sense of my natural blindness and sinfulness, pray to Almighty God for wisdom and instruction, for the pardon of my manifold transgressions, and for grace to enable me to love, honour, and serve him as I ought?

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### *Prayer for Heavenly Wisdom.*

Founded on the following passages of Scripture:—Prov. ii. 6; Ps. xciv. 12; Prov. iii. 13; viii. 11; Ps. xciv. 11; xix. 12; cxxxix. 23; li. 6; cxix. 129, 130, 18, 105, 19; cxliii. 8, 10; Isa. xxix. 10, 11; xxix. 18, 19, 24; Ps. xliii. 3, 4.

O Lord God, who alone givest wisdom, and out of whose mouth cometh knowledge and understanding; blessed is the man whom thou chastenest and teachest out of thy law. Yea, happy is the man that findeth wisdom, and the man that getteth understanding. For

wisdom is better than rubies, and all the things that may be desired are not to be compared to it. Yet thou, O Lord, who knowest all things, knowest the thoughts of man, that they are vanity. Who can understand his errors? Search me, O God, and know my heart; try me, and know my thoughts, and see if there be any wicked way in me, and lead me in the way everlasting. Behold, thou desirest truth in the inward parts; Oh make me in the hidden part to know wisdom. Thy testimonies are wonderful; the entrance of thy words giveth light; it giveth understanding to the simple. Open thou mine eyes that I may behold wondrous things out of thy law. Make thy word a lamp unto my feet, and a light unto my path. I am a stranger in the earth, hide not thy commandments from me. Cause me to know the way wherein I should walk, for I lift up my soul unto thee. Teach me to do thy will; for thou art my God: thy Spirit is good; lead me into the land of uprightness.

Oh let me not be of the number of those upon whom thou pourest out the spirit of deep sleep, and closest their eyes. Let not thy sacred word be to me as the words of a book that is sealed. If I be in error as to what it concerns me to understand, may that promise be fulfilled to me which thou didst make by thy prophet Isaiah, saying, "And in that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity and out of darkness. The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. They also that erred in spirit shall come to understanding, and they that murmured shall learn doctrine." Oh send forth thy light and thy truth, let them lead me, let them bring me unto thy holy hill and to thy tabernacles. Then will I go unto the altar of God, and praise thy name without ceasing. Amen.

*Confession of sin, and prayer for the mercy of God.*

Founded on the following passages of Scripture :—Hab. i. 13; Job xv. 15; xxv. 4; Gen. i. 26; Deut. xxvii. 26; Ps. cxxx. 4; Dan. ix. 8; Ex. xxxiv. 6; Lev. xvi. 11; xvii. 11; Isa. liii. 7, 8, 10, 11; Zech. xiii. 1; Jer. xxiii. 6; Dan. ix. 24; Ps. xxxii. 1; Is. lxiv. 6; Ps. li.

O Lord God Almighty, the God of my fathers, Abraham, Isaac, and Jacob, who art of purer eyes than to behold evil, and canst not look on iniquity, in whose sight the very heavens are not clean! how can I be justified with thee, who am a worm, the sinful descendant of fallen Adam! Thou didst indeed in the beginning make man upright, in thine image, after thy likeness; but quickly by disobedience he fell from thee, and all we his offspring have like him sought out many inventions. Thou hast appointed us, by thy servant Moses, a righteous and holy law, and hast pronounced a curse upon every man that confirmeth not the words of this law to do them. How then, O Lord, can I look up towards thy glorious majesty, who have broken thy commandments times without number! My sins are more in number than the hairs of my head; I have offended against thee continually in thought, word, and deed; I have left undone many things which I ought to have done, and done many things which I ought not to have done. I acknowledge, O Lord, my transgressions, and my sins are ever before me; I desire to prostrate myself at thy footstool, with the truest contrition and most profound humility. I am not worthy of the least of thy mercies; yet I am encouraged to ask forgiveness at thy hands; because thou hast said, by the mouth of thy servant David, that there is forgiveness with thee. Truly, O Lord, to me belongeth shame and confusion of face, but to thee, my God, belong mercies and forgivenesses, though I have rebelled against thee. Thou hast proclaimed thyself in thy word to be the Lord God, merciful and gracious, long-suffering and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity and transgression and

sin; and though thou hast likewise declared that thou wilt by no means clear the guilty, yet thou hast mercifully appointed a way in which guilt may be removed, and sinners admitted to thy favour. Thou hast taught us in our law that the shedding of blood maketh atonement for the soul; and by the mouth of thy holy prophet Isaiah, hast spoken to us of one who should be brought as a lamb to the slaughter, and be stricken for the transgression of thy people; whose soul should be made an offering for sin, and who should justify many by bearing their iniquities. Thou hast made mention of a day in which a fountain should be opened to the house of David and the inhabitants of Jerusalem, for sin and for uncleanness: and hast promised to raise up unto us a king who should be called, 'The Lord our Righteousness:' and hast spoken of a time determined to finish transgression and make an end of sins, and make reconciliation for iniquity, and bring in everlasting righteousness. I beseech thee therefore, O Lord, according to this thine own way and appointment, to grant me the remission of my sins, and to give me a share of that blessedness which through the Psalmist David thou hast pronounced on him whose transgression is forgiven and whose sin is covered. I have no righteousness of my own to plead; (for all my righteousnesses are as filthy rags;) but I plead thine own abundant promises. Have mercy upon me, according to thy loving-kindness; according to the multitude of thy tender mercies, blot out my transgressions. Wash me thoroughly from mine iniquity, and cleanse me from my sin. Purge me with hyssop and I shall be clean; wash me and I shall be whiter than snow. Hide thy face from my sins and blot out all my iniquities. Create in me a clean heart, O God, and renew a right spirit within me. So shall I rejoice in thy salvation, and praise thy name for ever and ever. Amen.



*Prayer for holiness of heart and life.*

Founded on the following passages of Scripture:—Is. lvii. 15; lxiii. 15; Ps. cxiv. 17; Gen. xiii. 27; Ezek. xxxvi. 26, 27; Jer. xxxi. 33; xxxii. 40; Deut. vi. 5; Ps. xvii. 5; Gen. xxxix. 9; Is. xxx. 21; Ps. cxix. 11, 36, 37; cxli. 2, 3; cxix. 133; xix. 13, 14.

O thou high and lofty One that inhabitest eternity, whose name is HOLY, look down, I beseech thee, from heaven, and behold thine unworthy servant from the habitation of thy holiness and thy glory! Thou art righteous in all thy ways, and holy in all thy works; and I am but dust and ashes. But be thou pleased, O Lord, for thou alone canst do it, to fulfil in me that gracious promise which thou hast made by thy prophet Ezekiel, saying, “A new heart will I give you, and a new Spirit will I put within you: I will take away the stony heart out of your flesh, and I will give you an heart of flesh, and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments and do them.” Oh grant me a share in the blessings of that new covenant which thou didst promise by the mouth of Jeremiah, saying, “I will put my law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people;” and “I will make an everlasting covenant with them, and put my fear in their hearts that they shall not depart from me.” O Lord, for thy name’s sake, do unto me according to these gracious words, and enable me to love thee with all my heart, and to serve thee with all my strength, and to walk before thee in thy most holy ways. Hold thou up my goings in thy paths, that my footsteps slip not. Leave me not to the blindness, corruption, and treachery of my own wicked heart. Thou knowest, O thou heart-searching God, how prone I am to prefer my own will before thy righteous will, and worldly gain and advantage, before thy favour and approbation. Oh may I ever have upon my mind a reverential sense of thy presence, and a child-like fear of offending thee. When I am tempted to depart from thy command-

ments, let my heart within me straightway answer, "How can I do this great wickedness and sin against God?" Oh may my ears ever hear a word behind me, when I turn to the right hand, and when I turn to the left, saying, "This is the way, walk thou in it." Enable me to maintain a constant feeling of my own weakness; and to look up to thee, for the guidance and assistance of thy good Spirit. May I hide thy word in my heart, that I may not sin against thee. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity, and quicken thou me in thy way. Let my prayer be set forth before thee as incense, and the lifting up of my hands as the evening sacrifice. Set a watch, O Lord, before my mouth; keep the door of my lips. Keep back thy servant from presumptuous sins. Let the words of my mouth and the meditation of my heart be acceptable in thy sight, O Lord, my strength and my Redeemer. Amen.

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*Prayer for Divine Teaching.*

Founded on the following passages of Scripture:—Job xxxviii. 36; Ps. cxix; Gen. iii. 15, xxii. 18; xxvi. 4; xxviii. 14; xlix. 10; Deut. xxviii. 15; Is. vii. 14; ix. 6; Jer. xxiii. 6; Hag. ii. 7-9; Mal. iii. Dan. ix. 24.

O Lord God, to whom alone it belongeth to put wisdom in the inward parts, and give understanding to the heart, I beseech thee to look with compassion upon my blindness and ignorance, and to impart unto me the knowledge of thyself, and of thy blessed will. Open thou mine eyes, O Lord, that I may behold wondrous things, out of thy law. Thou knowest how many things there are in thy sacred word, of the true meaning and importance of which I am grievously ignorant, though I have been accustomed from my childhood to read them, or hear them read by others. Thou seest in how much darkness and uncertainty I am as to the intent and fulfilment of many of the promises and prophecies delivered to our forefathers of old; particularly as to that promise made to our first parents in Paradise, concerning the seed of the

woman who should bruise the serpent's head, and afterwards renewed to Abraham, Isaac, and Jacob, that in their seed all the nations of the earth should be blessed. I am also in doubt concerning the coming of Shiloh, unto whom our father Jacob prophesied that the gathering of the people should be, and of that prophet whom Moses said, that thou, O Lord God, wouldst raise up like unto himself. Neither do I rightly understand who that mysterious person is, of whom Isaiah foretold that he should be called Immanuel, and that "the government should be on his shoulder, and his name be called Wonderful, Counsellor, the mighty God, the everlasting Father, the Prince of Peace:" whom also thy prophet Jeremiah foretold, under the name of "The Lord our Righteousness:" of whom thy servant Haggai further declared that "the desire of all nations should come;" and Malachi, "that the Lord, even the messenger of the covenant, should suddenly come to his temple, and purify the sons of Levi, and purge them as gold and silver, that they might offer unto the Lord an offering in righteousness." I humbly confess, O Lord, that I am deeply ignorant, and in great perplexity, as to the true signification of these prophecies, and of the various ordinances and institutions appointed by Moses in the Levitical Law. I know that Christians apply them all to the Messiah, and say that Jesus of Nazareth, of whom their books do speak, is He; and I am constrained to acknowledge, that in many wonderful particulars, the prophecies contained in our Scriptures were literally fulfilled in him. Yet I am forbidden by my principles and habits, to believe that the Messiah is yet come, or to expect any other than a temporal deliverance from him when he does come. I earnestly beseech thee, therefore, O my God, to pity this my darkness and ignorance, on a subject which it so greatly behoves me rightly to understand. For I feel, O Lord, that I am a guilty creature, justly exposed to thy wrath and indignation, and that I cannot of myself offer any atonement for my sins. Leave me not therefore, I pray thee, any

longer in uncertainty, whether he, whom the Christians among whom I dwell, acknowledge and rejoice in as their Lord and Saviour, be indeed that Messiah, of whom Daniel prophesied that he should finish transgression and make an end of sins, and make reconciliation for iniquity, and bring in everlasting righteousness. If Jesus be indeed he, Oh purge away the mists which surround me, and open the eyes of my understanding, that I may see him, and adore him, and put my whole trust in him, and obtain through him that which my soul longs for, the pardon of my sins and an admission to thy favour here, and thine eternal and glorious kingdom hereafter. Hear me, O Lord, for thy mercy's and for thy truth's sake. Amen.

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*Prayer in Behalf of Israel.*

Founded on the following passages of Scripture:—Dan. ix. 4-19; Jer. xxxi. 32-34, xxxiii. 8; Deut. xxviii. 28, 29; Is. vi. 9, 10; Zec. xiii. 1; xii. 10; Ps. lxxx. 1; lxxix. 8, 9, 13; Jer. xxxi. 18; Ps. lxxx. 19.

O Lord, the great and dreadful God, keeping the covenant and mercy to them that love thee, and to them that keep thy commandments; we, the children of thy servant Abraham, have sinned and have committed iniquity, and have done wickedly and have rebelled, even by departing from thy precepts and from thy judgments. O Lord, to us belongeth confusion of face, because we have sinned against thee, neither have we obeyed the voice of the Lord our God, to walk in his laws, which he set before us by his servants the prophets. As it is written in the law of Moses, all this evil is come upon us, through all the countries whither thou hast driven us, because of the trespass which we have trespassed against thee, yet have we not made our prayer before the Lord our God, that we might turn from our iniquities, and understand thy truth. Yet, O Lord our God, that didst bring thy people forth out of the land of Egypt, with a mighty hand, according to all thy righteousness, I beseech thee, let thine anger be turned away from thy city Jerusalem, thy holy mountain; because for our sins

and for the iniquity of our fathers, Jerusalem and thy people are become a reproach to all that are about us. Hear, O our God, the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate, for the Lord's sake; for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear; O Lord, forgive; O Lord, hearken and do; defer not, for thine own sake, O my God, the accomplishment of thy gracious promises of favour and restoration to thy people. Fulfil, O Lord, thy promise to make a new covenant with the house of Israel, and with the house of Judah: Oh put thy law in our inward parts, and write it in our hearts; and be thou our God, and let us be thy people. Forgive thou our iniquity, and remember our sin no more. Yea, do thou cleanse us from all our iniquity, whereby we have sinned against thee, and pardon all our iniquities whereby we have sinned, and whereby we have transgressed against thee. Oh remove from us that spiritual blindness, which in just punishment of our sin thou hast so long inflicted upon us, according as thou didst forewarn us by thy servants Moses and Isaiah of old. And as thou hast promised, that when we shall have been made sensible of our iniquities, and our abominations, and when thou shalt have cleansed us from them, in the fountain opened for sin and for uncleanness, thou wilt plant us again in our own land, and set thy sanctuary in the midst of us, and give thy servant David, the Messiah, to be our king and shepherd for ever; so do thou now, O Lord, begin to fulfil thy purposes of mercy toward us, by taking away from us the stony heart, and giving us hearts of flesh, and by pouring upon us the Spirit of grace and supplication, that we may look upon thee whom we have pierced, and mourn. Turn thou us, and so shall we be turned, for thou art the Lord our God: turn us again, O Lord God of hosts, cause thy face to shine, and we shall be saved. So we, thy people and sheep of thy pasture, will give thee thanks for ever. Amen.



21  
THE

CONFESSION OF FAITH

OF

THE PRESBYTERIAN CHURCH

IN

THE UNITED STATES OF AMERICA.

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PHILADELPHIA:  
PRESBYTERIAN BOARD OF PUBLICATION.

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## THE WESTMINSTER ASSEMBLY.

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THE Westminster Assembly consisted of one hundred and twenty-one divines, and thirty laymen, from England; and of five commissioners from Scotland. It convened in 1643, by order of the British Parliament, in a part of the celebrated Westminster Abbey. It was composed of Episcopalians, Independents or Congregationalists, and Presbyterians, the three principal denominations in Great Britain at that time. The Assembly was engaged more than five years and a half in preparing, discussing, and adopting the Confession of Faith, the Larger and Shorter Catechisms, Directory for Worship, and the Form of Church Government; which with a few alterations, pertaining to civil government, now form "The Constitution of the Presbyterian Church in the United States of America." The distinguished Richard Baxter, who was personally acquainted with most of the members, but was not himself one of them, says, "The divines there congregated, were men of eminent learning, godliness, ministerial abilities, and fidelity." . . . . . "As far as I am able to judge, by all history of that kind, and by any other evidence left us, the Christian world, since the days of the apostles, had never a Synod of more excellent divines than this, and the Synod of Dort." The standards thus framed by that Assembly, were approved by the House of Commons in 1647; and in 1648, they were adopted by the General Assembly of the Church of Scotland. The Episcopal and Independent-churches of England did not adopt them; but their dissent did not relate to scripture doctrines, but to church government; and also with regard to Episcopalians, to the Directory for Worship. The Calvinistic creed was at that time the common faith of the Protestant, Christian world.

# THE CONFESSION OF FAITH.

## CHAPTER I.

### OF THE HOLY SCRIPTURE.

ALTHOUGH the light of nature, and the works of creation and providence, do so far manifest the goodness, wisdom, and power of God, as to leave men inexcusable;<sup>1</sup> yet are they not sufficient to give that knowledge of God, and of his will, which is necessary unto salvation.<sup>2</sup> Therefore it pleased the Lord, at sundry times, and in divers manners, to reveal himself, and to declare that his will unto his church;<sup>3</sup> and afterwards for the better preserving and propagating of the truth, and for the more sure establishment and comfort of the church against the corruption of the flesh, and the malice of Satan and the world, to commit the same wholly unto writing;<sup>4</sup> which maketh the Holy Scripture to be most necessary;<sup>5</sup> those former ways of God's revealing his will unto his people being now ceased.<sup>6</sup> <sup>1</sup>Rom. ii. 14, 15; i. 19, 20; Psal. xix. 1—3; Rom. i. 32; ii. 1. <sup>2</sup>1 Cor. i. 21; ii. 13, 14. <sup>3</sup>Heb. i. 1. <sup>4</sup>Luke i. 3, 4; Rom. xv. 4; Isa. viii. 20; Rev. xxii. 18. <sup>5</sup>2 Tim. iii. 15; 2 Pet. i. 19. <sup>6</sup>Heb. i. 1, 2.

II. Under the name of Holy Scripture, or the word of God written, are now contained all the books of the Old and New Testament, which are these:

### OF THE OLD TESTAMENT.

Genesis.	Judges.	1 Chronicles.
Exodus.	Ruth.	2 Chronicles.
Leviticus.	1 Samuel.	Ezra.
Numbers.	2 Samuel.	Nehemiah.
Deuteronomy.	1 Kings.	Esther.
Joshua.	2 Kings.	Job.

Psalms.	Ezekiel.	Micah.
Proverbs.	Daniel.	Nahum.
Ecclesiastes.	Hosea.	Habakkuk.
The Song of Songs.	Joel.	Zephaniah.
Isaiah.	Amos.	Haggai.
Jeremiah.	Obadiah.	Zechariah.
Lamentations.	Jonah.	Malachi.

## OF THE NEW TESTAMENT.

The Gospels according to	Galatians.	The Epistle of James.
Matthew.	Ephesians.	The first and second Epistles of Peter.
Mark.	Philippians.	The first, second, and third Epistles of John.
Luke.	Colossians.	The Epistle of Jude.
John.	1 Thessalonians.	The Revelation.
The Acts of the Apostles.	2 Thessalonians.	
Paul's Epistles to the Romans.	1 To Timothy.	
1 Corinthians.	2 To Timothy.	
2 Corinthians.	To Titus.	
	To Philemon.	
	The Epistle to the Hebrews.	

All which are given by inspiration of God, to be the rule of faith and life. Eph. ii. 29; Rev. xxii. 18, 19; 2 Tim. iii. 16.

III. The books commonly called Apocrypha, not being of divine inspiration, are no part of the canon of the Scripture; and therefore are of no authority in the church of God, nor to be any otherwise approved, or made use of, than other human writings. Luke xxiv. 27, 44; 2 Pet. i. 21.

IV. The authority of the Holy Scripture, for which it ought to be believed and obeyed, dependeth not upon the testimony of any man, or church, but wholly upon God, (who is truth itself,) the author thereof; and therefore it is to be received, because it is the word of God. 2 Tim. iii. 16; 1 John v. 9; 1 Thess. ii. 13.

V. We may be moved and induced by the testimony of the church to an high and reverent esteem for the Holy Scripture.<sup>1</sup> And the heavenliness of the matter, the efficacy of the doctrine, the majesty of the style, the consent of all the parts, the scope of the whole, (which is to give all

glory to God,) the full discovery it makes of the only way of man's salvation, the many other incomparable excellencies, and the entire perfection thereof, are arguments whereby it doth abundantly evidence itself to be the word of God; yet, notwithstanding, our full persuasion and assurance of the infallible truth, and divine authority thereof, is from the inward work of the Holy Spirit, bearing witness by and with the word, in our hearts.<sup>2</sup> <sup>1</sup>1 Tim. iii. 15. <sup>2</sup>1 John ii. 20, 27; John xvi. 13, 14; 1 Cor. ii. 10, 11.

VI. The whole counsel of God, concerning all things necessary for his own glory, man's salvation, faith, and life, is either expressly set down in Scripture, or by good and necessary consequence may be deduced from Scripture: unto which nothing at any time is to be added, whether by new revelations of the Spirit, or traditions of men.<sup>1</sup> Nevertheless, we acknowledge the inward illumination of the Spirit of God to be necessary, for the saving understanding of such things as are revealed in the word;<sup>2</sup> and that there are some circumstances concerning the worship of God, and government of the church, common to human actions and societies, which are to be ordered by the light of nature, and Christian prudence, according to the general rules of the word, which are always to be observed.<sup>3</sup> <sup>1</sup>2 Tim. iii. 16, 17; Gal. i. 8; 2 Thess. ii. 2. <sup>2</sup>John vi. 45; 1 Cor. ii. 9, 10, 12. <sup>3</sup>1 Cor. xi. 13, 14; xiv. 26, 40.

VII. All things in Scripture are not alike plain in themselves, nor alike clear unto all;<sup>1</sup> yet those things which are necessary to be known, believed, and observed, for salvation, are so clearly propounded and opened in some place of Scripture or other, that not only the learned, but the unlearned, in a due use of the ordinary means, may attain unto a sufficient understanding of them.<sup>2</sup> <sup>1</sup>2 Pet. iii. 16. <sup>2</sup>Psal. cxix. 105, 130.

VIII. The Old Testament in Hebrew, (which was the native language of the people of God of old,) and the New Testament in Greek, (which at the time of the writing of it was most generally known to the nations,) being immediately inspired by God, and by his singular care and providence kept pure in all ages, are therefore authentical;<sup>1</sup> so as, in all controversies of religion, the church is finally to appeal unto them.<sup>2</sup> But because these original tongues are not known to all the people of God, who have right unto,



and interest in the Scriptures, and are commanded, in the fear of God, to read and search them,<sup>3</sup> therefore they are to be translated into the vulgar language of every nation unto which they come,<sup>4</sup> that the word of God dwelling plentifully in all, they may worship him in an acceptable manner;<sup>5</sup> and, through patience and comfort of the Scriptures, may have hope.<sup>6</sup> <sup>1</sup>Matt. v. 18. <sup>2</sup>Isa. viii. 20; Acts xv. 15; John v. 46. <sup>3</sup>John v. 39. <sup>4</sup>1 Cor. xiv. 6, 9, 11, 12, 24, 27, 28. <sup>5</sup>Col. iii. 16. <sup>6</sup>Rom. xv. 4.

IX. The infallible rule of interpretation of Scripture is the Scripture itself; and therefore, when there is a question about the true and full sense of any scripture, (which is not manifold, but one,) it must be searched and known by other places that speak more clearly. Acts xv. 15; John v. 46.

X. The Supreme Judge, by which all controversies of religion are to be determined, and all decrees of councils, opinions of ancient writers, doctrines of men, and private spirits, are to be examined, and in whose sentence we are to rest, can be no other but the Holy Spirit speaking in the Scripture. Matt. xxii. 29, 31; Eph. ii. 20; Acts xxviii. 25.

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## CHAPTER II.

### OF GOD, AND OF THE HOLY TRINITY.

THERE is but one only<sup>1</sup> living and true God,<sup>2</sup> who is infinite in being and perfection,<sup>3</sup> a most pure spirit,<sup>4</sup> invisible,<sup>5</sup> without body, parts,<sup>6</sup> or passions,<sup>7</sup> immutable,<sup>8</sup> immense,<sup>9</sup> eternal,<sup>10</sup> incomprehensible,<sup>11</sup> almighty,<sup>12</sup> most wise,<sup>13</sup> most holy,<sup>14</sup> most free,<sup>15</sup> most absolute,<sup>16</sup> working all things according to the counsel of his own immutable and most righteous will,<sup>17</sup> for his own glory;<sup>18</sup> most loving,<sup>19</sup> gracious, merciful, long-suffering, abundant in goodness and truth, forgiving iniquity, transgression, and sin;<sup>20</sup> the rewarder of them that diligently seek him;<sup>21</sup> and withal most just and terrible in his judgments;<sup>22</sup> hating all sin,<sup>23</sup> and who will by no means clear the guilty.<sup>24</sup> <sup>1</sup>Deut. vi. 4; 1 Cor. viii. 4, 6. <sup>2</sup>1 Thess. i. 9; Jer. x. 10. <sup>3</sup>Job xi. 7—9; xxvi. 14. <sup>4</sup>John iv. 24. <sup>5</sup>1 Tim. i. 17. <sup>6</sup>Deut. iv. 15, 16; Luke xxiv. 39; John iv. 24. <sup>7</sup>Acts xiv. 11, 15. <sup>8</sup>James i. 17; Mal. iii. 6. <sup>9</sup>1 Kings viii. 27; Jer. xxiii. 23, 24. <sup>10</sup>Ps. xc. 2; 1 Tim.

i. 17. <sup>11</sup>Ps. cxlv. 3. <sup>12</sup>Gen. xvii. 1; Rev. iv. 8. <sup>13</sup>Rom. xvi. 27. <sup>14</sup>Isa. vi. 3; Rev. iv. 8. <sup>15</sup>Ps. cxv. 3. <sup>16</sup>Ex. iii. 14. <sup>17</sup>Eph. i. 11. <sup>18</sup>Prov. xvi. 4; Rom. xi. 36; Rev. iv. 11. <sup>19</sup>1 John iv. 8. <sup>20</sup>Ex. xxxiv. 6, 7. <sup>21</sup>Heb. xi. 6. <sup>22</sup>Neh. ix. 32, 33. <sup>23</sup>Ps. v. 5, 6. <sup>24</sup>Nahum i. 2, 3; Ex. xxxiv. 7.

II. God hath all life,<sup>1</sup> glory,<sup>2</sup> goodness,<sup>3</sup> blessedness,<sup>4</sup> in and of himself; and is alone in and unto himself all-sufficient, not standing in need of any creatures which he hath made,<sup>5</sup> nor deriving any glory from them,<sup>6</sup> but only manifesting his own glory, in, by, unto, and upon them: he is the alone fountain of all being, of whom, through whom, and to whom, are all things,<sup>7</sup> and hath most sovereign dominion over them, to do by them, for them, or upon them, whatsoever himself pleaseth.<sup>8</sup> In his sight all things are open and manifest,<sup>9</sup> his knowledge is infinite, infallible, and independent upon the creature,<sup>10</sup> so as nothing is to him contingent or uncertain.<sup>11</sup> He is most holy in all his counsels, in all his works, and in all his commands.<sup>12</sup> To him is due from angels and men, and every other creature, whatsoever worship, service, or obedience, he is pleased to require of them.<sup>13</sup> <sup>1</sup>John v. 26. <sup>2</sup>Acts vii. 2. <sup>3</sup>Ps. cxix. 68. <sup>4</sup>1 Tim. vi. 15; Rom. ix. 5. <sup>5</sup>Acts xvii. 24, 25. <sup>6</sup>Job xxii. 2, 3. <sup>7</sup>Rom. xi. 36. <sup>8</sup>Rev. iv. 11; Dan. iv. 25, 35; 1 Tim. vi. 15. <sup>9</sup>Heb. iv. 13. <sup>10</sup>Rom. xi. 33, 34; Ps. cxlvii. 5. <sup>11</sup>Acts xv. 18; Ezek. xi. 5. <sup>12</sup>Ps. cxlv. 17; Rom. vii. 12. <sup>13</sup>Rev. v. 12—14.

III. In the unity of the Godhead there be three persons, of one substance, power, and eternity; God the Father, God the Son, and God the Holy Ghost.<sup>1</sup> The Father is of none, neither begotten, nor proceeding; the Son is eternally begotten of the Father;<sup>2</sup> the Holy Ghost eternally proceeding from the Father and the Son.<sup>3</sup> <sup>1</sup>John v. 7; Matt. iii. 16, 17; xxviii. 19; 2 Cor. xiii. 14. <sup>2</sup>John i. 14, 18. <sup>3</sup>John xv. 26; Gal. iv. 6.

## CHAPTER III.

## OF GOD'S ETERNAL DECREE.

GOD from all eternity did, by the most wise and holy counsel of his own will, freely and unchangeably ordain whatsoever comes to pass;<sup>1</sup> yet so as thereby neither is God the author of sin,<sup>2</sup> nor is violence offered to the will of the creatures, nor is the liberty or contingency of second causes taken away, but rather established.<sup>3</sup> <sup>1</sup>Eph. i. 11; Rom. xi. 33; Heb. vi. 17; Rom. ix. 15, 18. <sup>2</sup>Jam. i. 13, 17; 1 John i. 5; Eccl. vii. 29. <sup>3</sup>Acts ii. 23; Matt. xvii. 12; Acts iv. 27, 28; John xix. 11; Prov. xvi. 33; Acts xxvii. 23, 24, 34.

II. Although God knows whatsoever may or can come to pass upon all supposed conditions,<sup>1</sup> yet hath he not decreed anything because he foresaw it as future, or as that which would come to pass upon such conditions.<sup>2</sup> <sup>1</sup>Acts xv. 18; 1 Sam. xxiii. 11, 12; Matt. xi. 21, 23. <sup>2</sup>Rom. ix. 11, 13, 16, 18.

III. By the decree of God, for the manifestation of his glory, some men and angels<sup>1</sup> are predestinated unto everlasting life, and others fore-ordained to everlasting death.<sup>2</sup> <sup>1</sup>1 Tim. v. 21; Matt. xxv. 41. <sup>2</sup>Rom. ix. 22, 23; Eph. i. 5, 6; Prov. xvi. 4.

IV. These angels and men, thus predestinated and fore-ordained, are particularly and unchangeably designed; and their number is so certain and definite, that it cannot be either increased or diminished. 2 Tim. ii. 19; John xiii. 18.

V. Those of mankind that are predestinated unto life, God, before the foundation of the world was laid, according to his eternal and immutable purpose, and the secret counsel and good pleasure of his will, hath chosen, in Christ, unto everlasting glory,<sup>1</sup> out of his mere free grace and love, without any foresight of faith, or good works, or perseverance in either of them, or any other thing in the creature, as conditions, or causes moving him thereunto;<sup>2</sup> and all to the praise of his glorious grace.<sup>3</sup> <sup>1</sup>Eph. i. 4, 9, 11; Rom. viii. 30; 2 Tim. i. 9; 1 Thess. v. 9. <sup>2</sup>Rom. ix. 11, 13, 16; Eph. i. 4, 9. <sup>3</sup>Eph. i. 6, 12.

VI. As God hath appointed the elect unto glory, so hath

he, by the eternal and most free purpose of his will, fore-ordained all the means thereunto.<sup>1</sup> Wherefore they who are elected, being fallen in Adam, are redeemed by Christ,<sup>2</sup> are effectually called unto faith in Christ, by his Spirit working in due season; are justified, adopted, sanctified,<sup>3</sup> and kept by his power through faith unto salvation.<sup>4</sup> Neither are any other redeemed by Christ, effectually called, justified, adopted, sanctified, and saved, but the elect only.<sup>5</sup> <sup>1</sup>Eph. i. 4; ii. 10; 2 Thess. ii. 13. <sup>2</sup>1 Thess. v. 9, 10; Tit. ii. 14. <sup>3</sup>Rom. viii. 30; Eph. i. 5; 2 Thess. ii. 13. <sup>4</sup>1 Pet. i. 5. <sup>5</sup>John xvii. 9; Rom. viii. 28; John vi. 64, 65; viii. 47; x. 26; 1 John ii. 19.

VII. The rest of mankind God was pleased, according to the unsearchable counsel of his own will, whereby he extendeth or withholdeth mercy, as he pleaseth, for the glory of his sovereign power over his creatures, to pass by, and to ordain them to dishonour and wrath for their sin, to the praise of his glorious justice. Matt. xi. 25, 26; Rom. ix. 17, 18, 21, 22; 2 Tim. ii. 20; Jude 4; 1 Pet. ii. 8.

VIII. The doctrine of this high mystery of predestination is to be handled with special prudence and care,<sup>1</sup> that men, attending the will of God revealed in his word, and yielding obedience thereunto, may, from the certainty of their effectual vocation, be assured of their eternal election.<sup>2</sup> So shall this doctrine afford matter of praise, reverence, and admiration of God,<sup>3</sup> and of humility, diligence, and abundant consolation to all that sincerely obey the gospel.<sup>4</sup> <sup>1</sup>Rom. ix. 20; xi. 33; Deut. xxix. 29. <sup>2</sup>2 Pet. i. 10. <sup>3</sup>Eph. i. 6; Rom. xi. 33. <sup>4</sup>Rom. xi. 5, 6, 20; viii. 33; Luke x. 20.

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## CHAPTER IV.

### OF CREATION.

It pleased God, the Father, Son, and Holy Ghost,<sup>1</sup> for the manifestation of the glory of his eternal power, wisdom, and goodness,<sup>2</sup> in the beginning, to create, or make of nothing, the world, and all things therein, whether visible or invisible, in the space of six days; and all very good.<sup>3</sup> <sup>1</sup>Heb. i. 2; John i. 2, 3; Job xxvi. 13; xxxiii. 4. <sup>2</sup>Rom. i. 20; Ps. civ. 24. <sup>3</sup>Gen. 1st chap. throughout; Col. i. 16.

II. After God had made all other creatures, he created man, male and female,<sup>1</sup> with reasonable and immortal souls,<sup>2</sup> endued with knowledge, righteousness, and true holiness, after his own image,<sup>3</sup> having the law of God written in their hearts,<sup>4</sup> and power to fulfil it;<sup>5</sup> and yet under a possibility of transgressing, being left to the liberty of their own will, which was subject unto change.<sup>6</sup> Beside this law written in their hearts, they received a command, not to eat of the tree of the knowledge of good and evil; which while they kept, they were happy in their communion with God,<sup>7</sup> and had dominion over the creatures.<sup>8</sup> <sup>1</sup>Gen. i. 27. <sup>2</sup>Gen. ii. 7; Luke xxiii. 43; Eccl. xii. 7; Matt. x. 28. <sup>3</sup>Gen. i. 26. <sup>4</sup>Rom. ii. 14, 15. <sup>5</sup>Eccl. vii. 29. <sup>6</sup>Gen. iii. 6; Eccl. vii. 29. <sup>7</sup>Gen. ii. 17; iii. 8; xi. 23. <sup>8</sup>Gen. i. 28; Ps. viii. 6—8.

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## CHAPTER V.

### OF PROVIDENCE.

GOD, the great Creator of all things, doth uphold,<sup>1</sup> direct, dispose, and govern all creatures, actions, and things,<sup>2</sup> from the greatest even to the least,<sup>3</sup> by his most wise and holy providence,<sup>4</sup> according to his infallible foreknowledge,<sup>5</sup> and the free and immutable counsel of his own will,<sup>6</sup> to the praise of the glory of his wisdom, power, justice, goodness, and mercy.<sup>7</sup> <sup>1</sup>Heb. i. 3. <sup>2</sup>Dan. iv. 34, 35; Ps. cxxxv. 6; Acts xvii. 25, 26, 28; Job xxxviii. xxxix. xl. xli. chapters. <sup>3</sup>Matt. x. 29—31; vi. 26, 30. <sup>4</sup>Prov. xv. 3; 2 Chron. xvi. 9; Ps. cxlv. 17; civ. 24. <sup>5</sup>Acts xv. 18. <sup>6</sup>Eph. i. 11; Ps. xxxiii. 11. <sup>7</sup>Eph. iii. 10; Rom. ix. 17; Ps. cxlv. 7.

II. Although, in relation to the foreknowledge and decree of God, the first Cause, all things come to pass immutably and infallibly,<sup>1</sup> yet, by the same providence, he ordereth them to fall out, according to the nature of second causes, either necessarily, freely, or contingently.<sup>2</sup> <sup>1</sup>Acts ii. 23. <sup>2</sup>Gen. viii. 22; Jer. xxxi. 35; Ex. xxi. 13; 1 Kings xxii. 34; Isa. x. 6, 7.

III. God, in his ordinary providence, maketh use of means,<sup>1</sup> yet is free to work without,<sup>2</sup> above,<sup>3</sup> and against



them, at his pleasure.<sup>4</sup> <sup>1</sup>Acts xxvii. 24, 31; Isa. lv. 10, 11. <sup>2</sup>Hos. i. 7. <sup>3</sup>Rom. iv. 19—21. <sup>4</sup>2 Kings vi. 6; Dan. iii. 27.

IV. The Almighty power, unsearchable wisdom, and infinite goodness of God so far manifest themselves in his providence, that it extendeth itself even to the first fall, and all other sins of angels and men,<sup>1</sup> and that not by a bare permission, but such as hath joined with it a most wise and powerful bounding,<sup>2</sup> and otherwise ordering and governing of them, in a manifold dispensation, to his own holy ends;<sup>3</sup> yet so, as the sinfulness thereof proceedeth only from the creature, and not from God, who being most holy and righteous, neither is, nor can be, the author or approver of sin.<sup>4</sup> <sup>1</sup>Rom. xi. 32, 33; 2 Sam. xxiv. 1; 1 Chron. xxi. 1; x. 4, 13, 14; 2 Sam. xvi. 10; Acts iv. 27, 28. <sup>2</sup>Ps. lxxvi. 10; 2 Kings xix. 28. <sup>3</sup>Gen. i. 20; Isa. x. 6, 7, 12. <sup>4</sup>1 John ii. 16; Ps. i. 21; James i. 13, 14, 17.

V. The most wise, righteous, and gracious God doth oftentimes leave for a season his own children to manifold temptations, and the corruption of their own hearts, to chastise them for their former sins, or to discover unto them the hidden strength of corruption, and deceitfulness of their hearts, that they may be humbled;<sup>1</sup> and to raise them to a more close and constant dependence for their support upon himself, and to make them more watchful against all future occasions of sin, and for sundry other just and holy ends.<sup>2</sup> <sup>1</sup>2 Chron. xxxii. 25, 26, 31. <sup>2</sup>2 Cor. xii. 7—9; Ps. lxxiii. throughout; lxxvii. 1—10, 12; Mark xiv. 66—72; John xxi. 15—17.

VI. As for those wicked and ungodly men, whom God, as a righteous judge, for former sins, doth blind and harden,<sup>1</sup> from them he not only withholdeth his grace, whereby they might have been enlightened in their understandings, and wrought upon in their hearts;<sup>2</sup> but sometimes also withdraweth the gifts which they had,<sup>3</sup> and exposeth them to such objects as their corruption makes occasion of sin;<sup>4</sup> and withal, gives them over to their own lusts, the temptations of the world, and the power of Satan;<sup>5</sup> whereby it comes to pass that they harden themselves, even under those means which God useth for the softening of others.<sup>6</sup> <sup>1</sup>Rom. i. 24, 26, 28; xi. 7, 8. <sup>2</sup>Deut. xxix. 4. <sup>3</sup>Matt. xiii. 12; xxv. 29. <sup>4</sup>2 Kings viii. 12, 13. <sup>5</sup>Ps. lxxxii. 11, 12; 2 Thess.

ii. 10—12. <sup>6</sup>Ex. viii. 15, 32; 2 Cor. ii. 15, 16; Isa. viii. 14; Ex. vii. 3; 1 Pet. ii. 7, 8; Isa. vi. 9, 10; Acts xxviii. 26, 27.

VII. As the providence of God doth, in general, reach to all creatures, so, after a most special manner, it taketh care of his church, and disposeth all things to the good thereof. Amos ix. 8, 9; Rom. viii. 28.

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## CHAPTER VI.

### OF THE FALL OF MAN, OF SIN, AND OF THE PUNISHMENT THEREOF.

OUR first parents, being seduced by the subtilty and temptation of Satan, sinned in eating the forbidden fruit.<sup>1</sup> This their sin God was pleased, according to his wise and holy counsel, to permit, having purposed to order it to his own glory.<sup>2</sup> <sup>1</sup>Gen. iii. 13; 2 Cor. xi. 3. <sup>2</sup>Rom. xi. 32.

II. By this sin they fell from their original righteousness and communion with God,<sup>1</sup> and so became dead in sin,<sup>2</sup> and wholly defiled in all the faculties and parts of soul and body.<sup>3</sup> <sup>1</sup>Gen. iii. 7, 8; Eccl. vii. 29; Rom. iii. 23. <sup>2</sup>Eph. ii. 1; Rom. v. 12. <sup>3</sup>Gen. vi. 5; Jer. xvii. 9; Rom. iii. 10—19.

III. They being the root of all mankind, the guilt of this sin was imputed,<sup>1</sup> and the same death in sin, and corrupted nature, conveyed to all their posterity descending from them by ordinary generation.<sup>2</sup> <sup>1</sup>Acts xvii. 26; Gen. ii. 16, 17; Rom. v. 12, 15—19; 1 Cor. xv. 21, 22, 45, 49. <sup>2</sup>Ps. li. 5; Gen. v. 3; Job xiv. 4; xv. 14.

IV. From this original corruption, whereby we are utterly indisposed, disabled, and made opposite to all good,<sup>1</sup> and wholly inclined to all evil,<sup>2</sup> do proceed all actual transgressions.<sup>3</sup> <sup>1</sup>Rom. v. 6; viii. 7; John iii. 6; Rom. vii. 18. <sup>2</sup>Gen. viii. 21; Rom. iii. 10—12. <sup>3</sup>James i. 14, 15; Matt. xv. 19.

V. This corruption of nature, during this life, doth remain in those that are regenerated;<sup>1</sup> and although it be, through Christ, pardoned and mortified, yet both itself, and all the motions thereof, are truly and properly sin.<sup>2</sup> <sup>1</sup>Rom. vii. 14, 17, 18, 23; James iii. 2; Prov. xx. 9; Eccl. vii. 20. <sup>2</sup>Rom. vii. 5, 7, 8, 25.

VI. Every sin, both original and actual, being a transgression of the righteous law of God, and the contrary thereunto,<sup>1</sup> doth, in its own nature, bring guilt upon the sinner,<sup>2</sup> whereby he is bound over to the wrath of God,<sup>3</sup> and curse of the law,<sup>4</sup> and so made subject to death,<sup>5</sup> with all miseries spiritual,<sup>6</sup> temporal,<sup>7</sup> and eternal.<sup>8</sup> <sup>1</sup>1 John iii. 4. <sup>2</sup>Rom. iii. 19. <sup>3</sup>Eph. ii. 3. <sup>4</sup>Gal. iii. 10. <sup>5</sup>Rom. vi. 23. <sup>6</sup>Eph. iv. 18. <sup>7</sup>Lam. iii. 39. <sup>8</sup>Matt. xxv. 41; 2 Thess. i. 9.

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## CHAPTER VII.

### OF GOD'S COVENANT WITH MAN.

THE distance between God and the creature is so great that although reasonable creatures do owe obedience unto him as their Creator, yet they could never have any fruition of him as their blessedness and reward, but by some voluntary condescension on God's part, which he hath been pleased to express by way of covenant. Job ix. 32, 33; Ps. cxiii. 5, 6; Acts xvii. 24, 25; Job xxxv. 7, 8; Luke xvii. 10.

II. The first covenant made with man was a covenant of works,<sup>1</sup> wherein life was promised to Adam, and in him to his posterity,<sup>2</sup> upon condition of perfect and personal obedience.<sup>3</sup> <sup>1</sup>Gal. iii. 12; Hos. vi. 7; Gen. ii. 16, 17. <sup>2</sup>Rom. x. 5. <sup>3</sup>Gen. ii. 17; Gal. iii. 10.

III. Man by his fall, having made himself incapable of life by that covenant, the Lord was pleased to make a second,<sup>1</sup> commonly called the covenant of grace: wherein he freely offereth unto sinners life and salvation by Jesus Christ, requiring of them faith in him, that they may be saved,<sup>2</sup> and promising to give, unto all those that are ordained unto life, his Holy Spirit, to make them willing and able to believe.<sup>3</sup> <sup>1</sup>Gal. iii. 21; Rom. viii. 3; Isa. xlii. 6; Gen. iii. 15. <sup>2</sup>Mark xvi. 15, 16; John iii. 16. <sup>3</sup>Ezek. xxxvi. 26, 27; John vi. 37, 44.

IV. This covenant of grace is frequently set forth in the Scripture by the name of a testament, in reference to the death of Jesus Christ, the testator, and to the everlasting inheritance, with all things belonging to it, therein bequeathed. Heb. ix. 15—17; vii. 22; Luke xxii. 20; 1 Cor. xi. 25.

V. This covenant was differently administered in the time of the law, and in the time of the gospel:<sup>1</sup> under the law it was administered by promises, prophecies, sacrifices, circumcision, the paschal lamb, and other types and ordinances delivered to the people of the Jews, all fore-signifying Christ to come,<sup>2</sup> which were, for that time, sufficient and efficacious, through the operation of the Spirit, to instruct and build up the elect in faith in the promised Messiah,<sup>3</sup> by whom they had full remission of sins, and eternal salvation; and is called the Old Testament.<sup>4</sup> <sup>1</sup>2 Cor. iii. 6—9. <sup>2</sup>Heb. viii. ix. x. chapters; Rom. iv. 11; Col. ii. 11, 12; 1 Cor. v. 7; Col. ii. 17. <sup>3</sup>1 Cor. x. 1—4; Heb. xi. 13; John viii. 56. <sup>4</sup>Gal. iii. 7—9, 14.

VI. Under the gospel, when Christ, the substance,<sup>1</sup> was exhibited, the ordinances, in which this covenant is dispensed, are the preaching of the word, and the administration of the sacraments of baptism and the Lord's supper;<sup>2</sup> which, though fewer in number, and administered with more simplicity, and less outward glory, yet in them it is held forth in more fulness, evidence, and spiritual efficacy,<sup>3</sup> to all nations, both Jews and Gentiles;<sup>4</sup> and is called the New Testament.<sup>5</sup> There are not, therefore, two covenants of grace, differing in substance, but one and the same under various dispensations.<sup>6</sup> <sup>1</sup>Col. ii. 17. <sup>2</sup>Matt. xxviii. 19, 20; 1 Cor. xi. 23—25; 2 Cor. iii. 7—11. <sup>3</sup>Heb. xii. 22—28; Jer. xxxi. 33, 34. <sup>4</sup>Matt. xxviii. 19; Eph. ii. 15—19. <sup>5</sup>Luke xxii. 20; Heb. viii. 7—9. <sup>6</sup>Gal. iii. 14, 16; Acts xv. 11; Rom. iii. 30.

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## CHAPTER VIII.

### OF CHRIST THE MEDIATOR.

IT pleased God, in his eternal purpose, to choose and ordain the Lord Jesus, his only-begotten Son, to be the mediator between God and man;<sup>1</sup> the prophet,<sup>2</sup> priest,<sup>3</sup> and king;<sup>4</sup> the head and saviour of his Church,<sup>5</sup> the heir of all things,<sup>6</sup> and judge of the world;<sup>7</sup> unto whom he did, from all eternity, give a people to be his seed,<sup>8</sup> and to be by him in time redeemed, called, justified, sanctified, and glorified.<sup>9</sup> <sup>1</sup>Isa. xlii. 1; 1 Pet. i. 19, 20; 1 Tim. ii. 5; John iii. 16

<sup>2</sup>Acts iii. 22; Deut. xviii. 15. <sup>3</sup>Heb. v. 5, 6. <sup>4</sup>Ps. ii. 6; Luke i. 33. <sup>5</sup>Eph. v. 23. <sup>6</sup>Heb. i. 2. <sup>7</sup>Acts xvii. 31. <sup>8</sup>John xvii. 6; Ps. xxii. 30; Isa. liii. 10. <sup>9</sup>1 Tim. ii. 6; Isa. lv. 4, 5; 1 Cor. i. 30.

II. The Son of God, the second person in the Trinity, being very and eternal God, of one substance, and equal with the Father, did, when the fulness of time was come, take upon him man's nature,<sup>1</sup> with all the essential properties and common infirmities thereof, yet without sin;<sup>2</sup> being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, of her substance.<sup>3</sup> So that two whole, perfect, and distinct natures, the Godhead and the manhood, were inseparably joined together in one person, without conversion, composition, or confusion.<sup>4</sup> Which person is very God, and very man, yet one Christ, the only mediator between God and man.<sup>5</sup> <sup>1</sup>John i. 1, 14; 1 John v. 20; Phil. ii. 6; Gal. iv. 4. <sup>2</sup>Heb. ii. 17; iv. 15. <sup>3</sup>Luke i. 27, 31, 35; Gal. iv. 4. <sup>4</sup>Luke i. 35; Col. ii. 9; Rom. ix. 5; 1 Tim. iii. 16. <sup>5</sup>Rom. i. 3, 4; 1 Tim. ii. 5.

III. The Lord Jesus, in his human nature thus united to the divine, was sanctified and anointed with the Holy Spirit above measure;<sup>1</sup> having in him all the treasures of wisdom and knowledge,<sup>2</sup> in whom it pleased the Father that all fulness should dwell:<sup>3</sup> to the end that being holy, harmless, undefiled, and full of grace and truth,<sup>4</sup> he might be thoroughly furnished to execute the office of a mediator and surety.<sup>5</sup> Which office he took not unto himself, but was thereunto called by his Father,<sup>6</sup> who put all power and judgment into his hand, and gave him commandment to execute the same.<sup>7</sup> <sup>1</sup>Ps. xlv. 7; John iii. 34. <sup>2</sup>Col. ii. 3. <sup>3</sup>Col. i. 19. <sup>4</sup>Heb. vii. 26; John i. 14. <sup>5</sup>Acts x. 38; Heb. xii. 24; vii. 22. <sup>6</sup>Heb. v. 5. <sup>7</sup>John v. 22, 27; Matt. xxviii. 18.

IV. This office the Lord Jesus did most willingly undertake;<sup>1</sup> which that he might discharge, he was made under the law,<sup>2</sup> and did perfectly fulfill it;<sup>3</sup> endured most grievous torments immediately in his soul,<sup>4</sup> and most painful sufferings in his body;<sup>5</sup> was crucified, and died;<sup>6</sup> was buried, and remained under the power of death; yet saw no corruption.<sup>7</sup> On the third day he rose from the dead,<sup>8</sup> with the same body in which he suffered;<sup>9</sup> with which also he ascended into heaven, and there sitteth at the right hand



of his Father,<sup>10</sup> making intercession;<sup>11</sup> and shall return to judge men and angels, at the end of the world.<sup>12</sup> <sup>1</sup>Ps. xl. 7, 8; Phil. ii. 8. <sup>2</sup>Gal. iv. 4. <sup>3</sup>Matt. iii. 15; v. 17. <sup>4</sup>Matt. xxvi. 37, 38; Luke xxii. 44; Matt. xxvii. 46; <sup>5</sup>Matt. xxvi. xxvii. chapters. <sup>6</sup>Phil. ii. 8. <sup>7</sup>Acts ii. 24, 27; xiii. 37. <sup>8</sup>1 Cor. xv. 4. <sup>9</sup>John xx. 25, 27. <sup>10</sup>Mark xvi. 19. <sup>11</sup>Rom. viii. 34; Heb. vii. 25. <sup>12</sup>Rom. xiv. 9, 10; Acts i. 11; x. 42; Matt. xiii. 40—42; Jude 6; 2 Pet. ii. 4.

V. The Lord Jesus, by his perfect obedience and sacrifice of himself, which he through the eternal Spirit once offered up unto God, hath fully satisfied the justice of his Father;<sup>1</sup> and purchased, not only reconciliation, but an everlasting inheritance in the kingdom of heaven, for all those whom the Father hath given unto him.<sup>2</sup> <sup>1</sup>Rom. v. 19; Heb. ix. 14; Rom. iii. 25, 26; Heb. x. 14; Eph. v. 2. <sup>2</sup>Eph. i. 11, 14; John xvii. 2; Heb. ix. 12, 15.

VI. Although the work of redemption was not actually wrought by Christ till after his incarnation, yet the virtue, efficacy, and benefits thereof, were communicated unto the elect in all ages successively from the beginning of the world, in and by those promises, types, and sacrifices, wherein he was revealed, and signified to be the seed of the woman, which should bruise the serpent's head, and the Lamb slain from the beginning of the world, being yesterday and to-day the same and for ever. Gal. iv. 4, 5; Gen. iii. 15; Rev. xiii. 8; Heb. xiii. 8.

VII. Christ; in the work of mediation, acteth according to both natures; by each nature doing that which is proper to itself;<sup>1</sup> yet by reason of the unity of the person, that which is proper to one nature is sometimes, in Scripture, attributed to the person denominated by the other nature.<sup>2</sup> <sup>1</sup>1 Pet. iii. 18; Heb. ix. 14. <sup>2</sup>Acts xx. 28; John iii. 13; 1 John iii. 16.

VIII. To all those for whom Christ hath purchased redemption, he doth certainly and effectually apply and communicate the same,<sup>1</sup> making intercession for them,<sup>2</sup> and revealing unto them, in and by the word, the mysteries of salvation;<sup>3</sup> effectually persuading them, by his Spirit, to believe and obey; and governing their hearts, by his word and Spirit;<sup>4</sup> overcoming all their enemies by his almighty power and wisdom, in such manner and ways as are most

consonant to his wonderful and unsearchable dispensation.<sup>5</sup>  
<sup>1</sup>John vi. 37, 39 ; x. 16. <sup>2</sup>1 John ii. 1 ; Rom. viii. 34.  
<sup>3</sup>John xv. 15 ; Eph. i. 9 ; John xvii. 6. <sup>4</sup>2 Cor. iv. 13 ;  
 Rom. viii. 9, 14 ; xv. 18, 19 ; John xvii. 17. <sup>5</sup>Ps. cx. 1 ;  
 1 Cor. xv. 25, 26 ; Mal. iv. 2, 3 ; Col. ii. 15.

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## CHAPTER IX.

### OF FREE WILL.

GOD hath endued the will of man with that natural liberty, that it is neither forced, nor by any absolute necessity of nature determined to good or evil. James i. 14 ; Deut. xxx. 19 ; John v. 40.

II. Man, in his state of innocency, had freedom and power to will and to do that which is good and well-pleasing to God ;<sup>1</sup> but yet mutably, so that he might fall from it.<sup>2</sup> <sup>1</sup>Ecc. vii. 29 ; Gen. i. 26. <sup>2</sup>Gen. ii. 16, 17 ; iii. 6.

III. Man, by his fall into a state of sin, hath wholly lost all ability of will to any spiritual good accompanying salvation ;<sup>1</sup> so as a natural man, being altogether averse from that good,<sup>2</sup> and dead in sin,<sup>3</sup> is not able, by his own strength, to convert himself, or to prepare himself thereunto.<sup>4</sup> <sup>1</sup>Rom. v. 6 ; viii. 7 ; John xv. 5. <sup>2</sup>Rom. iii. 10, 12. <sup>3</sup>Eph. ii. 1, 5 ; Col. ii. 13. <sup>4</sup>John vi. 44, 65 ; 1 Cor. ii. 14 ; Eph. ii. 2—5 ; Tit. iii. 3—5.

IV. When God converts a sinner, and translates him into the state of grace, he freeth him from his natural bondage under sin,<sup>1</sup> and by his grace alone enables him freely to will and to do that which is spiritually good ;<sup>2</sup> yet so as that, by reason of his remaining corruption, he doth not perfectly, nor only, will that which is good, but doth also will that which is evil.<sup>3</sup> <sup>1</sup>Col. i. 13 ; John viii. 34, 36 <sup>2</sup>Phil. ii. 13 ; Rom. vi. 18, 22. <sup>3</sup>Gal. v. 17 ; Rom. vii. 15.

V. The will of man is made perfectly and immutably free to good alone, in the state of glory only. Eph. iv. 13 ; Jude 24.

## CHAPTER X.

## OF EFFECTUAL CALLING.

ALL those whom God hath predestinated unto life, and those only, he is pleased, in his appointed and accepted time, effectually to call,<sup>1</sup> by his word and Spirit,<sup>2</sup> out of that state of sin and death, in which they are by nature, to grace and salvation by Jesus Christ;<sup>3</sup> enlightening their minds, spiritually and savingly, to understand the things of God,<sup>4</sup> taking away their heart of stone, and giving unto them an heart of flesh;<sup>5</sup> renewing their wills, and by his almighty power determining them to that which is good;<sup>6</sup> and effectually drawing them to Jesus Christ;<sup>7</sup> yet so as they come most freely, being made willing by his grace.<sup>8</sup>

<sup>1</sup>Rom. viii. 30; xi. 7; Eph. i. 10. <sup>2</sup>2 Thess. ii. 13, 14; 2 Cor. iii. 3, 6. <sup>3</sup>Rom. viii. 2; 2 Tim. i. 9, 10; Eph. ii. 1—5. <sup>4</sup>Acts xxvi. 18; 1 Cor. ii. 10, 12. <sup>5</sup>Ezek. xxxvi. 26. <sup>6</sup>Ezek. xi. 19; Deut. xxx. 6; Ezek. xxxvi. 27. <sup>7</sup>John vi. 44, 45. <sup>8</sup>Cant. i. 4; Ps. cx. 3; John vi. 37.

II. This effectual call is of God's free and special grace alone, not from any thing at all foreseen in man,<sup>1</sup> who is altogether passive therein, until, being quickened and renewed by the Holy Spirit,<sup>2</sup> he is thereby enabled to answer this call, and to embrace the grace offered and conveyed in it.<sup>3</sup>

<sup>1</sup>2 Tim. i. 9; Tit. iii. 4, 5; Rom. ix. 11; Eph. ii. 4, 5, 8, 9. <sup>2</sup>1 Cor. ii. 14; Rom. viii. 7; Eph. ii. 5. <sup>3</sup>John vi. 37; Ezek. xxxvi. 27; John v. 25.

III. Elect infants, dying in infancy, are regenerated and saved by Christ through the Spirit,<sup>1</sup> who worketh when, and where, and how he pleaseth.<sup>2</sup> So also are all other elect persons who are incapable of being outwardly called by the ministry of the word.<sup>3</sup>

<sup>1</sup>Luke xviii. 15, 16; Acts ii. 38, 39. <sup>2</sup>John iii. 8. <sup>3</sup>Acts iv. 12.

IV. Others, not elected, although they may be called by the ministry of the word,<sup>1</sup> and may have some common operations of the Spirit,<sup>2</sup> yet never truly come to Christ, and therefore cannot be saved:<sup>3</sup> much less can men, not professing the Christian religion, be saved in any other way whatsoever, be they never so diligent to frame their lives according to the light of nature, and the law of that religion they do profess;<sup>4</sup> and to assert and maintain that

they may is very pernicious, and to be detested.<sup>5</sup> <sup>1</sup>Matt. xxii. 14. <sup>2</sup>Matt. xiii. 20, 21. <sup>3</sup>John vi. 64—66; viii. 24. <sup>4</sup>Acts iv. 12; John xiv. 6; xvii. 3. <sup>5</sup>2 John 10, 11; Gal. i. 8.

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## CHAPTER XI.

### OF JUSTIFICATION.

THOSE whom God effectually calleth, he also freely justifieth;<sup>1</sup> not by infusing righteousness into them, but by pardoning their sins; and by accounting and accepting their persons as righteous: not for any thing wrought in them, or done by them, but for Christ's sake alone: not by imputing faith itself, the act of believing, or any other evangelical obedience to them, as their righteousness: but by imputing the obedience and satisfaction of Christ unto them,<sup>2</sup> they receiving and resting on him and his righteousness by faith; which faith they have, not of themselves, it is the gift of God.<sup>3</sup> <sup>1</sup>Rom. viii. 30; iii. 24. <sup>2</sup>Rom. iv. 5—8; 2 Cor. v. 19, 21; Rom. iii. 22, 24, 25, 27, 28; Tit. iii. 5, 7; Eph. i. 7; Jer. xxiii. 6; 1 Cor. i. 30, 31; Rom. v. 17—19. <sup>3</sup>Phil. iii. 9; Acts xiii. 38, 39; Eph. ii. 8.

II. Faith, thus receiving and resting on Christ and his righteousness, is the alone instrument of justification;<sup>1</sup> yet is it not alone in the person justified, but is ever accompanied with all other saving graces, and is no dead faith, but worketh by love.<sup>2</sup> <sup>1</sup>John i. 12; Rom. iii. 28; v. 1. <sup>2</sup>Jam. ii. 17, 22, 26; Gal. v. 6.

III. Christ, by his obedience and death, did fully discharge the debt of all those that are thus justified, and did make a proper, real, and full satisfaction to his Father's justice in their behalf.<sup>1</sup> Yet, inasmuch as he was given by the Father for them,<sup>2</sup> and his obedience and satisfaction accepted in their stead,<sup>3</sup> and both freely, not for any thing in them, their justification is only of free grace;<sup>4</sup> that both the exact justice, and rich grace of God, might be glorified in the justification of sinners.<sup>5</sup> <sup>1</sup>Rom. v. 8—10, 19; 1 Tim. ii. 6; Heb. x. 10, 14; Dan. ix. 24, 26; Isa. liii. 4—6, 10—12. <sup>2</sup>Rom. viii. 32. <sup>3</sup>2 Cor. v. 21; Matt. iii. 17; Eph. v. 2. <sup>4</sup>Rom. iii. 24; Eph. i. 7. <sup>5</sup>Rom. iii. 26; Eph. ii. 6.

IV. God did, from all eternity, decree to justify all the elect;<sup>1</sup> and Christ did, in the fulness of time, die for their sins, and rise again for their justification;<sup>2</sup> nevertheless, they are not justified, until the Holy Spirit doth, in due time, actually apply Christ unto them.<sup>3</sup> <sup>1</sup>Gal. iii. 8; 1 Pet. i. 2, 19, 20; Rom. viii. 30. <sup>2</sup>Gal. iv. 4; 1 Tim. ii. 6; Rom. iv. 25. <sup>3</sup>Col. i. 21, 22; Gal. ii. 16; Tit. iii. 4—7.

V. God doth continue to forgive the sins of those that are justified:<sup>1</sup> and although they can never fall from the state of justification,<sup>2</sup> yet they may by their sins fall under God's fatherly displeasure, and not have the light of his countenance restored unto them, until they humble themselves, confess their sins, beg pardon, and renew their faith and repentance.<sup>3</sup> <sup>1</sup>Matt. vi. 12; 1 John i. 9; ii. 1. <sup>2</sup>Luke xxii. 32; John x. 28; Heb. x. 14. <sup>3</sup>Ps. lxxxix. 31—33; xxxii. 5; Matt. xxvi. 75; Ps. li. 7—12; 1 Cor. xi. 30, 32.

VI. The justification of believers under the Old Testament was, in all these respects, one and the same with the justification of believers under the New Testament. Gal. iii. 9, 13, 14; Rom. iv. 22—24.

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## CHAPTER XII.

### OF ADOPTION.

ALL those that are justified, God vouchsafeth, in and for his only Son Jesus Christ, to make partakers of the grace of adoption;<sup>1</sup> by which they are taken into the number, and enjoy the liberties and privileges of the children of God;<sup>2</sup> have his name put upon them;<sup>3</sup> receive the Spirit of adoption;<sup>4</sup> have access to the throne of grace with boldness;<sup>5</sup> are enabled to cry, Abba, Father;<sup>6</sup> are pitied,<sup>7</sup> protected,<sup>8</sup> provided for,<sup>9</sup> and chastened by him as by a father;<sup>10</sup> yet never cast off,<sup>11</sup> but sealed to the day of redemption,<sup>12</sup> and inherit the promises,<sup>13</sup> as heirs of everlasting salvation.<sup>14</sup> <sup>1</sup>Eph. i. 5; Gal. iv. 4, 5. <sup>2</sup>Rom. viii. 17; John i. 12. <sup>3</sup>Jer. xiv. 9; Rev. iii. 12. <sup>4</sup>Rom. viii. 15. <sup>5</sup>Eph. iii. 12; Rom. v. 2. <sup>6</sup>Gal. iv. 6. <sup>7</sup>Ps. ciii. 13. <sup>8</sup>Prov. xiv. 26. <sup>9</sup>Matt. vi. 30, 32; 1 Pet. v. 7. <sup>10</sup>Heb. xii. 6. <sup>11</sup>Lam. iii. 31. <sup>12</sup>Eph. iv. 30. <sup>13</sup>Heb. vi. 12. <sup>14</sup>1 Pet. i. 4; Heb. i. 14.



## CHAPTER XIII.

## OF SANCTIFICATION.

THEY who are effectually called and regenerated, having a new heart and a new spirit created in them, are further sanctified, really and personally, through the virtue of Christ's death and resurrection,<sup>1</sup> by his word and Spirit dwelling in them;<sup>2</sup> the dominion of the whole body of sin is destroyed,<sup>3</sup> and the several lusts thereof are more and more weakened and mortified,<sup>4</sup> and they more and more quickened and strengthened, in all saving graces,<sup>5</sup> to the practice of true holiness, without which no man shall see the Lord.<sup>6</sup>

<sup>1</sup>1 Cor. vi. 11; Acts xx. 32; Phil. iii. 10; Rom. vi. 5, 6. <sup>2</sup>Eph. v. 26; 2 Thess. ii. 13. <sup>3</sup>Rom. vi. 6. 14. <sup>4</sup>Gal. v. 24; Rom. viii. 13. <sup>5</sup>Col. i. 11; Eph. iii. 16. <sup>6</sup>2 Cor. vii. 1; Heb. xii. 14.

II. This sanctification is throughout in the whole man,<sup>1</sup> yet imperfect in this life; there abide still some remnants of corruption in every part,<sup>2</sup> whence ariseth a continual and irreconcilable war, the flesh lusting against the Spirit, and the Spirit against the flesh.<sup>3</sup> <sup>1</sup>1 Thess. v. 23. <sup>2</sup>1 John i. 10; Phil. iii. 12; Rom. vii. 18, 23. <sup>3</sup>Gal. v. 17.

III. In which war, although the remaining corruption for a time may much prevail,<sup>1</sup> yet, through the continual supply of strength from the sanctifying Spirit of Christ, the regenerate part doth overcome;<sup>2</sup> and so the saints grow in grace,<sup>3</sup> perfecting holiness in the fear of God.<sup>4</sup> <sup>1</sup>Rom. vii. 23. <sup>2</sup>Rom. vi. 14; 1 John v. 4; Eph. iv. 16. <sup>3</sup>2 Pet. iii. 18; 2 Cor. iii. 18. <sup>4</sup>2 Cor. vii. 1.

## CHAPTER XIV.

## OF SAVING FAITH.

THE grace of faith, whereby the elect are enabled to believe to the saving of their souls,<sup>1</sup> is the work of the Spirit of Christ in their hearts;<sup>2</sup> and is ordinarily wrought by the ministry of the word;<sup>3</sup> by which also, and by the administration of the sacraments, and prayer, it is increased and strengthened.<sup>4</sup> <sup>1</sup>Heb. x. 39. <sup>2</sup>2 Cor. iv. 13; Eph. ii. 8.

<sup>3</sup>Rom. x. 14, 17. <sup>4</sup>1 Pet. ii. 2; Luke xvii. 5; Rom. i. 16, 17; Acts xx. 32.

II. By this faith, a Christian believeth to be true, whatsoever is revealed in the word, for the authority of God himself speaking therein;<sup>1</sup> and acteth differently, upon that which each particular passage thereof containeth; yielding obedience to the commands,<sup>2</sup> trembling at the threatenings,<sup>3</sup> and embracing the promises of God for this life, and that which is to come.<sup>4</sup> But the principal acts of saving faith are, accepting, receiving, and resting upon Christ alone for justification, sanctification, and eternal life, by virtue of the covenant of grace.<sup>5</sup> <sup>1</sup>1 Thess. ii. 13; 1 John v. 10; Acts xxiv. 14. <sup>2</sup>Rom. xvi. 26. <sup>3</sup>Isa. lxvi. 2. <sup>4</sup>Heb. xi. 13; 1 Tim. iv. 8. <sup>5</sup>John i. 12; Acts xvi. 31; Gal. ii. 20; Acts xv. 11.

III. This faith is different in degrees, weak or strong;<sup>1</sup> may be often and many ways assailed and weakened, but gets the victory;<sup>2</sup> growing up in many to the attainment of a full assurance through Christ,<sup>3</sup> who is both the author and finisher of our faith.<sup>4</sup> <sup>1</sup>Heb. v. 13, 14; Rom. iv. 19, 20; Matt. vi. 30; viii. 10. <sup>2</sup>Luke xxii. 31, 32; Eph. vi. 16; 1 John v. 4, 5. <sup>3</sup>Heb. vi. 11, 12; x. 22. <sup>4</sup>Heb. xii. 2.

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## CHAPTER XV.

### OF REPENTANCE UNTO LIFE.

REPENTANCE unto life is an evangelical grace,<sup>1</sup> the doctrine whereof is to be preached by every minister of the gospel, as well as that of faith in Christ.<sup>2</sup> <sup>1</sup>Acts xi. 18; Zech. xii. 10. <sup>2</sup>Luke xxiv. 47; Mark i. 15; Acts xx. 21.

II. By it a sinner, out of the sight and sense, not only of the danger, but also of the filthiness and odiousness of his sins, as contrary to the holy nature and righteous law of God, and upon the apprehension of his mercy in Christ to such as are penitent, so grieves for, and hates his sins, as to turn from them all unto God,<sup>1</sup> purposing and endeavouring to walk with him, in all the ways of his commandments.<sup>2</sup> <sup>1</sup>Ezek. xviii. 30, 31; xxxvi. 31; Ps. li. 4; Jer. xxxi. 18, 19; 2 Cor. vii. 11; Joel ii. 12, 13; Amos v. 15; Ps. cxix. 128. <sup>2</sup>Ps. cxix. 6, 59, 106; Luke i. 6; 2 Kings xxiii. 25.

III. Although repentance be not to be rested in as any satisfaction for sin, or any cause of the pardon thereof,<sup>1</sup> which is the act of God's free grace in Christ;<sup>2</sup> yet is it of such necessity to all sinners, that none may expect pardon without it.<sup>3</sup> <sup>1</sup>Ezek. xxxvi. 31, 32; xvi. 63. <sup>2</sup>Hos. xiv. 2, 4; Rom. iii. 24; Eph. i. 7. <sup>3</sup>Luke xiii. 3, 5; Acts xvii. 30.

IV. As there is no sin so small but it deserves damnation;<sup>1</sup> so there is no sin so great, that it can bring damnation upon those who truly repent.<sup>2</sup> <sup>1</sup>Rom. vi. 23; Matt. xii. 36. <sup>2</sup>Isa. lv. 7; Rom. viii. 1; Isa. i. 18.

V. Men ought not to content themselves with a general repentance, but it is every man's duty to endeavour to repent of his particular sins, particularly. Ps. xix. 13; Luke xix. 8; 1 Tim. i. 13, 15.

VI. As every man is bound to make private confession of his sins to God, praying for the pardon thereof;<sup>1</sup> upon which, and the forsaking of them, he shall find mercy:<sup>2</sup> so he that scandalizeth his brother, or the church of Christ, ought to be willing, by a private or public confession and sorrow for his sin, to declare his repentance to those that are offended;<sup>3</sup> who are thereupon to be reconciled to him and in love to receive him.<sup>4</sup> <sup>1</sup>Ps. xxxii. 5, 6; li. 4, 5, 7, 9, 14. <sup>2</sup>Prov. xxviii. 13; 1 John i. 9. <sup>3</sup>James v. 16; Luke xvii. 3, 4; Josh. vii. 19; Ps. li. throughout. <sup>4</sup>2 Cor. ii. 8; Gal. vi. 1, 2.

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## CHAPTER XVI.

### OF GOOD WORKS.

GOOD works are only such as God hath commanded in his holy word,<sup>1</sup> and not such as, without the warrant thereof, are devised by men out of blind zeal, or upon any pretence of good intention.<sup>2</sup> <sup>1</sup>Micah vi. 8; Rom. xii. 2; Heb. xiii. 21. <sup>2</sup>Matt. xv. 9; Isa. xxix. 13; John xvi. 2; 1 Sam. xv. 21—23.

II. These good works, done in obedience to God's commandments, are the fruits and evidences of a true and lively faith:<sup>1</sup> and by them believers manifest their thankfulness,<sup>2</sup> strengthen their assurance,<sup>3</sup> edify their brethren,<sup>4</sup> adorn the profession of the gospel,<sup>5</sup> stop the mouths of the

adversaries,<sup>6</sup> and glorify God,<sup>7</sup> whose workmanship they are, created in Christ Jesus thereunto,<sup>8</sup> that, having their fruit unto holiness, they may have the end, eternal life.<sup>9</sup>

<sup>1</sup>James ii. 18, 22. <sup>2</sup>Ps. cxvi. 12, 13; 1 Pet. ii. 9. <sup>3</sup>1 John ii. 3, 5; 2 Pet. i. 5—10. <sup>4</sup>2 Cor. ix. 2; Matt. v. 16. <sup>5</sup>Tit. ii. 5; 1 Tim. vi. 1; Tit. ii. 9—12. <sup>6</sup>1 Pet. ii. 15. <sup>7</sup>1 Pet. ii. 12; Phil. i. 11; John xv. 8. <sup>8</sup>Eph. ii. 10. <sup>9</sup>Rom. vi. 22.

III. Their ability to do good works is not at all of themselves, but wholly from the Spirit of Christ.<sup>1</sup> And that they may be enabled thereunto, besides the graces they have already received, there is required an actual influence of the same Holy Spirit, to work in them to will and to do, of his good pleasure;<sup>2</sup> yet are they not hereupon to grow negligent, as if they were not bound to perform any duty unless upon a special motion of the Spirit; but they ought to be diligent in stirring up the grace of God that is in them.<sup>3</sup> <sup>1</sup>John xv. 5, 6; Ezek. xxxvi. 26, 27. <sup>2</sup>Phil. ii. 13; iv. 13; 2 Cor. iii. 5. <sup>3</sup>Phil. ii. 12; Heb. vi. 11, 12; Isa. lxiv. 7; 2 Pet. i. 3, 5, 10, 11; 2 Tim. i. 6; Acts xxvi. 6, 7; Jude 20, 21.

IV. They, who in their obedience attain to the greatest height which is possible in this life, are so far from being able to supererogate, and to do more than God requires, that they fall short of much, which in duty they are bound to do. Luke xvii. 10; Job ix. 2, 3; Gal. v. 17.

V. We cannot by our best works, merit pardon of sin, or eternal life, at the hand of God, by reason of the great disproportion that is between them and the glory to come, and the infinite distance that is between us and God, whom, by them, we can neither profit, nor satisfy for the debt of our former sins;<sup>1</sup> but when we have done all we can, we have done but our duty, and are unprofitable servants;<sup>2</sup> and because, as they are good, they proceed from his Spirit;<sup>3</sup> and, as they are wrought by us, they are defiled and mixed with so much weakness and imperfection, that they cannot endure the severity of God's judgment.<sup>4</sup> <sup>1</sup>Rom. iii. 20; iv. 2, 4, 6; Eph. ii. 8, 9; Ps. xvi. 2; Tit. iii. 5—7; Rom. viii. 18, 22, 23; Job xxxv. 7, 8. <sup>2</sup>Luke xvii. 10. <sup>3</sup>Gal. v. 22, 23. <sup>4</sup>Isa. lxiv. 6; Ps. cxliiii. 2; cxxx. 3; Gal. v. 17; Rom. vii. 15, 18.

VI. Yet notwithstanding, the persons of believers being

accepted through Christ, their good works also are accepted in him,<sup>1</sup> not as though they were in this life wholly unblamable and unreprouable in God's sight;<sup>2</sup> but that he, looking upon them in his Son, is pleased to accept and reward that which is sincere, although accompanied with many weaknesses and imperfections.<sup>3</sup> <sup>1</sup>Eph. i. 6; 1 Pet. ii. 5; Gen. iv. 4; Heb. xi. 4. <sup>2</sup>Job ix. 20; Ps. cxliii. 2. <sup>3</sup>2 Cor. viii. 12; Heb. vi. 10; Matt. xxv. 21, 23.

VII. Works done by unregenerate men, although for the matter of them, they may be things which God commands, and of good use both to themselves and others;<sup>1</sup> yet because they proceed not from a heart purified by faith;<sup>2</sup> nor are done in a right manner, according to the word;<sup>3</sup> nor to a right end, the glory of God;<sup>4</sup> they are therefore sinful, and cannot please God, or make a man meet to receive grace from God.<sup>5</sup> And yet their neglect of them is more sinful, and displeasing unto God.<sup>6</sup> <sup>1</sup>2 Kings x. 30, 31; Phil. i. 15, 16, 18. <sup>2</sup>Heb. xi. 4, 6; Gen. iv. 3—5. <sup>3</sup>1 Cor. xiii. 3; Isa. i. 12. <sup>4</sup>Matt. vi. 2, 5, 16. <sup>5</sup>Hag. ii. 14; Tit. i. 15; Amos v. 21, 22; Hos. i. 4; Rom. ix. 16; Tit. iii. 5. <sup>6</sup>Ps. xiv. 4; xxxvi. 3; Job xxi. 14; Matt. xxv. 41—43, 45; xxiii. 23.

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## CHAPTER XVII.

### OF THE PERSEVERANCE OF THE SAINTS.

THEY, whom God hath accepted in his Beloved, effectually called and sanctified by his Spirit, can neither totally nor finally fall away from the state of grace; but shall certainly persevere therein to the end, and be eternally saved. Phil. i. 6; John x. 28, 29; 1 John iii. 9; 1 Pet. i. 5, 9; Job xvii. 9.

II. This perseverance of the saints depends, not upon their own free-will, but upon the immutability of the decree of election, flowing from the free and unchangeable love of God the Father;<sup>1</sup> upon the efficacy of the merit and intercession of Jesus Christ;<sup>2</sup> the abiding of the Spirit and of the seed of God within them;<sup>3</sup> and the nature of the covenant of grace:<sup>4</sup> from all which ariseth also the certainty and infallibility thereof.<sup>5</sup> <sup>1</sup>2 Tim. ii. 19; Jer. xxxi.



3. <sup>2</sup>Heb. x. 10, 14; John xvii. 11, 24; Heb. vii. 25; ix. 12—15; Rom. viii. 33—39; Luke xxii. 32. <sup>3</sup>John xiv. 16, 17; 1 John ii. 27; iii. 9. <sup>4</sup>Jer. xxxii. 40; Heb. viii. 10—12. <sup>5</sup>2 Thess. iii. 3; 1 John ii. 19; John x. 28; 1 Thess. v. 23, 24.

III. Nevertheless, they may, through the temptations of Satan and of the world, the prevalency of corruption remaining in them, and the neglect of the means of their preservation, fall into grievous sins,<sup>1</sup> and for a time continue therein:<sup>2</sup> whereby they incur God's displeasure,<sup>3</sup> and grieve his Holy Spirit;<sup>4</sup> come to be deprived of some measure of their graces and comforts;<sup>5</sup> have their hearts hardened,<sup>6</sup> and their consciences wounded;<sup>7</sup> hurt and scandalize others,<sup>8</sup> and bring temporal judgments upon themselves.<sup>9</sup> <sup>1</sup>Matt. xxvi. 70, 72, 74. <sup>2</sup>Sam. xii. 9. 13. <sup>3</sup>Isa. lxiv. 7, 9; 2 Sam. xi. 27. <sup>4</sup>Eph. iv. 30. <sup>5</sup>Ps. li. 8, 10, 12; Rev. ii. 4. <sup>6</sup>Mark vi. 52; xvi. 14; Ps. xcv. 8. <sup>7</sup>Ps. xxxii. 3, 4; li. 8. <sup>8</sup>2 Sam. xii. 14. <sup>9</sup>Ps. lxxxix. 31, 32; 1 Cor. xi. 32.

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## CHAPTER XVIII.

### OF THE ASSURANCE OF GRACE AND SALVATION.

ALTHOUGH hypocrites, and other unregenerate men, may vainly deceive themselves with false hopes and carnal presumptions of being in the favour of God and estate of salvation;<sup>1</sup> which hope of theirs shall perish:<sup>2</sup> yet such as truly believe in the Lord Jesus, and love him in sincerity, endeavouring to walk in all good conscience before him, may in this life be certainly assured that they are in a state of grace,<sup>3</sup> and may rejoice in the hope of the glory of God; which hope shall never make them ashamed.<sup>4</sup> <sup>1</sup>Job viii. 14; Deut. xxix. 19; John viii. 41. <sup>2</sup>Matt. vii. 22, 23; Job viii. 13. <sup>3</sup>1 John ii. 3; v. 13; iii. 14, 18, 19, 21, 24. <sup>4</sup>Rom. v. 2, 5.

II. This certainly is not a bare conjectural and probable persuasion, grounded upon a fallible hope;<sup>1</sup> but an infallible assurance of faith, founded upon the divine truth of the promises of salvation,<sup>2</sup> the inward evidence of those graces unto which these promises are made,<sup>3</sup> the testimony of the

Spirit of adoption witnessing with our spirits that we are the children of God :<sup>4</sup> which Spirit is the earnest of our inheritance, whereby we are sealed to the day of redemption.<sup>5</sup>  
<sup>1</sup>Heb. vi. 11, 19. <sup>2</sup>Heb. vi. 17, 18. <sup>3</sup>2 Pet. i. 4, 5, 10, 11; 1 John iii. 14; ii. 3; 2 Cor. i. 12. <sup>4</sup>Rom. viii. 15, 16.  
<sup>5</sup>Eph. i. 13, 14; 2 Cor. i. 21, 22.

III. This infallible assurance doth not so belong to the essence of faith, but that a true believer may wait long, and conflict with many difficulties before he be partaker of it; <sup>1</sup> yet, being enabled by the Spirit to know the things which are freely given him of God, he may, without extraordinary revelation in the right use of ordinary means, attain thereunto.<sup>2</sup> And therefore it is the duty of every one to give all diligence to make his calling and election sure;<sup>3</sup> that thereby his heart may be enlarged in peace and joy in the Holy Ghost, in love and thankfulness to God, and in strength and cheerfulness in the duties of obedience, the proper fruits of this assurance :<sup>4</sup> so far is it from inclining men to looseness.<sup>5</sup> <sup>1</sup>Isa. i. 10; 1 John v. 13; Ps. lxxxviii. throughout; lxxvii. 1—12. <sup>2</sup>1 Cor. ii. 12; 1 John iv. 13; Heb. vi. 11, 12; Eph. iii. 17—19. <sup>3</sup>2 Pet. i. 10. <sup>4</sup>Rom. v. 1, 2, 5; xiv. 17; xv. 13; Ps. cxix. 32; iv. 6, 7; Eph. i. 3, 4. <sup>5</sup>Rom. vi. 1, 2; Tit. ii. 11, 12, 14.

IV. True believers may have the assurance of their salvation divers ways shaken, diminished, and intermitted; as by negligence in preserving of it; by falling into some special sin, which woundeth the conscience, and grieveth the Spirit; by some sudden or vehement temptation; by God's withdrawing the light of his countenance, and suffering even such as fear him to walk in darkness and to have no light.<sup>1</sup> Yet are they never utterly destitute of that seed of God, and life of faith, that love of Christ and the brethren, that sincerity of heart and conscience of duty out of which, by the operation of the Spirit, this assurance may in due time be revived,<sup>2</sup> and by the which, in the mean time, they are supported from utter despair.<sup>3</sup> <sup>1</sup>Cant. v. 2, 3, 6; Ps. li. 8, 12, 14; Eph. iv. 30; Ps. lxxvii. 1—10; Matt. xxvi. 69—72; Ps. xxxi. 22; lxxxviii. throughout; Isa. l. 10. <sup>2</sup>1 John iii. 9; Luke xxii. 32; Job xiii. 15; Ps. lxxiii. 15; li. 8, 12; Isa. l. 10. <sup>3</sup>Micah vii. 7—9; Isa. liv. 7, 8.

## CHAPTER XIX.

## OF THE LAW OF GOD.

GOD gave to Adam a law, as a covenant of works, by which he bound him and all his posterity to personal, entire, exact, and perpetual obedience; promised life upon the fulfilling, and threatened death upon the breach of it; and endued him with power and ability to keep it. Gen. i. 26; ii. 17; Rom. ii. 14, 15; x. 5; v. 12, 19; Gal. iii. 10, 12; Eccl. vii. 29; Job xxviii. 28.

II. This law, after his fall, continued to be a perfect rule of righteousness; and, as such, was delivered by God upon mount Sinai in ten commandments, and written in two tables;<sup>1</sup> the first four commandments containing our duty towards God, and the other six our duty to man.<sup>2</sup> <sup>1</sup>James i. 25; ii. 8, 10; Rom. iii. 19; Deut. v. 32; x. 4; Ex. xxxiv. 1; Rom. xiii. 8, 9. <sup>2</sup>Matt. xxii. 37—40; Ex. xx. 3—18.

III. Besides this law, commonly called moral, God was pleased to give to the people of Israel, as a church under age, ceremonial laws, containing several typical ordinances, partly of worship, prefiguring Christ, his graces, actions, sufferings, and benefits;<sup>1</sup> and partly holding forth divers instructions of moral duties.<sup>2</sup> All which ceremonial laws are now abrogated under the New Testament.<sup>3</sup> <sup>1</sup>Heb. x. 1; Gal. iv. 1—3; Col. ii. 17; Heb. ix. chap. <sup>2</sup>1 Cor. v. 7; 2 Cor. vi. 17. <sup>3</sup>Col. ii. 14, 16, 17; Eph. ii. 15, 16.

IV. To them also, as a body politic, he gave sundry judicial laws, which expired together with the State of that people, not obliging any other now, further than the general equity thereof may require. Ex. xxi. chap; xxii. 1—29; Gen. xlix. 10; Matt. v. 38, 39; 1 Cor. ix. 8—10.

V. The moral law doth for ever bind all, as well justified persons as others, to the obedience thereof;<sup>1</sup> and that not only in regard of the matter contained in it, but also in respect of the authority of God the Creator who gave it.<sup>2</sup> Neither doth Christ in the gospel any way dissolve, but much strengthen, this obligation.<sup>3</sup> <sup>1</sup>Rom. xiii. 8, 9; 1 John ii. 3, 4, 7; Rom. iii. 31; vi. 15. <sup>2</sup>Jam. ii. 10, 11. <sup>3</sup>Matt. v. 18, 19; James ii. 8; Rom. iii. 31.

VI. Although true believers be not under the law as a

covenant of works, to be thereby justified or condemned;<sup>1</sup> yet is it of great use to them, as well as to others; in that as a rule of life, informing them of the will of God and their duty, it directs and binds them to walk accordingly;<sup>2</sup> discovering also the sinful pollutions of their nature, hearts, and lives;<sup>3</sup> so as, examining themselves thereby, they may come to further conviction of, humiliation for, and hatred against sin;<sup>4</sup> together with a clearer sight of the need they have of Christ, and the perfection of his obedience.<sup>5</sup> It is likewise of use to the regenerate, to restrain their corruptions, in that it forbids sin;<sup>6</sup> and the threatenings of it serve to show what even their sins deserve, and what afflictions in this life they may expect for them, although freed from the curse thereof threatened in the law.<sup>7</sup> The promises of it, in like manner, show them God's approbation of obedience, and what blessings they may expect upon the performance thereof;<sup>8</sup> although not as due to them by the law as a covenant of works:<sup>9</sup> so as, a man's doing good, and refraining from evil, because the law encourageth to the one, and deterreth from the other, is no evidence of his being under the law, and not under grace.<sup>10</sup> <sup>1</sup>Rom. vi. 14; viii. 1; Gal. iv. 4, 5; Acts xiii. 39. <sup>2</sup>Rom. vii. 12; Ps. cxix. 5; 1 Cor. vii. 19; Gal. v. 14, 18—23. <sup>3</sup>Rom. vii. 7; iii. 20. <sup>4</sup>Rom. vii. 9, 14, 24. <sup>5</sup>Gal. iii. 24; Rom. viii. 3, 4; vii. 24, 25. <sup>6</sup>James ii. 11; Ps. cxix. 128. <sup>7</sup>Ezra ix. 13, 14; Ps. lxxxix. 30—34. <sup>8</sup>Ps. xxxvii. 11; xix. 11; Lev. xxvi. 1—14; Eph. vi. 2; Matt. v. 5. <sup>9</sup>Gal. ii. 16. <sup>10</sup>Rom. vi. 12, 14; Heb. xii. 28, 29; 1 Pet. iii. 8—12; Ps. xxxiv. 12—16.

VII. Neither are the forementioned uses of the law contrary to the grace of the gospel, but do sweetly comply with it:<sup>1</sup> the Spirit of Christ subduing and enabling the will of man to do that freely and cheerfully, which the will of God, revealed in the law, requireth to be done.<sup>2</sup> <sup>1</sup>Gal. iii 21; Tit. ii. 11—14. <sup>2</sup>Ezek. xxxvi. 27; Heb. viii. 10 Jer. xxxi. 33.

## CHAPTER XX.

## OF CHRISTIAN LIBERTY, AND LIBERTY OF CONSCIENCE.

THE liberty which Christ hath purchased for believers under the gospel consists in their freedom from the guilt of sin, the condemning wrath of God, the curse of the moral law;<sup>1</sup> and in their being delivered from this present evil world, bondage to Satan, and dominion of sin,<sup>2</sup> from the evil of afflictions, the sting of death, the victory of the grave, and everlasting damnation;<sup>3</sup> as also in their free access to God,<sup>4</sup> and their yielding obedience unto him, not out of slavish fear, but a child-like love, and a willing mind.<sup>5</sup> All which were common also to believers under the law;<sup>6</sup> but under the New Testament, the liberty of Christians is further enlarged in their freedom from the yoke of the ceremonial law, to which the Jewish church was subjected;<sup>7</sup> and in greater boldness of access to the throne of grace,<sup>8</sup> and in fuller communications of the free Spirit of God, than believers under the law did ordinarily partake of.<sup>9</sup> <sup>1</sup>Tit. ii. 14; Gal. iii. 13. <sup>2</sup>Gal. i. 4; Acts xxvi. 18; Rom. vi. 14. <sup>3</sup>Ps. cxix. 71; 1 Cor. xv. 56, 57; Rom. viii. 1. <sup>4</sup>Rom. v. 2. <sup>5</sup>Rom. viii. 14, 15; 1 John iv. 18. <sup>6</sup>Gal. iii. 9, 14. <sup>7</sup>Gal. v. 1; Acts xv. 10; Gal. iv. 1—3, 6. <sup>8</sup>Heb. iv. 14, 16; x. 19, 20. <sup>9</sup>John vii. 38, 39; 2 Cor. iii. 13, 17, 18.

II. God alone is Lord of the conscience,<sup>1</sup> and hath left it free from the doctrines and commandments of men, which are in any thing contrary to his word, or beside it, in matters of faith or worship.<sup>2</sup> So that to believe such doctrines, or to obey such commandments out of conscience, is to betray true liberty of conscience;<sup>3</sup> and the requiring an implicit faith, and an absolute and blind obedience, is to destroy liberty of conscience, and reason also.<sup>4</sup> <sup>1</sup>Rom. xiv. 4. <sup>2</sup>Acts iv. 19; v. 29; 1 Cor. vii. 23; Matt. xxiii. 8—10; 2 Cor. i. 24; Matt. xv. 9. <sup>3</sup>Col. ii. 20, 22, 23; Gal. i. 10; ii. 4; v. 1. <sup>4</sup>Isa. viii. 20; Acts xvii. 11; John iv. 22; Hos. v. 11; Rev. xiii. 12, 16, 17.

III. They who, upon pretence of Christian liberty, do practise any sin, or cherish any lust, do thereby destroy the end of Christian liberty; which is, that, being delivered out of the hands of our enemies, we might serve the Lord without fear, in holiness and righteousness before him,



all the days of our life. Gal. v. 13; 1 Pet. ii. 16; Luke i. 74, 75; 2 Pet. ii. 19; John viii. 34.

IV. And because the powers which God hath ordained, and the liberty which Christ hath purchased, are not intended by God to destroy, but mutually to uphold and preserve one another; they who, upon pretence of Christian liberty, shall oppose any lawful power, or the lawful exercise of it, whether it be civil or ecclesiastical, resist the ordinance of God.<sup>1</sup> And for their publishing of such opinions, or maintaining of such practices, as are contrary to the light of nature, or to the known principles of Christianity, whether concerning faith, worship, or conversation; or to the power of godliness; or such erroneous opinions or practices, as, either in their own nature, or in the manner of publishing or maintaining them, are destructive to the external peace and order which Christ hath established in the church,<sup>2</sup> they may lawfully be called to account, and proceeded against by the censures of the church.<sup>3</sup> <sup>1</sup>1 Pet. ii. 13, 14, 16; Heb. xiii. 17; Rom. xiii. 1—8. <sup>2</sup>Rom. i. 32; 1 Cor. v. 1, 5, 11, 13. <sup>3</sup>2 Thess. iii. 14; Tit. iii. 10.

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## CHAPTER XXI.

### OF RELIGIOUS WORSHIP AND THE SABBATH-DAY.

THE light of nature showeth that there is a God, who hath lordship and sovereignty over all; is good, and doeth good unto all; and is therefore to be feared, loved, praised, called upon, trusted in, and served with all the heart, and with all the soul, and with all the might.<sup>1</sup> But the acceptable way of worshipping the true God is instituted by himself, and so limited by his own revealed will, that he may not be worshipped according to the imaginations and devices of men, or the suggestions of Satan, under any visible representation or any other way not prescribed in the Holy Scripture.<sup>2</sup> <sup>1</sup>Rom. i. 20; Ps. cxix. 68; Jer. x. 7; Ps. xxxi. 23; xviii. 3; Rom. x. 12; Ps. lxii. 8; Josh. xxiv. 14; Mark xii. 33. <sup>2</sup>Deut. xii. 32; Matt. xv. 9; iv. 9, 10; Deut. xv. 1—20; Ex. xx. 4—6.

II. Religious worship is to be given to God, the Father, Son, and Holy Ghost; and to him alone:<sup>1</sup> not to angels,

saints, or any other creature:<sup>2</sup> and since the fall, not without a Mediator; nor in the mediation of any other but of Christ alone.<sup>3</sup> <sup>1</sup>John v. 23; 2 Cor. xiii. 14; Matt. iv. 10; Rev. v. 11—13. <sup>2</sup>Col. ii. 18; Rev. xix. 10; Rom. i. 25. <sup>3</sup>John xiv. 6; 1 Tim. ii. 5; Eph. ii. 18.

III. Prayer with thanksgiving, being one special part of religious worship,<sup>1</sup> is by God required of all men;<sup>2</sup> and that it may be accepted, it is to be made in the name of the Son,<sup>3</sup> by the help of his Spirit,<sup>4</sup> according to his will,<sup>5</sup> with understanding, reverence, humility, fervency, faith, love, and perseverance;<sup>6</sup> and, if vocal, in a known tongue.<sup>7</sup> <sup>1</sup>Phil. iv. 6. <sup>2</sup>Ps. lxxv. 2. <sup>3</sup>John xiv. 13, 14. <sup>4</sup>Rom. viii. 26. <sup>5</sup>1 John v. 14. <sup>6</sup>Ps. xlvii. 7; Heb. xii. 28; Gen. xviii. 27; James v. 16; Eph. vi. 18; James i. 6, 7; Mark xi. 24; Matt. vi. 12, 14, 15; Col. iv. 2. <sup>7</sup>1 Cor. xiv. 14.

IV. Prayer is to be made for things lawful,<sup>1</sup> and for all sorts of men living, or that shall live hereafter;<sup>2</sup> but not for the dead,<sup>3</sup> nor for those of whom it may be known that they have sinned the sin unto death.<sup>4</sup> <sup>1</sup>1 John v. 14. <sup>2</sup>1 Tim. ii. 1, 2. <sup>3</sup>2 Sam. xii. 21—23; Luke xvi. 25, 26; Rev. xiv. 13. <sup>4</sup>1 John v. 16.

V. The reading of the Scriptures with godly fear;<sup>1</sup> the sound preaching,<sup>2</sup> and conscionable hearing of the word, in obedience unto God, with understanding, faith, and reverence;<sup>3</sup> singing of psalms with grace in the heart;<sup>4</sup> as, also, the due administration and worthy receiving of the sacraments instituted by Christ; are all parts of the ordinary religious worship of God:<sup>5</sup> besides religious oaths,<sup>6</sup> and vows,<sup>7</sup> solemn fastings,<sup>8</sup> and thanksgivings upon special occasions;<sup>9</sup> which are, in their several times and seasons, to be used in an holy and religious manner.<sup>10</sup> <sup>1</sup>Acts. xv. 21; Rev. i. 3. <sup>2</sup>2 Tim. iv. 2. <sup>3</sup>James i. 22; Acts x. 33; Heb. iv. 2; Matt. xiii. 19; Isa. lxvi. 2. <sup>4</sup>Col. iii. 16; Eph. v. 19; James v. 13. <sup>5</sup>Matt. xxviii. 19; Acts ii. 42; 1 Cor. xi. 23—29. <sup>6</sup>Deut. vi. 13. <sup>7</sup>Ecc. v. 4, 5; Acts xviii. 18. <sup>8</sup>Joel ii. 12; Matt. ix. 15; 1 Cor. vii. 5. <sup>9</sup>Ps. cvii. throughout. <sup>10</sup>Heb. xii. 28.

VI. Neither prayer, nor any other part of religious worship, is now, under the gospel, either tied unto, or made more acceptable by any place in which it is performed, or towards which it is directed;<sup>1</sup> but God is to be worshipped every where,<sup>2</sup> in spirit and in truth:<sup>3</sup> as in private families<sup>4</sup>

daily,<sup>5</sup> and in secret each one by himself,<sup>6</sup> so more solemnly in the public assemblies, which are not carelessly or wilfully to be neglected or forsaken, when God, by his word or providence, calleth thereunto.<sup>7</sup> <sup>1</sup>John iv. 21. <sup>2</sup>Mal. i. 11; <sup>1</sup>Tim. ii. 8. <sup>3</sup>John iv. 23, 24. <sup>4</sup>Jer. x. 25; Job i. 5; <sup>2</sup>Sam. vi. 18, 20. <sup>5</sup>Matt. vi. 11; Josh. xxiv. 15. <sup>6</sup>Matt. vi. 6; Eph. vi. 18. <sup>7</sup>Isa. lvi. 7; Heb. x. 25; Prov. viii. 34; Acts ii. 42.

VII. As it is of the law of nature, that, in general, a due proportion of time be set apart for the worship of God; so, in his word, by a positive, moral, and perpetual commandment, binding all men in all ages, he hath particularly appointed one day in seven for a Sabbath, to be kept holy unto him;<sup>1</sup> which, from the beginning of the world to the resurrection of Christ, was the last day of the week; and, from the resurrection of Christ, was changed into the first day of the week,<sup>2</sup> which in Scripture is called the Lord's day,<sup>3</sup> and is to be continued to the end of the world, as the Christian Sabbath.<sup>4</sup> <sup>1</sup>Ex. xx. 8—11; Isa. lvi. 2, 4; lvi. 6. <sup>2</sup>Gen. ii. 3; <sup>1</sup>Cor. xvi. 1, 2; Acts xx. 7. <sup>3</sup>Rev. i. 10. <sup>4</sup>Ex. xx. 8, 10; Matt. v. 17, 18.

VIII. This Sabbath is then kept holy unto the Lord, when men, after a due preparing of their hearts, and ordering of their common affairs beforehand, do not only observe an holy rest all the day from their own works, words, and thoughts, about their worldly employments and recreations;<sup>1</sup> but also are taken up the whole time in the public and private exercises of his worship, and in the duties of necessity and mercy.<sup>2</sup> <sup>1</sup>Ex. xvi. 23, 25, 26, 29, 30; xxxi. 15, 16; Isa. lviii. 13; Neh. xiii. 15—19, 21, 22. <sup>2</sup>Isa. lviii. 13; Matt. xii. 1—13.

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## CHAPTER XXII.

### OF LAWFUL OATHS AND VOWS.

A LAWFUL oath is a part of religious worship,<sup>1</sup> wherein upon just occasion, the person swearing, solemnly calleth God to witness what he asserteth or promiseth; and to judge him according to the truth or falsehood of what he sweareth.<sup>2</sup> <sup>1</sup>Deut. x. 20. <sup>2</sup>Ex. xx. 7; Lev. xix. 12; <sup>2</sup>Cor. i. 23; <sup>2</sup>Chron. vi. 22, 23.

II. The name of God only is that by which men ought to swear, and therein it is to be used with all holy fear and reverence;<sup>1</sup> therefore to swear vainly or rashly by that glorious and dreadful name, or to swear at all by any other thing, is sinful, and to be abhorred.<sup>2</sup> Yet as, in matters of weight and moment, an oath is warranted by the word of God under the New Testament, as well as under the Old,<sup>3</sup> so a lawful oath, being imposed by lawful authority, in such matters ought to be taken.<sup>4</sup> <sup>1</sup>Deut. vi. 13. <sup>2</sup>Jer. v. 7; James v. 12; Ex. xx. 7. <sup>3</sup>Heb. vi. 16; Isa. lxxv. 16. <sup>4</sup>1 Kings viii. 31; Ezra x. 5.

III. Whosoever taketh an oath ought duly to consider the weightiness of so solemn an act, and therein to avouch nothing but what he is fully persuaded is the truth.<sup>1</sup> Neither may any man bind himself by oath to any thing but what is good and just, and what he believeth so to be, and what he is able and resolved to perform.<sup>2</sup> Yet it is a sin to refuse an oath touching any thing that is good and just, being imposed by lawful authority.<sup>3</sup> <sup>1</sup>Jer. iv. 2; Ex. xx. 7. <sup>2</sup>Gen. xxiv. 2, 3, 9. <sup>3</sup>Num. v. 19, 21; Neh. v. 12.

IV. An oath is to be taken in the plain and common sense of the words, without equivocation or mental reservation.<sup>1</sup> It cannot oblige to sin; but in any thing not sinful, being taken, it binds to performance, although to a man's own hurt;<sup>2</sup> nor is it to be violated, although made to heretics or infidels.<sup>3</sup> <sup>1</sup>Ps. xxiv. 4; Jer. iv. 2. <sup>2</sup>Ps. xv. 4; 1 Sam. xxv. 22, 32—34. <sup>3</sup>Ezek. xvii. 16, 18; Josh. ix. 18, 19; 2 Sam. xxi. 1.

V. A vow is of the like nature with a promissory oath, and ought to be made with the like religious care, and to be performed with the like faithfulness. Isa. xix. 21; Eccl. v. 4, 5; Ps. lxxvi. 13, 14; lxi. 8.

VI. It is not to be made to any creature, but to God alone;<sup>1</sup> and that it may be accepted, it is to be made voluntarily, out of faith, and conscience of duty, in way of thankfulness for mercy received, or for the obtaining of what we want; whereby we more strictly bind ourselves to necessary duties, or to other things, so far and so long as they may fitly conduce thereunto.<sup>2</sup> <sup>1</sup>Ps. lxxvi. 11; Jer. xlv. 25, 26. <sup>2</sup>Deut. xxiii. 21, 23; Ps. l. 14; Gen. xxviii. 20—22; 1 Sam. i. 11; Ps. cxxxii. 2—5.

VII. No man may vow to do any thing forbidden in the

word of God, or what would hinder any duty therein commanded, or which is not in his own power, and for the performance whereof he hath no promise or ability from God.<sup>1</sup> In which respects, popish monastical vows of perpetual single life, professed poverty, and regular obedience, are so far from being degrees of higher perfection, that they are superstitious and sinful snares, in which no Christian may entangle himself.<sup>2</sup> <sup>1</sup>Acts xxiii. 12; Mark vi. 26; Num. xxx. 5, 8, 12, 13. <sup>2</sup>1 Cor. vii. 2, 9, 23.

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## CHAPTER XXIII.

### OF THE CIVIL MAGISTRATE.

GOD, the Supreme Lord and King of all the world, hath ordained civil magistrates to be under him over the people, for his own glory and the public good, and to this end, hath armed them with the power of the sword, for the defence and encouragement of them that are good, and for the punishment of evil doers. Rom. xiii. 1, 3, 4; 1 Pet. ii. 13, 14.

II. It is lawful for Christians to accept and execute the office of a magistrate, when called thereunto;<sup>1</sup> in the managing whereof, as they ought especially to maintain piety, justice, and peace, according to the wholesome laws of each commonwealth,<sup>2</sup> so, for that end, they may lawfully, now under the New Testament, wage war upon just and necessary occasions.<sup>3</sup> <sup>1</sup>Prov. viii. 15, 16. <sup>2</sup>Ps. lxxxii. 3, 4; 2 Sam. xxiii. 3; 1 Pet. ii. 13. <sup>3</sup>Luke iii. 14; Matt. viii. 9; Acts x. 1, 2; Rom. xiii. 4.

III. Civil magistrates may not assume to themselves the administration of the word and sacraments;<sup>1</sup> or the power of the keys of the kingdom of heaven;<sup>2</sup> or, in the least, interfere in matters of faith.<sup>3</sup> Yet as nursing fathers, it is the duty of civil magistrates to protect the Church of our common Lord, without giving the preference to any denomination of Christians above the rest, in such a manner, that all ecclesiastical persons whatever shall enjoy the full, free, and unquestioned liberty of discharging every part of their sacred functions, without violence or danger.<sup>4</sup> And, as Jesus Christ hath appointed a regular government and discipline in his church, no law of any commonwealth should



interfere with, let, or hinder, the due exercise thereof, among the voluntary members of *any* denomination of Christians, according to their own profession and belief.<sup>5</sup> It is the duty of civil magistrates to protect the person and good name of all their people, in such an effectual manner as that no person be suffered, either upon pretence of religion or infidelity, to offer any indignity, violence, abuse, or injury to any other person whatsoever: and to take order, that all religious and ecclesiastical assemblies be held without molestation or disturbance.<sup>6</sup> <sup>1</sup>2 Chron. xxvi. 18. <sup>2</sup>Matt. xvi. 19; 1 Cor. iv. 1, 2. <sup>3</sup>John xviii. 36; Mal. ii. 7; Acts v. 29. <sup>4</sup>Isa. xlix. 23. <sup>5</sup>Ps. cv. 15; Acts xviii. 14—16. <sup>6</sup>2 Sam. xxiii. 3; 1 Tim. ii. 1; Rom. xiii. 4.

IV. It is the duty of people to pray for magistrates,<sup>1</sup> to honour their persons,<sup>2</sup> to pay them tribute and other dues,<sup>3</sup> to obey their lawful commands, and to be subject to their authority, for conscience' sake.<sup>4</sup> Infidelity, or difference in religion, doth not make void the magistrate's just and legal authority, nor free the people from their due obedience to him;<sup>5</sup> from which ecclesiastical persons are not exempted;<sup>6</sup> much less hath the Pope any power or jurisdiction over them in their dominions, or over any of their people; and least of all to deprive them of their dominions or lives, if he shall judge them to be heretics, or upon any other pretence whatsoever.<sup>7</sup> <sup>1</sup>1 Tim. ii. 1, 2. <sup>2</sup>1 Pet. ii. 17. <sup>3</sup>Rom. xiii. 6, 7. <sup>4</sup>Rom. xiii. 5; Tit. iii. 1. <sup>5</sup>1 Pet. ii. 13, 14, 16. <sup>6</sup>Rom. xiii. 1; Acts xxv. 10, 11. <sup>7</sup>2 Thess. ii. 4; Rev. xiii. 15—18.

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## CHAPTER XXIV.

### OF MARRIAGE AND DIVORCE.

MARRIAGE is to be between one man and one woman, neither is it lawful for any man to have more than one wife, nor for any woman to have more than one husband at the same time. 1 Cor. vii. 2; Mark x. 6—9.

II. Marriage was ordained for the mutual help of husband and wife;<sup>1</sup> for the increase of mankind with a legitimate issue, and of the Church with an holy seed;<sup>2</sup> and for preventing of uncleanness.<sup>3</sup> <sup>1</sup>Gen. ii. 18. <sup>2</sup>Mal. ii. 15. <sup>3</sup>1 Cor. vii. 2, 9.

III. It is lawful for all sorts of people to marry who are able with judgment to give their consent,<sup>1</sup> yet it is the duty of Christians to marry only in the Lord.<sup>2</sup> And, therefore, such as profess the true reformed religion should not marry with Infidels, Papists, or other idolaters; neither should such as are godly be unequally yoked, by marrying with such as are notoriously wicked in their life, or maintain damnable heresies.<sup>3</sup> <sup>1</sup>Tim. iv. 3; Gen. xxiv. 57, 58. <sup>2</sup>1 Cor. vii. 39. <sup>3</sup>2 Cor. vi. 14; Gen. xxxiv. 14; Ex. xxxiv. 16; 1 Kings xi. 4; Neh. xiii. 25—27.

IV. Marriage ought not to be within the degrees of consanguinity or affinity forbidden in the word;<sup>1</sup> nor can such incestuous marriages ever be made lawful by any law of man, or consent of parties, so as those persons may live together as man and wife.<sup>2</sup> The man may not marry any of his wife's kindred nearer in blood than he may of his own, nor the woman of her husband's kindred nearer in blood than of her own.<sup>3</sup> <sup>1</sup>Lev. xviii. chap.; 1 Cor. v. 1. <sup>2</sup>Mark vi. 18; Lev. xviii. 24—28. <sup>3</sup>Lev. xx. 19—21.

V. Adultery or fornication, committed after a contract, being detected before marriage, giveth just occasion to the innocent party to dissolve that contract.<sup>1</sup> In the case of adultery after marriage, it is lawful for the innocent party to sue out a divorce,<sup>2</sup> and after the divorce to marry another, as if the offending party were dead.<sup>3</sup> <sup>1</sup>Matt. i. 18—20. <sup>2</sup>Matt. v. 31, 32. <sup>3</sup>Matt. xix. 9; Rom. vii. 2, 3.

VI. Although the corruption of man be such, as is apt to study arguments unduly to put asunder those whom God hath joined together in marriage; yet nothing but adultery, or such wilful desertion as can no way be remedied by the Church or civil magistrate, is cause sufficient of dissolving the bond of marriage;<sup>1</sup> wherein a public and orderly course of proceeding is to be observed; and the persons concerned in it not left to their own wills and discretion in their own case.<sup>2</sup> <sup>1</sup>Matt. xix. 8; 1 Cor. vii. 15; Matt. xix. 6. <sup>2</sup>Ezra x. 3.

## CHAPTER XXV.

## OF THE CHURCH.

THE catholic or universal Church, which is invisible, consists of the whole number of the elect, that have been, are, or shall be gathered into one, under Christ the head thereof; and is the spouse, the body, the fulness of him that filleth all in all. Eph. i. 10, 22, 23; Col. i. 18; Eph. v. 23, 27, 32.

II. The visible Church, which is also catholic or universal under the gospel, (not confined to one nation, as before under the law,) consists of all those throughout the world, that profess the true religion,<sup>1</sup> together with their children;<sup>2</sup> and is the kingdom of the Lord Jesus Christ,<sup>3</sup> the house and family of God,<sup>4</sup> out of which there is no ordinary possibility of salvation.<sup>5</sup> <sup>1</sup>1 Cor. i. 2; xii. 12, 13; Ps. ii. 8; Rom. xv. 9—12. <sup>2</sup>1 Cor. vii. 14; Acts ii. 39; Gen. xvii. 7; Rom. xi. 16; Gal. iii. 7, 9, 14; Rom. iv. chap. <sup>3</sup>Matt. xiii. 47; Isa. ix. 7. <sup>4</sup>Eph. ii. 19; iii. 15; Prov. xxix. 18. <sup>5</sup>Acts ii. 47.

III. Unto this catholic visible Church, Christ hath given the ministry, oracles, and ordinances of God, for the gathering and perfecting of the saints, in this life, to the end of the world: and doth by his own presence and Spirit, according to his promise, make them effectual thereunto. Eph. iv. 11—13; Isa. lix. 21; Matt. xxviii. 19, 20.

IV. This catholic Church hath been sometimes more, sometimes less, visible.<sup>1</sup> And particular churches, which are members thereof, are more or less pure, according as the doctrine of the gospel is taught and embraced, ordinances administered, and public worship performed more or less purely in them.<sup>2</sup> <sup>1</sup>Rom. xi. 3, 4; Rev. xii. 6, 14; Acts ix. 31. <sup>2</sup>1 Cor. v. 6, 7; Rev. ii. iii. chapters.

V. The purest churches under heaven are subject both to mixture and error:<sup>1</sup> and some have so degenerated, as to become no churches of Christ, but synagogues of Satan.<sup>2</sup> Nevertheless, there shall be always a Church on earth, to worship God according to his will.<sup>3</sup> <sup>1</sup>1 Cor. xiii. 12; Matt. xiii. 24—30, 47; Rev. ii. iii. chapters. <sup>2</sup>Rev. xviii. 2; Rom. xi. 18—22. <sup>3</sup>Matt. xvi. 18; Ps. cii. 28; Matt. xxviii. 19, 20.

VI. There is no other head of the Church but the Lord Jesus Christ.<sup>1</sup> Nor can the Pope of Rome in any sense be head thereof; but is that antichrist, that man of sin, and son of perdition, that exalteth himself, in the Church, against Christ, and all that is called God.<sup>2</sup> <sup>1</sup>Col. i. 18; Eph. i. 22. <sup>2</sup>Matt. xxiii. 8—10; 2 Thess. ii. 3, 4, &c.

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## CHAPTER XXVI.

### OF THE COMMUNION OF SAINTS.

ALL saints that are united to Jesus Christ their head, by his Spirit and by faith, have fellowship with him in his graces, sufferings, death, resurrection, and glory:<sup>1</sup> and, being united to one another in love, they have communion in each other's gifts and graces,<sup>2</sup> and are obliged to the performance of such duties, public and private, as do conduce to their mutual good, both in the inward and outward man.<sup>3</sup>

<sup>1</sup>1 John i. 3; Eph. iii. 16, 17; John i. 16; Phil. iii. 10.

<sup>2</sup>Eph. iv. 15, 16. <sup>3</sup>1 Thess. v. 11, 14; Gal. vi. 10; 1 John iii. 16—18.

II. Saints, by profession, are bound to maintain an holy fellowship and communion in the worship of God, and in performing such other spiritual services as tend to their mutual edification;<sup>1</sup> as also in relieving each other in outward things, according to their several abilities and necessities. Which communion, as God offereth opportunity, is to be extended unto all those who, in every place, call upon the name of the Lord Jesus.<sup>2</sup> <sup>1</sup>Heb. x. 24, 25; Acts ii. 42, 46; Isa. ii. 3; 1 Cor. xi. 20. <sup>2</sup>1 John iii. 17; Acts xi. 29, 30; 2 Cor. viii. ix. chapters.

III. This communion, which the saints have with Christ, doth not make them in any wise partakers of the substance of his Godhead, or to be equal with Christ in any respect: either of which to affirm, is impious and blasphemous.<sup>1</sup> Nor doth their communion one with another, as saints, take away, or infringe the title or property which each man hath, in his goods and possessions.<sup>2</sup> <sup>1</sup>Col. i. 18; 1 Cor. viii. 6; Ps. xlv. 7; 1 Tim. vi. 16. <sup>2</sup>Acts v. 4.

## CHAPTER XXVII.

## OF THE SACRAMENTS.

SACRAMENTS are holy signs and seals of the covenant of grace,<sup>1</sup> immediately instituted by God,<sup>2</sup> to represent Christ and his benefits, and to confirm our interest in him;<sup>3</sup> as also to put a visible difference between those that belong unto the church, and the rest of the world;<sup>4</sup> and solemnly to engage them to the service of God in Christ, according to his word.<sup>5</sup> <sup>1</sup>Rom. iv. 11; Gen. xvii. 7. <sup>2</sup>Matt. xxviii. 19; 1 Cor. xi. 23. <sup>3</sup>1 Cor. x. 16; xi. 25, 26; Gal. iii. 27. <sup>4</sup>Ex. xii. 48; 1 Cor. x. 21. <sup>5</sup>Rom. vi. 3, 4; 1 Cor. x. 2, 16.

II. There is in every sacrament a spiritual relation or sacramental union, between the sign and the thing signified; whence it comes to pass, that the names and effects of the one are attributed to the other. Gen. xvii. 10; Matt. xxvi. 27, 28; Tit. iii. 5.

III. The grace which is exhibited in, or by, the sacraments rightly used, is not conferred by any power in them; neither doth the efficacy of a sacrament depend upon the piety or intention of him that doth administer it,<sup>1</sup> but upon the work of the Spirit,<sup>2</sup> and the word of institution, which contains, together with a precept authorizing the use thereof, a promise of benefit to worthy receivers.<sup>3</sup> <sup>1</sup>Rom. ii. 28, 29; 1 Pet. iii. 21. <sup>2</sup>Matt. iii. 11; 1 Cor. xii. 13. <sup>3</sup>Matt. xxvi. 27, 28; xxviii. 19, 20.

IV. There be only two sacraments ordained by Christ our Lord in the Gospel, that is to say, Baptism and the Supper of the Lord: neither of which may be dispensed by any, but by a minister of the word lawfully ordained. Matt. xxviii. 19; 1 Cor. xi. 20, 23; iv. 1; Heb. v. 4.

V. The sacraments of the Old Testament, in regard of the spiritual things thereby signified and exhibited, were, for substance, the same with those of the New. 1 Cor. x. 1—4; v. 7, 8.



## CHAPTER XXVIII.

## OF BAPTISM.

BAPTISM is a sacrament of the New Testament, ordained by Jesus Christ,<sup>1</sup> not only for the solemn admission of the party baptized into the visible church,<sup>2</sup> but also to be unto him a sign and seal of the covenant of grace,<sup>3</sup> of his ingrafting into Christ,<sup>4</sup> of regeneration,<sup>5</sup> of remission of sins,<sup>6</sup> and of his giving up unto God, through Jesus Christ to walk in newness of life:<sup>7</sup> which sacrament is, by Christ's own appointment, to be continued in his church until the end of the world.<sup>8</sup> <sup>1</sup>Matt. xxviii. 19; Mark xvi. 16. <sup>2</sup>1 Cor. xii. 13; Gal. iii. 27, 28. <sup>3</sup>Rom. iv. 11; Col. ii. 11, 12. <sup>4</sup>Gal. iii. 27; Rom. vi. 5. <sup>5</sup>Tit. iii. 5. <sup>6</sup>Acts ii. 38; Mark i. 4; Acts xxii. 16. <sup>7</sup>Rom. vi. 3, 4. <sup>8</sup>Matt. xxviii. 19, 20.

II. The outward element to be used in this sacrament is water, wherewith the party is to be baptized in the name of the Father, and of the Son, and of the Holy Ghost, by a minister of the gospel, lawfully called thereunto. Acts x. 47; viii. 36, 38; Matt. xxviii. 19.

III. Dipping of the person into water is not necessary; but baptism is rightly administered by pouring, or sprinkling water upon the person. Acts ii. 41; xvi. 33; Mark vii. 4; Heb. ix. 10, 19—21.

IV. Not only those that do actually profess faith in and obedience unto Christ,<sup>1</sup> but also the infants of one or both believing parents are to be baptized.<sup>2</sup> <sup>1</sup>Mark xvi. 15, 16; Acts viii. 37. <sup>2</sup>Gen. xvii. 7, 9; Gal. iii. 9, 14; Rom. iv. 11, 12; Acts ii. 38, 39; xvi. 14, 15, 33; Col. ii. 11, 12; 1 Cor. vii. 14; Matt. xxviii. 19; Mark x. 13—16; Luke xviii. 15.

V. Although it be a great sin to contemn or neglect this ordinance,<sup>1</sup> yet grace and salvation are not so inseparably annexed unto it, as that no person can be regenerated or saved without it,<sup>2</sup> or that all that are baptized are undoubtedly regenerated.<sup>3</sup> <sup>1</sup>Luke vii. 30; Ex. iv. 24—26. <sup>2</sup>Rom. iv. 11; Acts x. 2, 4, 22, 31, 45, 47. <sup>3</sup>Acts viii. 13, 23.

VI. The efficacy of baptism is not tied to that moment of time wherein it is administered;<sup>1</sup> yet, notwith-

standing, by the right use of this ordinance the grace promised is not only offered, but really exhibited and conferred by the Holy Ghost, to such (whether of age or infants) as that grace belongeth unto, according to the counsel of God's own will, in his appointed time.<sup>2</sup> <sup>1</sup>John iii. 5, 8. <sup>2</sup>Gal. iii. 27; Eph. v. 25, 26; Acts ii. 38, 41.

VII. The sacrament of baptism is but once to be administered to any person. Tit. iii. 5.

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## CHAPTER XXIX.

### OF THE LORD'S SUPPER.

OUR Lord Jesus, in the night wherein he was betrayed, instituted the sacrament of his body and blood, called the Lord's Supper, to be observed in his Church, unto the end of the world; for the perpetual remembrance of the sacrifice of himself in his death, the sealing all benefits thereof unto true believers, their spiritual nourishment and growth in him, their further engagement in and to all duties which they owe unto him; and to be a bond and pledge of their communion with him, and with each other, as members of his mystical body. 1 Cor. xi. 23—26; x. 16, 17, 21; xii. 13.

II. In this sacrament, Christ is not offered up to his Father, nor any real sacrifice made at all, for remission of sins of the quick or dead;<sup>1</sup> but only a commemoration of that one offering up of himself by himself, upon the cross, once for all, and a spiritual oblation of all possible praise unto God for the same;<sup>2</sup> so that the popish sacrifice of the mass, as they call it, is most abominably injurious to Christ's one only sacrifice, the alone propitiation for all the sins of the elect.<sup>3</sup> <sup>1</sup>Heb. ix. 22, 25, 26, 28. <sup>2</sup>Matt. xxvi. 26, 27; Luke xxii. 19, 20. <sup>3</sup>Heb. vii. 23, 24, 27; x. 11, 12, 14, 18.

III. The Lord Jesus hath, in this ordinance, appointed his ministers to declare his word of institution to the people, to pray, and bless the elements of bread and wine, and thereby to set them apart from a common to an holy use; and to take and break the bread, to take the cup, and (they communicating also themselves) to give both to the com-

municants;<sup>1</sup> but to none who are not then present in the congregation.<sup>2</sup> <sup>1</sup>Matt. xxvi. 26—28; Mark xiv. 22—24, Luke xxii. 19, 20; 1 Cor. xi. 23—27. <sup>2</sup>Acts xx. 7; 1 Cor. xi. 20.

IV. Private masses, or receiving this sacrament by a priest or any other alone; as likewise the denial of the cup to the people; worshipping the elements, the lifting them up, or carrying them about for adoration, and the reserving them for any pretended religious use, are all contrary to the nature of this sacrament, and to the institution of Christ. Matt. xv. 9.

V. The outward elements in this sacrament, duly set apart to the uses ordained by Christ, have such relation to him crucified, as that truly, yet sacramentally only, they are sometimes called by the name of the things they represent, to wit, the body and blood of Christ;<sup>1</sup> albeit, in substance and nature, they still remain truly and only bread and wine, as they were before.<sup>2</sup> <sup>1</sup>Matt. xxvi. 26—28. <sup>2</sup>1 Cor. xi. 26, 27.

VI. That doctrine which maintains a change of the substance of bread and wine, into the substance of Christ's body and blood (commonly called transubstantiation) by consecration of a priest, or by any other way, is repugnant, not to Scripture alone, but even to common sense and reason; overthroweth the nature of the sacrament; and hath been, and is, the cause of manifold superstitions, yea of gross idolatries. Acts iii. 21; 1 Cor. xi. 24—26; Luke xxiv. 6, 39.

VII. Worthy receivers, outwardly partaking of the visible elements in this sacrament,<sup>1</sup> do then also inwardly by faith, really and indeed, yet not carnally and corporally, but spiritually, receive and feed upon Christ crucified, and all benefits of his death: the body and blood of Christ being then not corporally or carnally in, with, or under the bread and wine; yet as really, but spiritually, present to the faith of believers in that ordinance, as the elements themselves are to their outward senses.<sup>2</sup> <sup>1</sup>1 Cor. xi. 28; v. 7, 8. <sup>2</sup>1 Cor. x. 16; x. 3, 4.

VIII. Although ignorant and wicked men receive the outward elements in this sacrament, yet they receive not the thing signified thereby; but, by their unworthy coming thereunto, are guilty of the body and blood of the Lord, to

their own damnation. Wherefore all ignorant and ungodly persons, as they are unfit to enjoy communion with him, so are they unworthy of the Lord's table, and cannot, without great sin against Christ, while they remain such, partake of these holy mysteries,<sup>1</sup> or be admitted thereunto.<sup>2</sup> <sup>1</sup>1 Cor. xi. 27, 29; 2 Cor. vi. 14—16; 1 Cor. x. 21. <sup>2</sup>1 Cor. v. 6, 7, 13; 2 Thess. iii. 6, 14, 15; Matt. vii. 6.

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## CHAPTER XXX.

### OF CHURCH CENSURES.

THE Lord Jesus, as king and head of his Church, hath therein appointed a government, in the hand of church-officers, distinct from the civil magistrate. Isa. ix. 6, 7; 1 Tim. v. 17; 1 Thess. v. 12; 1 Cor. xii. 28; Ps. ii. 6—9; John xviii. 36.

II. To these officers the keys of the kingdom of heaven are committed, by virtue whereof they have power respectively to retain and remit sins, to shut that kingdom against the impenitent, both by the word and censures; and to open it unto penitent sinners, by the ministry of the gospel, and by absolution from censures, as occasion shall require. Matt. xvi. 19; xviii. 17, 18; John xx. 21—23; 2 Cor. ii. 6—8.

III. Church censures are necessary for the reclaiming and gaining of offending brethren; for deterring of others from like offences; for purging out of that leaven which might infect the whole lump; for vindicating the honour of Christ, and the holy profession of the gospel; and for preventing the wrath of God, which might justly fall upon the Church, if they should suffer his covenant, and the seals thereof, to be profaned by notorious and obstinate offenders. 1 Cor. v. chap.; 1 Tim. v. 20; Matt. vii. 6; 1 Tim. i. 20; Jude 23; 1 Cor. xi. 27—34.

IV. For the better attaining of these ends, the officers of the church are to proceed by admonition, suspension from the sacrament of the Lord's supper for a season, and by excommunication from the church, according to the nature of the crime, and demerit of the person. 1 Thess. v. 12; 2 Thess. iii. 6, 14; 1 Cor. v. 4, 5, 13; Matt. xviii. 17; Tit. iii. 10.

## CHAPTER XXXI.

## OF SYNODS AND COUNCILS.

FOR the better government and further edification of the Church, there ought to be such assemblies as are commonly called Synods or Councils:<sup>1</sup> and it belongeth to the overseers and other rulers of the particular churches, by virtue of their office, and the power which Christ hath given them for edification, and not for destruction, to appoint such assemblies;<sup>2</sup> and to convene together in them, as often as they shall judge it expedient for the good of the church.<sup>3</sup>

<sup>1</sup>Acts xv. 2, 4, 6. <sup>2</sup>Acts xv. chap. <sup>3</sup>Acts xv. 22, 23, 25.

II. It belongeth to Synods and Councils, ministerially to determine controversies of faith, and cases of conscience; to set down rules and directions for the better ordering of the public worship of God, and government of his Church; to receive complaints in cases of mal-administration, and authoritatively to determine the same; which decrees and determinations, if consonant to the word of God, are to be received with reverence and submission, not only for their agreement with the word, but also for the power whereby they are made, as being an ordinance of God, appointed thereunto in his word. Acts xvi. 4; xv. 15, 19, 24, 27—31; Matt. xviii. 17—19, 29.

III. All Synods or Councils since the apostles' times, whether general or particular, may err, and many have erred; therefore they are not to be made the rule of faith or practice, but to be used as a help in both. Acts xvii. 11; 1 Cor. ii. 5; 2 Cor. i. 24; Eph. ii. 20.

IV. Synods and Councils are to handle or conclude nothing but that which is ecclesiastical: and are not to intermeddle with civil affairs which concern the commonwealth, unless by way of humble petition in cases extraordinary; or by way of advice for satisfaction of conscience, if they be thereunto required by the civil magistrate. Luke xii. 13, 14; John xviii. 36.



## CHAPTER XXXII.

## OF THE STATE OF MEN AFTER DEATH, AND OF THE RESURRECTION OF THE DEAD.

THE bodies of men, after death, return to dust, and see corruption ;<sup>1</sup> but their souls, (which neither die nor sleep,) having an immortal subsistence, immediately return to God who gave them.<sup>2</sup> The souls of the righteous, being then made perfect in holiness, are received into the highest heavens, where they behold the face of God in light and glory, waiting for the full redemption of their bodies ;<sup>3</sup> and the souls of the wicked are cast into hell, where they remain in torments and utter darkness, reserved to the judgment of the great day.<sup>4</sup> Besides these two places for souls separated from their bodies, the Scripture acknowledgeth none. <sup>1</sup>Gen. iii. 19 ; Acts xiii. 36. <sup>2</sup>Luke xxiii. 43 ; Eccl. xii. 7. <sup>3</sup>Heb. xii. 23 ; Phil. i. 23 ; 1 John iii. 2 ; 2 Cor. v. 1, 6, 8. <sup>4</sup>Luke xvi. 23, 24 ; Jude 6, 7.

II. At the last day, such as are found alive shall not die, but be changed :<sup>1</sup> and all the dead shall be raised up with the self-same bodies, and none other, although with different qualities, which shall be united again to their souls for ever.<sup>2</sup> <sup>1</sup>1 Thess. iv. 17 ; 1 Cor. xv. 51, 52. <sup>2</sup>Job xix. 26, 27 ; 1 Cor. xv. 42—44.

III. The bodies of the unjust shall, by the power of Christ, be raised to dishonour ; the bodies of the just, by his Spirit, unto honour, and be made conformable to his own glorious body. Acts xxiv. 15 ; John v. 28, 29 ; Phil. iii. 21.

## CHAPTER XXXIII.

## OF THE LAST JUDGMENT.

GOD hath appointed a day, wherein he will judge the world in righteousness by Jesus Christ,<sup>1</sup> to whom all power and judgment is given of the Father.<sup>2</sup> In which day, not only the apostate angels shall be judged,<sup>3</sup> but likewise all persons, that have lived upon earth, shall appear before the tribunal of Christ, to give an account of their thoughts, words, and deeds ; and to receive according to what they

have done in the body, whether good or evil.<sup>4</sup> <sup>1</sup>Acts xvii. 31. <sup>2</sup>John v. 22, 27. <sup>3</sup>1 Cor. vi. 3; Jude 6; 2 Pet. ii. 4. <sup>4</sup>2 Cor. v. 10; Eccl. xii. 14; Rom. ii. 16; xiv. 10, 12; Matt. xii. 36, 37.

II. The end of God's appointing this day is for the manifestation of the glory of his mercy in the eternal salvation of the elect;<sup>1</sup> and of his justice in the damnation of the reprobate, who are wicked and disobedient.<sup>2</sup> For then shall the righteous go into everlasting life, and receive that fullness of joy and refreshing which shall come from the presence of the Lord:<sup>3</sup> but the wicked, who know not God, and obey not the gospel of Jesus Christ, shall be cast into eternal torments, and be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.<sup>4</sup> <sup>1</sup>Rom. ix. 23; Matt. xxv. 21. <sup>2</sup>Rom. ii. 5, 6; 2 Thess. i. 7, 8; Rom. ix. 22. <sup>3</sup>Matt. xxv. 31—34; Acts iii. 19; 2 Thess. i. 7. <sup>4</sup>Matt. xxv. 41, 46; 2 Thess. i. 9; Isa. lxvi. 24.

III. As Christ would have us to be certainly persuaded that there shall be a day of judgment, both to deter all men from sin, and for the greater consolation of the godly in their adversity:<sup>1</sup> so will he have that day unknown to men, that they may shake off all carnal security, and be always watchful, because they know not at what hour the Lord will come; and may be ever prepared to say, Come, Lord Jesus, come quickly.<sup>2</sup> Amen. <sup>1</sup>2 Pet. iii. 11, 14; 2 Cor. v. 11; 2 Thess. i. 5—7; Luke xxi. 27, 28. <sup>2</sup>Mark xiii. 35—37; Luke xii. 35, 36; Rev. xxii. 20; Matt. xxiv. 36, 42—44.

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THE  
SHORTER CATECHISM

RATIFIED AND ADOPTED BY THE  
SYNOD OF NEW YORK AND PHILADELPHIA,

IN MAY, 1788.

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Q. 1. *What is the chief end of man?*

A. Man's chief end is to glorify God, and to enjoy him for ever.

Q. 2. *What rule hath God given to direct us how we may glorify and enjoy him?*

A. The word of God, which is contained in the Scriptures of the Old and New Testaments, is the only rule to direct us how we may glorify and enjoy him.

Q. 3. *What do the Scriptures principally teach?*

A. The Scriptures principally teach, what man is to believe concerning God, and what duty God requires of man.

Q. 4. *What is GOD?*

A. God is a Spirit, infinite, eternal, and unchangeable, in his being, wisdom, power, holiness, justice, goodness, and truth.

Q. 5. *Are there more Gods than one?*

A. There is but one only, the living and true God.

Q. 6. *How many persons are there in the Godhead?*

A. There are three persons in the Godhead; the Father, the Son, and the Holy Ghost; and these three are one God, the same in substance, equal in power and glory.

Q. 7. *What are the decrees of God?*

A. The decrees of God are, his eternal purpose according to the counsel of his will, whereby, for his own glory, he hath fore-ordained whatsoever comes to pass.

Q. 8. *How doth God execute his decrees?*

A. God executeth his decrees in the works of creation and providence.

Q. 9. *What is the work of creation ?*

A. The work of creation is God's making all things of nothing, by the word of his power, in the space of six days, and all very good.

Q. 10. *How did God create man ?*

A. God created man male and female, after his own image, in knowledge, righteousness, and holiness, with dominion over the creatures.

Q. 11. *What are God's works of providence ?*

A. God's works of providence are, his most holy, wise, and powerful preserving and governing all his creatures, and all their actions.

Q. 12. *What special act of providence did God exercise toward man in the estate wherein he was created ?*

A. When God had created man, he entered into a covenant of life with him, upon condition of perfect obedience; forbidding him to eat of the tree of knowledge of good and evil, upon pain of death.

Q. 13. *Did our first parents continue in the estate wherein they were created ?*

A. Our first parents, being left to the freedom of their own will, fell from the estate wherein they were created, by sinning against God.

Q. 14. *What is sin ?*

A. Sin is any want of conformity unto, or transgression of, the law of God.

Q. 15. *What was the sin whereby our first parents fell from the estate wherein they were created ?*

A. The sin, whereby our first parents fell from the estate wherein they were created, was their eating the forbidden fruit.

Q. 16. *Did all mankind fall in Adam's first transgression ?*

A. The covenant being made with Adam, not only for himself, but for his posterity, all mankind descending from him by ordinary generation, sinned in him, and fell with him in his first transgression.

Q. 17. *Into what estate did the fall bring mankind ?*

A. The fall brought mankind into an estate of sin and misery.

Q. 18. *Wherein consists the sinfulness of that estate wherinto man fell ?*



A. The sinfulness of that estate whereinto man fell consists in the guilt of Adam's first sin, the want of original righteousness, and the corruption of his whole nature, which is commonly called Original Sin; together with all actual transgressions which proceed from it.

Q. 19. *What is the misery of that estate whereinto man fell?*

A. All mankind by their fall lost communion with God, are under his wrath and curse, and so made liable to all the miseries in this life, to death itself, and to the pains of hell for ever.

Q. 20. *Did God leave all mankind to perish in the estate of sin and misery?*

A. God, having out of his mere good pleasure, from all eternity, elected some to everlasting life, did enter into a covenant of grace, to deliver them out of the estate of sin and misery, and to bring them into an estate of salvation by a Redeemer.

Q. 21. *Who is the Redeemer of God's elect?*

A. The only Redeemer of God's elect is the Lord Jesus Christ, who, being the eternal Son of God, became man, and so was, and continueth to be, God and man, in two distinct natures, and one person for ever.

Q. 22. *How did Christ, being the Son of God, become man?*

A. Christ, the Son of God, became man, by taking to himself a true body, and a reasonable soul, being conceived by the power of the Holy Ghost, in the womb of the Virgin Mary, and born of her, yet without sin.

Q. 23. *What offices doth Christ execute as our Redeemer?*

A. Christ, as our Redeemer, executeth the offices of a prophet, of a priest, and of a king, both in his estate of humiliation and exaltation.

Q. 24. *How doth Christ execute the office of a prophet?*

A. Christ executeth the office of a prophet, in revealing to us, by his word and Spirit, the will of God for our salvation.

Q. 25. *How doth Christ execute the office of a priest?*

A. Christ executeth the office of a priest, in his once offering up of himself a sacrifice to satisfy divine justice, and reconcile us to God, and in making continual intercession for us.

Q. 26. *How doth Christ execute the office of a king?*

A. Christ executeth the office of a king, in subduing us to himself, in ruling and defending us, and in restraining and conquering all his and our enemies.

Q. 27. *Wherein did Christ's humiliation consist?*

A. Christ's humiliation consisted in his being born, and that in a low condition, made under the law, undergoing the miseries of this life, the wrath of God, and the cursed death of the cross; in being buried, and continuing under the power of death for a time.

Q. 28. *Wherein consisteth Christ's exaltation?*

A. Christ's exaltation consisteth in his rising again from the dead on the third day, in ascending up into heaven, in sitting at the right hand of God the Father, and in coming to judge the world at the last day.

Q. 29. *How are we made partakers of the redemption purchased by Christ?*

A. We are made partakers of the redemption purchased by Christ, by the effectual application of it to us by his Holy Spirit.

Q. 30. *How doth the Spirit apply to us the redemption purchased by Christ?*

A. The Spirit applieth to us the redemption purchased by Christ, by working faith in us, and thereby uniting us to Christ in our effectual calling.

Q. 31. *What is effectual calling?*

A. Effectual calling is the work of God's Spirit, whereby, convincing us of our sin and misery, enlightening our minds in the knowledge of Christ, and renewing our wills, he doth persuade and enable us to embrace Jesus Christ, freely offered to us in the Gospel.

Q. 32. *What benefits do they that are effectually called partake of in this life?*

A. They that are effectually called do in this life partake of justification, adoption, sanctification, and the several benefits which, in this life, do either accompany or flow from them.

Q. 33. *What is justification?*

A. Justification is an act of God's free grace, wherein he pardoneth all our sins, and accepteth us as righteous in his sight, only for the righteousness of Christ imputed to us, and received by faith alone.

Q. 34. *What is adoption ?*

A. Adoption is an act of God's free grace, whereby we are received into the number, and have a right to all the privileges, of the sons of God.

Q. 35. *What is sanctification ?*

A. Sanctification is the work of God's free grace, whereby we are renewed in the whole man after the image of God, and are enabled more and more to die unto sin, and live unto righteousness.

Q. 36. *What are the benefits which in this life do accompany or flow from justification, adoption, and sanctification ?*

A. The benefits which in this life do accompany or flow from justification, adoption, and sanctification, are, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace, and perseverance therein to the end.

Q. 37. *What benefits do believers receive from Christ at death ?*

A. The souls of believers are, at their death made perfect in holiness, and do immediately pass into glory; and their bodies, being still united to Christ, do rest in their graves till the resurrection.

Q. 38. *What benefits do believers receive from Christ at the resurrection ?*

A. At the resurrection, believers, being raised up in glory, shall be openly acknowledged and acquitted in the day of judgment, and made perfectly blessed in the full enjoying of God to all eternity.

Q. 39. *What is the duty which God requireth of man ?*

A. The duty which God requireth of man, is, obedience to his revealed will.

Q. 40. *What did God at first reveal to man for the rule of his obedience ?*

A. The rule which God at first revealed to man, for his obedience, was the moral law.

Q. 41. *Where is the moral law summarily comprehended ?*

A. The moral law is summarily comprehended in the ten commandments.

Q. 42. *What is the sum of the ten commandments ?*

A. The sum of the ten commandments is, To love the Lord our God with all our heart, with all our soul, with all

our strength, and with all our mind ; and our neighbour as ourselves.

Q. 43. *What is the preface to the ten commandments ?*

A. The preface to the ten commandments is in these words, “ *I am the Lord thy God, which have brought thee out of the land of Egypt, out of the house of bondage.*”

Q. 44. *What doth the preface to the ten commandments teach us ?*

A. The preface to the ten commandments teacheth us, that because God is the Lord, and our God, and Redeemer ; therefore we are bound to keep all his commandments.

Q. 45. *Which is the first commandment ?*

A. The first commandment is, “ *Thou shalt have no other gods before me.*”

Q. 46. *What is required in the first commandment ?*

A. The first commandment requireth us to know and acknowledge God, to be the only true God, and our God ; and to worship and glorify him accordingly.

Q. 47. *What is forbidden in the first commandment ?*

A. The first commandment forbiddeth the denying, or not worshipping and glorifying, the true God, as God, and our God ; and the giving that worship and glory to any other, which is due to him alone.

Q. 48. *What are we especially taught by these words, “before me,” in the first commandment ?*

A. These words, “before me,” in the first commandment, teach us, that God, who seeth all things, taketh notice of, and is much displeased with, the sin of having any other God.

Q. 49. *Which is the second commandment ?*

A. The second commandment is, “ *Thou shalt not make unto thee any graven image, or any likeness of anything that is in heaven above, or that is in the earth beneath, or that is in the water under the earth : thou shalt not bow down thyself to them, nor serve them ; for I, the Lord thy God, am a jealous God, visiting the iniquity of the fathers upon the children, unto the third and fourth generation of them that hate me : and showing mercy unto thousands of them that love me, and keep my commandments.*”

Q. 50. *What is required in the second commandment ?*

A. The second commandment requireth the receiving, observing, and keeping pure and entire, all such religious worship and ordinances, as God hath appointed in his word

Q. 51. *What is forbidden in the second commandment ?*

A. The second commandment forbiddeth the worshipping of God by images, or any other way not appointed in his word.

Q. 52. *What are the reasons annexed to the second commandment ?*

A. The reasons annexed to the second commandment are, God's sovereignty over us, his propriety in us, and the zeal he hath to his own worship.

Q. 53. *Which is the third commandment ?*

A. The third commandment is, "*Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain.*"

Q. 54. *What is required in the third commandment ?*

A. The third commandment requireth the holy and reverent use of God's names, titles, attributes, ordinances, word, and works.

Q. 55. *What is forbidden in the third commandment ?*

A. The third commandment forbiddeth all profaning or abusing of anything whereby God maketh himself known.

Q. 56. *What is the reason annexed to the third commandment ?*

A. The reason annexed to the third commandment is, that however the breakers of this commandment may escape punishment from men, yet the Lord our God will not suffer them to escape his righteous judgment.

Q. 57. *Which is the fourth commandment ?*

A. The fourth commandment is, "*Remember the sabbath-day to keep it holy. Six days shalt thou labour, and do all thy work: but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates: for in six days the Lord made heaven and earth, the sea and all that in them is, and rested the seventh day: wherefore the Lord blessed the sabbath-day and hallowed it.*"

Q. 58. *What is required in the fourth commandment ?*

A. The fourth commandment requireth the keeping holy to God such set times as he hath appointed in his word; expressly one whole day in seven, to be a holy sabbath to himself.

Q. 59. *Which day of the seven hath God appointed to be the weekly sabbath ?*



A. From the beginning of the world to the resurrection of Christ, God appointed the seventh day of the week to be the weekly sabbath; and the first day of the week, ever since, to continue to the end of the world, which is the Christian sabbath.

Q. 60. *How is the sabbath to be sanctified?*

A. The sabbath is to be sanctified by a holy resting all that day, even from such worldly employments and recreations as are lawful on other days; and spending the whole time in the public and private exercises of God's worship, except so much as is to be taken up in the works of necessity and mercy.

Q. 61. *What is forbidden in the fourth commandment?*

A. The fourth commandment forbiddeth the omission, or careless performance, of the duties required, and the profaning the day by idleness, or doing that which is in itself sinful, or by unnecessary thoughts, words, or works, about our worldly employments and recreations.

Q. 62. *What are the reasons annexed to the fourth commandment?*

A. The reasons annexed to the fourth commandment are, God's allowing us six days of the week for our own employments, his challenging a special propriety in the seventh, his own example, and his blessing the sabbath-day.

Q. 63. *Which is the fifth commandment?*

A. The fifth commandment is, "*Honour thy father and thy mother: that thy days may be long upon the land which the Lord thy God giveth thee.*"

Q. 64. *What is required in the fifth commandment?*

A. The fifth commandment requireth the preserving the honour, and performing the duties, belonging to every one in their several places and relations, as superiors, inferiors, or equals.

Q. 65. *What is forbidden in the fifth commandment?*

A. The fifth commandment forbiddeth the neglecting of, or doing anything against, the honour and duty which belongeth to every one in their several places and relations.

Q. 66. *What is the reason annexed to the fifth commandment?*

A. The reason annexed to the fifth commandment is, a promise of long life and prosperity (as far as it shall serve for God's glory, and their own good) to all such as keep this commandment.

Q. 67. *Which is the sixth commandment ?*

A. The sixth commandment is, "*Thou shalt not kill.*"

Q. 68. *What is required in the sixth commandment ?*

A. The sixth commandment requireth all lawful endeavours to preserve our own life, and the life of others.

Q. 69. *What is forbidden in the sixth commandment ?*

A. The sixth commandment forbiddeth the taking away of our own life, or the life of our neighbour unjustly, or whatsoever tendeth thereunto.

Q. 70. *Which is the seventh commandment ?*

A. The seventh commandment is, "*Thou shalt not commit adultery.*"

Q. 71. *What is required in the seventh commandment ?*

A. The seventh commandment requireth the preservation of our own and our neighbour's chastity, in heart, speech, and behaviour.

Q. 72. *What is forbidden in the seventh commandment ?*

A. The seventh commandment forbiddeth all unchaste thoughts, words, and actions.

Q. 73. *Which is the eighth commandment ?*

A. The eighth commandment is, "*Thou shalt not steal.*"

Q. 74. *What is required in the eighth commandment ?*

A. The eighth commandment requireth the lawful procuring and furthering the wealth and outward estate of ourselves and others.

Q. 75. *What is forbidden in the eighth commandment ?*

A. The eighth commandment forbiddeth whatsoever doth, or may, unjustly hinder our own, or our neighbour's wealth or outward estate.

Q. 76. *Which is the ninth commandment ?*

A. The ninth commandment is, "*Thou shalt not bear false witness against thy neighbour.*"

Q. 77. *What is required in the ninth commandment ?*

A. The ninth commandment requireth the maintaining and promoting of truth between man and man, and of our own and our neighbour's good name, especially in witness-bearing.

Q. 78. *What is forbidden in the ninth commandment ?*

A. The ninth commandment forbiddeth whatsoever is prejudicial to truth, or injurious to our own, or our neighbour's good name.

Q. 79. *Which is the tenth commandment ?*

A. The tenth commandment is, "*Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.*"

Q. 80. *What is required in the tenth commandment?*

A. The tenth commandment requireth full contentment with our own condition, with a right and charitable frame of spirit toward our neighbour, and all that is his.

Q. 81. *What is forbidden in the tenth commandment?*

A. The tenth commandment forbiddeth all discontentment with our own estate, envying or grieving at the good of our neighbour, and all inordinate motions and affections to anything that is his.

Q. 82. *Is any man able perfectly to keep the commandments of God?*

A. No mere man, since the fall, is able, in this life, perfectly to keep the commandments of God; but doth daily break them, in thought, word, and deed.

Q. 83. *Are all transgressions of the law equally heinous?*

A. Some sins in themselves, and by reason of several aggravations, are more heinous in the sight of God than others.

Q. 84. *What doth every sin deserve?*

A. Every sin deserveth God's wrath and curse, both in this life and that which is to come.

Q. 85. *What doth God require of us that we may escape his wrath and curse, due to us for sin?*

A. To escape the wrath and curse of God, due to us for sin, God requireth of us faith in Jesus Christ, repentance unto life, with the diligent use of all the outward means whereby Christ communicateth to us the benefits of redemption.

Q. 86. *What is faith in Jesus Christ?*

A. Faith in Jesus Christ is a saving grace, whereby we receive and rest upon him alone for salvation, as he is offered to us in the Gospel.

Q. 87. *What is repentance unto life?*

A. Repentance unto life is a saving grace, whereby a sinner, out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience.

Q. 88. *What are the outward and ordinary means whereby Christ communicateth to us the benefits of redemption?*

A. The outward and ordinary means, whereby Christ communicateth to us the benefits of redemption, are, his ordinances, especially the word, sacraments, and prayer; all which are made effectual to the elect for salvation.

Q. 89. *How is the word made effectual to salvation?*

A. The Spirit of God maketh the reading, but especially the preaching, of the word, an effectual means of convincing and converting sinners, and of building them up in holiness and comfort through faith unto salvation.

Q. 90. *How is the word to be read and heard, that it may become effectual to salvation?*

A. That the word may become effectual to salvation, we must attend thereunto with diligence, preparation, and prayer; receive it with faith and love, lay it up in our hearts, and practise it in our lives.

Q. 91. *How do the sacraments become effectual means of salvation?*

A. The sacraments become effectual means of salvation, not from any virtue in them, or in him that doth administer them, but only by the blessing of Christ, and the working of his Spirit in them that by faith receive them.

Q. 92. *What is a sacrament?*

A. A sacrament is a holy ordinance instituted by Christ; wherein, by sensible signs, Christ and the benefits of the new covenant are represented, sealed, and applied to believers.

Q. 93. *Which are the sacraments of the New Testament?*

A. The sacraments of the New Testament are Baptism and the Lord's Supper.

Q. 94. *What is Baptism?*

A. Baptism is a sacrament, wherein the washing with water, in the name of the Father, and of the Son, and of the Holy Ghost, doth signify and seal our ingrafting into Christ and partaking of the benefits of the covenant of grace, and our engagement to be the Lord's.

Q. 95. *To whom is Baptism to be administered?*

A. Baptism is not to be administered to any that are out of the visible church, till they profess their faith in Christ, and obedience to him: but the infants of such as are members of the visible church are to be baptized.

Q. 96. *What is the Lord's supper?*

A. The Lord's supper is a sacrament, wherein, by giving and receiving bread and wine, according to Christ's appointment, his death is showed forth; and the worthy receivers are, not after a corporal and carnal manner, but by faith, made partakers of his body and blood, with all his benefits, to their spiritual nourishment and growth in grace.

Q. 97. *What is required to the worthy receiving of the Lord's supper?*

A. It is required of them that would worthily partake of the Lord's supper, that they examine themselves, of their knowledge to discern the Lord's body, of their faith to feed upon him, of their repentance, love, and new obedience; lest, coming unworthily, they eat and drink judgment to themselves.

Q. 98. *What is prayer?*

A. Prayer is an offering up of our desires unto God, for things agreeable to his will, in the name of Christ, with confession of our sins, and thankful acknowledgment of his mercies.

Q. 99. *What rule hath God given for our direction in prayer?*

A. The whole word of God is of use to direct us in prayer, but the special rule of direction is that form of prayer which Christ taught his disciples, commonly called, "*The Lord's prayer.*"

Q. 100. *What doth the preface of the Lord's prayer teach us?*

A. The preface of the Lord's prayer, which is, "*Our Father which art in heaven,*" teacheth us to draw near to God with all holy reverence and confidence, as children to a father, able and ready to help us; and that we should pray with and for others.

Q. 101. *What do we pray for in the first petition?*

A. In the first petition, which is, "*Hallowed be thy name,*" we pray, that God would enable us and others to glorify him in all that whereby he maketh himself known, and that he would dispose all things to his own glory.

Q. 102. *What do we pray for in the second petition?*

A. In the second petition, which is, "*Thy kingdom come,*" we pray, that Satan's kingdom may be destroyed, and that the kingdom of grace may be advanced, ourselves and others brought into it, and kept in it, and that the kingdom of glory may be hastened.



Q. 103. *What do we pray for in the third petition?*

A. In the third petition, which is, "*Thy will be done on earth as it is in heaven,*" we pray, that God by his grace would make us able and willing to know, obey, and submit to his will in all things, as the angels do in heaven.

Q. 104. *What do we pray for in the fourth petition?*

A. In the fourth petition, which is, "*Give us this day our daily bread,*" we pray, that of God's free gift we may receive a competent portion of the good things of this life and enjoy his blessing with them.

Q. 105. *What do we pray for in the fifth petition?*

A. In the fifth petition, which is, "*And forgive us our debts, as we forgive our debtors,*" we pray, that God, for Christ's sake, would freely pardon all our sins; which we are the rather encouraged to ask, because by his grace we are enabled from the heart to forgive others.

Q. 106. *What do we pray for in the sixth petition?*

A. In the sixth petition, which is, "*And lead us not into temptation, but deliver us from evil,*" we pray, that God would either keep us from being tempted to sin, or support and deliver us when we are tempted.

Q. 107. *What doth the conclusion of the Lord's prayer teach us?*

A. The conclusion of the Lord's prayer, which is, "*For thine is the kingdom, and the power, and the glory, for ever. Amen,*" teacheth us to take our encouragement in prayer from God only, and in our prayers to praise him, ascribing kingdom, power, and glory to him; and, in testimony of our desire and assurance to be heard, we say, *Amen.*

## THE TEN COMMANDMENTS.

### EXODUS XX.

GOD spake all these words, saying, I am the LORD thy God, which have brought thee out of the land of Egypt, out of the house of bondage.

I. Thou shalt have no other gods before me.

II. Thou shalt not make unto thee any graven image, or any likeness of any thing, that is in heaven above, or that is in the earth beneath, or that is in the water under the

earth : thou shalt not bow down thyself to them, nor serve them : for I, the LORD thy God, am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me : and shewing mercy unto thousands of them that love me, and keep my commandments.

III. Thou shalt not take the name of the LORD thy God in vain : for the LORD will not hold him guiltless that taketh his name in vain.

IV. Remember the Sabbath-day, to keep it holy. Six days shalt thou labour, and do all thy work : but the seventh day is the Sabbath of the LORD thy God : in it thou shalt not do any work, thou, nor thy son, nor thy daughter, thy man-servant, nor thy maid-servant, nor thy cattle, nor thy stranger that is within thy gates : for in six days the LORD made heaven and earth, the sea, and all that in them is, and rested the seventh day : wherefore the LORD blessed the Sabbath-day, and hallowed it.

V. Honour thy father and thy mother : that thy days may be long upon the land which the LORD thy God giveth thee.

VI. Thou shalt not kill.

VII. Thou shalt not commit adultery.

VIII. Thou shalt not steal.

IX. Thou shalt not bear false witness against thy neighbour.

X. Thou shalt not covet thy neighbour's house, thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's.

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## THE CREED.

I BELIEVE in God, the FATHER Almighty, maker of heaven and earth :

And in JESUS CHRIST, his only SON, our Lord,  
 Who was conceived by the Holy Ghost,  
 Born of the virgin Mary,  
 Suffered under Pontius Pilate,  
 Was crucified, dead, and buried.

He descended into hell :\*

The third day he rose again from the dead.

He ascended into heaven, and sitteth on the right hand of God the Father Almighty ;

From thence he shall come to judge the quick and the dead.

I believe in the HOLY GHOST; the holy catholic† church; the communion of saints; the forgiveness of sins; the resurrection of the body; and the life everlasting. Amen.

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## THE LORD'S PRAYER.

### PREFACE.

OUR Father which art in heaven,

### PETITIONS.

I. Hallowed be thy name ;

II. Thy kingdom come ;

III. Thy will be done, in earth as it is in heaven ;

IV. Give us this day our daily bread ;

V. And forgive us our debts, as we forgive our debtors ;

VI. And lead us not into temptation, but deliver us from evil ;

### CONCLUSION.

For thine is the kingdom, and the power, and the glory, for ever. Amen.

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\* That is, he continued in the state of the dead, and under the power of death, until the third day.

† "Catholic" means *universal*, and the "Catholic Church" means the whole body of believers, who love and obey the Lord Jesus Christ, though called by different names on earth.

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## HEARING OR HARDENING.

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To hear is to obey, or, as Poole says, "to attend, intend, believe, love, and obey." This is a very usual scripture sense. It is also familiar to us in the language of common life. "To harden the heart" is a figurative mode of speech, which means to render insensible. Anything is hard which does not yield to an impression. When wax is soft, we can mould or impress it to any desired form, but when hard, it may be broken or cut, but cannot be moulded or impressed. Those then, in the scripture use of the terms, who "harden their hearts," are those who will not receive the truths of the Bible so as to believe, love, and obey them. They will not be sorry for sin, believe on Christ, or love and obey God. They will not desire to be good. They do not care for heaven, except to escape hell. Though told in the Bible that they are condemned and helpless sinners, they do not care for their truly sad case. They may attend preaching, read the Bible, and do many things which are right, but the love of God is not their motive. Continuing in this state, in a few years they will die and be lost for ever. This is the dread alternative of hearing. Every man who will not hear the gospel is under the process of this awful hardening. If he remains thus, his feet will "slide in due time," and he must fall into hell. He may, like Pharaoh, have many calls. He may be warned; he may be punished; he may make good resolutions; he may promise to do better; he may be a formal professor; he may pray; he may be moral and amiable; but if he will not hear or obey the gospel, he must be lost for ever.—2 Thes. i. 8.



Reader, you are either hearing or hardening your heart. If you are not obeying the gospel, repenting, and believing on Jesus Christ, then you are growing more and more insensible.

You are supposed to believe that the Bible is God's revealed will. You have often heard the plan of salvation explained. You know it as a theory; you are taught, in the Bible, that you are by nature a sinner, "an alien from the commonwealth of Israel, a stranger from the covenants of promise, having no hope, and without God in the world," Eph. ii. 12; "dead in trespasses and sins," Eph. ii. 1; that God has provided a way of salvation, by giving his "only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John iii. 16. This is the record, that God has given to us eternal life, and this life is in his Son, 1 John v. 11. You have been urged to repent and believe on the Lord Jesus Christ. You have been told that "he that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life, but the wrath of God abideth on him," John iii. 36.

And, yet, you do not believe. You are not a Christian, even by profession. You would, perhaps, blush to be called a Christian. You never go to the Lord's Supper, and you do not desire to go there. You do not worship God "in spirit and in truth." You may say over a prayer, but you do not really pray. You may read the Bible as a task, or because you have been trained to read it, but you find no real spiritual delight in its pages. You may sing psalms and hymns, but while your lips sing your heart is dumb. You still say, that you intend to be a Christian, that you hope to be a Christian; or perhaps you are already grown so indifferent that you do not even think on the subject.

In this case, look at the solemn alternative of *hearing or hardening*.

I. If you hear, you will be deeply convinced of your sin and misery. You will acknowledge that what the Bible says of man's sinful nature is true of yourself. You will confess that you are a sinner in heart, and word, and life; that when you would do good, evil is present with you; and that you wax worse and worse, deceiving and being deceived. You will feel that your heart is already hard; you will begin to fear that you are lost for ever, and you will acknowledge that it is right for you to be lost; you will feel distressed, that while under God's wrath and curse you cannot cease from sin, that

“The more you strive against its power,  
You sin and stumble but the more.”

Then you will begin to despair of helping yourself; you will feel convinced that your good resolutions are of no avail, that your heart cannot be made better by all your efforts. You may go to ministers and other pious people to find comfort, but you find none.

“This fearful truth will still remain,  
The sinner must be born again,  
Or drink the wrath of God.”

In this state of anguish, despairing of all help, God's Spirit, having thus convinced you of sin and misery, will enlighten you in the knowledge of Jesus Christ, renew your will, and persuade and enable you to embrace Jesus Christ, freely offered to you in the gospel. You will find that he is just the Saviour you need; your righteousness is filthy rags, but his spotless obedience and all-sufficient sufferings constitute a righteousness acceptable to God, and exactly adapted to your wants. His is described as an everlasting righteousness; accepting him, you will be accepted in him, clothed in his righteousness as a robe. God hath “made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him,” 2 Cor. v. 21; and he is “made of God unto us wisdom and

righteousness, and sanctification and redemption," 1 Cor. i. 30. Then will you have peace with God, joy in the Holy Ghost, and assurance of God's love, and that he who has begun a good work in you, will carry it on to completion. Christ will be precious in all his offices: a prophet to teach you by his word and Spirit, a priest to make reconciliation and intercession, and a king to rule in you and over you, and defend you from all his and your enemies. You will go on your way rejoicing, with a new song put into your mouth, and as you contemplate the horrible pit and miry clay, out of which he has brought you, you will be constrained to say,

"Amazing grace! how sweet the sound  
That saved a wretch like me!"

Could any other scheme of salvation be offered you, it would not appear so desirable. Thus joying in God you will be prepared to wait patiently all your appointed time, till your change come, when released from sin and sorrow, and pain and doubt, you will be guided through this dark valley, and brought safely to his holy hill, and his habitation above, with "songs of everlasting joy upon your head."

Delightful history! glorious, happy change, and wonderful work of God's gracious Spirit, who thus inclines and enables men to hear and live.

II. But alas! if you do not "hear, believe, obey, and love," what an awful alternative is set before you! Then you are hardening your heart through the deceitfulness of sin. Ponder the path of your feet. This work of hardening may be long carried on. God may bear long with you, while you are treasuring up wrath, by your obstinate rejection of his gracious voice. But, however short or long the period, the process is substantially the same.

1. Under some clear exhibition of truth, or pungent exhortation, or powerful appeal, or solemn providence, as

sickness or the death of some friend, you may be awakened to serious thought. You think you ought to be a Christian, and perhaps may take some steps to secure God's favour. But you do not come to Christ. You say you are not just ready for that; you put off to another day the duty of this, to repent and believe. Now this is very unreasonable and foolish. Men do not act thus in worldly affairs. If one promises to pay money to another, as it is not certain that he will live, it is deemed necessary to bind his legal representatives in the bond, as well as himself. Now you are unwilling to risk a sum of money on the contingency of even a very healthy man's life, and yet you will risk your soul on that of your own. And not only do you thus promise what you may not live to perform, but you promise to do what, at the very time, you act as if determined not to do. You promise to repent of sin and yet you continue to sin; to repent after you shall have insulted God and grieved his Spirit by refusing to hear his voice. You virtually say, "I will sin longer; I will do more to secure my own damnation; I will lead others to do wrong; and then, when I can sin no longer and have but a few days of feebleness left, I will turn to God."

2. Thus you rebel against God, even while promising to repent. He commands you to believe and repent *now*. "Now is the accepted time." "God now commandeth all men to repent." Then your promise to do your duty *hereafter*, is as much as to say to God, "I will not obey." Such a course would not be tolerated in a civil government. Suppose the authorities require a rebel to submit, and he replies:—"I will submit after I shall have sinned a little more; slain more of the forces sent to subdue me; burnt more public property, and done all other mischief in my power;" would this be taken as sincere? Would the government pardon such a rebel? And is not this just what you are doing while promising to repent hereafter, and continuing to sin?

3. But are you not deceiving yourself as to your *sincerity*? No man ever performs a duty of present obligation, who does not at once enter on that performance. If you plead that you are not now ready, can you say you will ever be ready? If there are hindrances now, even granting that you may live, when will the time come that no hindrances will exist? If you say, you have no power or disposition now, can you say you will ever have any such power? You are then promising to do, what you may never be in any better condition to do, than you now are.

4. But further, by all this self-deception and rebellion and insincerity, you are not only not growing better prepared to obey, but you are actually increasing your difficulty. The real reason for delay is your love of sin. Not only will this love of sin grow stronger, but every time you delay you render it easier to delay and harder to repent. You are influenced by habit in this as in other things. One who often goes through a certain routine, acquires a facility of action which becomes second nature. Just as the limbs, the arms, or fingers are tutored by habit, so is the soul; and as habit teaches us to perform bodily or mental acts easily, to which we were not at first disposed or adapted, much more will it strengthen dispositions or propensities which are natural. Thus a sinner by nature, you become more so by habit. "The longer wisdom you despise, the harder is she to be won." The farther you wander from God, the more are you disposed to wander; the more need you have for Christ, the less you will feel your need. You grow careless about sins which once distressed you, and less impressible by the calls of the word and Spirit. It may be, because you think less of your sins, your deceitful heart will lead you to think you are less a sinner, and thus, while flattering yourself you are getting nearer heaven, you are faster and faster treading onward to hell.



5. Consider your danger in thus putting off the work of repenting and believing: "He that being often reprovèd hardeneth his neck, shall suddenly be destroyed, and that without remedy." Prov. xxix. 1.

(1.) You have been "often reprovèd." God's law, which sets before you your duty, reprovès you. Your life is a continual transgression of its "holy, just, and good" regulations. The Saviour interpreted and summed up the law in these memorable words, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength;" and "Thou shalt love thy neighbour as thyself." Now however you may plead your amiability, your honesty, and good will, and good deeds to your neighbours, you have not met the requirements of this law as to your duty to God. You do not honour him. You do not worship him. You rise from your peaceful slumber, you are fed at a plentiful table, you have been raised from a sick bed, you have been kept from dangers, and dangers have been kept from you, and yet you do not thank God. Have you prayed to-day? this week? this month? this year? Did you ever really and truly pray? Nor have you honoured God's word by reading and studying it. Yes, God's law is a written, recorded reproof.

His providences have reprovèd you. Those kind providences, just mentioned, have done this; and besides these, his warning voice has been heard by you in the storm, in the calamities which have befallen you in your person, your family, your friends, and your estate. Your own apparently approaching death has warned you—the actual death of friends has warned you. Every dying bed, every corpse, every coffin closed on the dead, every funeral, every opened grave, which have arrested your attention, have been such warnings. Truly, have you been "often reprovèd" and urged to flee from sin and seek God's favour.

Above all, the gospel has reprovèd you. Here you have been directed in the way of life. Taught by the law your

sin and danger, and urged to escape, the gospel has laid before you the remedy for sin and ruin. Every gospel sermon, every sacramental season, when Christ has been set forth evidently crucified before you, every baptism, teaching the necessity of the washing of regeneration, the kind counsel of parents and friends, the monitions of conscience ; in short every means of grace has been an admonition of your danger, and a warning to flee from the wrath to come.

(2.) But by your delay you have "hardened your neck." As the ox, who refuses to obey the driver, hardens the neck by continual resistance to the yoke, so you, by repeated rejections of moral influences, harden your hearts. You become insensible to those warnings which God sends, and to the reproofs of conscience, and the work of the Spirit.

(3.) Thus you shall "suddenly be destroyed." God may bear long with you. He may allow you to prosper in your sinful delays and obstinate rebellion. You may think no evil is near ; and in the midst of health, with its blessings all showered in abundance on you, by some fearful providence, you may at once be hurled into eternity. You may be drowned, or suddenly killed by some awful accident, (as it is called,) or God may at once cut short your life, by some inexplicable and fatal disease. Or you may die a natural death after the usual progress of a common malady ; yet by the loss of reason, or by deceitful hopes of recovery, or by an unexpected ill-turn of the complaint, you may be suddenly cut off from all means and hopes of repentance. As you close your life, unimpressed, careless, and heedless, you will enter eternity. There will be no remedy. You will be cast out from all holy Beings—from all means of grace—from God and the Holy Spirit, and even the blessed, tender, compassionate Saviour will reject you. Beware how you refuse God's gracious message. Hear, or harden your heart to your eternal undoing.

## LOSS AND GAIN,

OR

## THE WORLD AND THE SOUL.

In the questions of loss and gain which agitate the minds of men, it is to be feared that these words of the Saviour receive far too little attention :—“ Whosoever will come after me, let him deny himself, and take up his cross, and follow me. For whosoever will save his life, shall lose it; but whosoever shall lose his life for my sake and the gospel’s, the same shall save it. For what shall it profit a man, if he shall gain the whole world, and lose his own soul? Or what shall a man give in exchange for his soul?” Mark viii. 34—38.

Here is a question of loss and gain. What, then, is included in the gain of the world?

It includes the gain of its *riches*. To gain the whole world is to gain all its possessions; its lands; its merchant-dize; the sheep of its pastures; the cattle of its thousand hills; its mines and its railroads; its storehouses, palaces, and dwellings; its gold and silver; its brass, copper, and iron; all that is known by the name of riches. Whatever constitutes wealth, is included in the gain of the whole world. It includes the treasures of the sea as well as of the land, the wealth of commerce and manufactures, as well as of agriculture, arts, and trade.

The gain of the whole world is the gain of its *honours*. Its titles of distinction must meet in its possessor. To him

must belong the honours of place and of power. Before him the honourable of the earth must bow; and kings and princes must be his humble servants. Whatever titles ambition has sought—whatever honours pride, and cupidity and folly have striven to gain—must all be his who has secured the possession of the whole world. The incense of a thousand millions must be offered to him, while he disposes of place, and office, and power, of thrones and kingdoms, at his will.

To gain the whole world is to gain all its *pleasures*. He who can command the treasures of the world and its honours, must have at hand the means to gratify every earthly desire. If he wants delicious food, he may choose from the productions of every clime. If he delights in hearing music, this may be gratified, for instruments and musicians are obedient to him. If the view of the works of nature and of art ministers to his happiness, in this, too, he may be gratified, for a tour of the world would be but a pleasure excursion over his own possessions. He may smell all sweet odours; he may taste all good things; hear all sweet sounds; see all pleasant sights; feel all pleasant sensations; he may revel in both intellectual and sensual delights, and drink to the full of whatever the men of this world call pleasure.

And this would be a great possession—the whole world; all its riches, honours, and pleasures. This is the gain; and it is no trifling matter. How many would rejoice to gain the ten-millionth part of it! But what is the loss?

The loss of the soul! In this we are all interested, for our own souls are to be saved or lost. What then is implied in the loss of the soul?

It does not imply its annihilation. The soul is immortal. It shall live for ever. Annihilation is a term which does not belong to its vocabulary, for life and immortality are brought to light in the gospel of Jesus Christ.

Nor does the loss of the soul imply its eternal separation from the body. A separation of these two constituent parts of man takes place at death; but the separation is not eternal. The slumber of the body in the dust is not an eternal sleep—"all that dust shall rise." The time will come when these constituents of man shall be again united to be separated no more. Companions here, they shall, after that union, be companions for ever. The dead shall be raised up, and the loss of the soul is the loss of the body too. When the soul is lost, the whole man is lost.

The loss of the soul is its separation from God and all holy beings. It is not so separated from God as to be independent of him; he still upholds it in existence, for it is as true of devils and of all the lost, as it is of us who inhabit this world, that in him they live and move and have their being. But the lost soul is separated from God as to all enjoyment of him. It is separated from the life of God. It is banished from his presence—from his gracious, not from his essential presence, for God is every where, in hell, as well as in heaven; and no doubt it is a sense of his presence, in part at least, which makes hell what it is. The lost soul can not enjoy the presence of God; it can not endure his presence. Nor can it enjoy the society of any holy beings. It is separated from the enjoyment of God and from the society of every holy intelligence in the wide universe; and its companions are the vicious and the abominable, the unholy and the unclean, congregated in one vast throng within the brazen, burning walls of hell!

The loss of the soul is its separation from happiness. The soul was made to be happy—happy in the enjoyment of God and in those holy employments which are agreeable to his will and to its nature. Sin has caused a divorce, even in this world, between the soul and these enjoyments; and when the soul is lost, it is cut off from every kind and degree of happiness. Now there must be in this a sense



of loss, absolutely appalling. All that happiness which the soul was made to enjoy—all that felicity for the fruition of which our spiritual natures were adjusted, and every chord of sensibility so nicely strung—is lost; and from it the soul is separated for ever. Banished from happiness, and yet forbid to die! Divorced from happiness, and wedded to misery!

For the lost soul is doomed to self-reproaches. Conscience even now is no easy tenant of the human breast. Perverted, blinded, and seared as it often is, it yet causes the sinner many an anxious thought and dark foreboding. But in the future world it will be incapable of being hushed by any false or erroneous views, by any considerations of interest or advantage. It will then speak out, and according to truth; and it will take in, at one retrospect, a whole life of sin—an abused gospel, a rejected Saviour, a resisted and grieved Spirit. Writhing under the reproaches of a torturing conscience, the lost soul will feel that it is more tolerable for Sodom than for it.

To lose the soul is to suffer the torments of hell; not only the loss of happiness and self-reproaches, but the wrath of God superadded—the positive infliction of torments. To impress upon us the greatness of these torments, they are illustrated by the most exquisite suffering and anguish with which human nature is acquainted. A single spark of fire falling on our flesh puts us in an agony. What then is a lake of fire? And what is it to dwell in devouring fire? Whatever other idea this language may be intended to convey, one thing is clear,—that as fire causes the greatest pain of any thing with which we are acquainted, so this language is designed to impress upon us the solemn and awful truth, that the torments of hell shall be the greatest which our minds can conceive, or our natures endure. These are the portion of the lost soul—the undying worm, the unquenchable fire, the second death—eternal dying!

For the soul once lost, is lost for ever. Its miseries shall never end. The wicked go away into everlasting punishment; the smoke of their torment ascendeth for ever and ever; the wrath of God abideth on them. Matt. xxv. 46. John iii. 36. Rev. xx. 10.

Such is the gain—the world! Such is the loss—the soul, the whole man! Now as to the profit, strike the balance and see! What shall it profit a man, if he shall gain the whole world, and lose his own soul?

This may be decided by considering the comparative value of the world and the soul; for we shall find that the loss exceeds the gain not only, but also includes the gain; and hence when the soul is lost, there is nothing which a man can give in exchange for his soul. Hence it is an irreparable loss—a loss which, if once incurred, can never be made good. The gain is loss, if the whole world be gained, and the soul be lost.

What shall it profit? Nothing! For the loss far over-balances the gain. Nor is this all; for what is gained is also lost in the loss of the soul. If the soul be lost, all is lost. In that case the body returns to the dust and sleeps there till the resurrection; and the lost soul takes up its abode in the pit of despair, till the last trump gives the signal for its reunion with the body, when both are driven away from the judgment into everlasting sorrow. What will it avail then to have had the possession of the world here? What can the lost soul enjoy of the riches of the world, of its honours, of its pleasures? Nothing! It is as miserable as if its possessor had lived in poverty and died of want, and a thousand times more! For he who loses his soul, loses every thing with it, the world and all! Hence the gain is loss, if one gains the whole world and loses his own soul, for he loses the world with his soul.

Besides the soul far exceeds the world in value. What is the world, with all its riches and honours and pleasures,

in comparison with the soul? Put the soul in one scale of the balance, and the world with all it contains in the other, and the soul would far outweigh it all. Who can estimate its value? Who can tell its worth? It possesses intelligence and sensibility; it is capable of an indefinite degree of knowledge and of happiness or misery. Shall we measure its worth by the knowledge it may acquire? But who can tell the attainments it may make as it moves onward in endless progression? As there shall be no period to its existence, so there can be no limit to its acquisitions. Shall we measure the worth of the soul by its capacities of enjoyment? But who can tell what it may enjoy as its faculties and powers expand through undying ages? Shall we try to estimate its worth by what it is capable of suffering? But who can take the gauge of the misery it may endure? Measured, then, by its own capacities of knowledge, of happiness, or of misery, the soul exceeds in value all our powers of computation. Shall we estimate its worth, then, by the price paid for its redemption? But here we are lost at once, and surrounded by infinity. It is a mistake to suppose that the multitude to be redeemed rendered it necessary for the Redeemer to be what he is and do what he did; a mistake to suppose that the value of Christ's sacrifice must be in proportion to the number to be redeemed; for the Redeemer must have been the same, and his sacrifice the same, had there been but one soul to save; and an atonement sufficient for one, is, of necessity, sufficient for any number—sufficient for the whole world. The worth of a single soul, therefore, may be estimated by the price paid for our redemption. That price was the blood—the life—of the Son of God; a price of infinite value, because measured by the dignity of him who paid it. If then you can comprehend the infinite worth of the atonement, you may also comprehend the worth of the soul; but if you shrink back appalled from the attempt to measure the value of

the Redeemer's sacrifice, then, also, be astonished at the infinite value of that immortal spirit which dwells within you, and for which this sacrifice was made!

And look at the question,—What shall it profit a man, if he shall gain the whole world, and lose his own soul? This clearly implies that the soul is worth more than the world—that it exceeds in value every thing of an earthly nature—and that each man's soul is worth more to him than the whole world. Hence, to each one the gain is loss, if he gain the whole world and lose his own soul; for he loses more than he gains, yea, in losing his soul he loses himself—his possessions, his happiness, himself and his all!

This, then, is the result of the matter—the loss exceeds the gain, yea, the loss includes the gain! There is no profit in gaining the world and losing the soul. In attempting to grasp the world, the world and the soul are both lost! But who feels that his soul is worth more than the world? Who expresses any alarm that his soul is in danger! The pit may be opening at your feet, and you feel no alarm; but let the cry of hard times be made, and a thousand anxious voices are heard on every side! What are the times to the soul? Reader, your soul is in danger! And to seek the world and neglect the soul, is worse than folly; it is madness! For the world can never be gained.

The soul may be lost in pursuing the world; but however eagerly it may be pursued, the whole world can never be gained.

Many are seeking for it, and these divide it among them. The competitors for the prize are numbered by millions, and no one ever secured the whole to himself. The devil once promised it to the Saviour if he would fall down and worship him, and he now promises the same to his deluded followers; but the world is not his to give, and no man shall ever call it his own; nor shall any worldling succeed in getting as much of it as he wants.

God never designed it for the possession of one, nor for the complete satisfaction of any man. He designed it not to fill the immortal desires of our nature. He made it for the temporal abode of man, where he might have a season for preparation, and through divine grace become fitted for another state of existence. And we pervert the end of our being, and defeat our own aims after happiness, when we neglect our souls, and bend all our energies to the pursuit of the world. For in that case we chase a phantom, we seek what we can never gain; for the whole world can never be ours, nor can we have enough of it to make us happy.

Besides, if we should gain the whole world, what would we do with it? We could not manage such a possession. We could never enjoy it. It would overwhelm us with care and perplexity, and make us unhappy. If any one man, a stranger to religion and the fear of God, could gain the whole world—could he have at his command all its riches, honours, and pleasures—could he feel that the whole world were his, and yet at the same time feel that he must have the oversight of it and take care of it—he would of necessity be the most miserable man this world ever saw. One might rather choose to be a galley-slave, or to be doomed to the tread-mill for life, than to be the slave of so much wealth. I say this out of no disrespect to the rich, nor because ignorant of the fact that a competent portion of this world's goods may administer both to our comfort and usefulness; but that which is a good servant may be a hard master. Human happiness is not always proportioned to the amount of worldly possessions. "A man's life consisteth not in the abundance of the things which he possesseth. The little that a righteous man hath is better than the riches of many wicked. It is often the case that men become unhappy, just about in proportion to the increase of their wealth. And it is very plain that we could not enjoy the whole world if we had it.



But we can never have it. Hence the folly of hazarding the soul in seeking the world. Seeking the world—not the whole world, but a part of it—to the hazard of the soul, is a very common but a very inexcusable folly. Attention to business is not inconsistent with attention to religion. So far from it, religion requires us to be diligent in business. God never made man to be idle; and idleness is almost as criminal in his sight as theft, for if every man were an idler, every man would be dishonest and a rogue—indisposed to earn his bread, he would take it where he could find it. And surely if to have no business, or to neglect our business, is criminal, it is not less criminal to make attention to business an excuse for the neglect of religion, or to seek the world and neglect the soul. Duty is to seek first the kingdom of God and his righteousness, and to subordinate our business to God's service.

For the world is comparatively of little value. We may use it and enjoy it in our way to heaven, to facilitate our progress thither, and to increase our usefulness; but even if we had it all, we could keep it but a little while; we must soon leave it, our bodies return to the dust as they were, and our spirits to God who gave them. We must die!

And the world, if gained, can not ransom the lost soul! The redemption of the soul is precious—costly—and it ceaseth for ever. One price has been paid for it—the only one that can avail. That rejected, and there remaineth no more sacrifice for sins. The soul launched forth into eternity, rejecting the Redeemer's sacrifice, must remain for ever unredeemed. Worlds can not purchase its deliverance from eternal wo. What shall a man then give in exchange for his soul? He might be willing to give all the worlds which God ever made for his release; but all these worlds, if he had them, could be of no avail. He is now a prisoner of despair; and such he must for ever be, for the doors of

his prison-house shall never be unbarred! The doors are shut!

What folly, then, to seek the world and neglect the soul! The world gained, the soul lost, how pitiful, how miserable the exchange! On how many grave-stones might it be written, The soul lost for the world! The soul bartered, ruined, lost, for a miserable portion of the world! And in that pit of darkness, where the lost and ruined dwell, on how many foreheads might it be engraven, *The love of the world ruined thee!* And as these words, glowing with infernal fire, met the eye of wretched spirits, how many consciences would speak in tones of thunder, *The love of the world ruined me!* Many a Demas will be there, who cloaked his love of the world under the garb of a religious profession, a fitting companion of a Nero or a Julian! Multitudes will be there who here plead the want of time—the pressing calls of the world—as an excuse for the neglect of the soul. They loved this present world; they sought its riches, honours, and pleasures; they let the calls of God pass unheeded; and there, where hope can never come, they must reap the bitter fruits of their folly. Oh! when will men be wise? God is speaking, let the earth keep silence before him!

Yes, God speaks in times of commercial pressure, when fortunes vanish in a day. He rebukes the love and the pursuit of the world, and the neglect of the soul. He speaks too in the fires and in the floods—in the storms, the shipwrecks, the railroad disasters—the loss of property and of life by sea and on land. In all these things he is teaching us with what ease he can blast every earthly hope and give every earthly possession to the winds! He is teaching us the folly of seeking the world while we neglect the soul! And he will be heard! If we now scorn his voice and shut our ears to his admonitions, he may come still nearer! War may come—and the battle is not

always to the strong ; victory is where God's arm is ; and he may use one guilty nation to scourge another, and then consume in anger the rod with which he has chastised the objects of his displeasure. And pestilence may be sent, or famine, for God is not at a loss for means and instruments to execute his purposes ; and if men will not listen to one judgment, they may be constrained to listen to another. The pressure may yet reach us, or disease may come near to us—sickness may lay us low ; and when our strength is gone, and death draws near, we must confess the weakness of man and the vanity of earth !

But, reader, why wait for severer rebukes ? Why rush onward to perdition against the admonitions of God's providence, and the still more tender admonitions of his grace ? He speaks with the voice of terror in his judgments, reminding us that he is just ; but in the gospel he speaks in tenderness and love. Here he displays his goodness ; here he utters the kindest invitations ; here he gives the tenderest expostulations and entreaties. Will you not listen to his still small voice ? Will you not let the silver cords of love draw you to the cross ? Shall not love, and mercy, and grace, prevail with you to forsake the world and seek the salvation of your soul ? Or, will you wait till he arises in his anger, and speaks in a voice of thunder, " Because I have called and ye refused ; I have stretched out my hand, and no man regarded ; but ye have set at nought all my counsel, and would none of my reproof ; I also will laugh at your calamity ; I will mock when your fear cometh ; when your fear cometh as desolation, and your destruction cometh as a whirlwind ; when distress and anguish cometh upon you !" —Prov. i. 24—33. " For what shall it profit a man, if he shall gain the whole world, and lose his own soul ? Or, what shall a man give in exchange for his soul ?" —Mark viii. 36, 37.

## YOU ARE GOING THE WRONG WAY.

"You are going the wrong way," said a conductor of a train on the railroad to a passenger, on receiving his ticket. That assertion fell very unpleasantly upon the ear of him who had made the mistake. Still it was not a very serious one. It could be corrected. He was advised to get out at the first stopping-place, and to take the opposite train on its arrival.

"*Going the wrong way!*" In another sense this is affectingly true of thousands. It is true of the child who goes not in the way of his parents' commands. It is true of the man who with hot haste is in pursuit of the riches, or honours, or pleasures of earth. It is true of every one whose course has not been changed, who is not running the Christian race. Says the Saviour, "Enter ye in at the strait gate, for wide is the gate, and broad is the way, that leadeth to destruction; and many there be which go in thereat. Because strait is the gate, and narrow is the way, which leadeth unto life; and few there be that find it."

All those are going the wrong way who think any of God's commands grievous, who esteem sin a small evil, who see no beauty in Christ, who love this world more than God, who relish carnal pleasures but have no delight in holy worship, who know their duty but do it not, who form good purposes only to break them, who have so good an opinion of themselves that they feel no need of the merits of Christ, who believe that offers of mercy may safely be disregarded, and who know that they are unfit to die, yet are not working out their salvation with fear and trembling.

O turn ye, O turn ye, for why will ye die?  
Since God in great mercy is coming so nigh;  
Since Jesus invites you, the Spirit says, Come,  
And angels are waiting to welcome you home.

Oh! how many are now hurrying on toward eternal death, while they are vainly hoping to reach at the end of their course the New Jerusalem above! "They are going the wrong way." The language of God to them is, "Turn ye, turn ye from your evil ways, for why will ye die?" Turn to-day. Soon it will be too late. Soon destruction will become inevitable.

## FUTURE DESTINY OF SINNERS.

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BEFORE any one can persuade himself that the life of man is limited by his earthly career, and that death is identical with annihilation, he must do violence to reason, and utterly discredit his own intuitions. The consciousness that we live is always attended with an apprehension, at least, that the principle of life is immortal. Our very nature shrinks back at the thought of annihilation. We are conscious of a power of progression, which we are unwilling to believe shall be suddenly and abruptly terminated at the hour of death. Discard the idea of futurity, and the question is appropriate, Why do we live at all? Why are we thus endowed with all the faculties of a rational nature, if the whole is to terminate after the lapse of a few years, in which trouble and sorrow occupy so prominent a place? Is the only compensation for the disappointments we experience here a blank forgetfulness, a blotting out of our very existence? Revelation satisfactorily resolves the problem. It points to a continued existence beyond the grave; and if we admit this, we must also admit its further disclosures, that the life beyond shall be determined in its great characteristics by the moral features of the life which we now live. To the believer in Christ a glorious immortality is promised, in the enjoyment of which he shall have a full and complete compensation for all the mortal ills he now endures. A different destiny is reserved for the wicked. He does not accept the provision which God has made for his future glory, and although he will

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for ever live, his futurity will be of a very different character. It will be the perpetuation, the aggravation, the miserable consummation of his present unhappiness. It is to this future destiny of the irreligious that we now confine our remarks. If the subject is unwelcome, it is nevertheless important; and if it involves a truth which personally concerns us, it is unwise to divert our attention from it. Two classes of men profess to repudiate the doctrine of future retribution: one of these, admitting the truth of revelation, denies that the doctrine forms any part of that revelation; the other, discarding revelation, dismisses the doctrine as a mere dogma of priestly invention.

Without designing to enter upon a formal discussion of the topic, we purpose merely to suggest a few considerations which have a bearing on the general subject. The penal sufferings of a lost soul are expressed emphatically, although from the necessities of the case figuratively, in the holy Scriptures. We know the intense pain of fire when applied to human flesh, and we can form some conception of the agony which would result from the eating away of our flesh by poisonous teeth; and hence the suffering of a lost soul is compared to the excruciating torture which would be caused by the action of an unquenchable fire, and the ever-continued gnawings of an undying worm. Even admitting that there will be no material fire or worm, there will be that which they faintly symbolize. The language is not unmeaning; it is no exaggeration of the thing it is intended to express; it may, on the contrary, be presumed to fall short in its descriptive power of the reality. So, too, we can form some conception of the agony of body which can extort weeping, and wailing, and gnashing of the teeth; and these terms are used in accommodation to our experience, to denote the intense spiritual anguish of a lost soul. Language so emphatic would not be employed unless to express a torment which no language could ade-

quately describe. Any one who is racked by extreme suffering understands this inadequacy of words to embody his feeling, and especially in communicating any just idea of it to others; and hence language is resorted to which is regarded, by all but the sufferer, as exaggerated. Thus the aching head is spoken of as splitting, neuralgic pain as cutting with a knife, high fever as burning up. All this demonstrates that the body may be the subject of excessive suffering, in the hope of escaping from which many desire rather to die than live. The spirit is also susceptible of suffering even more intolerable than that which assails the material frame. How poignant may be our anguish from the loss of dear friends, or of property, or of reputation! How often are men driven by the force of it to suicide or insanity! And yet, under these circumstances, the body may be entirely free from pain, showing that the suffering is spiritual; and it is all the more terrible that the ordinary support is withdrawn. The spirit of a man will enable him to endure bodily troubles; but when the spirit, the usual support, is wounded and shattered, how can we bear up under the infliction?

There is, however, an unspeakably greater anguish of spirit than any we have referred to. When remorse preys upon the soul, human nature knows no greater suffering. Conscience is at first friendly and earnest in its expostulations with the sinner; if obstinately resisted, it usually becomes quiescent, and ceases its warnings; but in this case it is not dead, but dormant, and when again aroused, it comes as a fiend, to torment the soul with its scorpion lashes. He that sees the victim writhing under its inflictions needs no better exemplification of the nature of hell. It is often too horrible to behold; what, then, must it be to be felt and endured? The sins of a life start up in array. Each one comes as a fury armed to take vengeance. No softening names now serve to conceal its true character.

It eats into the soul like a living fire. Stripped of its disguises, it infixes its sting, and flashes its lurid fires. The soul, tossing in anguish, looks to the physician in vain; friends can afford no relief; the time for false flatteries is at an end. It looks back to be affrighted by the scenes of iniquity, now vividly portrayed, through which it has passed; and looking forward, it beholds an Almighty God armed with vengeance. Its state is described as a "fearful looking for of judgment."

Such cases may be regarded as extremes, although they are not of as rare occurrence as many imagine. They serve, at least, to show what the soul can suffer under the infliction of guilty pangs, even on this side of death. It is nothing less than hell begun here, and thousands carry in their bosoms this incipient hell. Death only furnishes the opportunity for its fuller development. Yes, it is solemnly true that multitudes are damned already. Conscience in them may not yet be aroused, but they are daily heaping up, by their sins, the fuel which is to burn with unquenchable fire. Thus we see what the soul may suffer before its disconnection from the body. Now, if death did no more than perpetuate the remorseful anguish which may now be felt, it would certainly be hell; but it is but a foretaste. The material body can only bear up under a limited amount of mental anguish; but the disembodied soul has immortal powers of endurance. When it passes into the eternal world, impenitent, Christless, hopeless, its despair is intensified. The time for repentance is then passed, it hears no invitations of mercy, it is left to prey upon itself.

The following may be considered some of the elements entering into this lost state:

1. The condemned will retain all the evil dispositions and passions which characterized them in this life. No change of character being effected in this life, none can be expected in the world to come. He that was filthy will be

filthy still, and hence there never was a delusion more unreasonable than that which induces an unregenerate sinner to expect a place in heaven, for which he is morally unfitted. All Scripture leads us to conclude that the impenitent sinners of this world will carry with them all their bad characteristics into the next; and as these evil passions and tempers, in their progressive increase of strength and dominion from year to year, were the sources of increased discontent and unhappiness, so they will be endlessly, in another world, where they will be inconceivably intensified. Imagine a world from which all good will be excluded, tenanted only by human fiends, in whom all the vile and hateful passions shall rage without limitation, and without their appropriate gratification; bitterness, and wrath, and hatred, and remorse disfiguring every face, and imparting fury to every tongue; fearful enough in this world, where they are kept within bounds by the restraints of religion and law, and far more terrible there, where these checks are for ever removed. Artificial distinctions may classify the ungodly in this world, separating the more vile from the more decent; but hereafter there shall be one perdition for all the unholy, and they shall be mingled together as one company.

2. Another element in this misery will be its progressive increase. Analogy sustains this view of the subject. In this life we see the inevitable tendency in the wicked to wax worse and worse. Every evil passion, by indulgence, becomes more imperious and over-mastering. It is true, without regard to the sex of the individual, that any moral evil in the heart grows with the growth, and strengthens with the strength, unless decisive measures are applied for its eradication. Envy, hate, wrath, lust, and other like evils bear very different aspects in their incipient and more matured exhibitions. The greatest and foulest sinners which now curse the earth with their presence, were once

infants in comparative innocence. They have arrived at their present bad eminence by progressive and perhaps almost imperceptible steps. There is not a single unregenerate sinner who has not been growing increasingly worse. It is the law of his nature. This degeneracy has been going on in a world where religion has thrown in its checks and restraints, and, of course, more or less modifying the natural law of deterioration. In the next world to which the sinner is bending his course, there shall be no religion to counteract this downward tendency of the soul. It will act out all the evils within it without restraint; it will necessarily become worse and worse; and as the innocent child degenerates in this world into the obdurate murderer, so in the next, the human nature will be converted into the devilish. This fact explains the ever-increasing hopelessness and misery of the lost. Suffering will not purify them, but exasperate and aggravate that inherent evil in them, which is the cause of their wretchedness.

3. Another element in this future woe, will be the bitter consciousness of the soul, that it is for ever shut out from the joys of heaven which it once might have secured. The sense we have of any pain or disaster under which we suffer here, is rendered more poignant by the persuasion that we might have escaped it, had it not been for our folly and recklessness. The reasoning of the lost will be similar. They will recall the time when they might have secured a title to heaven, but which they foolishly bartered for the imperfect and transitory gratifications of sin. Now they see heaven at a distance, beyond reach, and yet sufficiently visible to add to their pain by its contrasted felicity. Much, very much, is implied in the parable of the rich man and Lazarus. The former was without a drop of water to cool his tortured tongue, and new emphasis is added to his torment by seeing Lazarus afar off in glory, and an impassable gulf between them.



Thus reasoning from analogy, we arrive at a conception of hell, which is not only confirmed, but greatly amplified by the holy Scriptures. Every man, until regenerated by the Spirit of God, carries the elements of hell in his own bosom. In a greater or less degree they are developed in this preliminary stage of being, and only await the transition to eternity for their complete development. The gospel is the only adequate remedy for a depraved humanity, and the only door of hope for otherwise doomed souls. Hence we may reasonably inquire,

1st. Whether it should be a matter of wonder that the gospel should be so earnest in its invitations, expostulations, and threatenings with sinners; and whether those who are appointed to preach, and who are supposed to have experienced its saving power, should deal in all plainness of speech, when warning sinners of the consequences of rejecting it? The gospel is the power of God to salvation, and those who are saved must be saved now. It is before, and not after death, that the fires of perdition must be extinguished within them. Sin must be crucified, their moral nature reconstructed, old things pass away, and all things become new; otherwise they must carry the principles of destruction with them into another world. Hence the earnestness of the cry, "Turn ye, turn ye; for why will ye die?"

2d. The question is appropriate, Can sinners justly complain if they perish, by persistently adhering to their sins and despising the gospel remedy? Do they not voluntarily choose death, when they choose to cherish the cause of it? If they resolve to sin, they resolve to encounter all its consequences here and hereafter.

The impressive admonition from God is, "Love not the world, neither the things that are in the world—for all that is in the world, the lust of the flesh, and the lust of the eye, and the pride of life, is not of the Father but is of

the world; and the world passeth away and the lust thereof." The pursuits of the world are thus characterized as not only irreligious, but transitory. The lust of the flesh may be imperious in its demands for gratification, the lust of the eye may seek satisfaction in all the appliances of wealth and fashion, and the pride of the human heart may resort to all the inventions of art; but these resources are not inexhaustible; they perish even in the using. And what are their effects? They estrange the heart from God, and divert the attention from what is man's chief end. They not only fail to prepare the heart for a better world, but prove positive hindrances. Soon their inanity betrays itself; disappointment and ennui succeed; and what is still more deplorable, they leave the heart obdurate and full of every bad passion. The votary of pleasure is exposed to a thousand ills, and when his appetite palls, he feels the beginning of hell within him. He has, in despite of the numerous sad examples around him, and in opposition to the faithful warnings of reason, revelation, and providence, made his election; he has chosen the world in preference to God and heaven; and all just ground of complaint is taken from him. He that sows the wind must expect to reap the whirlwind.

3d. If any desire to escape perdition, they must begin at once. Heaven is not to be obtained by a mere idle wish, or by an extorted repentance in the last disturbed hours of life; it is entered only by *striving*. An important preliminary work is necessary. The corrupt nature which, perpetuated throughout eternity, is the very element of hell, must be assailed, and overcome, and eradicated here. To retain it with all its bad passions and propensities is inconsistent with a rational hope of salvation. Heaven is happiness because it is holiness, and none can reasonably hope for its enjoyment, without aiming at its attainment now.

## CHRISTIAN FORBEARANCE.



READER, have you a quarrel against any? Here, then, is a plain passage of Scripture for your help: "Forbearing one another and forgiving one another, if any man have a quarrel against any." Col. iii. 13. Or if you have no real, active quarrel, read the margin of your Bible and you will find, in the above passage, the word *quarrel* translated *complaint*. Have you a complaint against any? How plain is your duty and your remedy! "Forbearing one another and forgiving one another, if any man have a quarrel (or complaint) against any."

There is a difference between forbearance and forgiveness; but the two are so closely united in Scripture, and so closely connected in our practice, that in what I have to say, I shall not be careful always to distinguish between them.

*Forbearance* means nearly the same thing as patience. It is the patient endurance of the unkind and irregular conduct of others toward us; while *forgiveness* is the pardoning, or entirely passing over of their injuries. It is expressed in Scripture by such phrases as these: "hiding the face from sin." Ps. li. 9. If any one injures us in any way, we are not only to be patient, but should try not to notice it; should hide our face from it. We should try to conceal the injury from ourselves, and be very careful not to speak of it to others.

Again: "blotting out iniquity." Ps. li. 9. If any one has transgressed against us and we have recorded the crime

in our minds, we must blot it out—try to erase it entirely from our memories. In this way God speaks of forgiving sin. “I will forgive their iniquity, and I will remember their sin no more.” Jer. xxxi. 34. It is certain that God does not cease to know that pardoned saints were once sinners. He cannot forget. He is unchangeable in all his attributes. He must always know what he now knows. But he acts towards pardoned men as if he had no recollection of their sins. He does not “remember them *against* them.” Ps. lxxix. 8. He removes the penalty, repeals the sentence against them for sin; or rather transfers it from them to Christ, their surety. He covers their sin—“imputeth not iniquity.” Ps. xxxii. 2. He “casts all their sins into the depths of the sea.” Mic. vii. 19. From these expressions we may learn how we are to act, when we would forbear and forgive one another—we are to hide, blot out, not impute, cast into forgetfulness, and try not to know each other’s failures and injurious conduct.

The following considerations should persuade us to cultivate the habit of doing this, in the management of our many quarrels and complaints against each other.

1. WE SHOULD CULTIVATE A FORBEARING AND FORGIVING DISPOSITION, BECAUSE WE HAVE FREQUENT OCCASION TO USE IT.

We always wish to provide ourselves with those things we most frequently need. “It is impossible but that offences will come.” Luke xvii. 1. Our Saviour spake thus; and how well does it accord with our own experience! It is the sad lot of our fallen natures to give offence and to become offended at the weakness of our fellows. Our carnal minds are proud; and we are told that, “only by pride cometh contention.” Prov. xiii. 10. Who of us is free from pride, even those of us who profess that we have been humbled under a sense of our great sinfulness, and have

been, by the grace of God, brought humbly to ask and receive pardon, as an unmerited gift of mercy? How often does our pride lead us to offend and to take offence! How many discords and contentions do we have! and only by our *pride* they come. So long as we possess and encourage any remains of pride in our hearts, and so long as our friends have pride, we may expect that offences will come, and we all shall have need of a forbearing and forgiving spirit.

“Pride, self-adoring pride was primal cause  
Of all sin past, all pain, all wo to come.  
Unconquerable pride! first eldest sin—  
Great fountain-head of evil—highest source,  
Whence flowed rebellion 'gainst the Omnipotent,  
Whence hate of man to man, and all else ill.  
. . . Great ancestor of vice!  
Hate, unbelief, and blasphemy of God;  
Envy and slander; malice and revenge;  
And murder, and deceit, and every birth  
Of damned sort was progeny of pride.”

Another reason why offences will come is, *we are naturally selfish*. Where there is much selfishness there cannot be much unity of feeling and action. When every man has his own ends to accomplish, and is determined to accomplish them regardless of the interests or feelings of others, there must of necessity be differences, quarrels, and complaints. “In lowliness of mind let each esteem other better than themselves; Look not every man on his own things, but also on the things of others.” Phil. ii. 3, 4. This is the Bible rule—but instead of “esteeming others better than ourselves,” we are apt to esteem ourselves too highly; and instead of “in honour preferring one another,” (Rom. xii. 10,) we are apt to seek honour for ourselves first. While this selfishness exists in our hearts and is encouraged, we must expect discords and offences.

Again: it is impossible but that offences will come, be-



cause we know so little of each other. The heart is deceitful above all things—none can know it but God only. We are not only proud and selfish, but also suspicious and jealous. We are sure that our own hearts are impure and deceitful; and we have often by experience learned the deceitfulness of the hearts of others. For these reasons we often suspect and charge evil wrongfully upon our neighbour. If we could always know what is in the hearts of those with whom we have intercourse, we would not indulge those unworthy suspicions. The heart of man *is* deceitful; but may it not be, that we are deceived as often one way as the other? May it not be, if we knew the hearts of others, we would frequently find, that when we charged the most unworthy motives upon them, they really meant us kindness? In our own experience, we have often found that when we sincerely intended kindness to others, they suspected us of evil, took offence, and became our enemies. Our inability then to read and understand one another is one great reason why quarrels are so common—and a strong reason why we should possess a spirit of forbearance and forgiveness.

But whatever be the cause, the fact itself is plain:—offences *do* come. We find it so every where and in every relation in life. The most intimate bosom friends have often cause to lament that they so little understand, and so frequently misinterpret each other. True, they may explain, confess, and from the heart repent and forgive; and love each other more tenderly than before. But the fact that such things do occur proves the importance of cultivating a forbearing and forgiving spirit. Those most closely united by earthly ties often have occasion to use such a spirit. Parents see offences in their children, and children in their parents; the husband sometimes discovers faults in his wife, and the wife is sometimes tempted to complain of her husband; brothers and sisters see in each other many

things that are grieving and irritating; neighbours see faults in neighbours and are offended at their improper conduct; members of the church see in their fellow-members many things offensive. Wherever we are, in every relation in life it is so; offences *do* and *will* come. When we are exhorted to forgive, it is implied that there will be *real* injuries—real quarrels and complaints to be dealt with. Therefore, because these things will come, is it not the part of wisdom to be well provided with the best remedy against them—a forbearing and forgiving spirit?

2. WE SHOULD CULTIVATE SUCH A SPIRIT TOWARD OTHERS, BECAUSE WE WILL HAVE FREQUENT NEED TO ASK OTHERS TO BEAR WITH AND FORGIVE US.

“In many things we offend all.” Jam. iii. 2. It is no less true that offences will come, than that we are all likely to *give* offence. Who of us can say, that we have not at some time misused our friends? Do we not all have cause for deep and bitter regrets because of offences against our neighbours? Who of us can say that in our lonely, reflecting moments we have not bitterly lamented ties that are broken, friendships destroyed, confidence lost, and enemies created? The cause of all may have been trifling. Perhaps a word unfitly spoken; a foolish jest, not intended to have any particular point; a look of anger; an unworthy suspicion thoughtlessly expressed; or a rough answer made when excited. Can we not all call to mind some things of this kind which have occurred in our past lives, and which perhaps now exist? We may be too proud to confess our faults and ask forgiveness; yet do we not sincerely wish that our friends had been more forbearing toward us, and would now forgive us and restore us to our former place? Then as we need and hope for forbearance and forgiveness from others, let us cultivate a like spirit in ourselves. “As

ye would that men should do to you, do ye also to them likewise." Luke vi. 31.

### 3. THE GOOD INFLUENCES OF SUCH A DISPOSITION ON OTHERS SHOULD INDUCE US TO CULTIVATE IT.

Nothing is more observable than the power of kindness. No weapon is so powerful as a kind, forgiving spirit. An enemy quails not half so soon before the fiery darts of anger, hatred, revenge, and malice, as before a word or even look of kindness. "A soft answer turneth away wrath; but grievous words stir up anger." Prov. xv. 1. That heart must be dreadfully hardened that can long hold hatred, under kind and forgiving treatment. Nothing humbles us more than to find bowels of mercies, gentleness, meekness, long-suffering, and forgiveness, where we expected to find enmity.

The Bible gives us the surest method of dealing with enemies in Rom. xii. 20, 21, "Therefore if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Unless we are much on our guard we may be overcome of evil; but we are here taught that it is possible for us to overcome evil with good. If then we would do good to our fellow-men, we should forgive their injuries. It is the surest way to overcome the ranklings of anger in the heart. Proud, hardened malice must either be overborne by harshness, and thus the spirit broken; or it must be subdued and gently removed by kindness. Would you wish to break the spirit of a fellow-man? Pride, you say, must not be encouraged in others; and therefore you would bear it down by harshness. But though you crush the spirit by force of harshness, you cannot thus remove its hatred. Would you do good to men? Treat them as men. Treat them as equals. Show them that you can bear with and overlook injuries,

that have, perhaps, been thoughtlessly committed. "A broken spirit drieth up the bones." Prov. xvii. 22. "The spirit of a man will sustain his infirmity; but a wounded spirit who can bear?" Prov. xviii. 14. Could you bear it yourself?

What a beautiful instance of the power of kind treatment we have in the history of Joseph! Gen. xlii. 45. His brethren had sold him through envy; when famine was scourging their land they were driven to Egypt to buy bread; not dreaming that they would there meet their long lost brother. They came, as others came, to buy corn, but how were they broken and chafed under the harsh treatment of the ruler of the land! Long did they tarry and suffer the pinchings of hunger, before they could endure the thought of a second trip; for they dreaded the harshness of so severe and suspicious a tyrant, as Joseph seemed to be. He that can read the narrative without a feeling of sympathy for the struggling of these spirits, under the pressure of necessity and harshness, and conviction of past sin, has but little human kindness in his heart. But how did these spirits leap for joy, independent and free, though subdued and humbled, when they heard the seemingly cruel tyrant, say with tears and tones of kindness: "I am Joseph your brother (your equal only). Now therefore be not grieved nor angry with yourselves that ye sold me hither; for God did send me before you to preserve life." If then you would make others happy, (and who does not desire to do so?) cultivate a forbearing and forgiving spirit.

#### 4. A REGARD FOR OUR OWN HAPPINESS WILL LEAD US TO ADOPT A FORGIVING COURSE.

Is there anything more unpleasant than a feeling of anger, harboured in the breast? It is when we feel the outgoings of a benevolent heart, that we have peace within. When we have the consciousness that, however much we

may be hated of others, there is no hatred in our own bosoms to any; when we know in our own hearts that friends and foes are all forgiven their injuries, then we can have inward joy.

There are some who seem really to delight in finding out the failings and weaknesses of others, and "casting them in their teeth," and publishing them abroad; especially if they find anything that is really a fault, they eagerly and with fiendlike pleasure, seize upon the occasion to tell them, with all the harshness they possess, "what they think of them." The more they can harass the spirit, the better they seem pleased. They argue, that "they feel better to speak out their minds, than to harbour ill-feelings in the breast." It is wrong to harbour anger in the heart. It is sinful to hold ill-feelings toward our neighbours; but to let those feelings out in such a way as to injure others, is more sinful. And then to rejoice in seeing the evil done, in seeing the spirit writhe under the pain, is really fiendlike. The pleasure of such is not to be envied. We should try to remove the faults of others, but it must be done in a different way. It can best be done by love, forbearance, kind treatment, forgiveness, *charity* which "suffereth long and is kind, envieth not, is not easily provoked, thinketh no evil, beareth all things, endureth all things." 1 Cor. xiii. 4—7.

If our friends or enemies injure us, it is right we should tell them of their faults in a proper way. Our Saviour gives us a rule for so doing, "If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother. But if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church; but if he ne-



glect to hear the church, let him be unto thee as an heathen man and a publican." Mat. xviii. 15—17.

We are not to go in a harsh, censorious spirit, but in such a way as to "gain our brother." We are to go honestly desiring a reconciliation, we are to try to "restore him in the spirit of meekness." Gal. vi. 1. If he refuses to be reconciled, we are clear; we have done our part. All that remains for us to do is to forgive him and treat him with kindness as an enemy. "Love your enemies, do good to them that hate you."

Striving in this way to live in peace with men, we can be happy. We are conscious of good will to others; and envy, jealousy, and censoriousness have no place in our hearts. "It is an honour to cease from strife," Prov. xx. 3, and "it is pleasant when brethren dwell together in unity." Ps. cxxxiii. But a fault-finding, complaining, brawling, contentious, and revengeful disposition gives misery to him that possesses it.

#### 5. FORGIVENESS IS THE SUREST WAY TO END STRIFE.

"He that is slow to anger appeaseth strife." Prov. xv. 18. "Leave off contention before it be meddled with." Prov. xvii. 14. If all acted on this principle, what a different world this would be! If all were slow to anger, how soon would strife be appeased! If all were willing to leave off contention before it be meddled with, who would have quarrels? It is a common saying that "one cannot quarrel alone." There must be two minds willing before there can be contention. If your neighbour is angry with you and wishes a contention, so long as you are slow to anger, it is impossible that the strife be kindled. If there are strifes in your church or neighbourhood, or if you have a personal difficulty with any, the surest way to end it, is for *you* to leave off contention—"cease from anger and forsake wrath." Ps. xxxvii. 8. Forgive all the injuries you have

received, and make full and honest confession of all the injuries you have done to others. You are not to wait till others cease. You are at once to cease and leave it off, even before it be touched. "It is an honour to cease." How much greater the honour to be the first to cease from anger! Is it not pleasant to see quarrels ended? Let us begin with our own quarrels first, and end them by forgiveness; lest if we refuse to take heed to these plain scripture directions, it may become necessary that they "cast out the scorner, and contention shall go out; yea, strife and reproach shall cease." Prov. xxii. 10.

#### 6. WE HAVE NO RIGHT TO TAKE REVENGE.

"Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord." Rom. xii. 19. It is wrong for us to take into our hands what belongs specially to God. An injurious man may deserve to be punished, but it is not our place to inflict the punishment. So far as we are injured by his conduct, it is our duty to forbear and forgive; and so far as God's law is affected, God himself will see that the wicked do not go unpunished. We are to "give place to wrath" and "commit the keeping of our souls to God in well doing," 1 Pet. iv. 19, knowing that if we are his, and are suffering, he will "avenge us speedily."

#### 7. A FORGIVING SPIRIT IS EVIDENCE OF OUR OWN RELIGION.

"By this," says the Saviour, "shall all men know that ye are my disciples, if ye have love one to another." John xiii. 35. There can be no stronger evidence that we love one another, than the fact that we forgive one another. It is not hard for us generally to bear with and forgive our friends—those that we love. If then we love all—our enemies included—we will forgive them, and bear with them,

and by this we are to show that we are the disciples of Christ.

Some men are very amiable with their families and special friends, while with their neighbours and in the church they are censorious, quarrelsome, and unforgiving; thus showing that they do not love all, and testifying that they are not true disciples.

However high may be our professions, we are assured that "without *charity* we are nothing." We must have a charity which "thinketh no evil," and which will not allow us to speak evil; which always imputes good motives to men in preference to bad ones, and which "shall cover the multitude of sins." 1 Pet. iv. 8.

"If a man say, I love God, and hateth his brother, he is a liar." 1 John iv. 20. Such a man lies to himself, to God, and to men. He shows his want of love to men by an impatient, unforgiving spirit, and his want of love to his brother proves his want of love to God. "Whosoever hateth his brother is a murderer, and ye know that no murderer hath eternal life abiding in him." 1 John ii. 14. All allow that the murderer has no title to heaven, but indulging hatred in the heart to any man, puts us on the same footing with the murderer.

By this we may try ourselves: Do we profess to be disciples? Have we in our hearts love to all? Can we be patient under provocation? Can we suffer long with unkindness? Do we strive to hide, to cover up the multitude of sins? Do we from the heart forgive personal insults?

8. UNLESS WE ARE WILLING TO FORGIVE OTHERS, WE CANNOT EXPECT GOD TO FORGIVE US.

In that prayer, which we are taught to pray daily, we are directed to ask forgiveness of sins from God: "Forgive us our debts as we forgive our debtors." We are assured there is forgiveness with him. But, as regularly as we ask

the pardon of our sins from him, we are under the necessity of calling to mind the case of those who have injured us. How is it between them and us? Are they forgiven? Can we be satisfied with such forgiveness from God as they receive from us? Do we forgive freely? Do we forgive them fully and sincerely? If so, we can come with boldness and faith to God for pardon. If not, we must "go our way, and first be reconciled to our brother." Our Saviour says, "For if ye forgive men their trespasses, your heavenly Father will forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses." Mat. vi. 14, 15. Observe, it is something *real* we are to forgive—some real trespass. Not simply their little irregularities, but their real affronts, their desperate acts of villany, their slanders, their tale-bearing, their injuries to our persons and property, their attempts to take from us our position in the church or in society. All must be "covered" and "remembered not against" them. Nor are we to wait till our offending brother comes and makes confession or explanation; but we are to forgive him from the heart as soon as we think of our sins against God and of his willingness to forgive us. "And when ye stand praying, forgive, if ye have aught against any." Mark xi. 24.

We are taught also, that if we bring our gift to the altar and there remember that our brother has aught against us, we are to leave our gift and try first to be reconciled to our brother. Mat. v. 23. This provides for the case when we have committed the offence. As soon as we remember that we have given our brother any ground of complaint, or that he has a complaint against us without foundation, we are to go and be reconciled if possible. When he is the offender, we can at once "blot out" his offence and go on with our offering; but when we are in the transgression, we are unfit to discharge any religious duty till we have first tried to be reconciled, by making suitable concessions and restitution.

We are to concern ourselves with our own duty, not with our neighbour's. It is the duty of every man to confess his fault, but we are not to wait till he comes confessing. We are to forgive him at once. We cannot pray till we do so. But when *we* have trespassed, we must, the first thing we do, make confession and amends; we can discharge no duty till we have so done. If men will not be reconciled we are free, when we have done "all that in us lies." But we must do our duty whether others do so or not. If men repent, we must forgive them. But the Bible does not tell us to wait to see if they repent; we must at any rate "forgive them when we stand praying," and rest assured if you come to God with your prayer when you have not freely from the heart forgiven others, you "regard iniquity in your heart, and the Lord will not hear you. Ps. lxvi. 18.

9. THE EXAMPLE OF CHRIST FURNISHES US A STRONG REASON FOR CULTIVATING A FORBEARING AND FORGIVING SPIRIT.

When did the blessed Saviour show a spirit of revenge? Who ever received treatment more calculated to provoke? How well did he bear the taunts, the scoffs, the contempt, and the cruelty of men! "When reviled, he reviled not again; when he suffered, he threatened not." 1 Pet. ii. 23. No one ever heard a complaining or revengeful word from his mouth. "He did no violence." When "violence and strife were in the city," his voice was not heard in the angry contest. Though spit upon, and scourged, and slandered, he did not vent his rage. "Be ye therefore followers of Christ." "As Christ forgave you, so do ye." He endured suffering that we might be forgiven. Let us be like minded and forgive others. When Judas, a confidential friend, betrayed him, he uttered no rebuke. When the disciples fled and Peter denied him, no impatient or fretful feeling found utterance from his lips. His prayer for his enemies was:



“Forgive them; they know not what they do.” The same argument may have weight with us. Those who injure us in anger, know not what they do; we should, therefore, “have compassion, be pitiful, be courteous.”

Christ is patient. How long have we received “forbearance and long-suffering” at his hands! It is Godlike to forgive. “Be imitators of God as dear children.”

“For every trifle, scorn to take offence,  
That always shows great pride, or little sense;  
Good nature and good sense must always join;  
To err is *human*, to forgive, *divine*.”

#### 10. THE LAST CONSIDERATION I SHALL MENTION IS THE FREQUENCY WITH WHICH SUCH A SPIRIT IS URGED IN THE BIBLE.

The Bible is full of it. The whole gospel is *love*—good will to men.

Turn to a few passages and read them. The Jewish law said: “Thou shalt not hate thy brother in thy heart; thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself.” Lev. xix. 17, 18. “Let love be without dissimulation. Abhor that which is evil; cleave to that which is good. Be kindly affectioned one to another with brotherly love; in honour preferring one another; not slothful in business; fervent in spirit; serving the Lord; rejoicing in hope; patient in tribulation; continuing instant in prayer; distributing to the necessity of saints; given to hospitality. Bless them which persecute you: bless, and curse not. Rejoice with them that do rejoice, and weep with them that weep. Be ye of the same mind one toward another. Mind not high things, but condescend to men of low estate. Be not wise in your own conceits. Recompense to no man evil for evil. Provide things honest in the sight of all men. If it be possible, as much as

lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves; but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. Therefore if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good." Rom. xii. 9—21. If Christ's, you have the spirit of Christ. But do you bear the fruit of the Spirit? "But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith." Gal. v. 22. "With all lowliness and meekness, with long-suffering, forbearing one another in love. Let all bitterness, and wrath, and anger, and clamour, and evil-speaking, be put away from you, with all malice: and be ye kind one to another, tender-hearted, forgiving\* one another, even as God for Christ's sake hath forgiven you." Eph. iv. 2, 31, 32. "If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like-minded, having the same love, being of one accord, of one mind. Let nothing be done through strife or vain glory; but in lowliness of mind let each esteem other better than themselves. Look not every man on his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus. Do all things without murmurings and disputings." Phil. ii. 1—5, 14. "Where there is neither Greek nor Jew, circumcision nor uncircumcision, Barbarian, Scythian, bond nor free: but Christ is all, and in all. Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. And above all these things put on charity, which is the bond of perfectness." Col. iii. 11—14.

We have not simply one command, but the command repeated again and again ; we are exhorted, persuaded, and entreated to "live in peace, that the God of love and peace may be with us." 2 Cor. xiii. 11.

1. This duty, dear reader, belongs to *you*. Not only to your neighbour, but to *you*. You have "ears to hear ; hear what the Spirit saith." It belongs to you in every relation you sustain in life, especially so as a member of the church of Christ.

2. Let us regard one another's weaknesses. If we have offended once, we now know our brother's sensitive part. Let us be specially tender of that, lest we "offend one of these little ones" that believe in Christ.

3. If it is a duty to forgive, it is a duty to avoid offence. If we have once offended, let us avoid a like occasion. Let us strive not to take offence. Let us calmly consider well. He that offers insult willingly is not worthy to be heeded, and he that unwittingly offends should be borne with and forgiven. "Be not hasty in thy spirit to be angry ; for anger resteth in the bosom of fools." Eccl. vii. 9.

## THE EVIL OF INTEMPERANCE.

BY THE REV. WILLIAM T. FINDLEY.

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“No drunkard shall inherit the kingdom of God.” 1 Cor. vi. 10.

It is a fearful sentence which is thus denounced, by divine inspiration, against the poor, miserable inebriate. He has no inheritance in God's dominion and favour, but is destined to become an outcast from the divine presence, and to take up his abode where the worm dieth not, and the fire is not quenched throughout eternal ages. Terrible doom for an immortal spirit to bear! and yet it is the drunkard's doom. How then shall we estimate the nature of that vice, which involves its perpetrator in such a destination? Surely, it is no trifling offence against God, that would incur so eminently his displeasure; no trifling offence against ourselves, that would involve us in such consequences.

A proper view of this vice, in its essential moral deformity, may contribute much to arouse us to a painful sense of its prevalence in our land, and to our duty in regard to it, as individuals, as Christians, and as a community. But is it possible we are ignorant on this point? Have we yet to learn what drunkenness is? Have we not seen this monster iniquity, reeling in our streets by day, and heard its lewd, profane, and boisterous revelry by night? Are not its temples and its altars here, and does it not number its multitudes of votaries even within the sound of our church-bells? Has not the stain of its blood been imprinted upon many of our thresholds, and the voice of its wailing, at times, sent a thrill of horror to our inmost souls? Alas!

notwithstanding all this, there are few who ever undertake to scale the high-handed blasphemy, and to fathom the profound pollution, which pertain to the very essence of this vice, and constitute its most aggravating heinousness. And perhaps, the actual ignorance existing here may be greater than suspected. The *essential evil of intemperance as a vice*—as a sin against the laws of the divine government—may not be so prominently before our minds when we contemplate it, as its secondary evils. These secondary evils are not to be overlooked; they belong to the subject, as the direct effect belongs to the cause; and the consideration of the one necessarily embraces, to some extent, the consideration of the other. But we should be careful not to give more prominence to the effect than to the cause, nor to substitute the one for the other. Whatever may be the secondary evils of the vice of intemperance, they do not constitute its primary essential evil. This distinction should be observed. The enormity of the vice can be properly exhibited and apprehended only in itself; hence we invite your attention to an investigation of THE ESSENTIAL EVIL OF THE VICE OF INTEMPERANCE, abstracted from the secondary evils or consequences which emanate from it; for it is the vice itself, and not its extrinsic effects, which elicits the judgment of Heaven denounced in the text—“no drunkard shall inherit the kingdom of God.”

We enquire, In what consists the essential evil of this vice? Our answer is, in comprehensive terms, it consists in

THE VOLUNTARY EXTINCTION OF THE RATIONAL AND MORAL NATURE OF MAN.

And if to lay violent hands upon the life of the body, the mere animal nature of man, and to extinguish that, is suicide, and meritorious of the infliction of divine wrath as its penalty for ever, what must be the guilt which attaches to the extinction of our rational and moral nature? This



is the highest life of man, and by every act of intemperance, the drunkard lifts up a suicidal arm against it, and is guilty accordingly. The great essential evil of this vice, therefore, is inward and spiritual, not outward and palpable. The intemperate man, for a time, divests himself of his manhood, and bemean his nature by taking rank with the lowest of the bestial creation. He spurns the divine benignity so richly bestowed upon him in the peculiar endowments and susceptibilities of his soul, and blasts, to the utmost of his ability, all the noblest features of his constitution. He obliterates judgment, reason, conscience, and self-control within himself—induces absolute frenzy, and by every repetition of this voluntary insanity, becomes more eminently brutalized, and sinks still deeper and deeper into all the concomitant evils of this outrage against the constitution of his being. He sins, immediately and directly, against the law of God, in its adaptation to man as a rational, moral, and physical existence. To analyze this vice, therefore, requires that we should consider it as a transgression of this threefold law of God to man, and a correspondent criminality must pertain to it.

The law of man's physical being is as eminently a law of God, and obligatory upon us, as any other law which he has enacted for the government of man; and we are as certainly guilty of a transgression of divine law, when in the face of superior knowledge, we offend against the health and comfort of the body, as when we violate any precept of the moral code. But all transgressions of law are not equally heinous, nor are all laws equally important. The law of our physical being or constitution is a divine law, and should be observed, not merely because our health and life depend upon it, but because it is an expression of the divine will, to which it is our religious duty to be conformed. But the transgression of a mere physical law is not, in its intrinsic character, equally heinous with a trans-

gression committed against a law of morals and reason. Physical law, in the ordinary use of the term, is the law of matter whether organized or unorganized. As it relates to the physical constitution of man, it is the law of organized matter. Intemperance is a violation of this law. The inordinate use of intoxicating liquors induces physical derangement, disease, and finally, if persisted in, temporal death. But the breach of this law of our nature is not to be compared with the breach of the rational and moral law of our being, against which this vice is perpetrated.

The man, who takes my little son, whom I love as I love myself, and strikes into his throbbing heart an assassin's knife, and draws it forth reeking warm with his innocent blood, and hurls in my face the murdered child and the fatal weapon with which the murderous blow was inflicted, performs a deed which causes every impulse and sensibility of my nature to recoil in agony far too intense for language to describe. The revolting spectacle! The eye turns instinctively from it as something too horrible to be seen, and it is enough to madden any fond parent's brain. But the man who seduces this same child into haunts of vice—who leads him away into the path of moral obliquity from God—who puts to his lips the poisoned chalice, drugged with spiritual death, and constrains him to drink it—that man perpetrates a deed, in the sight of angels and of God, far more hideous in its nature than the other—far more revolting to the pious parent's heart—far more ruinous in its consequences. He is a murderer of a deeper dye, for he is a murderer of the soul. Far better that my dear child had perished by the vile assassin's hand—far better that I had felt the delirium of agony over his mangled, bleeding remains, and enjoyed the conviction that his spirit had gone, redeemed by Christ, to God, than that I should be compelled to witness him *a moral suicide*, without God and without hope in the world.

And such is every drunkard—he is a

MORAL SUICIDE.

He sins against the laws of his rational and moral nature, and during the season of intoxication, he is unmanned—brutalized. Everything which distinguishes man from the brute has been extinguished in him. His power to know truth from falsehood, virtue from vice, right from wrong, is lost in the whirlpool of passion and appetite. God endowed him with reason and a conscience—constituted him a moral and intellectual being—conferred upon him an elevated rank in the scale of existences upon earth—made him but a little lower than the angels; but he, poor, deluded man! by every act of intemperance, dethrones both reason and conscience, and declares before God, who made him, *I will not be a man, but I will go down to the level of the brutes that perish, without reason and without a conscience.* And is this not sin? Shall that man be held guiltless, who can thus contemn the benignity of Jehovah, and consciously trample under foot the laws of his highest, noblest nature?

It is this violence against our rational and moral constitution which renders the vice of intemperance peculiarly heinous; in this consists the essence of the evil; in this is its intrinsic guilt and wretchedness; and it is this, which should, above every thing else, impress and awaken us to labour for its suppression. All other evils of intemperance are light in comparison with this, and whatever bitterness and malignity may characterize them, they owe all to the essential bitterness and malignity of the sin itself. They are the penalties which God has been pleased to associate with the vice, and as such are God's witnesses to the magnitude of the offence perpetrated in its commission. They are consequences of an adequate cause, and indicate the intensity of the antecedent evil from which they emanate.

The essential evil of the vice of intemperance, therefore, is reflected in its effects or consequences; and however indistinct the reflection may be—however imperfectly it may exhibit the bold outlines of the original, with all its startling and hideous deformities, still the faint image enables us to realize more fully than we otherwise could, the soul-blighting evil which pertains to the very essence of, and is inseparable from, this vice. The consequences, therefore, of intemperance are indispensable in our investigation of its essential evil. They are our divinely constituted witnesses to attest how God esteems the vice, and how utterly repugnant it is, in its nature, to everything that is true, and honest, and just, and pure, and lovely, and of good report among men—how utterly wicked it is, and pregnant with cursing and woe. To these witnesses let us appeal, and carefully mark the testimony they bear.

#### THE CONSEQUENCES OF INTEMPERANCE

are developed, first, in the drunkard himself. See him, a miserable wreck of humanity, with his bloated visage, now flushed and now deadly pale. Look at him, with his trembling palsied limbs. Penetrate inward, if you can, to the recesses of his heart, and tell the sad narrative of that wretchedness within, which fills him with despair. Oh! see how the worm that never dies has already struck deep his venomed teeth within his vitals, and caused every nerve to throb with pain, such as gives a foretaste of the torments of eternal perdition—which thrills through every chord of sensibility, the most indescribable misery, till the brain reels in wild desperation, and *delirium tremens*, with all its horrid spectres, haunts his soul, and he dies, the victim of one of the most debasing vices which has ever invaded a fallen world. Sad catastrophe for man—immortal man! Angels and redeemed spirits in heaven might shed tears of commiseration over the fate of the fallen inebriate! But

he is self-destroyed. His ruin—interminable ruin, is of his own accomplishment. He reaps but the fruits of his own folly and crime. The sufferings of the poor drunkard are just; they are richly merited by the enormity of the vice to which he is addicted. They are the penalties attached to his guilt. It is right that he should, in this way, feel the bitter scourge of divine displeasure upon him for his sin. It is right that he, who, in the midst of so many warnings, puts out the lights of his understanding and conscience—abandons his rank in the rational creation, and degrades himself to the level of a brute—divests himself of the distinguishing attributes of nature with which God has endowed him, and becomes a reeling madman, incapable of self-government or even of self-protection—it is right that he should be a living and moving monument, wherever he is seen and known, of the awfulness of the guilt of moral and spiritual suicide. There is justice, and there is benevolence too, in the fearful calamities which afflict the drunkard, and in the terrible blight which falls upon all his joys. These outward evils, disastrous as they may seem, are but faint types of the inward ruin—the ruin of the immortal soul. They are the displays of God's respect for his own image in man, and ought to be appreciated as the kind, parental admonitions of a gracious Providence, against the tremendous crime of blotting out the moral and intellectual capacities and susceptibilities of the soul.

#### THE PUNISHMENT IS GREAT.

Who can tell the intensity of suffering allotted to the devoted victim of intemperance? He drinks a bitter cup—a cup mingled with gall; yea more, with the unspeakable agonies of the second death. The haggard eye, the bloated face, the stammering tongue, the faltering step, the labouring heart—all these are but as the drop of a bucket, to the weightier mischief perpetrated by every individual who



uses intoxicating liquors to excess, against all the fundamental laws of his spiritual constitution and well-being. There is an inward evil far greater than the outward sign, and that inward evil is the essential evil of the vice. This is more terrible in itself than the penalty which Divine justice has been pleased to associate with it. All the miseries, therefore, of intemperance—all its loathsomeness, ghastliness, and pains—all are but the imperfect representatives of a far more fearful desolation, wrought by this iniquity, in the soul of its perpetrator.

But the consequences of intemperance are still farther developed in the

#### ETERNAL CONDITION OF THE DRUNKARD.

Men often dwell upon the poverty which this vice induces. It is almost as destructive of property as fire. No estate is too vast to be squandered by it. This may not be the immediate, but it is the ultimate and inevitable result. And the poverty of the intemperate man is poverty indeed. It is the destitution of all good. It is poverty without a single solace to alleviate its pains. It does not consist merely in the want of the external comforts of life, but also in the want of inward peace founded upon a conscious rectitude of purpose and conduct—the want of self-approbation. The drunkard is self-condemned. He knows that the vice to which he is addicted is at war with the laws of God and man, and can only bring misery and ruin in its train, and yet, unhappy being! he is led as a captive to the slaughter. He feels the keen arrow of conviction in his heart, that he is wrong, basely wrong, and that all his deprivations and pains are merited. And it is this consciousness of guilt which gives poignancy to his impoverished circumstances; it is the inward, essential evil of the vice which renders his external condition most intolerably wretched. “What matters it that a man be poor, if he

carry into his poverty, the spirit, energy, reason, and virtues of a man? What matters it, that he must, for a few years, live on bread and water? How many of the richest have been reduced, by disease, to a worse condition than this! Honest, virtuous, noble-minded poverty is comparatively a light evil. The ancient philosopher chose it as a condition of virtue. It has been the lot of many a Christian." But the poverty of the drunkard is destitute of all those sustaining and consoling considerations enjoyed by the child of providential adversity. It is embittered at the foundation; the essential evil of the vice aggravates, unspeakably, every evil which emanates from it; the malignancy of the cause is transfused throughout its effects. "He who makes himself a beggar by making himself a brute," arms his beggary with a sting, that penetrates the most vital sensibilities of his nature, and causes them to writhe with torment. "Oh! for the dark waters of Lethe!" he may cry, "to drown my horrid recollections and remorse, to pacify the restless rebukings of my conscience, to allay the deep burning agonies of my soul, and give me but one moment's exemption from myself." He feels himself an outcast and forsaken; for his sin of moral and spiritual suicide is ever before him, as he looks upon his cold and cheerless hearth, his scanty board, his ragged children, or as he wanders, without friends and without a home, penniless and hungry, a vagabond in the world, as alas! is often the case. But what joy would banish every trace of sadness and misery from his countenance at once, could he be freed from the consciousness that, by the voluntary extinction of reason, he has brought upon himself all his sufferings! What an intolerable curse would thus be removed from him! All that is really ignominious and painful in the drunkard's poverty, is owing to the essential evil of the vice of intemperance. The crushing weight of woe is in the essence of guilt. Abolish this, and poverty may be a blessing.

Again,

THE CONSEQUENCES OF INTEMPERANCE ARE NOT LIMITED  
TO THE DRUNKARD HIMSELF,

but are developed in the family circle to which he belongs. If he is a husband, father, or son, he involves a wife, children, or parents, to a certain extent, in his calamity. Innocent the wife, children, or parents of this drunkard may be; but still they are made to feel a portion of the misery which is the penalty of the vice. If he is a husband and father upon whom devolves the office of making provision for his household, there is suffering from deprivation, it may be, of the comforts, or even the necessaries of life, among all his unfortunate dependents; and there is apt to be brutality in the demeanour of such an individual towards his dependents, that adds unspeakably to the misery which they are called to endure—brutality inspired by habits of intemperance, and growing out of an overwhelming consciousness of personal wrong, the very result of dissatisfaction with one's own proceedings, seeking vent in spleen towards all whom this wrong most grossly injures.

But take away the brutality of this husband and father, and the inward consciousness of wrong—take away the sense of guilt, which, in despite of the benumbing influence of the vice, still haunts its perpetrator with self-rebukes and a feeling of self-abasement, and which leaves no consolation to the suffering family amid their sore deprivations; let all the adversities which befall this same family emanate from another cause, and how eminently are all their sufferings mitigated! Their fare may be scanty indeed, and their wardrobe without a change of apparel; yea more, they may be absolutely crying with hunger and clothed in rags. But if the husband and father be virtuous and affectionate, and sickness, not vice, has thus brought him, with his family, to abject want, there is a solace in all their woes—an ingredient of sweet in their cup of bitter.

Crime has not stamped its dark stigma upon their hearts, and filled them with conscious demerit among their fellows. Virtue is still their inheritance, which gives an inward satisfaction and fulness amidst outward discontentment and destitution. The husband and father has not been the author of the adversity in which his family are involved. Suppose this, and how changed his domestic want! What a different spirit is breathed upon the scanty board, and the ragged attire! What a happier element pervades the cold and naked room! What delight, in comparison, clusters around the barren fire-hearth! It is not poverty as an effect, but vice as a cause, which gives poignancy to the sufferings of want—which constitutes the gall of the bitter cup of destitution. It is the malignant, essential evil of the voluntary extinction of the rational and moral nature of man, which renders the impoverished circumstances of the inebriate's household so inexpressibly painful. The deep, dark curse is in the sin itself, and not in the mere temporal deprivation of earthly goods. Let drunkenness be abandoned, and the long crushed heart rebounds with joy, though the body, which contains it, be faint with hunger, and shivering amid wintry blasts, without a shelter to protect it. "The heart's warmth can do much to resist the winter's cold, and there is hope, there is honour in virtuous indigence." But

THE CONSEQUENCES OF INTEMPERANCE EXTEND BEYOND  
THE CIRCLE OF THE FAMILY OR IMMEDIATE FRIENDS  
OF THE INEBRIATE.

Community—society at large, is compelled to become a sharer in the curse which his iniquity brings. It is sometimes said, "This man must be kept from drunkenness, that he may not become a burden to the city or township." This is a motive of interest; but it is a motive to duty, and a right motive—a motive inspired by an instinct of human

nature—a motive of self-protection. The wisdom and benignancy of the moral Governor of the universe is displayed in the fact that such a motive to duty exists. Interest and duty correspond. Society is so eminently based upon the principle of mutual independence and mutual responsibility, that vice, as perpetrated by individuals, cannot fail to disseminate its miseries beyond itself. No human being suffers alone. He is a member of a body-politic, and as such, contributes his pains to others, according to the more or less intimate relationship existing between them. If he has submitted himself to be victimized by a ruinous appetite or passion, and falls into sin, he draws others with him to participate in the woes consequent upon his transgressions, though they may not be involved in his personal guilt. If one member suffers, other members suffer with it; and it is by this wonderful arrangement that we become interested in each other's welfare, and are induced, yea more, constrained to labour for the rescue of those who are addicted to vice. Higher motives than interest ought to prompt us to duty in this particular; but if these motives will not be recognized, then the desire to secure our individual and common happiness and prosperity, should, by all means, arouse us to its discharge.

The family circle are most interested in the reformation of that individual of their number, who has become addicted to vice of any description, because they are most directly involved in the evils, which such vice produces; and next to the family circle, the community in which the criminal has his residence are implicated most in the consequences of his crimes, and have the greatest amount of interest in his recovery. But this is not all. Power to reform is proportioned to the interest involved. The mutual influence, either for good or evil, inherent in the family constitution, is almost omnipotent. If this influence be exerted aright, and perseveringly exerted, for the reformation of the inc-



briate, it can seldom fail of success. And where the ability to reform is chiefly concentrated, there the calamities of vice are most sensibly realized, that the motive of interest may conspire with other motives to elicit that ability in the active work of reformation. But if the members of the family circle neglect to exercise the reforming power with which they have been endowed, then are they responsible to the whole amount of such neglect. The same remarks, substantially, are appropriate to community. It is their interest that every member should regard the public laws, and lead a virtuous life, and where vice exists, they have a reforming power correspondent with their interest.

Every citizen of society is morally and politically constituted, by the relations he sustains, his brother's keeper. To deny this position is to assume grounds with the first murderer. And in the wide world besides, there are none who can bring so many mighty influences to bear upon the recovery of the poor, unfortunate inebriate from the tyranny of his appetite, as the members of his own household, and the citizens of the immediate vicinity in which he resides. *And where there is ability to do good, and that ability is not exerted, there is responsibility for the evils which result.* Families suffer for the vice of an inebriate member, and community is taxed for him. And why is it so? Why should the wife and children of the drunken husband and father be afflicted with the consequences of his guilt, and the virtuous and temperate members of society be burdened with injuries and taxations growing out of this vice? It is, that the sensible realization of the curse may, as it were, scourge us to the work of reformation, if we will not otherwise be induced to it. We are not guiltless in this matter, even *personally*—not to say *representatively*—so long as we have failed to put our talent of mutual influence against vice of every form, to usury. There is benevolence in the existing arrangement, and there is infinite wisdom in it too, by

which we are made to bear each other's burdens even in the consequences of crime, that we may be induced, by the combination of duty and interest, to exert our influence for its immediate and universal abolition.

But the domestic and social curse consequent, as a penalty, upon the vice of intemperance, though more sad than tongue or pen can describe, is but a grain of dust in the balance, when compared with the inward, essential evil. In this is the concentrated bitterness of all that woe, which this vice so copiously produces.

But the consequences of intemperance do not stop here. Oh no! hear the declaration of God,

“NO DRUNKARD SHALL INHERIT THE KINGDOM OF GOD.”

There is no limitation to this edict. It is peculiar neither to time nor eternity. And it is absolutely positive. He who persists in habits of inebriation must feel the infliction of this sentence, as sure as there is a God to award the destinies of men. And is it unjust? Is it cruel? Why, how can the drunkard, in the nature of the case, inherit God's kingdom? He will not be subject to its laws, and it would be infinite folly to give him an inheritance in a dominion, against which he is in incessant rebellion. God made him a rational being, and he makes himself a brute. God endowed him with a conscience, but he substitutes passion and appetite in its stead. God fitted him for a moral government, but he renounces all the faculties and susceptibilities of a moral agent. How can he inherit the kingdom of God? It is impossible. He will not have the Lord to rule over him. He willingly, by his own act, surrenders all his interest in that kingdom. He is self-excluded, therefore, from an inheritance in it, and if it be unjust and cruel, the guilt devolves upon his own head.

But the term “kingdom of God” is applicable, especially to the church militant and to the church triumphant.

phant—to the church of Christ on earth, and his church glorified in heaven, and we understand the text as teaching that no drunkard shall be admitted into the pale of the Christian church on earth to enjoy its seals and ordinances as a member; and when his naked spirit shall be summoned before the Judge of the quick and the dead, to render an account of the deeds done in the body, then shall his frequent acts of moral suicide rise up before him as an angel of wrath, to denounce the sentence of utter condemnation against him, and over the portals of the blessed, he will see written, as in letters of fire, this inscription, **NO DRUNKARD SHALL INHERIT THE KINGDOM OF GOD.**

Now what should he do, who is addicted to either habitual or occasional intemperance? Should he not, *at once and for ever, renounce all those practices which seduce him to this vice?* Is he not within the embrace of a serpent-foe? Does he not feel the power of its crushing coil, binding him hand and foot? And shall he continue to loiter where he is? Will not every hour add strength to the serpent's coil, and multiply its folds? Why should the victim of intemperance hesitate to release himself from this terrible adversary? Will delay facilitate the effort of release? Will the deliverance be more easily accomplished, when fold upon fold, this huge monster has completely enwrapped its victim, and filled him with despair? What delusion! unaccountable, fatal delusion! *Now* is the accepted time, and *now* is the day of salvation to all such, and we beseech them, by every motive of interest and duty, both for time and eternity, immediately to flee for refuge to lay hold upon the hope set before them, and embrace the Saviour. He waits to be gracious to them, and will by no means reject them if they come to him; and then their motto will be, **WHETHER WE EAT OR DRINK, OR WHATSOEVER WE DO, WE WILL DO ALL TO THE GLORY OF GOD.**

## TOTAL ABSTINENCE THE ONLY SAFEGUARD.

“INTEMPERANCE may originate in the most moderate indulgence. No one, who indulges in the use of liquors, can say that he will not acquire an inordinate appetite for them. Some, from constitutional temperament, are peculiarly exposed to danger. It will not do to assert that religious principle will protect us. Did it protect Noah? Did it protect Lot? Did it protect the thousands who have fallen since? The fact is, that alcohol is a physical agent, and produces upon the mind and body its natural effects, apart altogether from religious opinion and principle. “Grace deals with a man’s reason and affections; but grace does not deal with a diseased stomach or a fevered brain. Grace fortifies neither against the attacks which alcohol makes upon them. The teaching of grace is, “Enter not into temptation;” and if, in spite of its warnings, we pass within the charmed circle, the deed and its fruits are our own. Can piety, in a world of so many allurements, have too many safeguards? If, then, total abstinence will place us beyond one class of temptation, more fatal to piety than any other, are we not bound to adopt it? But, further, we never can expel drunkenness from the church by any other means. Were every drunkard in it excommunicated to-day, a year hence would demand a repetition of the awful process. Is there not, in this very fact, evidence the most indubitable, that an article, so hostile in its tendency to religion, never was designed by God for our use? That intoxicating liquors were used in Bible times, none will deny; but that the use of such is approved by God, none who have examined the subject will assert, while it has been established beyond doubt that the articles used in this country, under the name of wines, are mostly vile compounds.”

## UNIVERSALISM RENOUNCED.

ONE short sentence from the lips of the Saviour has greater power over the prejudices and errors of the human heart than the most elaborate arguments of the most gifted minds. But it requires more humility and self-denial than most of us are possessed of, to sink ourselves entirely out of sight and fight only with the sword of the Spirit.

Rev. Mr. Norton, in his missionary travels through the western part of New York, came to a village where there was a society of Universalists, whose preacher was a man of great zeal and fond of controversy. He tried various expedients to draw Mr. Norton into a debate; but the latter avoided him. One day, however, they met by accident, and were introduced to each other. The Universalist would not let the opportunity slip.

"Well, Mr. Norton," said he, "I am one of those who hold that all will be saved."

"I am aware of it," said Mr. Norton.

"And I think I can convince you that the doctrine is true," said the Universalist.

"I will hear you, sir," said Mr. Norton.

The other then entered upon the usual arguments in support of such views, receiving an attentive hearing on the part of Mr. Norton, until he had said all that he wished to say.

"I have but one reply to make to all that," said Mr. Norton, looking him earnestly in the face.

"Well, sir, what is it?" said the Universalist.

"*Except you repent you will perish.*"

The reply sorely nonplused the other. He complained



that Mr. Norton had not met the case ; but, being assured by the latter that he had nothing else to say, he rallied and put forth some further arguments, being determined, if possible, to draw him out. Mr. Norton heard him quietly until he was through, and again said, "I have but one reply to make to all that."

The other paused to hear what it would be, when Mr. Norton solemnly repeated the awful words, "*Except you repent you will perish.*"

"Why," said the wounded man,—for the sword of the Spirit had pierced him deeply,—"you will not argue at all."

"I have nothing more to say," quietly observed Mr. Norton.

After a short pause, the Universalist turned to leave the room.

"Stop, my friend," said Mr. Norton, "I wish to say to you that there is one thing that you will not be able to forget."

"What is that, sir?" he asked.

"*Except you repent you will lose your soul!*"

A bitter smile of incredulity was the only reply to this last remark : and Mr. Norton saw nothing more of him that day.

On the following day, the Universalist called upon Mr. Norton, and expressed a wish to have more conversation. "No," said the latter ; "I do not wish any more conversation with you.

"Oh, sir," said the other, "I have not come to argue with you. You were right yesterday when you told me that there was one thing I would not be able to forget. I feel that it is true, that except I repent I must perish ; and I have come to ask you *what I must do to be saved.*"

"My dear friend," said Mr. Norton, "if that be the case, I shall be happy to talk with you as long as you

please." And they did talk together and pray together; and the result was, that the Universalist became a happy believer and a preacher of the truth which he had previously laboured to pervert and destroy.

Now, my object in writing out this anecdote is not to afford the reader a few minutes' amusement, but to impress upon his mind and my own, that the thousands of errors and heresies which lurk in the depraved hearts of sinners are not to be dislodged by our logic or our reasonings. In fact, the votaries of error love to encounter us, as this zealous Universalist sought to encounter Mr. Norton; but they cannot endure those living words which fell from the lips of Him who is the way, the truth, and the life. Mr. Norton, by sinking himself, honoured his Saviour, and was instrumental in saving a soul from death.

The writer was some time ago called to visit the death-bed of a professed Universalist. For many months of lingering illness, he had retained his confidence; and he now seemed as if about to expire in the full belief of his favourite doctrine. But the near approach of the destroyer revealed to him the unsubstantial character of his foundation, and annihilated his hope. "I find," he observed to an afflicted relative and friend, "that my principles do not support me. The doctrine of Universalism answers well enough to live by, but it does not suffice for the dying hour." Such was the heart-rending confession of one who had been, for a series of years, extremely confident in his belief. He lived to discover and acknowledge his unhappy mistake.

Soon after his decease, another individual of the same creed, with whom the writer had been particularly acquainted, was laid upon a sick bed. In a few days his case assumed an aspect which greatly alarmed his friends. He was kindly informed of the prospect before him, and gradually relinquished all expectation of recovery; but he be-

trayed no anxiety, and actually felt none, for the result. His language to his afflicted relatives was: "Do not mourn over *me*; I have no fears of death; nor do I wish to live beyond my appointed time. If it is God's will that I depart, I am prepared to go."

On one occasion we were summoned to his bed-side to see him expire. He thought himself to be dying, and still manifested the greatest composure, both in respect to his dissolution and the consequences that were to follow it. We had ceased to reason with him as to the grounds of his confidence; but we persevered in commending his precious soul to the mercy of that God who has promised to hear the prayer of faith. A few hours after this scene, he was suddenly, and in a manner unaccountable to himself, impressed with the reality of a hell, and his fearful exposure to descend into it. His conviction of his sinfulness before God, and his apprehensions of immediate destruction, became in an instant overwhelming, and indescribably dreadful. With the confession of the returning prodigal, and the trembling anxiety of the affrighted jailer, he cried to heaven for mercy. And the writer is enabled to state, as the pleasing result, that he became a hopeful penitent; and was, contrary to expectation, rescued from the mouth of the tomb, to afford the most satisfactory *proof* of his conversion to God. His language now is, that through the divine mercy, and the renovating power of the Holy Spirit, he has escaped eternal damnation.

The individuals above mentioned were possessed of discriminating minds, had both enjoyed the advantages of a good education, and were considered by their acquaintance as being *moral*, and uncommonly *amiable*. Neither of them betrayed, at the dying hour, any doubt, or misgivings, on the ground of his not being an honest, thorough-going Universalist; but they both found Universalism itself to be a delusive and fatal dream.

## “WHERE’S THE HARM?”

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“IS THERE any harm in just having a little *dance* in the parlour, to the music of the piano?” So inquires that young lady whose name is enrolled as a member of a Christian church. She has a few young friends spending the evening with her, who think it no harm to dance, especially in the parlour; and she would like so much to accommodate them, and not to appear bigoted. “Is there any harm in dancing, a little while, at a select party, to the music of one or two violins?” So inquires another young lady, who appeals to the fact that there was a parlour dance recently at the house of a strict professor, and puts the rather puzzling question—what is the difference between dancing to the music of the piano, in the presence of a dozen persons, and dancing to the music of one or two violins, much better adapted to the purpose, in the presence of two dozen? “A *ball* is a still larger dance, with perhaps a band of music, instead of a piano or violin. Morally speaking, what is the precise difference?” So inquires a gay young lady, who pleads that there can be no harm in going to a ball, since strict professors of religion do have dancing at their own houses; and she only dances in a larger room, and in the presence of a somewhat larger crowd. She thinks dancing is dancing, whether in parlour or ball room.

“What is the sin of going to the *Opera*?” inquires a young man who sat at the Lord’s table last Sabbath. “We have the opportunity of hearing the finest music there; and we listen to the same characters at public concerts, which are attended by the best people, without any scruple of conscience.” “I cannot see the harm of occasionally attending the theatre,” says that religiously educated young man. “There are objectionable plays, to be sure; but there are

others in which the sentiments are unexceptionable. How can there be any sin in hearing such sentiments eloquently uttered by persons in fitting costume, and representing particular characters?" Moreover, he saw several very religious people at the opera last week, and he cannot see any great difference. "Don't say anything more to me about attending the theatre," said a thoughtless and dissipated young man to his godly mother, who was deeply grieved at his course. "I saw plenty of professors at the Italian Opera the other night; and there is Mr. A., a regular church-goer, and a teacher in Sunday-school; he goes to the theatre."

"Is there any harm in taking a glass of wine?" said a steady youth, whose parents were trying to guard him against the danger attending what is called *moderate drinking*. "There cannot be; for Mr. B. gave a dinner the other day, at which he had at least two kinds of wine."

"What's the harm of taking a drop of good old brandy?" inquired a young man who had already acquired a degree of fondness for stimulating drinks. "It is no worse," he contended, "than drinking wine, made up largely of alcohol, logwood, &c.; and religious people constantly drink such wine." "What harm can there be," said a thoughtless young man, "in spending an hour or two in the evening with a few friends, in a sociable game of cards—merely for amusement, and not for money? Mr. C., who is an officer in the church, and highly esteemed by all who know him, both as a man and a Christian, does it."

And so things go. One of the chief dangers to which Christian people, especially the young, are constantly exposed, arises from those amusements and indulgences which, within certain limits, can scarcely be pronounced wrong. The world has its amusements and its dissipations so graded that it is nearly or quite impossible to draw the precise line between the lawful and the unlawful. If urged



to do anything clearly sinful, they would instantly refuse ; but they are only solicited to place themselves upon a sliding scale. The descent from the legitimate to the sinful is gradual ; and no distinctly drawn line separates the two ; and as their feelings become enlisted, they become less and less capable of nice, moral distinction. Drawn on, step by step, they ultimately find themselves on clearly forbidden ground, with a burdened conscience, a cold heart, and a strong worldly influence pressing them still further from the right way. Meanwhile, their Christian influence has become sadly diminished, the cause of Christ dishonoured, and immortal beings, influenced by their untoward example, confirmed in error, or hardened in sin.

There is but one safe rule for the Christian to adopt in all such matters ; and that is, *never to occupy debatable ground*. The true question is, not whether there is any harm in an indulgence or an amusement, but whether its tendency is toward harm to himself or to others. And let him not forget, that he is not detained in this world by his Saviour that he may be a *harmless* being, but that he may shine as a light in the world. Let him do nothing, then, the tendency of which is unfavourable to his own piety. Let him do nothing which is likely to break the force of his Christian example. Let him do nothing, the tendency of which is to protect the consciences of those who know him, against the power of Divine truth.

We should learn a practical lesson of great importance from that petition in the Lord’s prayer—“Lead us not into temptation.” It teaches us that human nature is too weak to be safe in needless exposure to temptation. The history of the Church, if fully written, would prove that many of the most deplorable falls of professing Christians are traceable to those indulgences or amusements, in regard to which it is so difficult to draw a precise line ; or to those actions in business which belong to the same indefinite class. The

wise man will not only aim to avoid doing what is wrong, but will guard against exposing himself to the temptations to do wrong. The spiritual Christian will not only avoid those things which are forbidden by the word of God, but those whose tendency is unfavourable to the growth of piety. The conscientious believer will not only take care not to injure himself, but will guard against putting a stumbling block in the way of others. To perfect holiness in the fear of the Lord, and to lead others to Christ, are the great aims of his life; and he is not going to defeat these aims by indulgences of a doubtful character. He will, therefore, abstain from *the appearance* of evil.

In almost every community there are persons who are constantly hampered by the laws of the land; and in most churches there are members who are constantly embarrassed by "the rules of the church." But the conduct of the good citizen is so much better than the civil law requires it to be, that he is not tempted to transgress; and the faithful Christian aims at a so much higher standard of religious attainment than ecclesiastical laws demand, that he is never troubled by the strictness of those laws. It is not his aim to live in the closest communion with the world, which he can indulge without forfeiting his Christian character, but to maintain habitual fellowship with the Father, and with his Son Jesus Christ. He does not go to religion for *salvation*, and to the world for *pleasure*; but he finds the kingdom of God to be "righteousness, and peace, and joy in the Holy Ghost."

In a word, there is a great difference between that professing Christian who aims only *to do no harm*, and that professing Christian who, like his Divine Master, *goes about doing good*. The latter may fall below his standard in doing good; but the former is almost sure to do the harm he intends to avoid doing. In this day, the Church needs members who, instead of being conformed to the world, constantly make aggressive movements upon the world.

## DO YOU LOVE THE SANCTUARY?

BY ALPHEUS H. HOLLOWAY.

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THE church differs from all other bodies of men. In secular societies the bond of union is some principle which already exists in human nature, such as interest, taste, opinion, or danger. The origin, aim, and rules of conduct of such societies are all purely human. They are collections of individual units—sand heaps, and when the interest, taste, opinion, or danger which gave rise to them, ceases to exist, they fall asunder. Not so the church. The church is not a voluntary association of individuals, nor held together by any tie of human interest or opinion. The origin, aim, and rules of conduct of this society are all beyond human nature. God decrees to new-create a certain invisible portion of the human race, and of this fixed, unknown portion Christ is the King, and the word of God the rule-book. The origin of this society is from above, and the bond of union is the new life implanted in the soul by the Spirit. As the ages move along by the decree of God, the saved spring up with new life from the dead and take their places in the mystic body of Christ, just as the magnet, when run through a heap of sand, draws to itself the

particles of iron. This invisible body becomes known to the world by means of the Sanctuary and its worship.

Why then does the Christian love the Sanctuary? Why does the feeling of the Psalmist dwell in the heart? "If I forget thee, O Jerusalem, let my right hand forget her cunning. If I do not remember thee, let my tongue cleave to the roof of my mouth; if I prefer not Jerusalem above my chief joy."

The Christian loves the Sanctuary, because it is his Father's house. It is his Father's dwelling-place. God reveals himself here. But you may say, Is not God in every place? Is it not true that he dwells not in temples made with hands? And when it is inconvenient or difficult for me to go to the sanctuary, may I not worship him as well in the closet or in the grove? No, you cannot. It is true that God is every where; in the grove, on the mountain, and in the most distant world. But God is present there as Creator, and not as the Father of the soul. There is no "Our Father" in any of these, and modern Astronomy, by making known the boundless extent of the universe, has done much to leave the human soul an orphan. God commands us to worship him in a certain place and after a certain way, but we wish to do it otherwise.

God's revealing place was at the tabernacle and temple, and the true Israelite must go and worship there. Remember, when you are tempted to remain at home and set up a private altar, that this is the beginning of the spirit of Cain. See the two altars of the two brothers. The sacred fire descends and consumes the offering of Abel, while the fruit and flowers of Cain wither in the sun. Why this differ

ence? Simply because the one worshipped as God commanded and the other did not. Voluntary absence from the sanctuary often ends in Cain's infidel taunt.

Again, the Christian loves the sanctuary because it is the meeting place of his Saviour. Here the two or three are met together. Would you like to have seen the person of the Saviour when he went about in Palestine doing good? Would you like to have listened to his sermons and parables, and seen his miracles? Would you like to have been a member of that Bethany home? Would you leap for joy if some one should rush into your room and cry, The Saviour has come! the Saviour has come! Can you enter into the tender pathos of those chapters of the Gospel of John which relate the events between the resurrection and the ascension? Can you weep with Mary Magdalene when she sought her dead Saviour, saying, "They have taken away my Lord and I know not where they have laid him?" Then come to the sanctuary. The risen Saviour is here. When the doors are shut and the disciples are assembled, then Jesus stands in the midst, and says, "Peace be unto you," and shows them his hands and his side. We cannot see him come nor go, but we know that it is the Lord. When Christians talk together and commune with one another in the sanctuary, their hearts burn within them, because Jesus is one of the company. Jesus is more really present here than if you could see his person, his hands, and his side. Sight is no evidence of nearness. You cannot see the air, nor the electric principle, and yet they surround you. Come to the sanctuary; it is your Father's house. Your Saviour, your Friend is here. Would you



deny yourself to be able to meet with an earthly friend? Here is the meeting place of that Friend who died for you and loves you better than a brother can.

The Christian loves the sanctuary because the brethren are there. Love for the brethren is one test of Christian character. It is the test of that disciple whom Jesus loved, "We know that we have passed from death unto life, because we love the brethren." "He that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?" Just as we go forward in the divine life, so will love for one another root out that selfishness which is the great ruling principle of the unrenewed heart. The Christian loves the sanctuary, because the children of the same Father and the co-heirs of the same Saviour meet together there. Here is the resting place of the pilgrims who love the same Saviour, who have the same hopes, the same trials, and the same reward. Does the boy love his play-mates, the student his teacher and companions, the soldier his commander and comrades, and shall not the Christian love his Captain and his brethren? The true Christian loves the society of the brethren and the sanctuary, because it is the mess-room of the soldiers of the King of kings.

Again. The sanctuary is the Christian's spiritual birth-place. We all love the homestead where we were born, the scenes of childhood, and the haunts of our youth. The sailor upon the sea, the debauchee in the city, keeps a little spot in the heart for these to dwell in. The Christian's spiritual haunts are in the sanctuary. Here is the scene of his spiritual training. Some word or thought was lodged

in the heart of the Sabbath-school scholar; it remained there and drew to itself other thoughts and other feelings. Now the thought seems to be lost and the leavening work to have ceased. Soon the work commences again; the whole soul wakes up, light breaks in, searching, reading, praying commence, and finally that Sabbath-school scholar becomes an earnest Christian or a faithful minister. The seed of eternal life is sown in the sanctuary. What sacred memories linger around the village church!—the baptismal rite with the parental vows, the Lord's Supper with its delight and fear, the grave-yard with its quiet sleepers.

The Christian loves the sanctuary because of its nearness to heaven. It is the gate of heaven. The house of God is the nearest place to heaven in all this sinful world. The rest of the world is a desert and its pillows are stones, but here is the ladder with the angels ascending and descending, and the Lord standing above it. Heaven is but the earthly sanctuary continued. What if there is a vacant seat by your side; the friend who occupied it is engaged in the same service with you, in the sanctuary above. Attendance at the earthly sanctuary is the true way of remembering departed friends who are in the heavenly.

In the second place, How does the Christian show this love for the sanctuary? By being punctual at the stated meetings for worship on the Sabbath. The true Christian is always in the accustomed seat, unless prevented by sickness or providential hindrances. He makes greater sacrifice to be at the sanctuary on the Sabbath, than to be at any place appointed for worldly business on a week day. The true

Christian is found also at the weekly prayer-meeting and the monthly concert.

The love of the Christian for the sanctuary appears in the interest taken in the temporal affairs thereof; such as the state of the finances, the comfort and neatness of the church-building. The Christian's temple of worship is as comfortable and neat, at least, as his own dwelling. The condition of the house of worship is generally an index of the state of piety of the worshippers.

Again, The Christian's love for the sanctuary appears in the interest taken in the operations of the church. The religious paper and the missionary journal are read. The true Christian is a born missionary. He loves the monthly concert, and rejoices in the success of missionary enterprises. A deep solicitude is felt for the unconverted immediately around him. When there is not courage or opportunity to speak a word for Christ, the tract or religious book is distributed. Every session of a church should keep a stock of religious publications to give or loan away. The infidel loans or distributes the works of his favourite authors; the circulating library furnishes the trashy novel; and why should not every church have a circulating library of religious books of which the session should be librarians?

Be punctual then, my fellow Christians, at the house of God. Come to the sanctuary. The best of company is here, even God the Father, God the Son, and God the Holy Spirit. A portion of the judges of the world are here; do you not know that the saints shall judge the world? It is not the minister's house, nor the people's house; it is God's

house. If you love the Saviour, you ought to be here. Be jealous of every excuse for remaining away.

There is no better test of Christian character than love and labour for the church. Those who get into the church through interest, or opinion, or taste, gradually fall away. Their seats in the house of God are vacant, while true converts remain. If you stay away from the sanctuary whenever it is convenient, you may read books for the doubting or desponding all your life-time and never get light. Go forward in the path of Christian duty, and doubts will not be able to come up with you. There are no better spirit-clearers than church-going, tract-distributing, and alms-giving. It is wonderful how these will brighten up the desponding soul. Come to the sanctuary; and when you are tempted to stay away, remember the exile's lament in a strange country.

By the rivers of Babylon, there we sat down,

Yea, we wept when we remembered Zion;

We hanged our harps upon the willows in the midst thereof,

For there they that carried us away captive

Required of us a song; and they that wasted us, mirth.

"Sing us one of the songs of Zion."

How shall we sing the Lord's song in a strange land?

If I forget thee, O Jerusalem

Let my right hand forget.

If I do not remember thee,

Let my tongue cleave to the roof of my mouth;

If I prefer not Jerusalem above my chief joy.

## “CAN'T WE GO SOMEWHERE?”

A COMPANY of young men was gathered at one of the corners of our streets, on Sabbath afternoon; to spend, as usual with them, that holy time, in idleness and dissipation. How often are the dwellers in great cities doomed to see such sights! And how often are the hearts of the pious and benevolent pained by such exhibitions!

As I passed these young men, on my way to the sanctuary, I heard the question asked by one of them: “Can't we go somewhere?” For a moment I stopped involuntarily, and felt impelled to say, “Come with me, and I will show you where to go.”

“Can't we go somewhere?” Yes, young man, you can go to the sanctuary of God, and listen to the gospel of salvation. You can go where the Holy Spirit delights to come down on the hearts of the children of men, and work in them “to will and to do of his own good pleasure.” You can go where the ambassador of Christ tells men of Him who died for sinners, and reads from the book of life, the offers of pardon to the penitent. You can go where are to be found the bread of life, and the water of life; where can be procured for mere asking, if the request be made with contrition and humility, joys that shall never pass away. You can go where the faithful of the Lord unite in songs of praise and gratitude to Him, who bought them with his own precious blood, and send up to the mercy-seat, the fervent prayer, that you, and all who, like you, are out of the kingdom, may become of their number, be of the fold of Christ. And will you not go there?—*Sabbath-day Miscellany.*



## PEACE OF MIND.

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WHAT is it? Whence does it come?

Though it is only to be known as it is felt, it may yet be described as the conscious repose of the spirit, amidst all the changes, troubles, and fears of life, in the Father of spirits, who, himself unchanged, controls all events for his own glory and our good.

In reference to TIME, it is freedom from all anxious care as to conditions and circumstances, present or to come.

In reference to ETERNITY, it is freedom from the fear of death, and dread of judgment. And, both for time and eternity, it springs alone from faith in omnipotent love. "Thou wilt keep him in perfect peace, whose mind is stayed upon thee."

Mistake it not, reader!

There is the peace of *health*. The young and vigorous rejoice in the strength of youth. They feel no pain, are conscious of no weakness, anticipate no trouble, and are at ease. But this is a sensation which they share in common with all the animal creation. It is the peace of a favourite dog by his master's side, or of a young lion in the forest when satiated with prey. A sprained foot or a thorn in the finger may banish it. Before sickness, perplexity, or unsatisfied desire, it vanishes away like vapour into air.

There is the peace of *prosperity*. The child of earth, when all is well with his affairs, exhibits it in his placid countenance. In his earlier days he had perhaps to struggle hard with life; he was industrious, steady, frugal. He recommended himself to his employer, and was made a partner in the business. He has now his country-house. His children are comely, and promise well. He looks upon his grounds, and steps into his carriage, and his heart is silently glad. But soon his prosperity may wither, and his peace give place to a broken heart. His riches may take wings and fly away. Speculations may fail, shares fall to ruinous prices, or dishonest partners may defraud. With little, if

any fault of his, he may be reduced, if not to absolute poverty, yet to the position of a subordinate without any higher hope than to keep starvation from the door till he die.

There is the peace of *sentiment*. The poet has sung it

“When the last sunshine of expiring day  
In summer’s twilight weeps itself away,  
Who hath not shared that calm, so still, so deep,  
The voiceless thought which would not speak, but weep?”

But “that calm” passes away with the sunset, and is too often followed by a starless, and a stormy night. The very poet who penned those lines, was himself amongst the most miserable of men. His heart, instead of being the abode of peace, was a troubled sea that could never rest.

There is the peace of *age*. The old man sits by the blazing fire, almost unmoved by all that passes round him. Tidings of battle come, when wars desolate the earth—of victory or defeat; domestic joys or sorrows are experienced; a daughter of the house is married, or a son is carried to his last home: but how little can the old man share either in the gladness or the woe! Death approaches;—he has no fear, although he has no hope. The minister speaks of the solemnities of the future world, of the love of God, of the sacrifice of Christ; but he hears as though he heard not. Age has frozen all his powers, and he closes his eyes most peacefully upon the passing world. But his peace is only insensibility—the peace of a withered and leafless tree—the rest of a motionless stone.

TRUE PEACE of mind, reader, springs only from the assurance of the friendship of God. It is he who ordains your times, and fixes the bounds of your habitation. Life and death, sickness and health, prosperity and adversity, are all in his hands. Unless, therefore, you are conscious that he loves you, and that he will arrange all these changes for your ultimate highest good, any peace that will weather the first storm of trouble is impossible. But if sure that he is your Friend, your Father, you can lie passive in his arms, hide yourself in him till the calamity be overpast, and breathe in deepest sorrow—“Thy will be done.” You can take his chastisements as proofs of love; welcome death itself, which will take you into the presence of his glory, and anticipate eternity with rapture. This is peace indeed.

How then can this assurance of the friendship of God be obtained ?

1. Every man, when first awakened to a sense of spiritual and eternal realities, is like Adam after the fall. He hears the voice of God, it may be in the cool evening hour, when all ought to be peace, crying—Where art thou ?—and he hides himself, because he is afraid. Long he lived without ever hearing that voice. It spoke through ministers, Sabbaths, Bibles, awful thunders of Providence ; yet his ears were so full of the din of this world, that its sound never reached him. But now a Divine power has touched the ear, and he hears ; and how afraid he is of that awful God ! He has forgotten his existence, despised his authority, restrained prayer, murmured at his will ; how can he meet his God ? His sins rise up before his mind, a dark thick cloud, through which it seems as if the rays of Divine love could never pierce. Yet God calls, and he must answer.

2. Ere there can be peace, the soul, wretched and miserable, poor, blind, and naked, must receive pardon to remove its guilt, and a perfect righteousness to clothe its nakedness. Pardon and righteousness ! Where is the sense of these blessings to be obtained ? It is only at Calvary. There the Holy Spirit reveals to the soul, astonished and distressed, the Son of God as a Lamb slain to take away sin, and by his spotless obedience to introduce an everlasting righteousness. There, in the crucified Son of God, is seen the highest exhibition of infinite, eternal love. The eternal love of the Father provided the sacrifice ; the eternal love of the Son submitted to be the sacrifice ; while the Spirit resting upon him prepared the body of his flesh to be the sacrifice "without spot or blemish." There, in the cross, is seen the deepest unfolding of the holiness and justice of God, exacting from the sinner's substitute the penalty of transgression. The penitent gazing upon this sight learns to believe that God is love ; that whatever his guilt, God's own love has found the ransom whereby that guilt is removed ; that whatever his need, the righteousness of Christ supplies all that eternal justice requires. Believing this, through the power of the Holy Ghost, he rests in God, rests in him as a child in a father's heart, and is at peace. Who can lay anything now to his charge ? Who can doubt that the God who gave his Son, will, with him, give all

things—guidance for the future, strength for temptation, and glory beyond the grave? Do you wonder that he sings—

“Sweet the moments, rich in blessing,  
Which before the cross I spend ;  
Life, and health, and peace possessing,  
From the sinner’s dying Friend.  
Here I’ll sit for ever viewing  
Mercy’s streams in streams of blood ;  
Precious drops, my soul bedewing,  
Plead and claim my peace with God !”

Reader! this only is true peace. You may wander through the wide earth in search of it, and find yourself still weary and heavy laden. It is not of earthly lineage, nor human device. It is God’s free gift to the contrite suppliant at the foot of the cross. Seek it there, reader, and seek it with true contrition, and it will be given. “Seek, and ye shall find : knock, and it shall be opened unto you. If ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him!” Matt. vii. 7, 11. “Be careful for nothing ; but in everything by prayer and supplication with thanksgiving let your requests be made known unto God. And the peace of God shall keep your heart and mind through Jesus Christ,” Phil. iv. 6, 7.

SWEET peace of conscience, heavenly guest,  
Come fix thy mansion in my breast,  
Dispel my doubts, my fears control,  
And heal the anguish of my soul.

Come, smiling hope, and joy sincere,  
Come, make your constant dwelling here,  
Still let your presence cheer my heart,  
Nor sin compel you to depart.

Thou God of hope, and peace divine,  
O make these sacred pleasures mine ;  
Forgive my sins, my fears remove,  
And send the tokens of thy love.

Then, should mine eyes, without a tear,  
See death, with all his terrors near ;  
My heart should then in death rejoice,  
And raptures tune my faltering voice.

# THE BURNING AMAZON, AND THE LIFE BOAT.

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A TERRIBLE casualty, an unlooked for calamity, has fallen on many of our neighbours and friends! Sudden destruction has taken away many who had just left our shores, as some of the choice and brave of the nation, with the triumph of confident hope in the vessel they manned, and the skill they possessed to navigate this pride of the navy on the ocean of mighty waters.

This visitation has been so sudden, so appalling in its circumstances and results, as to rouse the feelings and sympathies of men through the length and breadth of the land, and to those who are enabled by their experience to realize in imagination the locality of the sufferers; their sleeping berths, the rush for the upper deck, the crackling fury, the whirring noise of the rising flames, the burning heat, the lurching of the vessel as she madly forced herself through the rolling sea, the cries of the suffocating, the burning men, women, and children; to those, I say, whose imaginations, by their local knowledge, can rightly paint the scene of that half hour's horror; the terrific reality so fixes itself upon their thoughts, waking and sleeping, as to sit paramount in their minds and mingle itself with all their sensibilities. And this is as God would have it work. Nothing happens without his permission and foreknowledge! Not even can a sparrow fall! Therefore should we take it to heart and seek to learn God's lesson in it all, remembering our Lord's reply to those, who told him of the murdered Galileans and the men who perished beneath Si-loam's tower.

No doubt we have a lesson here for all; and while the scene, the cry is fresh upon our hearts, the wreck and ruin still floating upon our waters, let us learn it as before God.

The death of the lamented ones, however appalling in its suddenness or circumstances, is one that might overtake any



of us, and many who perished there, as to their mortal bodies, may be living in spirit near our Jesus now, awaiting a glorious resurrection; but may God help us all to profit by their so sudden and appalling end of existence here.

In the first place, the steam-ship, Amazon, was the pride of human progress in art and perfect workmanship. Science in design, and skill in manufacture, were excellently prominent here. She was constructed to exceed her predecessors in strength, speed, and capacity. She was launched upon the bosom of the deep to ride buoyant over the stormiest waters, force her rapid way, cleaving the most uplifted billow, breasting the waves in her strength; the pride and confidence of her crew, the triumphant boast of her successful builders, the very expression of the mind of this progressive age. So went she forth to her voyage, a triumph of human art. Moreover, her crew and commander were no common mariners; but selected for their well known courage and prowess in the sailor's noble art. So went she forth amidst the cheers and the bright hopes of those, who built, and freighted, and manned this gallant vessel; and her end was to be suddenly burnt! She has sank flaming beneath the waters; and her cry upon the sea, the rushing of her engines, the late glad voices on her decks, are hushed for ever! And is it not so to be with this present age?

Is it not an age of human progress and of human pride? Is it not an age where the prominent doctrine is, "there is no limit to the development of human power—human resources?" Whatever is in the heights or depths of the Creator's work, the human mind declares it can, it will grasp and use for human luxury, human aggrandizement, or deliverance from human degradation!

They force their ways already through the rock and mountain, they span the waters, they speak through the sea, for the lightning—the electric fluid—is in their hands. They talk of controlling the weather, the very seasons; they are comparing their handiwork together through the whole earth, they boast great things, and think nothing will be restrained from them which they have imagined to do. But the Lord hath looked upon them already; he hath already spoken concerning them and their works. "The day of the Lord so cometh as a thief in the night, for when they say,

Peace and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape." (1 Thess. v. 2, 3.) "For the day of the Lord of hosts shall be upon every one that is proud and lofty, and upon every one that is lifted up, and he shall be brought low; and upon all the cedars of Lebanon that are high and lifted up, and upon all the oaks of Bashan, and upon all the high mountains, and upon all the hills that are lifted up, and upon every high tower, and upon every fenced wall, and upon all the ships of Tarshish, and upon all pictures of desire; and the loftiness of man shall be bowed down, and the haughtiness of men shall be made low, and the Lord alone shall be exalted in that day; and the idols he shall utterly abolish. And they shall go into the holes of the rocks, and into the caves of the earth, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. In that day a man shall cast his idols of silver, and his idols of gold, which they made each one for himself to worship, to the moles and to the bats; to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. Cease ye from man, whose breath is in his nostrils: for wherein is he to be accounted of?" (Isaiah ii. 12—22.) And as for the end determined upon their "gold, silver, precious stones, pearls, fine linen, purple, silk, scarlet, sweet wood, ivory, all manner of vessels of precious wood, brass, iron and marble, cinnamon, odours, ointments, frankincense, wine, oil, fine flour, wheat, beasts, sheep, horses, chariots, slaves, and souls of men;" it is all to "be utterly burned with fire" by "the Lord God who judgeth them." The kings of the earth, the merchants, the ship masters, and all who have been made glad with this progress of human pride, this seeming success of human energy, shall share in that day in the burning and desolation. The boast of human science and skilful craftsmen shall cease, the sound of music, joy and triumph shall be silent; the cry of terror, of weeping and wailing, shall succeed, as the smoke of her fierce burning ascendeth, and the great city of man's building, of human boast and glory, consuming with fire, sinks like a mill stone in the deep, and is found no more at all! (Rev. xviii.)

And this, dear friends, brings us to consider the second subject of our address—"The LIFE BOAT."

The very title of it supposes imminent death and destruction, while itself stands forth to our succour, as a saviour from the threatened ruin, as life out of the jaws of death.

When the gallant Amazon moved on in her course, answering the fondest dreams of her constructors and crew, she had several life boats secured to her quarters and sides: as they left their native shores, steering forth into the deep wide ocean, according to general custom they would have secured these boats for sea, as useless for a season, until they had, in the security and power of the mighty ship, reached, each of them, the haven where they would be. What need of a Life Boat where no danger was, no death? what were the boats thus designated, in comparison of the buoyant wave-topping vessel, upon whose capacious deck they safely strolled, within whose saloons they regaled and fed, and in whose well arranged state rooms they securely slept?

There was no harm in that comparison. No special word had gone forth concerning that fine vessel's end, no special revelation of her burning doom! Neither had there been a special word about the Life Boat, or how it must soon become their only resource! It is not so with us, dear reader, who are speeding on our way naturally embarked in the destinies of this present evil age! God has revealed its certain end! God says it shall burn and sink! So also of the Life Boat. God has provided a Life Boat, a certain refuge from the sure approaching fires, an eternal salvation from the world's coming doom! Hear his word!

Behold "God hath so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life." (John iii. 16.) "Verily, verily, I say unto you, he that heareth my word and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life." (John v. 24.) "In this was manifested the love of God toward us, because that God sent his only begotten Son into the world that we might live through him. Herein is love, not that we loved God, but that he loved us and sent his Son to be the propitiation for our sins."

(John iv. 9, 10.) "And this is the record, that God hath given unto us eternal life, and this life is in his Son: he that hath the Son hath life, and he that hath not the Son of God hath not life." (1 John v. 11, 12.) Shall we then cling in presumption and folly to that, whose end it is to burn, and sink, and whelm all those who trust in it and repose upon it in its own eternal ruin? Since God has spoken to us by his prophets, and also by his Son, can we be excused of folly and bringing on our own ruin who continue in unbelief, seeking, upon the capacious platform of the present world, our own devices and desires in "the lust of the eye, the lust of the flesh, and the pride of life?" Can we acquit ourselves of wilful blindness, of self-destruction, if we neglect God's free salvation, his free invitation to his own Life Boat? and embark not at once, take not immediate refuge and security in Jesus Christ his Son through the redemption that is in him, whom God hath fore-ordained a propitiation, through faith in his blood, for the remission of our sins, and in whom he makes us heirs of eternal glory? (See Rom. iii. 23—26; v. 1, 2.)

Oh, my friends, had the much lamented ones who sank in the Amazon known the doom of that vessel, however fairly she seemed to ride the waters, they would not have embarked in her; and having done so, had they been assured of what was coming, they would have left all confidence in the gallant bearing of the ship and taken to the neglected life boats ere it was too late! And so they did, all who could, when the fire was called, when the fire bell rung. The ship was in flames, the sea ran high, and the neglected life boat was now in requisition and repute. Then what were their goods, their plans, purposes, and hopes in that ship's voyage in comparison of life?

And so, if we believed God, would it be with us! The present world would seem to us as a city of destruction, we should turn from it as earnestly as Bunyan's pilgrim, crying for life, eternal life; and count all things in it but dung and dross, for the excellency of the knowledge of Christ Jesus our Lord, God's own Life Boat!

What then is a life boat? It is a boat so constructed, that it cannot sink. It may be overthrown by the wave, but will right itself again. It may be filled with water, but still will swim, floating high, preserving those from death



who abide in her. So is Jesus now to those who are in him. They may be tempest-tossed, but they cannot sink! The seas may break over and around them, but cannot overwhelm! The storm may not be calmed for them, but then with Jesus they can walk upon the waters! But the object of those who sought refuge in the life boat was immediate, perfect separation from the burning ship and her ruin! So has God given Christ for us, that in him, through his death and resurrection, we might at once be separated from, delivered from this evil world and its destiny!

But there was great difficulty with the alarmed inmates of the Amazon, in getting clear of the vessel, and many perished in the attempt. Not so with those who, roused by the alarm of God's word, seek refuge in Christ. None can perish in looking to Jesus. Union, by faith, with him is immediate separation unto God and deliverance from evil! We all came into this world of the first Adam, in his sin, his evil nature, and heirs of condemnation. By faith we take hold of Jesus the second Adam, the Lord from heaven, the life giving Spirit, and become co-heirs with him; at his cross, we are crucified in our flesh; in his sufferings our sins are judged and put away; in his resurrection we rise to newness of life, as new creatures, the sons and heirs of God! Sometime darkness, we are now light in the Lord; and where once sin reigned unto death, now doth grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord. We are now disconnected through death from Adam and his ruin, while connected in life with Him who abideth ever—God's own Life Boat!

But those, who got safe off from the doomed ship in the boats, were still surrounded by dangers; the deep sea was ready to engulf them; and the first thought would be, Can the boat preserve us, will the boat sink, can it live in such a sea? and you can imagine the comfort conveyed in the assurance, "She is a Life Boat!"\* But alas, though the boat could float above the waves, her inmates were perishing with cold and without food; indeed, had not a merciful God determined to save them, they had suffered a lingering

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\* So, this assurance calms all fears to those who are in Jesus! In him we never can be confounded! He saves to the uttermost, or evermore! "We are in him that is true, in his Son Jesus Christ! this is the true God and eternal life." (1 John v. 20.)



death. Had the accident happened two days later they would have been far from the track of so many vessels, and might have starved in the Life Boat. Not so with those who have taken refuge in Him, who came to seek and save sinners. In him they have abundant consolation, cheering promises, blessed hopes; they go on their way rejoicing. "He that cometh to me shall never hunger, he that believeth on me shall never thirst." (John vi. 35.)

Again, those who through mercy escaped in the boats, who were preserved from fire, drowning, and starvation, are now safely landed on a friendly shore, are put back as they were, still subject to a second calamity, liable to a similar trial, still to suffer and die. Whereas the Life Boat that delivers us from sin and ruin; that separates us now from condemnation; that has embarked us from the sinking vessel in which we were but lately "children of wrath, even as others," (Eph. ii. 3,) will not land us in the place we came from, will not abandon us to another and similar danger, but carry us to our Father's house; landing us in the heavenly city, where no sorrow is nor crying, no pain, or sin, or death, and where God shall wipe away all tears from our eyes!

There is, however, another lesson taught us in this sad event, and a circumstance so very remarkable, we cannot but notice it in speaking of this terrible visitation; I mean, the saving of the little child! Had any one foretold the sudden burning of that vessel in the midnight hour, rushing on in her speed, through a swelling sea, you might have hoped that some of her strong ones, by dint of human activity and knowledge, would escape the ruin; but not that child! Behold God has saved the child, and not by the aid of man!—by the weakness of its mother, when strong and able men perished! Just so is God's way in the gospel; except as helpless children we cannot be saved, for behold God is our salvation. It is not of man's wisdom, but by the power of God, we are in Christ Jesus, who is made unto us of God, wisdom, righteousness, sanctification, and redemption, that he that glorieth may glory in the Lord. (1 Cor. i. 30, 31.)

Thus have I endeavoured to comment upon this casualty, so distressing to all who hear it, and which, nevertheless, was foreknown and permitted by the God of all grace. Oh

may we be able to extract honey from this lion, meat from this eater ! (Judges xiv. 14.)

As for those who returned not, and are supposed to have gone down with the ship, we may hope that some of them were the Lord's redeemed, and are present with him in their spirits. To them who can say "to me to live is Christ," truly "to die is gain!" Some who are gone were personally known to me, as also one who is rescued. May God comfort the widow and help the orphan. May those who are bereaved, if they are God's children through faith in the blood of Jesus, have grace to profit under the affliction, which, though for the present grievous, afterward shall yield the peaceable fruits of righteousness; (Heb. xii. 11;) but if they have not yet tasted that God is gracious, may this awaken them to "rise from among the dead, that Christ may be their light!" (See Eph. v. 14.) And should this little word fall into the hands of any, who have been mercifully rescued from an appalling and sudden death, if you are not yet among the blessed "whose iniquities are forgiven, whose sins are covered, to whom the Lord imputeth not iniquity;" (Rom. iv. 7, 8;) if you are not yet "reconciled to God by the death of his Son," oh, I beseech you, hear His voice, who looked on you in that hour of danger, and singled you out from those who sank hopelessly in the flames and waters. Be reconciled unto God through the blood of his Son! Tarry not till a worse thing happen to you, but come believing to Jesus, and find rest for your soul! And may God in his mercy grant that yourselves and many more, may own that God had a still small voice of mercy, speaking peace and love, even in

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