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March 1857





TRACTS
OF THE
AMERICAN TRACT SOCIETY.

General Series.



VOL. VI.

PRINTED BY THE
AMERICAN TRACT SOCIETY,
150 NASSAU-STREET, NEW YORK.

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A PLAIN AND PRACTICAL VIEW

OF THE

DOCTRINE OF THE TRINITY

BY REV. ELIAS CORNELIUS, D. D.

IN examining the truths of revelation, it is important that our inquiries be conducted with candor and humility. The subjects treated of are so vast, and in many instances so much above the comprehension of the human mind, that our knowledge of them can be neither very extensive, nor correct, unless we dismiss our prejudices, and rely simply on divine testimony. This is especially true, when we undertake to investigate the deep things of God himself. "Canst thou by searching find out God? Canst thou find out the Almighty unto perfection? It is high as heaven; what canst thou do? Deeper than hell; what canst thou know?" If ever men need supernatural aid, it is when they enter upon this unmeasurable field of inquiry.

It should excite our gratitude, that God has been pleased to grant us such aid, in the Scriptures of revealed truth. He has there told us who he is, and what he requires. He has even disclosed important facts concerning the mode of his existence; and pointed out the manner in which he is to be approached and worshipped. Our duty is, to receive his instructions, not with the feelings of judges, but with the docility of learners. If we are told that God is a being of *infinite* knowledge, holiness, and justice, we must give full credit to the declaration, although we can neither com-

prehend the extent of such attributes, nor reconcile them with every event which occurs in his providence. And so, if the Scriptures clearly inform us what honors are due to the only true God, and then direct us to render these honors to the Father, to the Son, and to the Holy Spirit, we must obey the direction with scrupulous exactness, whatever conclusions it may lead us to make concerning the *manner* in which God exists. Every serious and conscientious person must desire to know what these honors are, and how they are to be rendered. The *doctrine of the Trinity* is inseparably connected with these inquiries. No subject, therefore, can be more immediately or deeply practical.

Let us, then, inquire what the doctrine of the Trinity is; what is the proof of it; and what is its practical importance? If the humble inquirer after truth can arrive at satisfactory conclusions on these points, he will possess what is most necessary to his faith and practice; and having this, he may safely leave other questions to be settled in a world of clearer light and more extensive knowledge.

I. I am to show WHAT THE DOCTRINE OF THE TRINITY IS. In doing this, I remark, it is *not* that there are three, supreme, independent Gods. The language of the Bible, on this point, is such as no one can mistake. "Hear, O Israel, the Lord our God is ONE Lord." After such a declaration, to say that there are, or can be, three independent Gods, would be to contradict the highest testimony in the universe. Were this the doctrine of the Trinity, or were it a fair and manifest conclusion from it, no evidence could prove it to be true. It would carry its own refutation on the face of it. Those who receive the doctrine have no such view of it. They adopt no opinion which in their apprehension infringes, in the least, on that grand article of the Divine Unity, which they hold to be the basis of all true religion.

Neither is it the doctrine of the Trinity, as commonly deduced from the Scriptures, that God merely acts in three

essentially different ways, or in three prominent and peculiar relations: that when he manifests himself in one of these, he takes the title of Father; when he appears in a second, he calls himself Son; and when he is exhibited in a third, he styles himself Holy Spirit; just as when a human being sustains three offices, he may take different titles, and designate himself by one or other of them, according to the circumstances in which he acts. As the former statement contains *more* than is implied in the doctrine of the Trinity, so this contains *less*. The distinction which it makes between the Father, the Son, and the Spirit, is rather nominal than real, and falls far short of those personal descriptions which the Scriptures give of them.

I observe, therefore, that the doctrine teaches the FACT, *That the Father, the Son, and the Holy Spirit, are the one, only, living, and true God; and that there is in the Divine Nature, or Godhead, a foundation for such a distinction, as authorizes the application of the personal pronouns, I, thou, and he, to each of these names; and requires divine attributes and honors to be ascribed to the Son, and to the Holy Spirit, as well as to the Father.*

This the doctrine teaches *simply* as a fact; to be received, or rejected, according to the nature and degree of the evidence which is brought in support of it. The reality of such a distinction in the Godhead is, however, as independent of any *explanation* which may be given of it, as the reality of God's existence is independent of any explanation how he exists. The credibility of a fact does not necessarily depend upon the possibility of explaining it in a satisfactory manner, but on evidence. What philosopher of modern times doubts that certain bodies possess the properties which are called magnetism and electricity; or that all bodies possess the property of gravitation? Yet what philosopher has been able to do more than to describe these attributes of matter, as facts? The mind of Newton did not attempt any thing beyond this.

The Scriptures reveal many things as facts, which they do not undertake to explain. They tell us that God is eternal, omniscient, omnipresent, and omnipotent; but what can we comprehend of things *infinite* in degree or duration? They teach us also that God is a spirit; that he made all things from nothing; that he will raise the dead; and bring every thought, feeling, and action into judgment; but what do we know of these things, except that they are realities? Yet they are as firmly believed and confided in, by all who receive the testimony of the Bible, as though they admitted a solution of every difficulty. So also may the doctrine of the Trinity be fully credited, though the fact which it asserts should remain for ever unexplained. All that can reasonably be demanded is, that the terms in which it is expressed contain nothing *in itself* absurd, and that it have the testimony of the word of God for its support. That such is the case in regard to the statement which has been made, it will be my object to show.

II. I proceed, therefore, to exhibit the PROOF OF THE DOCTRINE. I will first endeavor to show that the statement alleges nothing *in itself* absurd; and then that it is supported by the testimony of Scripture.

The absurdity alleged against the doctrine of the Trinity, and that to which all objections proceeding on the ground that it is *essentially* incredible, may be reduced, is, that it teaches that *three* Gods are *one* God; which is saying that three and one are, *numerically*, the same.

Now, if the language contained in the statement of the doctrine be justly chargeable with such a contradiction, it must be, either, because it *asserts* that the Father, Son, and Holy Spirit, are three Gods, or because it *implies* this. The first will not be pretended, since, so far as mere declaration goes, it *asserts* the contrary. It declares that the Father, the Son, and the Holy Spirit, are the ONE, only, living, and true God. Neither does the statement *imply* that there

are more Gods than one. Before such an allegation can be proved, it must be shown, either that the proposition represents God as three, *in the same sense* in which he is represented as one, or that the distinction which it supposes in the Divine Nature is impossible. The former cannot be shown, because the statement represents God as three, in reference only to the distinction, *be it what it may*, which exists between the Father, Son, and Spirit; and as one, in reference to their union in the same Godhead; that is, it represents him as three, in *one* sense, and as one, in *another* sense. To assume the latter part of the alternative, relating to the impossibility of such a distinction as the statement asserts, would be taking for granted the main point in dispute, and is what no one can affirm, who does not presume to know all those distinctions of which the Divine Nature is capable. Besides, in order to prove that such a distinction is irreconcilable with the Divine Unity, the objector must show not only in what that distinction consists, but in what Divine Unity consists, and then that there is a contradiction between the two. But this no human intellect has done, or can do.

Viewed, therefore, in whatever light it may be, the doctrine, as it has been stated, contains nothing *in itself* contradictory or absurd. It simply asserts a fact concerning the mode of the Divine existence, which, for any thing that appears in the declaration itself, may be true; and leaves the reality of it to be shown, like that of thousands of other facts, by testimony. The way is now prepared to exhibit the evidence which the Scriptures afford of the truth of the doctrine. This I shall endeavor to present in the following propositions.

1. *The Scriptures mention certain characteristics by which God is known and distinguished from all other beings; and which he does not permit to be applied to any other than himself.*

If Jehovah is different from all other beings, it is plain that he must possess some things which are peculiar to himself; and which, being known, necessarily distinguish him from all others. If we examine the Scriptures, we shall find that the sacred writers have exhibited God with all this prominence and peculiarity; designating him by titles, ascribing to him attributes and actions, and rendering him honors, which belong to no other being. A few quotations will show this in the clearest manner.

No one can doubt that the *epithets* used in the following passages belong only to the Supreme God: "That all men may know, that thou, whose name alone is *Jehovah*, art the *Most High* over all the earth. This is eternal life, to know thee, *the only true God*. The *Great*, the *Mighty God*, the *Lord of hosts* is his name. Thus saith the Lord, the King of Israel, and his Redeemer the Lord of hosts, *I am the first*, and *I am the last*." Psalm 83 : 18; John 17 : 3; Jer. 32 : 18, 19; Isaiah 44 : 6.

Equally manifest is it, that the *attributes* which are mentioned, or implied, in the following citations, are intended to be understood as belonging to the only true God: "For thou, EVEN THOU ONLY, *knowest the hearts* of all the children of men. I the Lord *search the heart*, I try the reins, even to give to every man according to his ways. God is greater than our heart, and *knoweth all things*. Can any one hide himself in secret places, that I shall not see him? saith the Lord. *Do not I fill heaven and earth?* saith the Lord. The Lord appeared to Abram, and said to him, I am the *Almighty God*. The *eternal God* is thy refuge. I am the Lord, I *change not*." 1 Kings, 8 : 39; Jer. 17 : 10; 1 John, 3 : 20; Jer. 23 : 24; Gen. 17 : 1; Deut. 33 : 27; Mal. 3 : 6. In these passages, omniscience, omnipresence, omnipotence, eternity, and immutability, are described as distinguishing attributes of Jehovah.

Creation is a work which is uniformly represented in Scripture as belonging to God. "In the beginning, God

created the heavens and the earth. Thou, even thou, art Lord alone: thou hast made heaven, the heaven of heavens, with all their host; the earth, and all things that are therein; the seas, and all that is therein; and thou preservest them all. *He that built all things is God.*" It is declared, also, that the work of creation was executed by God *alone*, without the intervention of any helper or associate. "Thus saith the Lord thy Redeemer . . . *I am the Lord that maketh all things*; that stretcheth forth the heavens *ALONE*; that spreadeth abroad the earth *BY MYSELF.*" It is one method of describing false gods to designate them as "gods which have *not* made the heavens and the earth." Gen. 1:1; Neh. 9:6; Heb. 3:4; Isa. 44:24; Jer. 10:11. Of course, he who did create them is the true God.

Other portions of Scripture mention it as the special prerogative of God to forgive sin, and to judge the world at the last day. He is exhibited, also, as the only being worthy of supreme love and confidence, and as the only lawful object of religious worship. The following citations may serve as examples: "I, even I, am he that *blotteth out thy transgressions. God shall bring every work into judgment*, with every secret thing, whether it be good, or whether it be evil. So, then, every one of us shall give account of himself to *God*. Cursed be the man that trusteth in man, and maketh flesh his arm . . . blessed is the man that *trusteth in the Lord*, and whose hope the Lord is. Fear God, and give glory to him, and worship him that made heaven and earth, and the fountains of waters. *THOU SHALT WORSHIP NO OTHER GOD.*" Isa. 43:25; Ecc. 12:14; Rom. 14:12; Jer. 17:5, 7; Rev. 14:7; Ex. 34:14.

Such is the language by which the true God is known and distinguished. Every one perceives that the being who can justly claim these titles, attributes, works, and worship, is, and must be, the supreme God, the Jehovah of the Scriptures. They are also what God himself assumes as his peculiar prerogatives, and forbids to be applied to

any other being. In such explicit and solemn terms as these does he assert the rights of the Supreme Divinity: "I, even I, am he; and *there is no God with me.* I am God, and *there is none like me.* I am the Lord, that is my name; and *my glory will I not give unto another.* Thou shalt have no other gods *before me.*" Deut. 32 : 39; Isa. 46 : 9; 42 : 8; Exod. 20 : 3. But if it is true, that Jehovah will not give, nor delegate the attributes and honors which belong to him, and constitute his glory, to another; if there is no God *with* him, and none *like* him, in the universe, it follows, that the being who possesses these attributes, and may claim these honors, is the only true God. Thus it appears that the Scriptures mention certain characteristics by which God is known and distinguished from all other beings; and which he does not permit to be applied to any other than himself. This is the first proposition.

2. *These same characteristics, which belong only to God, and are forbidden by him to be applied to any other, are ascribed in Scripture, by God himself, to the Father, to the Son, and to the Holy Spirit.*

That this is true in regard to the Father, no one can have any doubt. I shall endeavor to show that it is true, also, of the Son, and the Holy Spirit. The limits of a Tract permit the introduction of but few passages on each of these branches of the subject. I shall select such as are most obvious in their import, and which, it is believed, will bear the strictest examination.

1. Several of the distinguishing *names and titles* of God are applied to CHRIST, in the following passages, in the same unqualified manner in which we have before seen that they are applied to Jehovah. "Whose are the fathers, and of whom, as concerning the flesh; *Christ came, who is over all, God blessed forever.* And we are in Him that is true, even in his Son *Jesus Christ; this is the true God,* and eternal life." The writer of the Apocalypse represents Christ as

saying, "I am Alpha and Omega, *the first and the last.*" The prophet Isaiah says, "I saw also Jehovah sitting upon a throne, high and lifted up, and his train filled the temple;" yet the evangelist John, speaking of Christ, refers to this vision, and observes, "These things said Esaias, when he saw his," Christ's, "glory, and spake of him." Christ is therefore Jehovah, whom the prophet saw. Rom. 9 : 5 ; 1 John, 5 : 20 ; Rev. 1 : 11 ; Isa. 6 : 1, compared with John 12 : 41.

In the passages which follow, the distinguishing *attributes* of God are ascribed to Christ, in the same unqualified manner. "*In the beginning*"—from eternity—"was the Word. I am Alpha and Omega, *the beginning and the end.* And thou, Lord, in the beginning, hast laid the foundation of the earth, and the heavens are the work of thy hands: they shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them, and they shall be changed; *but thou art the same,* and thy years shall not fail. All the churches shall know that I AM HE *which searcheth the reins and the hearts.* As the Father *knoweth* me, even so *know* I the Father." Of Christ, also, it is said, that "he shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby *he is able even to subdue all things to himself.*" It was Jesus who said to his disciples, "Where two or three are gathered together in my name, *there am I in the midst of them;*" and who assures his ministers, "*Lo, I am with you alway,* even to the end of the world." John 1 : 1 ; Rev. 22 : 13 ; Heb. 1 : 10–12 ; Rev. 2 : 23 ; John 10 : 15 ; Phil. 3 : 21 ; Matt. 18 : 20 ; 28 : 20. It can scarcely be necessary to remark, that the attributes which are here ascribed to Christ are the same, and for the most part are expressed in the same language, with those which we have before seen to be descriptive of the only true Jehovah.

Creation, which is so often claimed in the Scriptures as

the work of God *alone*, is ascribed to Christ in the most direct and positive terms, as the following quotations will show. "In the beginning was the Word, and the Word was with God, and the Word was God. *All things were made by him ; and without him was not any thing made which was made. The world was made by him.*" In the following passages he is declared to be the Preserver, and Upholder, as well as the Creator of the universe. "For by him," that is, Christ, "were all things created, that are in heaven, and that are in earth, whether they be thrones, or dominions, or principalities, or powers : all things were created by him and FOR him ; and he is BEFORE all things, *and by him all things consist.* Who, being the brightness of his glory, and the express image of his person, and *upholding all things by the word of his power*, when he had by himself purged our sins, sat down on the right hand of the Majesty on high." John 1 : 1, 2, 10 ; Col. 1 : 16, 17 ; Heb. 1 : 3. What stronger terms is it possible to use, than are here employed in describing the creative and preserving power of Christ ? Who would hesitate a moment to understand them of the Supreme Jehovah, if they were unconnected with the name of Christ ? What, then, should hinder them from being so understood, now that they are inseparably joined to his name ? Certainly, if Christ is *before* all things ; if all things in the universe were *created* by him, and are upheld by him, there must be a sense in which he is not himself a *creature* ; and if he is not created, who else can he be but the uncreated God ? How irreconcilable are such passages as these with every theory which reduces the Lord Jesus Christ to the condition of a dependent being ! Will those who contend that he had no existence till he appeared on earth show us how he could create the world four thousand years before he was born ; or with what propriety it could be said that "*without him was not any thing made which was made,*" when, as they at the same time tell us, nothing was made *by him ?*

To forgive sin is a divine prerogative, which was claimed and exercised by Jesus Christ. To the sick of the palsy he said, "Son, be of good cheer, thy sins are forgiven thee," Matt. 9 : 2-6 ; and when the Jews accused him of blasphemy, for pretending to such divine authority, he replied by asserting his power to forgive sin.

To Christ also it belongs to raise the dead, and judge the world at the last day. "The hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. For we must all appear before the *judgment-seat of Christ*, that every one may receive the things done in the body, according to that he hath done, whether it be good or bad. John 5 : 28, 29 ; 2 Corinthians, 5 : 10.

There are, in short, no acts of confidence and homage greater than those which the Scriptures frequently represent as being rendered to Christ. "I can do all things *through Christ which strengtheneth me*. Whosoever believeth in him shall not be ashamed. Then Peter said, Silver and gold have I none ; but such as I have give I thee : *in the name of Jesus Christ of Nazareth*, rise up and walk. And they stoned Stephen, calling upon God, and saying, *Lord Jesus, receive my spirit*." Paul addresses his first epistle to the Corinthians "to them that are sanctified in Christ Jesus, called to be saints, with all that in every place *call upon the name of Jesus Christ our Lord* ;" which implies that it was the practice of all who were Christians *to pray to Christ*.* This same apostle declares that he thrice

* So common was it among the early Christians to pay religious homage to Christ, that it was usual to distinguish them by this circumstance. Pliny, governor of Bithynia, in a letter to the Emperor Trajan, says he had made inquiries concerning the Christians, and learned "that they were accustomed on a stated day to meet before daylight, and *to sing with one another a hymn to*

besought the Lord, by whom he evidently means Christ, that the thorn in the flesh might be taken away; and received for answer, "My grace is sufficient for thee." Phil. 4:13; Rom. 10:11; Acts 3:6; 7:59; 1 Cor. 1:2; 2 Cor. 12:8, 9. It may be added, that "to call upon the name of the Lord," is a phrase of frequent occurrence in the Old Testament, denoting prayer, or religious invocation. Thus Abraham "buildest an altar unto the Lord, and *called upon the name of the Lord.*" Gen. 12:8. In a still more explicit manner is Christ acknowledged to be the object of religious worship in the following passages. "*That at the name of Jesus every knee should bow, OF THINGS IN HEAVEN, and things in earth, and things under the earth; and that every tongue should confess that Jesus is Lord, to the glory of God the Father. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is THE LAMB THAT WAS SLAIN to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying; Blessing, and honor, and glory, and power, be unto HIM who sitteth upon the throne, AND unto the LAMB, for ever and ever.*" Phil. 2:10, 11; Rev. 5:11-13. What higher honors can creatures render to the supreme Jehovah, than are here paid by the intelligent universe to Christ? If to these honors we add the divine names, titles, attributes, and works, which we have seen are so abundantly given him in the

Christ as God." Eusebius, Hist. Ecc. v. 25, proving the opinion that Christ is a mere man to be a departure from the primitive faith, quotes a writer still more ancient as saying, "*Moreover, all the psalms and hymns of the brethren, written from the beginning by the faithful, celebrate the praises of Christ, the Word of God and attribute divinity to him.*"

Scriptures, and which the Scriptures themselves represent as descriptive of the only true God, the truth of the proposition which we are considering, so far as it relates to the Son, must be not only convincing but overwhelming.

2. I proceed now to show, that the characteristics of true and proper Godhead are ascribed also, in the Scriptures, TO THE HOLY SPIRIT. No one, let his opinion of the doctrine of the Trinity be what it may, can well doubt that the phrase Holy Spirit, or, as our translators usually have it, Holy Ghost, is frequently used in Scripture in such a manner as to denote something truly divine. Who, for example, can read such declarations as the following, and not perceive that the sacred writers connected with the phrase the idea of supreme Divinity? "Peter said unto Ananias, Why has Satan filled thine heart to lie unto the *Holy Ghost*? Thou hast not lied unto men, but unto *God*." "Wherefore the Holy Ghost saith, To-day, if ye will hear his voice, harden not your heart," etc. Acts 5: 3, 4; Heb. 3: 7. In the passage referred to in the 95th Psalm, it is *Jehovah* who says, "To-day, if ye will hear," etc. The Scriptures are declared in one place to be given *by inspiration of God*; and in another it is said, that "holy men of God spake *as they were moved by the Holy Ghost*." All must admit that in cases like these the term denotes something in the proper sense divine. The only question is, whether the Scriptures mean by it any thing *distinct from the Father*, or so distinct as to justify the separate application of the personal pronouns, and the ascription of divine actions and honors; which is what the doctrine of the Trinity asserts. On this point it would seem as if the Bible was as definite as it could be.

In the *first* place, there are many passages in which the Holy Spirit is spoken of in a personal manner. "Now when they had gone throughout Phrygia and the region of Galatia, and were *forbidden of the Holy Ghost* to preach the word in Asia, after they were come to Mysia, they assayed

to go into Bithynia, but *the Spirit suffered them not*. The Holy Ghost said, Separate ME Barnabas and Saul for the work whereunto *I* have called them. The Spirit said unto Peter, Behold, three men seek thee. Arise, therefore, and get thee down, and go with them, doubting nothing, for *I* have sent them. Howbeit, when HE, the Spirit of truth is come, HE will guide you into all truth." Acts 16 : 6, 7 ; 13 : 2 ; 10 : 19, 20 ; John 16 : 23. See also Acts 15 : 28, etc.

In the *second* place, there are passages in which the Father, Son, and Holy Ghost are distinguished from one another *in the same sentence*, and the personal pronouns applied to them severally. Such is the fact in the following declarations of our Saviour to his disciples : "*I* will pray the FATHER, and HE shall give you another COMFORTER, that HE may abide with you for ever ; even the SPIRIT of truth, WHOM the world cannot receive, because it seeth HIM not, neither knoweth HIM ; for HE dwelleth with you, and shall be in you. The COMFORTER, which is the HOLY GHOST, WHOM the FATHER will send in MY name, HE shall teach you all things." John 14 : 16, 17, 26.

What can be more obvious than the import of such language ? Here are no metaphorical allusions, no poetic images, to affect the meaning. All is simple, unimpassioned prose. If, then, there is any distinction between the Father and the Son, there is no less distinction between them both and the Holy Spirit. The second proposition is therefore proved to be true.

From the fact thus established, that divine prerogatives are ascribed in Scripture to the Father, to the Son, and to the Holy Spirit, it might naturally be expected that the sacred writers would sometimes exhibit them *conjointly*, and sometimes *interchangeably* ; as performing separate acts, and as performing the same acts. Such is the fact.

Each of these Divine Names is introduced in a peculiar connection in the following passages : " Go ye and teach all nations, baptizing them *in the name of the Father, and of*

the Son, and of the Holy Ghost. Elect according to the foreknowledge of *God the Father*, through sanctification of the *Spirit*, unto obedience and sprinkling of the blood of *Jesus Christ*. Praying in the *Holy Ghost*, keep yourselves in the love of *God*, looking for the mercy of our *Lord Jesus Christ* unto eternal life. The grace of our *Lord Jesus Christ*, and the love of *God*, and the communion of the *Holy Ghost*, be with you all. For through *Him*, that is, Christ, we both have access by one *Spirit* unto the *Father*." Matt. 28 : 19 ; 1 Pet. 1 : 2 ; Jude 20, 21 ; 2 Cor. 13 : 14 ; Eph. 2 : 18.

The words *God*, and *Christ*, are used *interchangeably* in many instances, like the following: "For we shall all stand before the *judgment-seat of Christ* ; for it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to *God*. So, then, every one of us shall give account of himself to *God*." The resurrection of Christ is often ascribed to the power of God, and yet Christ declared that he would raise his own body. "Therefore doth my Father love me, because I lay down my life, that I might take it again. No man taketh it from me, but I lay it down OF MYSELF ; I have power to lay it down, and I have power to take it again. This commandment have I received of my Father." The same union of operation with the Father is strongly implied in those passages which speak of the resurrection of mankind ; which is sometimes ascribed to God, and sometimes to Christ. Rom. 14 : 10-12 ; John 10 : 17, 18 ; 5 : 28, 29 ; compare Acts 26 : 8.

The Father and the Son are exhibited both *conjointly* and *interchangeably*, as the object of prayer, and the source of spiritual blessings, in such instances as these: "Now *God himself and our Father, and our Lord Jesus Christ*, direct our way unto you. Now *our Lord Jesus Christ himself, and God, even our Father*, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and establish you in every good word and work." 1 Thess. 3 : 11, 12 ; 2 Thess.

2:16, 17. In other instances they are joined in the *same act of worship*. "Blessing, and honor, and glory, and power, be unto HIM *that sitteth upon the throne, and unto the LAMB for ever*. Salvation to our GOD, who sitteth upon the throne, and unto the LAMB." Rev. 5:13; 7:10. Whoever considers the import of such passages, will surely not be surprised that our Saviour should declare, that whatsoever things the Father doeth, "*these also doeth the Son likewise;*" and on this ground should demand "that all men should honor the Son, *even as they honor the Father.*" John 5:19, 23.

On the supposition that the doctrine of the Trinity is true, these passages admit of an easy interpretation. But if that be rejected, it is difficult to conceive what explanation can be given of them which is consistent with the exclusive rights of the Godhead. It would shock every mind to hear other names associated, as these are throughout the Scriptures, with the ever-blessed Jehovah, who is infinitely jealous of his own honor, and has threatened with severe punishment all those who give his glory to another.

Besides, if the declarations which ascribe the attributes and honors of Godhead to the Son and to the Holy Spirit are not to be understood literally, but figuratively, as has sometimes been said, how is it to be accounted for, that the sacred writers have nowhere used the same figurative style when speaking of those who are confessedly inferior to God? Why is it used only in reference to the Son and to the Holy Spirit? The examples in which the word *god* is applied to idols, and in two or three instances to men, are so different, both in the form of expression and in their connection, that they cannot be considered as at all analogous. Let the style which the Scriptures use in their descriptions of the Son and of the Holy Spirit, be taken *as a whole*, and it is hazarding nothing to say, that it is without a parallel in the Bible. Whence this great, this wonderful singularity? Either the sacred writers are

chargeable with a peculiarity of style which cannot be reconciled with any just principles of interpretation, and the tendency of which is to unsettle the mind concerning their meaning in other places; or, the language in which they ascribe divine attributes and honors to the Son and to the Spirit, as well as to the Father, must be received according to its plain import, and the doctrine as it has been stated in this treatise be allowed to be sustained.

I have now endeavored to establish two propositions:

FIRST. *The Scriptures mention certain characteristics by which God is known and distinguished from all other beings; and which he does not permit to be applied to any other than himself.*

SECONDLY. *These same characteristics, which belong only to God, and are forbidden by him to be applied to any other, are ascribed in Scripture, by God himself, to the Father, to the Son, and to the Holy Spirit.*

It follows, by unavoidable inference,

THIRDLY. *That the Father, the Son, and the Holy Spirit, are the one, only, living, and true God; and that there is in the Divine Nature, or Godhead, a foundation for such a distinction as authorizes the application of the personal pronouns I, thou, he, to each of these names, and requires divine attributes and honors to be ascribed to the Son, and to the Holy Spirit, as well as to the Father.*

This is the doctrine of the Trinity, which it was proposed to establish. A conclusion which is built upon such premises can never be shaken. Before it can be overthrown, it must be shown, either that the testimony of Scripture is unworthy of confidence; in other words, that the Bible is not the word of God; or that, interpreted according to the acknowledged principles of language, it does not ascribe divine attributes and honors to the Son, and to the Spirit, as well as to the Father. The first will not be attempted, till the days of avowed infidelity shall have returned; and the last, it is believed, cannot be done, while the Scriptures

remain what they now are, and the meaning of words is the same. The truth of the doctrine which we are considering, may be regarded, therefore, as resting upon an immovable foundation. So long as there is any truth in the axiom, that *things which are equal to the same, are equal to one another*, so long may it be demonstrably shown, from the inspired records, that the Father, Son, and Holy Spirit, are *equally Divine*, and, consequently, that the statement contained in this treatise is true.

Here we might close the argument, and proceed to show the practical importance of the doctrine of the Trinity. But lest it should be supposed, that the conclusion to which we have come has been drawn without reference to the OBJECTIONS which are alleged by those who reject the doctrine, I will notice some of the principal of them, and examine how far they are built upon a solid foundation.

The objection, that the doctrine is absurd *in itself*, being of the nature of a previous question, which must be settled before any direct testimony can be received, has been already considered, and shown to be groundless so far as the statement in the present treatise is concerned.

It is also objected, that there are many passages of Scripture in which Christ is represented as *inferior* to the Father, and that these are inconsistent with his Supreme Divinity.

The passages to which reference is made are such as the following: "My Father is greater than I. The Son can do nothing of himself, but what he seeth the Father do. The Father loveth the Son, and hath *given* all things into his hand. All power is *given* unto me in heaven and in earth. For there is one God, and one Mediator between God and men, the *man* Christ Jesus. God, who created all things *by* Jesus Christ. The Father judgeth no man, but hath *committed* all judgment to the Son. Of that day and hour knoweth no man; no, not the angels which are

in heaven, neither the Son, but the Father. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; . . . and when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." John 14 : 28 ; 5 : 19 ; 3 : 35 ; Matt. 28 : 18 ; Eph. 3 : 9 ; John 5 : 22 ; 1 Tim. 2 : 5 ; Mark 13 : 32 ; 1 Cor. 15 : 24, 28.

It will not be doubted that these quotations exhibit the difficulty to which the objection refers, in as strong a light as any in the New Testament. They have been selected with this design. In what way, then, are these passages to be reconciled with those which ascribe divine attributes to Christ ?

In answer to this inquiry, it is to be observed that the Scriptures represent Christ as possessing an *original* and an *assumed* character. In the first place, they assert that he existed and acted long before he appeared on earth. "Jesus said unto them, Verily, verily, I say unto you, *before Abraham was, I am.* And now, O Father, glorify thou me with thine own self, *with the glory which I had with thee before the world was.*" We are told also that Christ in his preëxistent state was Divine. "In the beginning was the Word, and the Word was with God, and the *Word was God.*" In the next place, the Scriptures describe a great and wonderful change as having taken place in the condition of Christ. The evangelist John declares that the "*Word became flesh, and dwelt among us.*" Paul says, "And without controversy, great is the mystery of godliness: *God was manifest in the flesh.*" Other passages are more minute in the account which they give of this change ; but nowhere is it more strongly avowed, or more fully exhibited, than in the following passage : "Who being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness

of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross." John 1 : 14 ; 1 Tim. 3 : 16 ; Phil. 2 : 6, 7.

Who does not perceive in these passages a two-fold description of the person of Christ, in which he is represented as possessing an *original* and an *assumed* character ? But let this distinction be made, and the difficulty which has been referred to ceases to exist. In his *original* character, Christ is divine ; and is therefore represented as equal with the Father, in the numerous passages which have been brought to prove his divinity. But in his *assumed* character, he is man and Mediator ; and is accordingly represented in other places as limited in knowledge and power, and as acting in subordination to the will of the Father.

As a *man*, he is, and must be, inferior to the Father in every thing which distinguishes the human from the divine nature ; and he can have no knowledge of future events, and of course can have none of the day of judgment, any farther than it is revealed to him. To suppose that he can, would be to suppose either that human nature does not properly belong to him, or that a finite mind can, of itself, discern what is obvious only to the eye of omniscience ; neither of which is true.

In like manner, Christ, in his complex character of *God and man*, is invested by the Father with the office of *Mediator*, and is said to receive from him a kingdom, and authority to govern the universe. It is in this character, also, that he is commissioned to execute the work of redemption, to make atonement for sin, and to judge the world at the last day. All is done in subordination to the will of the Father ; and when he shall have answered the ends for which this commission was given him, he will resign it, and with it the kingdom which he has received, that God may be all in all.

In this manner the various classes of passages which speak of our Saviour's person and attributes may be easily

reconciled, and in no other way can they be. If Christ be not truly and properly divine, no consistent explanation can be given of those passages which represent him as equal to the Father. If he be not also man and Mediator, none can be given of those which speak of his subordination to the Father. But if both characters are united in one complex person, all the passages harmonize with each other.

Nor is the supposition of two natures in Christ any more inadmissible than the supposition of two natures in man. If the attributes of animal and spiritual existence may be combined, so as to form one person, who will say that it is beyond the reach of Almighty power to combine human and divine attributes in the person of Jesus Christ? We speak of man as being mortal and immortal; yet no one mistakes our meaning; because when we speak of man as *mortal*, every one understands us to refer to his *corporeal* nature; and when we speak of him as *immortal*, to his *spiritual* nature. Nor need the sacred writers be misapprehended, when they attribute two natures to Christ, and speak of him sometimes in reference to one, and sometimes in reference to the other.

Still it may be asked, if Christ is himself God, how can God be said to have created the world *by* Christ? To this it may be answered, that the distinction between the Father, Son, and Spirit, though not inconsistent with the Divine Unity, is nevertheless a *real* distinction, and such as lays the foundation for a *relation* of some kind between them. This relation, if expressed at all, must be expressed in the language of men. But it is manifest that all such language is inadequate to describe the precise nature of that relation; and consequently must be regarded as the language of approximation merely. The apostle John, as we have seen, says concerning Christ, "In the beginning was the Word"—in the original, *Logos*—"and the Word was *with* God, and the Word *was* God. The same was in the beginning *WITH* God." Suppose, now, that this phraseology should be un-

derstood *literally*, might not the objector ask, with the same propriety, if the Word was himself God, how could he be represented as being *with* God? Every one must see that while a distinction of some kind is indicated by this language, the terms which express it are used in a peculiar and qualified sense.

In like manner, when it is said that God created the world *by* Christ, the words are to be understood as referring to that DISTINCTION which exists in the Divine Nature, between the Father and the Son; and which, whether it consist in the order of operation, or in something else, renders it proper to ascribe the work of creation to the divine Word, in a *special* sense. In accordance with this view of the subject is the representation of the evangelist John, in the place referred to. "In the beginning was the Word, and the Word was with God, and the Word was God. The same was in the beginning with God. All things were made *by him*; and *without him* was not any thing made which was made. The world was made BY HIM. And the Word was made flesh, and dwelt among us; and we beheld HIS glory, the glory as of the only begotten of the FATHER, full of grace and truth." Two things are here manifest: the writer distinguishes between the Father and the Word, or Logos; and he ascribes creation directly to the latter; that is, he ascribes it to God, *as the Word*. It is doubtless with reference to the same distinction, that God is said to create the world BY the Word, or Christ.

Let the remarks which have now been offered be attentively considered, and it will be seen that the doctrine of the Trinity, instead of being open to the objection which has been discussed, is the only system which effectually obviates that objection, since it is the only one which corresponds with the entire representation of the Scriptures themselves.

The use of the word "*person*," as applied to the Trinity, has given rise to an objection of another kind. It has

seemed to those who make the objection to imply the existence of three distinct Gods ; as, when applied to men, it denotes a separate, conscious being. But it should be remembered, that the meaning of this, like that of every other word, is entirely arbitrary. It may signify more or less, according to the design of those who use it. As applied to the Trinity, it denotes simply *that* in the Divine Nature, be it what it may, which lays the foundation for ascribing the characteristics of the true God to the Father, to the Son, and to the Holy Spirit, and for applying to each the *personal* pronouns I, thou, and he. For this purpose, it is perhaps as convenient a word as any other. Still, it is not a term of Scripture, and may be used or not, according to each one's views of its propriety. All that is necessary is, that some word or phrase be adopted to express the distinction which has been mentioned, and that when "person" is thus used, it be clearly understood that it is employed not in an ordinary, but in a special and qualified sense. Notwithstanding, to show that the doctrine is independent of this word, and may be discussed without it, it is not used in the present treatise.

Should it, after all, be objected, that the subject is mysterious, and therefore not to be believed ; it is admitted that so far as the *explanation* of the fact which it teaches is concerned, it is above the comprehension of human minds. We acknowledge that what we have to present on this subject is not theory, but fact ; not explanation, but evidence. Is it, however, rational—is it safe, to reject a fact which is supported by good evidence, merely because we cannot explain it ? If so, then there are many facts relating to the character and government of God, which may be disbelieved, though God himself has testified to the truth of them. Nor may we stop here. The natural world presents innumerable phenomena which no human intellect can explain, and which, therefore, we may disbelieve, though we have the testimony of our senses to their reality. A

principle which leads to such conclusions can have no claim to confidence; and no objection founded upon it is worthy of a serious and enlightened mind. The only question to be decided is, Do the Scriptures, interpreted according to the established principles of language, teach that there is in the Divine Nature such a distinction as has been mentioned? If they do, there is no alternative but to admit the fact, or to deny that the Bible is the word of God.

I am aware how common it is to plead the simplicity of other views of the Divine Nature, as a reason for rejecting the doctrine of the Trinity. But let us not be deceived. There is a simplicity which is not of the Gospel. No religion is more simple, none more opposed to every thing like mystery, than Deism; yet Deism is not the religion of the Gospel. It was not thus that Paul reasoned on this most profound of subjects. Neither the unbelief of the Jew, nor the learning and philosophy of the Greek, could prevent him from saying, wherever he went, "Without controversy, great is the mystery of godliness: *God was manifest in the flesh.*" To follow such an example cannot but be safe. It is at least wise.

But there need be no difficulty in comprehending this doctrine, so far as correct views are necessary to correct practice. We have only to remember the offices which are sustained, or the works which are performed, by the Father, the Son, and the Spirit, to acknowledge them in those offices and works, and to pay them the honors which are due to their divine character. No matter how illiterate a man may be, he can understand the FACT, that we have access to the Father through the mediation of the Son, and by the aid of the Spirit; and this is the substance of the doctrine of the Trinity, considered in its relations to our duty and happiness. Christians may adopt whatever methods of explanation and illustration they please; these should never be made the standard of a Scriptural faith. The great and visible bond of their union should consist in acknowledging the *fact*, that

supreme and divine honors are due to the Father, to the Son, and to the Holy Spirit, and in a correspondent practice.

III. It remains to point out the PRACTICAL IMPORTANCE of the doctrine which has been discussed.

Were it not that the subject is one of great practical interest, it is difficult to conceive why it should occupy so prominent a place in the Scriptures. The design of revelation is not to amuse men with curious speculations, but to teach them their duty. It might therefore be inferred, from the fact that so much is said concerning the divine character of the Father, the Son, and the Holy Spirit, that the doctrine of the Trinity, which teaches their union in the Divine Nature, is of fundamental importance. A few considerations, which is all that the limits of this treatise admit, will show that such is its real character.

1. It is essentially connected with the question of *religious worship*. If there be a subject of deep and solemn moment, it is this. There can be but one lawful object of religious worship, because there is but one only living and true God. He who worships any other being, or who does not worship God according to his *true* character, is an idolater, and must answer for an offence which is everywhere represented in the Scriptures as one of great criminality. If, then, it be important that we know to whom our religious homage is due—if we would avoid the sin of idolatry, and not worship an imaginary deity, it is our duty to believe the doctrine of the Trinity, and conform our practice to it; since any other God than that which it describes, is not the God of the Scriptures.

There can be no middle path here. Either there is great error and sin in receiving the doctrine of the Trinity, or there is great error and sin in rejecting it. The subject renders every thing like compromise impossible. Every one will indeed judge for himself, and to his own master will stand or fall. But it is plain, that those who adopt and those who

reject the views which it gives of the Supreme Being, possess different and opposite religions, and so far as relates to this point can have no concord either in their faith or worship.

2. The importance of the doctrine will appear yet more manifest, if we consider the necessary connection which it holds with *other truths and facts* revealed in the Scriptures. To select but a single point for illustration. How different must be the views which men form of *the mediation of Christ*, particularly of the greatness and moral value of those sacrifices which he made for the salvation of men, of his all-sufficiency to save, and of his intercession, according as they believe or reject the doctrine of his real and proper divinity! How is it possible to attach the same moral dignity to the actions and sufferings of one who is merely created or human, as of one who is also divine? Who, therefore, will say, that the moral influence exerted by Jesus Christ is not most deeply affected by the manner in which this great article of our faith is determined? It is not too much to say, that this single circumstance makes an infinite difference in the character of him whom we are to acknowledge as our Saviour, and that it may lay a foundation for an infinite difference in the method by which we apprehend that our salvation is to be accomplished. Particularly is it true, that whatever views affect the dignity of Christ's person, affect in the same degree his qualifications to make an atonement for sin; and the nearly universal rejection of this last doctrine, by those who reject the Divinity of Christ, proves that they are likely to stand or fall together.

I might mention other topics, which are intimately connected with the subject of this treatise, and show how strongly they influence both our feelings and conduct; I might dwell, in particular, on the effect which it must have on our devotions, and especially on our addresses to Christ, to regard him as possessed of infinite perfections; but what has been said is sufficient to show the great importance of the doctrine which has been discussed, as an article of faith.

3. I add, that it is no less deeply connected with *our hopes* as immortal beings. If the worship of the only true God has any thing to do with our present character, or our future prospects ; if it can have any influence on the question of our acceptance with God, whether we trust in Christ as the great atoning sacrifice for sinners, or rely upon some other ground for pardon and eternal life ; then is the doctrine of the Trinity at the foundation of our hopes as immortal beings. Nor should it be forgotten, that if we refuse this way of salvation which God has provided through his Son, "there remaineth no more sacrifice for sin." There is but one Saviour, and one way of salvation. If we mistake here, our error is, or may be, fatal. In like manner, if we renounce the Holy Spirit, we have no other Sanctifier, Comforter, nor Guide. We reject the appointed and only efficient agent of regeneration, of progressive holiness, and of inward and spiritual blessedness. Of such importance is the doctrine which has been considered. All that is most material to our worship, to our faith, and to our hopes, is involved in it.

In view of the evidence which has been presented in support of this great article of revealed religion, the reader will see how little it has to fear from the spirit of deep and earnest investigation which the present age has awakened. If there be a sentiment of the Bible which invites inquiry on the ground of evidence, it is the doctrine of the Trinity. It is built on no preconceived opinions of the mode of the divine existence. It is derived purely from testimony. The Scriptures being divinely inspired, the declarations which they contain may be regarded as ultimate facts, having the same relation to moral, which the phenomena of nature have to physical science. Since, therefore, the doctrine of the Trinity is a fair inference from these declarations, it can no more be shaken by investigation, than the theory of Newton concerning the visible universe.

What strong ground of hope and consolation have they

who have made this God their refuge! An everlasting Father and Friend, an infinite Saviour, and an almighty Sanctifier, united in accomplishing their salvation, and engaged to make them completely and for ever blessed. What a guarantee of ultimate safety and happiness is this; and how is it possible to contemplate it but with wonder and joy!

Who then can estimate the consequences of rejecting a doctrine supported by such evidence, and involving such interests? Is any one who reads these pages tempted to do this? Consider whether your doubts arise from having carefully and thoroughly studied the Scriptures, accompanied with frequent and earnest prayer to God for divine teaching; or whether it be not for some other reasons, which will be less satisfactory to you in the day of final account. The responsibility which is assumed by such a rejection, may well awaken the deepest solicitude. Expunge the evidence which the Bible furnishes of the truth of the doctrine, and you blot out the light of revelation, and cover its pages with chaotic darkness. Shut out the trembling, anxious sinner from that divine refuge which is here provided for him, and you bid him trust in an arm of flesh, though the curse of heaven is denounced against the man who does it. But this is not all. You hush the still, small voice of that Spirit which speaks to his soul, and convinces him of sin. No breath of spiritual life passes over the valley of death; and no star of Bethlehem arises to guide the inquiring mind to Jesus.

Soon the veil which now hides these invisible glories will be removed; and then all who are permitted to enter into heaven, will doubtless, with one heart and voice, ascribe "Blessing, and honor, and glory, and power, unto HIM who sitteth upon the throne, and unto the LAMB." Then will it be known, by blissful experience, what it is to enjoy "the grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost," for ever and ever.

THE
WORTH OF THE SOUL.

BY RT. REV. CHARLES P. MILVAINE, D. D.

A MINISTER of the Gospel was once sitting in a public room, where a few young men, strangers to himself, were conversing. Their conversation was upon worldly business: stocks, interest, purchases, etc. After the minister had listened a while in silence, he turned to one who had taken the most active part in the conversation, and observed to him, that, having listened with much interest to what had passed, he was desirous of proposing a question connected with the subjects of their remarks, to which he would be glad if a few moments' thought might be devoted. The young man answered politely, and begged to hear the question. The minister then requested, that, as he seemed accustomed to calculations of interest, and questions of profit and loss, he would endeavor to ascertain *what it would profit a man, if he were to gain the whole world, and lose his own soul?* A deep silence ensued. The question remained unanswered. It spoke to the conscience, and by the conscience was it heard. The young man retired, apparently unaffected; but the question ceased not to speak, and constantly to require its answer, till the immeasurable worth of the soul, and the utter insignificance of every human pursuit, in comparison with that of its salvation, were brought with such evidence and power to his heart, that he renounced "the world, the flesh, and the devil," and became a devoted and zealous follower of the only Saviour of sinners.

He was brought to consider his "latter end;" and could we only persuade men to "go and do likewise," and thus

seriously bring up their minds to calculate what their souls are worth, and what all those idols are worth, which so entirely engross their hearts, how much more frequently should we behold those who are hastening to the judgment-seat of Christ, "giving all diligence" that they may enter into life.

Come, reader, let us reason together, and try to arrive at some suitable idea of the value of the soul. Be willing to spend a few minutes in the calculation: it may save you from an eternity of wretchedness, and give you an eternity of rest.

The question is, WHAT IS THE SOUL WORTH, OR WHAT IS THE IMPORTANCE OF ITS SALVATION? That we may arrive at the answer, tell me, in the outset, *whether the soul will die with the body?* Be not surprised at the simplicity of the question. You may suppose it a matter of course, that you should be considered as believing in the immortality of the soul, and in the judgment to come, and in the eternal rewards of the righteous and the wicked; but I ask, if it may not well be doubted whether you really believe in such truths, while you live as devoted to the world as if it were your only possible dependence; as careless of death as if it were but a sweet and endless sleep; as prayerless, as regardless of the Gospel, of the Saviour, of sin, and of eternity, as if you had arrived at the deliberate conviction, that all religion is a fable? Do you really believe that your soul will exist for ever? Oh! then, why think so little of yourself? Why feel as if all these toys of a moment are so precious, instead of realizing the infinite preciousness of your own deathless soul?—a soul that shall exist FOR EVER! Did you ever reflect upon that idea? Look around you, and say to the grass, *Thou witherest, and thy flower fadeth*: to your own body, *Thou shalt return to the dust*: to all nature, *The time of thy dissolution draweth nigh*: to time, *Thou, too, shalt be no more*: to death, *Even thou shalt die—but thou, O my soul, SHALT ENDURE FOR EVER!* Yea, when this world shall have lived out its appointed

centuries ; and when that sun, which hath illumined the path and shone upon the graves of so many nations and kindreds, shall have shot its last ray, and all the retinue of stars shall expire in endless night, my soul will yet survive ; and, after witnessing the last throes of expiring nature, and beholding the funeral of death, will be still acting and thinking, enjoying or suffering ; and will continue thus FOR EVER, and FOR EVER !

Try to form a conception of that eternity which you are soon to know. Begin at your present year, and count to the grave—the sum, it may be, is fifty years—a span ! From the grave, set out to measure the ages of your futurity. Count by fifties, and then by fifty thousands, and then by fifty thousand millions ; and when arithmetic is tired, and your mind is tired, and your conceptions fail, pause, and consider, that you have done no more to form an idea of your own futurity, than if you had attempted to calculate the atoms which compose the world, by counting the grains in a handful of sand. As a drop of water in the ocean of waters, so is all the duration of which you can form a conception, to the duration of an immortal soul. Nay, even such a calculation would confine the soul to what would be but as a moment, compared with the real duration of its existence.

Consider what your soul is worth, estimated merely in reference to its eternity. Measure its value by that of worldly riches, or worldly honors, or worldly pleasures : measure it by the world itself—the whole world—the world from its beginning to its perishing—all worlds—and what would it profit you to gain them all, and lose your soul ?

But there are other considerations to be taken into the account. *This life is a time of trial*, during which we must decide whether we are to be eternally happy or miserable. Where, and how we are to live for ever ; whether drinking the cup of God's wrath, or enjoying his love ; whether in "the blackness of darkness," or in "the fulness of joy," must be determined by "the deeds done here in the body."

Reader, it is worth your while to reflect, that in less than one hundred years for a certainty, and perhaps in less than one hundred days, or hours, you will be with the lost in their woe, or with "the redeemed of the Lord," in their glory. Now, do but consider the unspeakable blessedness to be gained by your soul, if you should become a follower of Christ. Meditate upon that sweet rest; that perfect deliverance from all sorrow, and pain, and sin; that holiness, and unceasing progress in all bliss, which remain "for the people of God." Then call up to view the awful retribution of the impenitent: consider it, as the Lord in his word describes it, "*the bottomless pit,*" "*the unquenchable fire,*" "*the worm that never dieth,*" "*the weeping, and wailing, and gnashing of teeth.*" contrast all this with heaven—as you look at the comparison, keep saying over to yourself the word ETERNITY; and then make out your estimate of the importance of seeking, with all diligence, the salvation of your soul.

Set that salvation in comparison with all your worldly idols. What is your farm, or your merchandise; what are your vain amusements, your wicked indulgences, the rewards of ambition, to the salvation of your soul? Gather together all your idols; build their funeral pile; consume them; and what have you lost by their burning? You are, perhaps, without riches, or honors, or worldly pleasures, and perhaps will continue without them for the few days you have yet to spend on earth; but you have not yet lost your soul—you have yet a crown of glory offered to your acceptance. And O! should you obtain that crown; should "the Lord, the righteous Judge," give it unto you in the last day, think you that one single thought of regret would ever stray away from the kingdom of heaven to settle upon those few days of poverty and obscurity passed here below?

But, on the other hand, let your idols be retained; and instead of their funeral pile, think of the loss of a soul—think of your own soul as receiving the last decree of God, "*Depart, ye cursed, into everlasting fire*"—think of it as

shrinking from "the wrath of the Lamb;" smitten with the stroke of "the second death;" shrouded in the "outer darkness;" borne away by the resistless vengeance of the Almighty; thrown into the place "prepared for the devil and his angels, and all who know not God and obey not the Gospel of Jesus Christ;" that sepulchre closed up, and sealed for ever, by Him who "hath the keys of death and of hell," and "shutteth and no man openeth." Think of the population of that sepulchre: the despair, and the fury, and the ever-increasing wretchedness of that population. Imagine your soul in the midst; seeking rest, and finding none, in that gulf where rest never entered; panting for a cooling drop in that unquenchable flame; looking out and longing to see some promise of an end to that night, some prospect of change to that woe: still beholding nothing but *ETERNITY*—then thinking of "the rest which remaineth for the people of God;" and wailing at the remembrance of all the offers of mercy, all the seasons of repentance, that were once possessed, and that were so madly lost. Alas, immortal soul! there is nothing in the gains or the pleasures of this perishing world to compensate such torment. The gain of all worlds would not balance that "eternal weight" of misery. O, then, fellow-pilgrim, why neglect your soul? Why rather hazard its everlasting ruin, than sacrifice, at this moment, those habits of sin, the wages of which are death? "Awake, thou that sleepest;" arise from the death of trespasses and sins, and "seek the Lord while he may be found, and call upon him while he is near."

But there are yet other considerations to be taken into the account. We have done what our feeble faculties would permit, in estimating the worth of an immortal soul; but *Eternity* we have no line to measure, and of heaven and hell we can form but a faint idea. There is needed an estimate from Him who can take the soundings of "the bottomless pit," and compute the magnitude of "an eternal weight of glory." That estimate has been furnished. The omniscient God has declared the price at which *He* values

a soul. He declared it on Calvary. He exhibited it between the earth and heaven, that all kindreds might see. Be it but remembered, that he who was bowed down so low in Gethsemane; whose soul was "exceeding sorrowful, even unto death;" who "was led as a lamb to the slaughter," and by that mocking crowd was scourged and crucified; that he who, on the cross, endured the frown and curse of God for sin, and "poured out his soul unto death," was *Son of God* as well as *Son of man*, "the brightness of the Father's glory, and the express image of his person," "over all things, and by whom all things consist;" and recollect that, when this "only-begotten of the Father" thus "became obedient unto death," it was to become a ransom and a price for the redemption of sinners; and then will it be seen at what God values an immortal soul. "Not with corruptible things, as silver and gold," were we redeemed, "but with the precious blood of Christ, as of a lamb without blemish and without spot." "Behold, then, the Lamb of God:" the depth of his condescension; the shame, the agony, the bitterness of his death—all that did divine justice require, and did divine mercy give, for the sinner's soul. Alas! the difference between the Maker's and the creature's estimate of the worth of a soul! The sinner will neglect his soul for a few momentary pleasures, or a little golden dust, or a few breaths of human praise. Jesus would not neglect that soul, to escape the life of the "man of sorrows," and the death of the ignominious cross. The fear of a little trouble will keep a sinner from walking in "the way everlasting;" but all the troubles of body and spirit which were to be heaped upon him who should undertake to bear our sins, could not deter the Saviour from coming "to seek and to save that which was lost."

Reader, out of these considerations arises this question: Since "God has so loved the world as to give his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," "how shall we escape, if we neglect so great salvation?" Can a sinner neglect

the Saviour's love, without being answerable, at the last day, for the burial of the most precious talent that ever God committed to human stewardship, or without incurring a far deeper damnation than if that love had never appeared? If your sins be not washed away in the blood of the Lamb of God, will not the voice of that rejected blood arise up for ever, in imprecations for the avenging wrath of God to descend, in its worst out-pouring, upon your soul?

O, when all these considerations are taken into account, can any be surprised at the earnestness of Jesus, in calling, inviting, warning, entreating sinners to come unto him and be saved? Can it be wondered, that "there is joy in the presence of the angels of God over one sinner that repenteth?" Can it be wondered, that the apostles were sent out into all nations, to "preach the Gospel to every creature;" that they were gifted of the Holy Ghost to speak in all languages "the wonderful works of God;" that, "knowing the terrors of the Lord," they continually prayed and persuaded men to be reconciled to God; that, in the fervor of their zeal, they should have gone from house to house, and from country to country, "not counting their lives dear unto them, so that they might finish their course with joy, and the ministry they had received of the Lord Jesus, to testify the Gospel of the grace of God?" Can it be wondered, that, in the days when persecutions arose on account of the Gospel, so many thousands of men and women preferred the mouth of the lion, and welcomed the flames of martyrdom, rather than renounce the Lord that bought them? See you not the reason for which the true Christian "counts all things but loss for the excellency of the knowledge of Jesus," and is "willing to suffer the loss of all things, that he may win Christ, and be found in him?" See you not the motive which bears away the devoted Missionary from home, and parents, and brethren, to far distant lands of Pagan darkness, that, among benighted heathens, and among the stocks and stones which they worship, he may "preach the unsearchable riches of Christ?" See you

not the reason for which your pastors, with so much oppressive solicitude, "in season and out of season," are ever seeking to persuade sinners to prepare to meet their God? and the reason which hath planted so many death-beds with thorns, and filled so many dying sinners with anguish; and from many a heart, which, in days of health, had braved all the warnings, and scorned all the mercies of the Gospel, hath extorted, in the last hour, an unutterable prayer for a little more time to repent—a few days to make peace with God—an hour to cry for mercy? O! "what shall a man give in exchange for his soul?"

Reader, shall your soul be saved, or lost? The decision rests, in an important sense, with yourself. The way is opened; whether you will go in thereat, you have now to say. Eternity waits your determination. "Why halt between two opinions?" Will you delay your decision? Beware lest unexpected death should make it for you. Beware lest, while you are hesitating whether the tree shall bring forth fruit, the decree come forth, "*Cut it down; why cumbereth it the ground?*" Delay your decision, and "this night thy soul *may* be required of thee." *Delay!* alas, how many have perished by delay! "A more convenient season," they cried; but, before it came, their time was expended, "their lamps were gone out;" and when they would have entered in, "the door was shut." "The harvest is passed," they cried, "the summer is ended, and we are not saved!" O! "*now* is the accepted time; behold, *now* is the day of salvation." It is the Lord who calls. "To-day, if you will hear his voice, harden not your hearts."

THE

LAW OF THE SABBATH

STILL BINDING, AND WHAT IT FORBIDS.

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I ASK for a few minutes of the reader's time, while I reason with him concerning one of the laws of the world in which he lives. That law is found in Exodus, chapter 20, and reads thus: "Remember the Sabbath-day to keep it holy. Six days shalt thou labor, 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."

Here is a law claiming to regulate a *seventh* portion of human life. If a man lives twenty-one years, this law claims the entire control of three of them; if he lives fifty years, it disposes of more than *seven* of them. It is therefore important. But it also devotes this portion of time to *religious* purposes; and these are the highest ends of life. All other time is secular. This is holy. That *may* be occupied with things which perish in the using. This *must* be given to things which take hold on eternity. Many questions may be raised concerning this law; but one question is at the foundation of all the rest: "Is this law still

in force?" If it is not binding now, it never will be; and if it is binding now, it will bind while the world stands. The inquiry is of great practical interest. Public manners are vastly affected by the esteem in which the Sabbath is held. It is, therefore, right to look well to the foundations.

DOES THE LAW OF THE SABBATH BIND US?

It is evident that laws may cease to be of force; that is, they may cease to be laws. When this occurs, it must be in one of the following ways.

The condition of a people may be so changed as to render obedience to the law impracticable. In human governments such cases often arise, and the law, unless administered by tyrants, becomes a dead letter. No good government will inflict the penalty on the transgressor to whom obedience is impossible, even though the law remains on the statute-book. But the law of the Sabbath can as well be kept now as at any former period of the world. Indeed, when given from Mount Sinai, it was given to a people on a long journey, to whom were wanting many conveniences which we enjoy for its careful observance. If this law was in its nature ever practicable, it is so now.

Some laws *expire by limitation*. Such are many of the laws of every country. Such were many of the laws given by Moses. They were in force until Christ, who was their end, came; and then they bound no longer. Thus the whole ceremonial law ceased to bind after the death of Christ, to which it was limited. But no limit was fixed to the observance of the fourth commandment, either when first given or afterwards.

A competent authority may *repeal* a law, and thus its obliging power may cease. Every free government affords numerous instances of the repeal of laws once useful, but no longer so. In a regular government, the repeal must be passed by the power which enacts the law. The great

Lawgiver of the world is God. He ordained the law of the Sabbath, and he has never repealed it. Is any evidence of such repeal found in Scripture? If so, where is the book, the chapter, the verse containing it? All admit that the law was in force until Christ. Christ did not repeal it, for he says so, Matt. 5 : 17 ; nor did the apostles anywhere declare that it was repealed.

If this law, therefore, has ceased to bind, it must be in some way utterly unknown to us. It is still practicable ; it has not expired by limitation ; it has not been repealed.

THIS LAW IS PART OF A CODE WHICH IS IN FORCE.

It may also be said that this law is *in the middle of a code*, all the rest of which is acknowledged to be binding ; and why not this ? Were the other precepts of this code spoken by God from Sinai, amidst blackness and darkness, and tempest and terrors ? So was this. Were the others written by the finger of God, on tables of stone ? So was this. Were the others deposited in the ark of the testimony, in the holy of holies, under the wings of the cherubim ? So was this. No ceremonial or repealable law, given to the Jews, had these marks of honor put upon it. Did Christ say, "I came not to destroy, but to fulfil the law ?" He said it as much of this as of any other precept. Did Christ's most devoted followers keep the other commandments ? So did they keep this. Luke 23 : 56.

THIS LAW ENACTED WITH GREAT CARE.

On the face of this law are found some things which prove that God, who gave it, regarded it as of great importance.

In the wording of it, a more full explanation of its true intent is given than in any other commandment. It is enacted both positively and negatively : positively, "Remember the Sabbath-day to keep it holy ;" negatively, "In it

thou shalt do no manner of work.” No other precept of the decalogue is given in both these forms, although every fair rule of interpreting them requires, that when they enjoin a duty, we should regard them as forbidding the contrary sin; and when they forbid a sin, we should regard them as enjoining the contrary duty. Yet in this command, but in no other, both forms are used.

This command is also introduced as no other is. The very first word of it is a solemn memento—“Remember.” This word is not found elsewhere in the decalogue.

Moreover, this command not only addresses men in the singular, “Thou shalt,” etc., but it goes further, and tells who is thereby intended, namely, not only the head of the family, but also the son, the daughter, the man-servant and the maid-servant, the cattle and the stranger. No such particularity is found in any other precept of either table of the law.

In this command God also reasons with us on the equity of his demands. He says, he gives us six days out of seven, as if he had said, “I am no hard master; I do not act unreasonably. I give you ample time to do your necessary work. I give you *six* days; therefore, if you have any conscience, give me the *seventh*.” For, says he, “It is mine—it is the Sabbath of the Lord your God.” Surely, you will not deny to your God a right so equitable, a demand so fair.

It is also stated by God in the command itself, that he set us the example on the completion of the creation. And shall we not follow *such* an example? If we ought to be holy because God is holy, if we ought to forgive *our* enemies because God forgives *his* enemies, we ought also to keep the Sabbath-day because God kept it. Teaching by example is the highest kind of instruction.

THE SABBATH GIVEN IN EDEN.

Nor did the Sabbath originate with Moses, or with any sinner. It was an ordinance in Eden. When, for his sins,

man was driven out of paradise, God permitted him to carry with him two institutions, established for his good before his fall. Which of these institutions is the greatest mercy to our world, or which is the dearest to the heart of a good man, I will not undertake to say. One of them is *marriage*, the other *the Sabbath-day*. If he is the enemy of virtue who would abolish the former, he cannot be the friend of God or man who would set aside the latter. By restoring marriage, as far as possible, to its original purity in Eden, that is, by confining it to the pairs and rendering it indissoluble, the Christian religion has incalculably advanced civilization, peace, and all the domestic virtues. By restoring the Sabbath, as near as possible, to its purity in Eden, that is, by the holy observance of all of it, man makes his nearest approach to primitive innocence and to future glory. There is no example of any community, large or small, ancient or modern, continuing virtuous or happy for a considerable time, if they slighted either marriage or the Sabbath-day.

But God has also, in this command, done what he has not done in any other part of the moral law—he has pronounced a blessing on the institution. “The LORD blessed the Sabbath-day,” and thus made it

“Day of all the days the best.”

The history of the world, in the pouring out of spiritual mercies, shows what is meant by God’s blessing this day of rest.

These several and remarkable peculiarities of this precept justly entitle it to as high and sacred regard as can be claimed for any command given from Mount Sinai. If we admit that this is not of binding force, we cannot show the obligation of any of the rest, unless we can show that they are in some way written in the constitution of man, and that this is not. But it would be easy to show, by innumerable testimonies, that life is not only rendered miserable, but also much shortened by not observing the day of rest. The

world over, those men do the most work, and do it with the most comfort, who rest from labor one day in seven. Nor is there one exception to this remark. It applies as much to mental as to bodily labor.

THIS LAW OFTEN ENACTED.

The law of the Sabbath is frequently noticed in other parts of the Bible besides the moral law; it is frequently and solemnly declared to be binding, and its spiritual nature is often explained. Indeed, the law of the Sabbath is several times solemnly reënacted. It is mentioned with the highest reverence in the second chapter of Genesis, as a day "blessed and sanctified" by God. It is specially reënacted for the journey through the wilderness, in the sixteenth chapter of Exodus, four chapters before that containing the moral law. It is repeated in the thirty-first chapter of the same book. It is also made by God the pattern for the solemn feasts of his ancient church. Leviticus, chapter 23. In short, it is often noticed by Moses, by David, by Isaiah, Jeremiah, and Ezekiel. One of these passages could not have pointed more plainly to a *spiritual* service on the Sabbath, if it had been given by Christ or Paul. It is in Isaiah 58: 13, 14: "If thou turn away thy foot from the Sabbath," that is, from trampling on it, "from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honorable; and shalt honor him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words; then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob: for the mouth of the Lord hath spoken it."

In the New Testament, also, frequent mention is made of a day of rest and solemn worship. It is not necessary now to examine more than one of these passages. It is in the fourth chapter of Hebrews, where the rest of the Sab-

bath in Eden is made the figure of the rest of the Jews in Canaan, then of the rest of God's people under the Gospel dispensation, and, lastly, of the everlasting rest of all good men in heaven. Surely, so clear and evangelical a writer as Paul, in an epistle, one great object of which was, to show that the ceremonial law had passed away, would not have made the Sabbath on earth a type of the bliss of heaven even to Christians, if he had thought they were at liberty to regard it otherwise than as a holy, religious day. From the Scriptures the following things are clearly made out.

In both the Old and New Testaments God claims the day as his. Exod. 20 : 10 ; Isa. 58 : 13 ; Rev. 1 : 10.

Pious men have always acknowledged this claim. Neh. 9 : 14 ; Luke 23 : 56. Was there ever a community on earth who feared God and did not reverence his Sabbaths? When that company of heathen and mutineers who settled Pitcairn's Island, repented and gave evidence of piety, although there was but one Bible and one man from a Christian country among them, yet the Sabbath was strictly observed.

There walked of late in this world a man of conceptions as sublime as they were philosophical, of views as benevolent as they were accurate. Recently, "he was not, for God took him." Before he left us, he said,

"We never, in the whole course of our recollections, met with a Christian who bore upon his character *every other evidence* of the Spirit's operation, who did not *remember the Sabbath-day and keep it holy*. We appeal to the memory of all the worthies who are lying in their graves, that, eminent as they were in every other grace and accomplishment of the new creature, the religiousness of their Sabbath-day shone with equal lustre amid the fine assemblage of virtues which adorned them. * * *

"Rest assured, that the Christian, having the law of God written in his heart, and denying the Sabbath a place in his

affections, is an anomaly that is nowhere to be found. Every Sabbath image, with every Sabbath circumstance, is dear to him. He loves the quietness of that hallowed morn. He loves the church-bell sound that summons him to the house of prayer. He loves to join the chorus of devotion, and to sit and listen to that voice of persuasion, which is lifted in the hearing of an assembled multitude. He loves the retirement of this day from the din of worldly business and the inroads of worldly men. He loves the leisure it brings along with it; and sweet to his soul is the exercise of that hallowed hour, when there is no eye to witness him but the eye of Heaven, and when, in solemn audience with the Father who seeth him in secret, he can, on the wings of celestial contemplation, leave all the cares and all the secularities of the world behind him." Dr. Chalmers.

So it has ever been. He who loves prayer and praise, loves the day devoted to the exercise of them.

It is generally agreed that Christ came to enlarge, not to curtail the privileges of his people, and especially of the poor and afflicted, many of whom are not the masters of their own time. But if he abolished the Sabbath, he cut off the pious poor from one of their dearest privileges, one no less necessary to relieve their heavy hearts than to refresh their toil-worn bodies.

The Scriptures contain many precious promises to those who reverently keep this day, and take pleasure in its appropriate duties. Isa. 56 : 1-7, and 58 : 14 ; Jer. 17 : 21-26. To such God will give, in his house and within his walls, a place and a name better than of sons and of daughters. He will give them an everlasting name, that shall not be cut off. He will make them joyful in his house of prayer, and will accept all their sacrifices; and blessings like those which came upon Jacob shall fall upon them.

The Scriptures denounce many terrible curses against those who profane this holy day. Jer. 17 : 27 ; Ezek. 20 : 21.

These curses are none the less dreadful because expressed in general terms.

God has often visited, and does still visit sore calamities on many violators of his holy day. From the days of the man who perished for his sin in the camp of Israel, Num. 15 : 36, to this day, God has made awful examples of Sabbath-breakers. The man has been blind who has not seen them. Almost all felons in prison and under the gallows are known to have provoked God by a series of open violations of the law of the Sabbath. Of six ladies who spent their Sabbaths at cards, five died either objects of pity or without a moment's warning. Not one in fifty of known criminals in the land even outwardly keeps the Sabbath. Men forsake God, and he forsakes them. They despise him, and he takes away the restraints of his providence, and they are lightly esteemed, yea, become vile in the eyes of even wicked men.

In both the Old and New Testaments God declares that the Sabbath is a benevolent institution. He says, he "has given us the Sabbath." Exod. 16 : 29. It is not a vexatious or injurious restriction upon us, but a gift, a mercy. "I gave them my Sabbaths, that they might know that I am the LORD that sanctify them," Ezek. 20 : 12 ; that they might have proper time to acquire the most important of all knowledge, the knowledge of God and salvation. Christ himself taught the same, when he said, "The Sabbath was made *for* man." Mark 2 : 27. It was made to do him good, and not evil. Nor was it made for the Jew alone. It was made for MAN, for the whole race.

Both the Old and New Testaments record the observance of this day by godly men as an act approved by God, and appointed in Scripture. Even after the death of our Lord, the holy women, who wished to anoint his sacred body, would not do it until the Sabbath was over. Luke 23 : 56.

PROPHECY REQUIRES A CHRISTIAN SABBATH.

The Old Testament requires that under the Gospel, in times of its universal prevalence, "from one Sabbath to another, all flesh should come to worship before the Lord." Isa. 66 : 23, and Ezek. 46 : 1. This is an argument of great importance. The holy observance of the Sabbath is made by the prophets one of the tests by which the evangelical character of any people, after the coming of Christ, shall be judged. The prophets declare that the offering of prayer and praise, and solemn oaths, in the name of the true God, shall be marks of a true Gospel church. Psalm 72 : 15 ; Isa. 56 : 7 ; 65 : 16 ; 66 : 23. Suppose a church should be found, whose members in solemn oaths swore by some other than the true God, and never prayed to the Lord, nor daily praised his name, could any man fail to see that it was without the marks of a true church ? And if no Sabbath was observed in the church of God, it would prove that Messiah's reign had not yet commenced. Christianity would not be what prophecy required that it should be. The test is a fair one. Just in proportion as churches decline in the practice and power of godliness, become unsound in doctrine, licentious in life, and lax in discipline, wedded to human inventions, and heedless of the law of God in other respects, in the same proportion do they lightly esteem the Sabbath of the Lord. *No Sabbath, no Church*, is the rule laid down in Scripture. It is a correct rule. Without that holy day, all true religion would soon vanish from the earth.

A SABBATH AFTER CHRIST'S RESURRECTION.

When our Lord was upon earth, he foretold the destruction of Jerusalem, stating that the enemies of the holy city should cast a trench about it, and that the Roman eagle, the abomination that maketh desolate, should be seen from its walls. He directed his disciples how they should, with

the utmost haste, flee from the city, and said, "But pray ye that your flight be not in the winter, nor on the Sabbath-day." Matt. 24: 20. Now, Jerusalem was not destroyed for more than thirty years after Christ's ascension, and this prophecy was delivered for the direction of Christ's disciples, when the siege, leading to its destruction, should take place. They were to pray that their flight "be not in the winter," on account of the difficulty of fleeing at that season, "nor on the Sabbath-day." Whatever may have been the reason why the Sabbath-day was undesirable for flight, whether because it was not deemed lawful to travel far on that day—a Sabbath-day's journey being less than three miles—or because their tender consciences might cause them to hesitate, and not embrace the favored hour of escape, yet the fact is clear, that Christ foretold that at the destruction of Jerusalem, long after his ascension to glory, long after tens of thousands had been converted to the faith of Jesus, his people should have a day of rest, called by himself, "the Sabbath-day." Human perverseness may annul the force of any reasoning, but candor and piety will be satisfied with fair argument. All admit that all laws and ordinances given by Moses, and not binding to the end of the world, ceased to be of force from the ascension of Christ. But the flight of the Christians from the holy city was more than thirty years after that event, and yet Christ speaks of a "Sabbath-day" that should at that date, in the mother church at Jerusalem, bind the consciences, not of Jews wedded to the law of Moses, but of Christians, converted, baptized, and formed into churches taught by apostles themselves.

THE EARLY CHRISTIANS HAD A SABBATH.

If we look into the early history of the Christians, we see that they did observe a day of sacred rest; the first day of each week. On that day of the first week after the

crucifixion, Jesus rose and was worshipped: on that day of the second week after his death, he assembled his disciples, said, "Peace be unto you," and confirmed their faith. The first day of the eighth week after his death, was the day of Pentecost, a glorious Christian Sabbath. In several passages of Scripture, we find a record of the meeting of the disciples and churches of Christ on that day, to worship God, to preach the Gospel, to administer baptism and the Lord's supper, and to collect alms, so that when Paul wrote his first epistle to the Corinthians, he directs that collections for charitable purposes be made weekly upon that set day. The work he directs them to perform is a work of piety, of proper love to their poor brethren, who were suffering through the violence of persecution—a work proper to a holy day; for it always was "lawful to do well on the Sabbath-days." Matt. 12 : 12. "Pure religion and undefiled before God, even the Father, is, to visit the fatherless and widows in their affliction." Paul says that he had given the same command to other churches—the churches of Galatia, 1 Cor. 16 : 1—so that the observance was general. Paul gave these directions by the Holy Ghost. Galatia was quite remote from Corinth, several countries and a sea lying between them; so that the religious observance of the first day of the week was very general, and by no means confined to any one nation or class of Christians.

When we come to the last book of Scripture, we find John, Rev. 1 : 10, saying, "I was in the Spirit on the Lord's day." We read in the New Testament once of the "Lord's supper," and once of the "Lord's day." Does any one doubt that these expressions designate a feast and a day well known to the early Christians, and distinguished from all other days and feasts by their religious character?

Such are some of the arguments, by which it is shown that the Sabbath should be observed by us. Are they not

fair, solid, and conclusive? Are we not bound by the law of the Sabbath?

The most common method of attempting to destroy or lessen the force of these arguments, is by asserting, that if we are bound to observe any day, it is the seventh, and not the first, as the seventh was the day observed from the creation till the death of Christ. It is sufficient to reply,

1. That the term Sabbath signifies rest; and that rest by divine appointment may, without at all changing its nature, be transferred from one day to another. Some other Jewish festivals were called sabbaths, but never is one of them called "*the Sabbath*," "*the rest*."

2. There is nothing in the fourth commandment, fixing this weekly rest to the seventh day of the week. The law in the decalogue does not point out any day of the week, but only a day succeeding six days of labor. It is said, "God blessed the *Sabbath*-day, and hallowed it."

3. The resurrection of Christ was a very glorious event, to which the highest importance is properly attached, and which is well worthy of a weekly and joyful commemoration. His resurrection was life from the dead to all his people, and to all their hopes. If the completion of creation was worthy of a weekly celebration, much more is the same true of the completion of redemption. For Christians to celebrate the seventh day of the week, would be to keep a feast on the gloomiest day of the week—the day on which their Lord lay in the sepulchre of Joseph.

4. Apostolic example is as safe and correct a guide as apostolic precept, and no serious and candid reader of the New Testament can doubt that the apostles and early Christians did observe the first day of the week as the rest appointed by God. This fact, therefore, clearly determines our duty. Many duties are taught us by the example of inspired men. An appeal to such example is fair, and the example itself is binding.

5. It is believed by many sound writers, that prophecy foretold that the day of Christ's resurrection should be kept as the Sabbath under the Gospel. This prophecy is in the 118th Psalm : "The Stone which the builders refused is become the headstone of the corner." They refused him when they demanded his death. He became the headstone by his resurrection ; for by that "he was declared to be the Son of God with power." Rom. 1 : 4. The very next words in the Psalm are, "This is the day which the LORD hath made ; we will be glad and rejoice in it."

Some have suggested that the weekly day of rest under the Gospel, which is an eminently spiritual dispensation, is not to be a rest from labor or business, but only from sin. To such it is sufficient to reply, that every day of life ought to be a day of abstinence from all sin ; and when it shall be shown that we are at liberty to indulge in sin six days out of seven, and then avoid it for one day only, it will be time enough to make a more serious and extended answer.

But some persons of more seriousness ask, "Does not the apostle Paul, Rom. 14 : 5, 6, declare the observance of days a matter of indifference ?" He does ; but the context clearly shows that he speaks not of the weekly Sabbath, nor of any institution of the decalogue, but of matters besides the moral law. The same remark is substantially applicable to what he says in Gal. 4 : 10, and in Col. 2 : 16.

Every law is to be known by its position and connection in a code. This is an invariable rule in interpreting every body of laws, and ought to be applied to the laws of God and the teaching of the apostles. When the whole connection of one of their arguments shows that they are simply endeavoring to wean their converts from Jewish ceremonies, it is most unfair to extend their general remarks to institutions as old as the creation, and observed before the fall of man, and by all the pious after the fall, up to the giving of the ceremonial law, and then not reenacted

as a part of the ceremonial law, but put in the middle of the moral law. "The handwriting of ordinances which was *against* us," is indeed "blotted out;" but that can never prove that the Sabbath, which is *for* us, is blotted out also.

If no time be set apart by a competent authority for public worship, there will be no public worship. When Paul rebuked some of the early Christians, for "forsaking the assembling of themselves together," Heb. 10 : 25, it would have been ample justification for them to have replied, "No such thing is required, and no time is set for it." But we hear of no such plea. It never was made. There was as much agreement among the early Christians in observing the Lord's day as in observing the Lord's supper. It would be mere will-worship to observe the Lord's day, if it had not been appointed to be so observed by God himself. Is it credible that God should have left the whole church so ignorant of his will, that all believers for eighteen hundred years should have been mistaken as to their duty in so important a matter as this? The apostle James says, "He that keepeth the whole law, and yet offendeth in one point, is guilty of all." That he here means the moral law is evident, for he cites two of the precepts of it in the next verse : "Do not commit adultery," "Do not kill." James 2 : 10, 11. Now, if you do not kill, or swear profanely, yet if you violate the fourth commandment, you are "become a transgressor of the law." Let those who indulge in Antinomian laxity concerning the law of the Sabbath, solemnly consider the course of reasoning adopted by James, and be warned in time.

Having shown that the law of the Sabbath is still binding, let us see what it FORBIDS.

1. It forbids all labor not required by necessity or mercy. The divine example, recorded in Gen. 2 : 2, 3, teaches as much. "And God rested on the seventh day

from all his work which he had made." So also, in the very words of the fourth commandment, we are required to do "*all our work*" in six days, and are forbidden to do "*any work*" on the Sabbath. In Exodus 23 : 12, God says, "Six days shalt thou do thy work, and on the seventh day thou shalt rest." And in Ex. 31 : 15, "Six days may work be done ; but in the seventh is the Sabbath of rest, holy unto the Lord." So in Lev. 23 : 3, "Six days shall work be done ; but the seventh day is the Sabbath of rest, a holy convocation : ye shall do no work therein ; it is the Sabbath of the Lord in all your dwellings." And in Jer. 17 : 21, "Bear no burden on the Sabbath-day, nor bring it in by the gates of Jerusalem ; neither carry forth a burden out of your houses on the Sabbath-day, neither do ye any work, but hallow ye the Sabbath-day." These several commands are in plain words, are clearly expressed, are given by divine authority, in the most solemn language, and are subject to no exceptions but those of necessity and mercy, as God has himself laid down the law in Matt. 12 : 1-13 ; Mark 3 : 1-6 ; Luke 6 : 6-11 ; Luke 13 : 10-17 ; Luke 14 : 1-6 ; and John 5 : 10-17. Although carnal men will abuse the doctrine of necessity and mercy to defend their violations of the Sabbath-day, yet "the law is good if a man use it lawfully."

Works of necessity are of two kinds—permanent, and occasional. Permanent works of necessity chiefly consist in preparing for the house of God, going to it, and returning from it. Occasional works of necessity arise from unusual events ; as the burning of a house, the inundation of a flood, or the destruction of a tempest. In either case the necessity should be real, and not feigned ; and should be such as previous care could not have avoided.

Works of mercy are also permanent, or occasional. Permanent works of mercy, are such as the use of necessary and sufficient food and drink for ourselves, and the giving

of them to our families, and to guests, and to brute animals. Occasional works of mercy, are such as the providence of God unexpectedly brings before us; as dressing a wound, nursing the sick, and visiting the poor and afflicted, for the purpose of administering relief and comfort.

2. Nor should the Lord's day be made a day of indulgence in sumptuous feasting. This sin seems to be pointed at in Ex. 16: 23; in Ex. 35: 2, 3; and in Num. 15: 32-36. It is true, God has never commanded that the Sabbath be a fast-day; nor would it be proper so to observe it. But let us not run to the other extreme. This is important, because sumptuous feasting produces drowsiness in religious exercises; because, as far as possible, servants should be relieved from labor, and have an opportunity of going to the house of God; and because, in such feasts we are too apt to seek the presence of others, who could better keep the Sabbath at home.

3. God, who has promised that "while the earth remaineth, seed-time and harvest, and cold and heat, and summer and winter, and day and night, shall not cease," has expressly said, in Ex. 34: 21, "Six days shalt thou work, but on the seventh day thou shalt rest: in earing-time and in harvest thou shalt rest." Very diverse from this law is the practice of many. But if man and beast ever need refreshment from rest, is it not during the excessive heat and labors of harvest? It is also a solemn question, and may be pertinently pressed, Who hath hardened himself against God, in violating this law, and prospered? But even if apparent success has attended any man in profaning the Sabbath in harvest-time, let him remember, that "the prosperity of fools shall destroy them."

4. It was a resolution of pious men, in the days of Nehemiah, that "if the people of the land bring ware or any victuals on the Sabbath-day to sell, they would not buy it of them on the Sabbath, or on the holy day." Neh. 10: 31.

The thirteenth chapter of Nehemiah, from the fifteenth to the twenty-second verse, records the efforts of that resolute and pious man to enforce this solemn purpose. He did not regard it as a merely civil regulation, but says to the nobles of Judah, "What evil thing is this that ye do? Ye bring more wrath upon Israel by profaning the Sabbath." From these passages it is very evident, that the law of God forbids the opening of markets and shops, and the driving of bargains, on the Lord's day.

5. The Scriptures, with equal explicitness, forbid travel upon the Sabbath-day. "Thy stranger that is within thy gates" is put down by name in the fourth commandment, and is as much required to keep the Sabbath holy as any other person. So in Ex. 23 : 12, "the stranger" is required to "rest," and the reason is given, that he "may be refreshed." Many and ingenious, but wicked are the pleas urged by men for disregarding the fourth commandment when on a journey; but they are "refuges of lies," which will be swept away the moment man appears in the presence of God. This is a great sin in our nation. Its influence is vastly mischievous. The traveller is seen by many, and sins openly. He requires the services of those who conduct the public conveyances; or, if travelling privately, he at least demands the services of keepers of public or private houses. The whole moral law, including the fourth commandment, was given from Sinai to a whole nation on a journey.

6. The fourth commandment, like all the precepts of the decalogue, is spiritual, "and is a discerner of the thoughts and intents of the heart." It forbids us not only to do and to speak what we please on that day, but it binds our thoughts and hearts, and requires us to "delight" in its holy services. By the prophet Isaiah, chapter 58 : 13, 14, God says, "If thou turn away thy foot from the Sabbath, from doing thy pleasure on my holy day; and call the Sabbath a delight, the holy of the LORD, honorable; and shalt honor

him, not doing thine own ways, nor finding thine own pleasure, nor speaking thine own words: then shalt thou delight thyself in the LORD; and I will cause thee to ride on the high places of the earth, and feed thee with the heritage of Jacob thy father: for the mouth of the LORD hath spoken it."

7. The first words of the fourth commandment forbid us to forget this day before it comes, and after it is gone. "REMEMBER the Sabbath-day to keep it holy." Many instances are given in the Scriptures of pious men preparing for this day, by a proper arrangement of all their affairs. Even the pious women who wished to anoint the body of the Saviour, prepared their spices before the Sabbath began. Who was ever a loser by imitating these pious examples? "In keeping God's commandments there is great reward." This reward as certainly follows obedience to the fourth commandment as to the fifth, or any other. See Isaiah 58: 14; and 56: 2-7. One of the most remarkable men, that his own or any other age has ever produced, was Sir Matthew Hale, chief-justice of England. His testimony shall close this address. He says,

"I will acquaint you with a truth, that above forty years' experience, and strict observation of myself, hath assuredly taught me. I have been, near fifty years, a man as much conversant in business, and that of moment and importance, as most men; and I assure you I was never under any inclination to fanaticism, enthusiasm, or superstition.

"In all this time I have most industriously observed in myself, and in my concerns, these three things:

"1. Whenever I have undertaken any secular business on the Lord's day, which was not absolutely necessary, that business never prospered and succeeded well with me.

"2. Nay, if I had set myself that day but to *forecast* or *design* any temporal business, to be done or performed afterwards, though such forecasts were just and honest in themselves, and had as fair a prospect as could be expected,

yet I have always been disappointed in the effecting of it, or in the success of it. So that it almost grew proverbial with me, when any importuned me to any secular business on that day, to answer them, that if they expected to succeed amiss, then they might desire my undertaking it upon that day. And this was so certain an observation with me, that I feared to think of any secular business on that day; because the resolution then taken would be disappointed, or unsuccessful.

“3. That always the more closely I applied myself to the duties of the Lord’s day, the more happy and successful were my business and employments of the week following. So that I could, from the loose or strict observance of that day, take a just prospect and true calculation of my temporal success in the ensuing week. Though my hands and mind have been so full of secular business, both before and since I was a judge, yet *I never wanted time in my six days to ripen and fit myself for the business and employments I had to do; though I borrowed not one minute from the Lord’s day to prepare for it, by study or otherwise.* But on the other hand, if I had at any time borrowed from this day any time for my secular employments, I found that it did further me less than if I had left it alone; and therefore, when some years’ experience, upon a most attentive and vigilant observation, had given me this instruction, I grew peremptorily resolved, never in this kind to make a breach on the Lord’s day, which I have strictly observed for above thirty years.

“This relation is most certainly and experimentally true, and hath been declared by me to hundreds of persons, as I now declare it unto you.”

A WORD TO MOTHERS.

“TRAIN up a child in the way he should go,” is the divine command; and the promise runs, “when he is old he will not depart from it.” Examine, affectionate mother, whether you have felt the authority of this awful injunction, and diligently aimed at obeying it. You are, in a certain sense, the author of existence to your children; you have travailed in birth, bringing them into the natural world; do you know what it is to “travail in birth” for their spiritual being, frequently and fervently wrestling in prayer for their salvation? Like the woman mentioned in the Gospel, have you often gone to the compassionate Saviour, expostulating, “Lord, have pity on my son, my daughter, for they are born under the curse of a broken covenant, and are heirs of wrath by nature; have mercy upon them, in pardoning their sins; let thy precious blood, dear Redeemer, be sprinkled upon their consciences, *purging them from dead works*, that they may become *alive to God*?”

You have spent many painful, anxious hours, in providing for their bodies, securing meat and drink, and whatever was necessary for the present life; what time have you spent about their precious souls—their everlasting concerns? When did you spend an hour with God in prayer for their conversion and salvation? Abraham supplicates, “O that Ishmael might live before thee!” Are you often supplicating, “O, that Timothy, that John, that James, that Mary, that Martha, might live before thee! that *the incorruptible seed* might early take root in their hearts, and spring up, bearing fruit in their lives, producing love to God, love to their parents, and love to all men?” What hours do you spend with your children, teaching them, from the word of God, their danger by nature; recommending Jesus as their only portion, and entreating them, in his name, to be “reconciled to God?” What hours do you spend covenanting with Jehovah in their behalf, saying, “Lord, here am I, and the children whom thou hast given me; they are thine by creation, and I now resign them wholly to thy gracious disposal, both for time and eternity: I desire not great things for them in this world, but Oh, may their souls be saved in the day of the Lord Jesus Christ? Thou hast said, ‘Suffer

little children to come unto me, for of such is the kingdom of God :’ at thy command I now bring them, and cast them upon thy free, sovereign mercy ; there I will leave them ; I cannot take them away without thy blessing.”

But does not the conscience of some mother bear witness, while she reads these pages, that she is a stranger to such exercises ? She has, perhaps, scarcely spent a thought about the spiritual and immortal interests of her children. She can suffer days and weeks to pass, without repeating a promise *to* them, or without offering up a prayer *for* them. Is this your kindness to your offspring ? Is not the great God, who created the world and your children, a proper judge of the value of both ? and he has declared, a man is not profited, if he should “ gain the whole world, and lose his own soul.” What profit is it, therefore, to your children, should you acquire for them all riches and honors, if you neglect their souls, and suffer them to perish for ever ? Suppose that one of these little ones, whom you tenderly regard—who often captivates your heart with a thousand expressions of love—in whose sorrows you now sympathize, in whose health and happiness you rejoice—suppose one of these little ones should meet you at the left hand of the Judge, and address you in the following language : “ O cruel, accursed mother, instrument of my existence, and, through your neglect, instrument of my destruction ! Behold my dreadful condition, doomed here to the left hand of the Judge, as an object of his indignation ; as unfit for the society of good angels or men ! Behold the dreadful prospect which now lies before me ; the Judge is ready to frown me from his presence, angels ready to bind me hand and foot, and the devouring flame ready to receive me. See, on yonder right hand of the Judge, a companion of my childhood and youth, one that was born in the same place, that was taught in the same school, stands now clad with the righteousness of Jesus, and wearing a crown of glory ; but I must be an eternal *castaway*, the abhorrence of God, the scorn of angels, the companion of devils, and a prey to unquenchable fire ! You were diligent in promoting my outward welfare : you fed me when hungry, you clothed me when naked, you sheltered me in the hour of danger, you sympathized with me in distress ; but you never told me that ‘ I was shapen in sin,’ and thus a ‘ child of the curse ;’

you never told me that there was pardon in the blood of Jesus, nor urged me, by all the value of my soul, to 'flee from the wrath to come.'” What mother could endure such a sight, or salutation!

Affectionate mother, do not pronounce these hard sayings.” “The redemption of the *soul* is” unspeakably “precious.” My pen—the pen of an archangel, could not describe the ten thousand thousandth part of its value. Could I be the instrument, under God, of awakening you to reflect on its worth, on the vastness of eternity, on the happiness of heaven, on the miseries of hell, how would the instruction of your children become your chief employment, and their salvation your chief concern! Think often of those words of inspiration: “What is a man profited, if he shall gain the whole world, and lose his own soul: or what shall a man give in exchange for his soul?” “Seek first,” first for yourselves and your children, “the kingdom of God and his righteousness, and all other things shall be added unto you.”

Great are your encouragements to be faithful to the spiritual interests of your children.

Think of the plain and repeated promises of God. “I will be your God, and the God of your seed: I will circumcise thine heart, and the heart of thy seed, to love the Lord thy God. My Spirit that is upon thee, and my word which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed’s seed, saith the Lord, from henceforth even for ever.” Take these promises and present them, with your children, one by one, pleading, “Lord, do as thou hast said.”

Remember how our Lord Jesus, when on earth, always expressed a peculiar affection and concern for the young. When the scribes and pharisees rebuked the little children as they cried, “Hosanna to the Son of David,” did the Saviour unite with them in damping their rising ardor; in “breaking the bruised reed,” or “quenching the smoking flax?” No; Jesus encouraged them, and said, “Have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise?”

When the Saviour was on earth, and little children were brought to him; when parents came with their offspring, and masters with their servants; all that came were welcome; there is not an instance in all the history of his life,

that one was rejected ; “ he took them in his arms, and put his hands upon them, and blessed them.” And the Lord Jesus is as gracious now as he was in the days of his flesh ; he is as able and willing to save to the very uttermost *now* as he ever was ; and has left, for the encouragement of all generations, those precious words : “ Him that cometh unto me, I will in no wise cast out.”

Remember, too, that the Lord God *will have a seed to serve him*, while sun and moon endure ; and why not *your* seed ? “ Men shall be blessed in him, and all nations shall call him blessed ;” and why may not *your* offspring be partakers of these blessings ? He has promised to “ take the children instead of the fathers, and make them noble princes in all the earth ;” and why may not *your* little ones be sharers of these honors ?

From all these considerations, in the instruction of your children, be encouraged *to sow in hope*. While you teach, and admonish, and entreat, the fire may begin to burn in their little bosoms, even love to a bleeding Saviour ; that spark of grace may be enkindled by the Holy Ghost, which will shine brighter and brighter, until it blaze unclouded in the region of glory. And how great beyond expression would be your happiness ! By being instrumental in rendering these children pious towards God, you would render them affectionate and obedient, your crown in prosperity, and consolation in adversity. When called to close your eyes in death, you could leave them with *their* God and *your* God, in the confidence that he is “ able to keep them from falling, and present them faultless before the presence of his glory with exceeding joy.” What transports of bliss would mutually fill your bosoms, upon meeting, together with all the ransomed, at the right hand of the Judge ! How would they be constrained to bless Jehovah for such a mother ; for one that taught them the truth as it is in Jesus : and how would you, in return, raise the shout of praise to Him who applied the word of his handmaid to their hearts, and rendered it effectual to their salvation ! “ O that men would praise the Lord for his goodness, and for his wonderful works unto the children of men. And let them sacrifice the sacrifices of thanksgiving, and declare his works with rejoicing.” AMEN.

A WORD IN THE EAR

OF

THE PROFESSED CHRISTIAN.

ARE you not asleep? What! you cannot be dead! And one or the other must be the fact. If loth to admit the first, how startling must be the thought of the last! But try.

You believe there is an eternity—that in it God's justice will display itself in the everlasting punishment of sinners—that there is but one single hope of escape from so tremendous a doom, and that it is held out to us in the blood of the Son of God. Now, on that blood have you really cast yourself? And is it the hope which springs from this alone, that supports you in the view of all that is to come? O, then, if it be indeed so, you are not dead.

But are you not asleep? That question is still to be tried. And if you have fairly passed the trial of the other, you would not, for the world, leave this one unsettled. Try, then, again.

Just lift up your eyes. Behold the crowds around you; and among which you walk, and sit, and stand every day of your life. How many souls of them, think you, have, like you, cast themselves on the blood of Christ; and are, as you think you are, placed beyond the reach of perdition? Mark them—not with the dull eye of this world's charity, but as they stand exposed in the light that shines from on high. How many such are there? Now, look over the immense remainder; and say, *What are you doing for them?*

Behold the numbers who profess to know the great transforming things of the Gospel, and are yet going steadily after their vanities and their lusts; and walking in the ways of that very world, whose every maxim and passion are in direct hostility to Christ. And then behold, here, there, and everywhere, the multitudes who do not even profess subjection to God the Saviour; are at this moment in the open field of rebellion against him; and stand habitually aloof from the temples of his grace where the offers of reconciliation are held out. Now ask again, For these perishing creatures, what are you doing? How many of them have you taken hold of, and warned, and besought, as for their life?—Oh! are you not asleep?

You understand, it is supposed, what is their condition—how dreadful! You foresee what is to be their lot—how appalling! And you behold them, all the time, passing in rapid succession from our streets, and going down, by scores, every week, to that place where they will realize, for the first time, when for ever too late, that a Redeemer has indeed appeared on the earth, and that in Jesus they have rejected him, to their endless undoing. And yet you will not lift a hand, or utter a word, to stop them—Oh! are you not asleep?

You believe yourself a fast disciple and true follower of Him who wept at the tomb of the mortally dead, and shed floods of tears over a whole nation; nay, poured out his life-blood, and sustained the storms of Almighty wrath, for a whole world of enemies. And here are your countrymen and fellow-citizens, who are all good-will to you; and among them, acquaintances and friends, and perhaps your own kindred—it may be father and mother, and husband or wife, and children, the “bone of your bone, and flesh of your flesh,” hastening to everlasting graves, and falling into the tombs of eternity, from which they shall never be called forth; and you will not give an hour in the day, or a half-

day of the week, to avert from them such a destiny, though it be also to bring them to immortal life. Oh! are you not asleep?

But you think that you pity them and pray for them. But what is that pity that succors not, when it may? And are you to be told, that praying and doing, when any thing can be done, always go together; and that the earnest desire of the heart ever prompts to the actual effort of the hands? You pity and pray for them—but can you do nothing for them? Have you not a tongue to speak to them? Have you not feet to bear you about among them? And can you not sound the alarm in their houses and walks? Can you not place before their eyes God's own written warnings; and circulate through their habitations God's own written offers of mercy; and urge their attention to all that they there read about the coming wrath, and the glorious salvation? Can you not? And if you do it not, what is your pity but a mockery of man; and your prayer but as a mockery of God? Oh, are you not asleep! asleep! asleep?

Now, you, who will not warn others, at least open your ear to a word of warning *to yourself*; which comes from every quarter from which such a word can come; from God on high, who sees all that is going on; from holy angels and glorified saints, who know what heaven is, and what hell is; from your fellow-Christians, who, here and elsewhere, are toiling in the work of salvation, and ready to faint, with the greatness of it and the fewness of their numbers: and if you are proof against this, listen, at any rate, to that voice which comes from within yourself—from the recesses of your own soul, as it cries to you, from mercy to your own undying spirit, to awake and arise; for, in a sleep like this, how can you know, after all, that you are even alive? Is it not, at least, a deathlike sleep; and may it not be, in fact, the sleep of death?

Without the vivid and effective sympathies of the Christian, how can you think that you are a Christian indeed? Without the feelings of fear, of horror, of sorrow, and compassion, in the view of perishing immortals of your own race—perishing, as it were, under your own eyes—and without the feelings of joy and hope at the very thought of their rescue, and of confidence in the means divinely appointed for it—all animating your conduct, and exciting you to action, and sustaining you in ardent endeavors for their salvation, how can it be otherwise than that, either you see not their danger, and so cannot have any right apprehension of eternal things, and are still yourself in the darkness of nature; or, you care not for them, and so are still wrapt in the selfishness of nature's corruption? And, in either case, if they are two cases, must you not be dead! dead! dead?

Would you escape so frightful a view of your own condition and prospects? There is but one way! Would you know that you are indeed a living soul, and not buried yourself in the death around you? Once more, hear. Awake! Arise! Walk abroad in the spirit of life, and do the actions of a living man. Go forth, and take your stand, and march your rounds among the dead of your own flesh, and show and prove yourself a living soul, by calling on them, in the name of the Lord of life, to live also. Behold! eternity is at hand—and what a transient moment separates you from it! The judgment is before you, and that day of transport and of terror—'tis but as to-morrow—when every man shall be judged according to his works! Death beckons! Should you be presently in his hand, how would you wish you had received this appeal!

D E A T H

OF

HUME AND FINLEY COMPARED.

BY REV. JOHN M. MASON, D. D.

THE common sense and feelings of mankind have always taught them to consider death as a most awful and interesting event. If it were nothing more than a separation from all that we love in this world, the dissolution of our bodies, and the termination of our present mode of existence, there would be sufficient reason for approaching it with tender and solemn reflection. But when we add those anticipations of which very few, if any, can wholly divest themselves; that scene of "untried being," which lies before us; and especially *that* eternity which the Christian revelation unfolds, death becomes an object of unutterable moment; and every sober thought of it bears upon the heart with a weight of solicitude which it is not in the power of unaided reason to remove. The mere *possibility* of our living hereafter, is enough to engage the attention of a wise man; the *probability* of it is too grave and affecting to leave an excuse for indifference; and the *certainty* with which the Scriptures speak of it, as of an immortality of blessedness or of woe, allows to light and ludicrous speculations concerning it, no other character than that of the insanity of wickedness.

When that hour draws nigh which shall close the busi-

ness of life, and summon the spirit to the bar of "God who gave it," all the motives to deception cease, and those false reasonings which blind the judgment are dissipated. It is the hour of truth, and of sincerity. Such, at least, is the *general* fact, which cannot be invalidated by the concession that, in some instances, men have been found to cherish their infatuation, and practise their knavery, to the very last. Their number in places which enjoy the pure Gospel, the only ones in our present view, is too small to make any perceptible difference in the amount; or to disparage that respectful credence with which the rustic and the sage listen to the testimony of a dying bed.

By this testimony, the "Gospel of the grace of God" has obtained, among every people, and in every age, such strong confirmation, and has carried into the human conscience such irresistible appeals for its truth, its power, and its glorious excellency, that its enemies have labored with all their might to discredit these triumphs. They have attacked the principle upon which the testimony of a dying believer rests. They have said that the mind, being necessarily enfeebled by the ravages of mortal disease upon the body, is not a competent judge of its own operations—that the looks, the tears, the whole conduct of surrounding friends, excite artificial emotions in the dying—that superstition has a prodigious ascendancy over their imagination—that their joyful impressions of heaven are the mere reveries of a disturbed brain—that their serenity, their steady hope, their placid faith, are only the natural consequence of long habit, which never operates more freely than when the faculty of reflection is impaired. All this, and more like this, do unhappy mortals, who take, or pretend to take pleasure in putting an extinguisher upon the light of life,

detail with an air of superiority, as if they had fallen upon a discovery which merits the plaudits of the world.

But were it even so—were the Christian victory over death only a dream, it is a dream so sweet and blessed, that, with the scourger of lord Bolingbroke's philosophy, I should "account that man a villain that awoke me—awoke me to truth and misery." But I am not going to discuss this question. The poor infidel does not believe himself, and why should others believe him? With one breath he endeavors to cry down the argument to be derived in favor of their religion, from the peaceful death of Christians; and with the next to enlist it in his own service. He omits no opportunity of celebrating the intrepidity or composure displayed by sceptical brethren in their last moments.

Let the letter of Dr. Adam Smith, concerning the death of *David Hume, Esq.* be a proof. Every sentence betrays his anxiety to set off his friend to the best advantage. The dullest observer cannot but perceive his design to compare Mr. Hume dying an infidel, with a Christian dying in the faith of Jesus. Let us draw out, at length, that comparison which he has only insinuated; and that the effect may be more decisive, let us remember, that the whole annals of unbelief do not furnish a more favorable example than he has selected. Mr. Hume was a man of undisputed genius. His versatile talent, his intense application, his large acquirements, and his uncommon acuteness, place him, perhaps, at the head of those enemies of revelation who attempt to *reason*; as Voltaire stands without a rival among those who only *scoff*. He had, besides, what rarely belongs to the ascertained infidel, a good moral reputation. We mean that he was not addicted to lewdness, to drunkenness, to knavery, or any of those grosser vices which are the natural and

ordinary companions of enmity to the Gospel. For otherwise, as he labored to unsettle all fixed principles of belief, to overturn the whole system of moral obligation, to obliterate a sense of God's authority from the conscience, and positively to inculcate the innocence of the greatest crimes, he must be accounted one of the most flagitiously immoral men that ever lived.

His panegyrist, too, was a man of superior parts and profound erudition. The name of Adam Smith will always rank high in the republic of letters; and will never be pronounced, but with respect, by the political economist. Mr. Hume can have lost nothing, has possibly gained much, by the pen of his friend. Taking him, therefore, as Dr. Smith's letter to Mr. Strahan represents him, let us contrast his last hours with those of that servant of the Lord Jesus Christ, *Dr. Samuel Finley*, formerly President of the College of New Jersey, as given by those who attended his dying bed.

Whatever be a man's opinions, one of his most rational occupations, in the prospect of leaving the world, is to look back upon the manner in which he has passed through it; to compare his duties with his conduct, and to inquire how far he deserves the approbation or the reproach of his own conscience. With a Christian this admits not of dispute. Nor will it be disputed by a deist, who professes his faith in the being and providence of God, and a state of rewards and punishments hereafter, proportioned to the degree of crime or of virtue here. To such a one it is, upon his own principles, a question of unspeakable importance, whether he shall commence his future existence with the hopes of happiness, or with fears of misery; especially, as he relies much upon the efficacy of penitence and prayer, in procur-

ing forgiveness of his faults, indulgence to his infirmities, and a general mitigation of whatever is unfavorable. Nay, the mortal deist, or the atheist himself, for they are not worth the trouble of a distinction, ought, for their own sakes in this life, to be so employed. If, with the rejection of all religious constraint, they have not also uprooted every affection of their nature, nothing could afford them more gratification, in the evening of their days, than the consciousness of their having contributed something to the mass of human comfort. In short, whether we argue upon Christian or unchristian grounds, it can be the interest of none but the worthless and the malignant, to shut their eyes upon their own history, and sink down in death, as a bullock drops under the knife of his executioner.

Yet, strange as it may appear, and inconsistent as it certainly is with his high pretensions, there are few things so rare as a dying infidel taking a deliberate retrospect of life. We say a *deliberate retrospect*; for it is undeniable, that on many of those who, like the apostate Julian, waged implacable war with the *Galilean*, conscience, recovering from its slumbers, has, at the hour of death; or the apprehension of it, forced an unwilling and tormenting recollection of their deeds. The point of honor in their philosophy seems to be, and their utmost attainment is, to keep completely out of view both the past and the future. This was evidently the case with Mr. Hume. In Dr. Smith's letter to Mr. Strahan, relating the last conversation of his infidel friend, you will not find a syllable from which you could gather that there is an hereafter, a providence, or a God—not a sentence to indicate that Mr. Hume believed he had ever committed a sin, or was, in any respect, an accountable being.

Turn now away from the philosopher, and hear what a believer in the Lord Jesus Christ has to say. Melting into gratitude for that mercy which he had received from his heavenly Father, Dr. Finley went back to the commencement of his Christian course, and desired a friend to pray that God "would be pleased to let him feel just as he did at that time when he first closed with Christ," and the rapture of his soul came near to the blessedness of heaven. With deep humility he owned his sinfulness: not a whisper of extenuation or apology did he utter—"I know not in what language to speak of my own unworthiness—I have been undutiful." But with great tenderness, as in the presence of the Omniscient, he attested his satisfaction with time spent in his Christian duties and enjoyments. "I can truly say that I have loved the service of God—I have honestly endeavored to act for God, but with much weakness and corruption—I have tried my Master's yoke, and will never shrink my neck from it." That he had been useful to others, and instrumental in their salvation, was to him a source of pure and elevated joy. "The Lord has given me many souls as a crown of my rejoicing."

What think you now, reader, of *Mr. Hume* and *Dr. Finley*, with regard to their retrospect of life? Who evinces most of the good and the virtuous man? Whose reflections, is it reasonable to conclude, were the more delightful? *His*, who let none of them escape his lips? or *his*, whose words were inadequate to express their abundance or their sweetness? No; the one had not delightful recollections to communicate. High happiness is never selfish. The overflowing heart pours off its exuberance into the bosom of a friend. And had Mr. Hume had any thing of this sort to impart, his companions and encomiasts

would have shared in his pleasure, and would not have forgotten to tell the world of its luxury. Their silence is a sufficient comment.

Let us extend our comparison to a particular, which, more than almost any thing else, touches the pride of philosophy: we mean the *dignity* displayed by the infidel and by the Christian respectively.

Ask Dr. Smith. He will tell you that, at the very time when he knew his dissolution was near, Mr. Hume continued to “divert himself as usual, with correcting his own works for a new edition; with reading books of amusement; with the conversation of his friends; and sometimes, in the evening, with a party at his favorite game of whist.” Behold the dying occupation of a captain of infidelity! Of one who is eulogized “as approaching as nearly to the idea of a perfectly wise and virtuous man, as, perhaps, the nature of human frailty will admit”—his most serious employment is, “diverting himself.” Just about to yield up his last breath, and “diverting himself!” *From* what? Let them answer who know that there are apt to be troublesome visitors to the imagination and the conscience of one who has prostituted his powers to the purpose of spreading rebellion against the God who made him! “Diverting himself!” *With* what? With correcting his *own works* for a new edition! a considerable portion of which “works” is designed to prove that justice, mercy, faith, and all the circle of both the duties and charities, are obligatory only because they are useful; and, by consequence, that their opposites shall be obligatory when they shall appear to be more useful—that the religion of the Lord Jesus, which has “brought life and immortality to light,” is an imposture—that adultery is a bagatelle; and sui-

vide a virtue! *With* what? With reading books of *amusement*. The adventures of Don Quixotte; the tales of the genii; a novel, a tragedy, a farce, a collection of sonnets; any thing but those sober and searching treatises which are fit for one who “considers his latter end.” *With* what? With the conversation of his friends; such as Dr. Smith, and Dr. Black, another famous infidel, who, as they had nothing inviting to discuss about futurity, and Mr. Hume could not bear the fatigue of abstruse speculation, must have entertained him with all that jejune small talk which makes great wits look so very contemptible, when they have nothing to say. *With* what? With an evening party at his favorite game of whist! A card-table, and all that nauseous gabble for which the card-table is renowned! The question is to be decided, whether such stupendous faculties as had been lavished upon Mr. Hume, were to be blasted into annihilation; or expanded to the vision and fruition of the INFINITE GOOD; or converted into inlets of endless pain, despair, and horror!—a question which might convulse the abyss, and move the thrones of heaven: and while the decision is preparing, preparing for *him*, Mr. Hume sits down to a gaming-board, with gambling companions, to be “diverted” with the chances of the cards, and the edifying conversation to which they give rise! Such is the *dignity* of this almost “perfectly wise and virtuous man.” Such, a *philosopher’s* preparation for death!

Let us leave him at the card-table, and pay a second visit to Dr. Finley. From his gracious lips, not a trifling word escapes. In his ardent soul, now ready to speed its flight to the spirits of the just, there is no room for “diversion;” for “correcting” compositions; for “books of amusement;” or for “games of whist.” The everlasting life of

those around him—the spiritual prosperity of a congregation dear to him—the interests of his Redeemer among the nations—these, these are the themes which fill his thoughts and dwell upon his tongue. “Oh that each of you,” says he to the spectators of his pain, “may experience what, blessed be God, I do, when ye come to die.” “Give my love to the people of Princeton; tell them that I am going to die, and that I am not afraid of death. The Lord Jesus take care of his cause in the world.”

The manner in which Mr. Hume and Dr. Finley directly contemplated death, and the effects of death, presents another strong point of contrast. It is evident, from the whole of Dr. Smith’s narrative, that the former confined, or wished to confine his view to the mere *physical* event—to the bodily anguish which it might create, and its putting a period to earthly enjoyments. The whole of the philosopher’s “magnanimity” centres here. Allowing to his composure under these views of death as much as can reasonably be demanded, we do not perceive in it *all* that “magnanimity” which is perceived by Dr. Smith. Thousands who had no pretensions to philosophical preëminence, have been Mr. Hume’s equals on this ground. If he had succeeded in persuading himself, as his writings tend to persuade others, that the spirit of man, like the spirit of a beast, “goeth downwards;” that, when the breath should leave his body, there would be an end of *Mr. Hume*—that the only change would be to “turn a few ounces of blood into a different channel”—to vary the form of a cluster of corpuscles, or to scatter a bundle of perceptions up and down through that huge collection of impressions and ideas, that stupendous mass of *nothings*, of which his philosophy had sagaciously discovered the whole material and intellectual world to be

composed—if *this* were all, we cannot discern in what his magnanimity consisted. It is chiefly as a *moral* event, that death is interesting—as an event which, instead of putting an end to our existence, only introduces us to a mode of existence as much more interesting than the present, as eternity is more interesting than time.

It is this view that chiefly engaged the attention of Dr. Finley. In common with others, he was to undergo the pains of dissolution. But he rested not in these. He fixed his eye upon that new form which all his relations to God, to holiness, to sin, and the inhabitants of the future world, were shortly to assume. The reader, we doubt not, perceives the immense disparity between these cases. Mr. Hume looks at death as it affects the affairs of this world. Dr. Finley, as it involves eternal issues. Mr. Hume, according to his own notions, had nothing to encounter but the struggles of nature, and nothing to lose but a few temporal enjoyments. Before Dr. Finley was the tribunal of God, and the stake at hazard was an immortal soul. An error here is irretrievable; the very thought of its possibility is enough to shake every fibre of the frame; and proportionably precious and certain must be that religion, which can assure the believer of his safety, and convey him with peacefulness and pleasure to his Father's house.

This being the case, let us weigh the consolations of the philosopher against those of the Christian.

Dr. Smith has made the most of them in behalf of the former; but a very little scrutiny will show that they are light and meagre indeed. "I am dying"—they are the words of Mr. Hume—"as easily and cheerfully as my best friends could desire." "When he became very weak," says Dr. Black, "it cost him an effort to speak; and he

died in such a happy composure of mind, that nothing could exceed it."

We are not without suspicion, that, on the part of Mr. Hume, there is some affectation here; and on the part of his friends, some pretty high coloring. In the mouth of a Christian, "composure," "cheerfulness," "complacency," "resignation," "happiness," in death, have an exquisite meaning. But what meaning *can* they have in the mouth of one, the very best of whose expectations is the extinction of his being? Is there any "complacency" in the thought of perishing? any "happiness" in the dreary and dismal anticipation of being blotted out of life? It is a farce! It is a mockery of every human feeling; and every throbbing of the heart convicts it of a lie. But Mr. Hume expected a better state of existence—nay, talk not of that. There is not, either in his own expressions or those of his friends, the faintest allusion to futurity. That glorious light which shines through the grave upon the redeemed of the Lord, was the object of his derision. No comfort from this quarter. The accomplishment of his earthly wishes, and the prosperity of his near relatives, are the only reasons assigned for his cheerfulness. But these are insufficient. In thousands, and ten thousands, they have not availed to preclude the most alarming forebodings; and why should they do more for Mr. Hume?

In the next place, how shall we interpret his "resignation?" Resignation to what? To the divine will? O no! God was not in all his thoughts. But death was at hand, and he could not escape; he submitted to a stroke which it was impossible to avoid. And all that is said of his "composure," and "cheerfulness," and "resignation," and "complacency," when measured by the scale of truth,

amounts to no more than a sottish unconcern set off with a fictitious gayety. It is easy to work up a fine description; and it is often most fine, when most remote from the fact. Let any infidel between the poles produce, if he can, a reason that shall satisfy a child, why one who has lived without God, should find "complacency" in death. Nothing but that "hope which maketh not ashamed," is a cause equal to such an effect. But "hope" beyond the grave, is a word which had no place in Mr. Hume's vocabulary, because the thing had no place in his soul. It is plain, however, that he

"Felt his ruling passion strong in death."

Whatever his decay had weakened, his desire to see "the downfall of some of the prevailing systems of superstition," which, with Mr. Hume, meant neither more nor less than the destruction of Christianity in every modification, retained its whole vigor. And thus, while venting his spite at the only "system" which ever could render death comfortable, he goes to Lucian's Dialogues, and edifies his friends with chattering nonsense about Charon and his boat! Nothing can be more blind and infatuated than the fanaticism of philosophy "falsely so called." With this puerile levity before our eyes, and this contemptible babbling sounding in our ears, we must listen to tales of Mr. Hume's magnanimity, complacency, and resignation!

From a barren exhibition of Atheism, let us repair once more to the servant of God. In Dr. Finley, we see a man dying, not only with cheerfulness, but with ecstasy. Of his friends, his wife, his children, he takes a *joyful* leave; committing all that he held most dear in this world, not to the uncertainties of earthly fortune, but to the "promises

of his God." Although his temporal circumstances were very moderate; although he *had* sons and daughters to provide for, and slender means of doing it, he felt not a moment's uneasiness. "Leave thy fatherless children with me; I will preserve them alive; and let thy widows trust in me," was, in his estimation, a better security for their support, than any inheritance in lands or lucre. And as to death itself, who but one "filled with hopes of immortality," could use such language as this: "A Christian's death is the best part of his existence." "Blessed be God! eternal rest is at hand." "O, I shall triumph over every foe"—he meant sin, Satan, death, the grave—"the Lord hath given me the victory. I exult; I triumph! Now I know that it is *impossible* that faith should not triumph over earth and hell." "Lord Jesus, into thy hands I commit my spirit; I do it with *confidence*; I do it with *full assurance*. I *know* that thou wilt keep that which I have committed unto thee."

We appeal to all the world, whether any thing like this, any thing that deserves so much as to be named in comparison, ever fell from the lips of an infidel? How poor, how mean, how miserable, does he look, when brought to the contrast! Let the reader review again the situation of Dr. Finley, ponder his words, and mark their spirit; and then let him go back to Mr. Hume's "diversion"—to his correcting his atheistical writings for a new edition—to his "books of amusement"—to his "game of whist"—to his insipid raillery about Charon and his boat! Truly, the infidels have cause to look big, and despise the followers of Jesus Christ! "Pray, sir," said a young man to the late Dr. Black, in the presence of a juvenile company, at the Doctor's own table, "Pray, sir, how did Mr. Hume die?" "Mr. Hume," answered the sceptical chemist, with an air

of great significance, "Mr. Hume died, as he lived, a *philosopher*." Dr. Black himself has aided Dr. Smith in telling us what the death of a *philosopher* is. It has taught us, if nothing before did, that the pathetic exclamation, "Let my soul be with the philosophers," belongs to one who is a stranger to truth and happiness. If they resemble Mr. Hume, we will most devoutly exclaim, "Furthest from them is best." Let *our* souls be with the Christians! with the humble believers in that Jesus who is "the resurrection and the life." Let them be with *Samuel Finley*; let them not be with *David Hume*!

We cannot close these remarks without again reminding the reader, that no instance of composure in death is to be found more favorable to the infidel boast, than the instance of Mr. Hume. And yet, how jejune and forlorn does he appear, compared with Dr. Finley. The latter *longs* for his departure, "as the hireling pants for the evening shade;" and when it comes, he pours around him his kindly benedictions; his eye beams with celestial brilliancy; he shouts, Salvation! and is away to "the bosom of his Father and his God."

But in the other all is blank. No joy sparkles in his eye; no hope swells his bosom; an unmeaning smile is on his countenance, and frigid ridicule dishonors his lips. Be it never forgotten, that *no infidels die in triumph*! The utmost to which they pretend is, dying with calmness. Even this rarely happens; and, the Scriptures being judge, it is a part of their accursedness. It imparts the deeper horror to the *surprise* of the eternal world. But if you reverse the picture, and ask how many infidels close their career in anguish, in distraction, in a *fearful looking for of judgment and fiery indignation, which shall devour the ADVERSARIES,*

how endless is the train of wretches, how piercing their cry ! That arch blasphemer, *Voltaire*, left the world with hell anticipated ; and we hear so frequently of his disciples “going to their own place” in a similar manner, that the dreadful narratives lose their effect by repetition. It was quite recently that a youth in the state of New York, who had been debauched by the ribaldrous impiety of Paine, yielded up the ghost with dire imprecations on the hour when he first saw an infidel book, and on the murderer who first put it into his hand. But who ever heard of a dying man’s cursing the day in which he believed in Jesus ? While such an instance, we are bold to assert, never occurred, nothing is more common than the peaceful death of them who have “tasted that the Lord is gracious.” They who see *practical* Christianity in those retreats which the eye of a profane philosopher seldom penetrates, could easily fill a long record of dying beds softened with that bland submission, and cheered with that victorious hope, which threw so heavenly a lustre round the bed of Dr. Finley.

These things carry with them their own recommendation to the conscience which is not yet “seared as with a hot iron.” If our pages fall into the hands of the young, we affectionately entreat them to “remember their Creator in the days of *their youth* ;” “to make their calling and their election sure,” before they be “hardened by the deceitfulness of sin.” Rich are the tints of that beauty, and sweet the fragrance of those blossoms, on which, in the morning of life, the Lord our God sheds down the dews of his blessing. You would not wish to be associated with infidels in their death—shun the contagion of their principles, while you are in spirits and in health. Your hearts cannot but sigh, “Let me die the death of the righteous, and let my

last end be like his." Cast in, then, your lot with him; choose for your own God, the God of Samuel Finley; and like him, you shall have "hope in your death;" like him, you shall "be had in everlasting remembrance," when "the memory of the wicked shall rot."

BOYLE AND HOBBS.

WHAT a blessing to mankind, in himself and in his writings, was the ingenious, humble, and pious Mr. Boyle! what a pest to society was the fallacious, proud, and impious Hobbes! Accordingly, we find the former bade adieu to this world with the utmost serenity, honor, and hope; while the other went out of it in the dark, with an odium on his name, as well as with terrible apprehensions of an unknown future. He had been an instrument of the prince of darkness, in poisoning many young gentlemen and others with his wicked principles, as the late Earl of Rochester confessed with extreme grief in the hours of affliction. It is remarked by those who critically observed him, that though in a humor of bravado he would speak very strange and unbecoming things of God, yet, in his study, in the dark, and in his retired thoughts, he trembled before him. What could make this strange man awake in such terror and amazement if his candle happened to go out in the night, but that he was unable to bear the dismal reflections of his dissolute and gloomy mind; and because he neither knew how quite to extinguish, nor yet how to bear the light of conscience, that "candle of the Lord" within him! Many, alas, appear like atheists in their mirth, in wine and company, who are quite of other sentiments in sickness and the gloom of solitude.

A WARNING

TO

SABBATH-BREAKERS.



As I was walking down —— street, on my way to church, I saw a party of young people going on before me, whose volatile manners ill accorded with the sanctity of the day; and just as I was passing them I heard one say, “Indeed I think we shall do wrong—my conscience condemns me—I must return.” “There can be no harm,” replied another, “in taking an excursion on the water; especially as we have resolved to go to church in the evening.” “I must return,” rejoined a female voice, “my conscience condemns me. What will father say, if he hear of it?” By this time they had reached the river, and one of the party was busily engaged with a waterman, while the rest stood in close debate for the space of five minutes, when they all moved forward towards the water.

I watched them going down the stairs, and thought I perceived an air of peculiar melancholy in the countenance of the female who had objected to the excursion, but whose firmness gave way to the ardor of importunity. Two of the gentlemen stepped into the boat, two more

stood at the water's edge, and the females were handed in, one after another; but still I could perceive great reluctance on the part of the one who had previously objected; till, at length, being surrounded by all the gentlemen of the party, she yielded, and the boat was pushed off.

It was a fine morning, though rather cold; the tide was running in at its usual rate; many were gazing on them, like myself, when a naval officer, standing near to me, called to them and said, "A pleasant voyage to you." One of the gentlemen suddenly arose to return the compliment; but, from some cause which I could not perceive, he unfortunately fell into the water. This disaster threw the whole party into the utmost consternation; and each one, instead of retaining his seat, rushed to the side of the boat over which their companion had fallen, which upset it, and all were instantaneously plunged into the deep. The shriek which the multitude of spectators gave, when they beheld this calamity, exceeded any noise I had ever heard; several females fainted; boats immediately put off; and in a few minutes I had the gratification of seeing the watermen rescuing one—and another—and another, from a premature grave. Having picked up all that they could find, the different boats rowed to shore, where some medical gentlemen were in waiting; but when the party met together, no language can describe the horror which was depicted on every countenance, when they found that two were still missing. "Where's my sister?" said the voice which had said, only a few minutes before, "There can be no harm in taking an excursion on the water; especially as we have resolved to go to church in the evening." "Where's my Charles?" said a female, who had appeared the most gay and sprightly when I first saw them.

At length, two boats, which had gone a considerable distance up the river, were seen returning; and, on being asked if they had picked up any, they replied, "Yes, two." This reply electrified the whole party; they embraced each other with the tenderest emotions; they wept for joy, and so did many others who stood around them. "Here's a gentleman," said the waterman, as he was coming up to the foot of the stairs, "but I believe he's dead." "Where's the lady?" said her brother, "is she safe?" "She is in the other boat, sir!" "Is she alive? Has she spoken?"

“No sir, she has not spoken, I believe.” “Is she dead? O tell me!” “I fear she is, sir.”

The bodies were immediately removed from the boats to a house in the vicinity, and every effort was employed to restore animation; and some faint hopes were entertained by the medical gentlemen that they should succeed. In the space of little more than ten minutes they announced the joyful news that the gentleman began to breathe, but they made no allusion to the lady. Her brother sat motionless, absorbed in the deepest melancholy, till the actual decease of his sister was announced, when he started up, and became almost frantic with grief; and, though his companions tried to comfort him, yet he refused to hear the words of consolation. “O my sister! my sister! would to God I had died for thee!” They were all overwhelmed in trouble, and knew not what to do. “Who will bear the heavy tidings to our father?” said the brother, who paced backwards and forwards the room, like a maniac broke loose from the cell of misery—“O, who will bear the heavy tidings to our father?” He paused—a deathlike silence pervaded the whole apartment: he again burst forth, in the agonies of despair—“I forced her to go against the dictates of her conscience—I am her murderer—I ought to have perished, and not my sister. Who will bear the heavy tidings to our father?” “I will,” said a gentleman who had been unremitting in his attention to the sufferers. “Do you know him, sir?” “Yes, I know him.” “O, how can I ever appear in his presence? I enticed the best of children to an act of disobedience which has destroyed her!”

How the old man received the intelligence, or what moral effect resulted from the disaster, I never heard; but it may furnish me with a few reflections, which I wish to press upon the attention of my readers. As the Sabbath is instituted for the purpose of promoting your moral improvement and felicity, never devote its sacred hours to the recreations of pleasure. He who has commanded you to keep it holy, will not suffer you to profane it with impunity. He may not bring down upon you the awful expressions of his displeasure while you are in the act of setting at open defiance his authority; but there is a day approaching when you must stand before him. And can you anticipate the solemnities of that day, while going on

in a course of sin, but with the most fearful apprehensions? You may, like many others, suppose that that day is very far off; but you may be undeceived by a sudden visitation of Providence, and in a moment be removed from amongst your gay companions to appear in his presence. If you should, with what terror-struck amazement will you look on the awful scene around you! with what agonizing despair will you listen to the final sentence—*Depart!*

Resist the *first* temptation to evil, or your ruin may be the inevitable consequence. “Indeed, I think we shall do wrong—my conscience condemns me—I must return,” said the unfortunate female, when she got near the edge of the water; but, having yielded to the first temptation, she was induced to overcome all her scruples—and, within the space of half an hour from that time she entered the eternal world. Had she refused when her brother solicited her to leave her father’s house, she had still lived to bless and comfort him in his old age; but, by complying, she lost her strength to withstand temptation—and then her life. What a warning!

And is this the only one which the history of crime has given us? Alas, no! Have not many, who have ended their days on the gallows, traced up their ruin to their profanation of the Sabbath? This is the day in which the foul spirits are abroad, enticing the young and the thoughtless to evil; and if you wish to avoid the misery and degradation in which others have been involved, devote its sacred hours to the purpose for which they were appointed. Attend some place of worship, where the pure evangelical truth of the Scriptures is preached with pathos and with power; and attend regularly. He who regularly attends a place of worship—who engages with reverence in its devotional exercises, and receives the truth which is preached, under a deep conviction of its excellence and importance, enjoys a high mental feast on the Sabbath, and becomes imperceptibly fortified to resist the fascinating seductions of the world; while he who spends the consecrated hours in the society of the impure, amidst scenes of gayety and dissipation, becomes an easy prey to the worst of temptations—often retires to rest reproaching himself for his folly and impiety; and is gradually led on, from one crime to another, till “iniquity proves his ruin.”

THE
BIBLE OF DIVINE ORIGIN.
A DIALOGUE.

BY REV. JOHN DE WITT,

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ZENAS. ANCUS. CAIUS.

ANCUS. I was lately struck with a sentiment, whether justly ascribed to Lord Byron or not I am unable to say, which fastened deeply on my attention. It often recurs to me as an affecting truth, and I am not philosopher enough to succeed in banishing it from my mind.

ZENAS. Pray, what is it ?

ANCUS. I will repeat it. "Indisputably, the firm believers in the Gospel have a great advantage over all others, for this simple reason, that, if it be true, they will have their reward hereafter ; and if there be no hereafter, they can be but with the infidel, in his eternal sleep ; having had the assistance of an exalted hope through life."

ZENAS. So confident a sceptic as you, moved by so simple a reflection ! Why, you have a hundred times laughed in derision at the strongest arguments which that same Gospel can advance for its support.

ANCUS. Ay, Zenas, so I have ; and I proudly boasted that I could confute its ablest advocates. Nor do I yet drop my plume before the world. When I am alone, however, Byron's remark will steal over my feelings, and lead me back to the days of my early youth. Then I read my Bible, and heard two sermons on the Sabbath ; and then, I confess, Zenas, I was happier than I am now. In spite of my infidelity, I often catch myself wishing to go back to those days of simplicity and ignorance.

ZENAS. I am glad to hear you speak so *frankly*, on so important a subject. My own mind is ill at ease. I am like a man trying to touch ground in deep waters, who finds himself every moment sinking deeper. I have long desired an opportunity of hearing a fair statement of what can be urged in favor of a religion, which, if it be true, must bring with it the purest joy into the soul.

ANCUS. Well, if you are so disposed, you are in a fair way to be gratified ; for here comes Caius, a staunch believer in the divine origin of the Scriptures, and well acquainted with the foundation of his faith ; a little spice too hot, though.

ZENAS. Good morning, Caius. I hope we are well met. Ancus and I were this moment speaking of the grounds of the Christian faith ; and it would be gratifying probably to both of us, might we on this subject enjoy the privilege of your conversation, were it only for an hour.

CAIUS. With all my heart ; and I hope, my friends, that we shall enter upon the discussion with an earnest desire of “ buying the truth.”

ZENAS. It is not controversy that I solicit. I wish to hear the reasons of a Christian’s belief in the divine authority of the Bible. It was never made the subject of my early instruction, and now I am involved in uncertainty. I desire to examine the question ; but I know not where to commence. Sometimes my doubts rise to such a pitch, that I am ready to say there is no truth in any system of religion. In such moments, my heart is oppressed by despair ; and I wish I had never been born.

CAIUS. I trust our gracious Lord will yet bring you into his marvellous light. He has himself said, that “ the whole have no need of a physician, but they that are sick.”

ANCUS. But, Caius, I forewarn you, that in me you must not expect to find a disposition so ready to yield. My opinions are established ; nor have they been adopted without investigation. I have examined all the arguments which Christianity can plead, and they are very far from satisfying my mind.

CAIUS. I deeply deplore it. Still, as the solicitude of Zenas interests me, and as I hope that your heart is not so set against conviction as you seem to think it, I will cheerfully go into this debate. You tell us, Ancus, that you have examined *all* the evidences of Christianity. I have often observed this boast in the writings of infidels. *All* is a pretty comprehensive word; and an examination of *all* the evidences of our religion, is a task requiring rather uncommon qualifications as to talents, literature, patience, and industry; and if we are permitted to judge by the ablest productions of freethinkers, it is one of those tasks which they have not yet accomplished. I suppose you are well acquainted with the original languages of our venerable oracles, the Greek and the Hebrew?

ANCUS. I must confess I am not. I never fancied them.

CAIUS. Well, that is a great pity; since a number of petty objections, which infidels pretend to raise, are easily removed by a reasonable knowledge of those ancient languages. But a person who has examined *all* the evidences of revelation, is, doubtless, deeply read in ecclesiastical and profane history, and in the writings of the fathers, as well as of those heathen philosophers and historians who lived nearest the times of Christ and his apostles.

ANCUS. As for the fathers and the heathen writers, with reference to this question, I never opened one of them.

CAIUS. Why, that takes off another vast slice of your great monosyllable *all*. An acquaintance with those early writers would soon have convinced you, that the enemies of our religion not only impose statements upon their followers which are flatly contradicted by the united voice of all antiquity, but that they disingenuously overlook those statements which undeniably prove the authenticity and veracity of the sacred records. You would also have learned what was conceded, and what denied, by those great forerunners and patriarchs of freethinking, Celsus, Porphyry, and Julian. Your time, however, has perhaps been too much occupied

by inquiries into the customs, institutions, and opinions of the Jews, and their neighboring nations ?

ANCUS. And pray, Caius, what have these to do with the evidences of revelation ?

CAIUS. What have these to do with the evidences of revelation ? You surprise me. Is a man qualified to examine even the most important, much less, *all* the evidences for the genuineness and truth of a piece of history, which claims to belong to a very remote period, and which treats of the concerns of a nation which then existed, who is ignorant of the rites, customs, and institutions peculiar to that period and nation ? Is he able to ascertain whether the style, the accidental allusions, the constant references to persons, places, and customs—in one word, whether the whole dress of that piece of history harmonizes with the age and the nation of which it treats ? Had you studied these branches of antiquity, you would have seen that the sacred writers undesignedly exhibit so various, familiar, and detailed a knowledge of the local, political, and religious peculiarities of the subject of their discourse, as stamps their productions with incontrovertible marks of genuineness. You would also have been enabled to laugh at a number of little quibbling objections which infidels parade with vast consequence, but which are entirely the creations of their own ignorance. As we cannot descend to notice all, let me give you one specimen instead of many. Voltaire charges Luke with contradicting himself, because in his history he represents our Saviour's ascension to have taken place from Bethany ; but in the Acts, from the mount of Olives. The infidel did not know that Bethany was a small village near Jerusalem, on the mount of Olives. Such objections—and there are numbers of them—display malignity, and would never have been advanced by men who had studied the subject, and were properly furnished for this important inquiry. It seems, then, that your boasted examination of *all* the evidences must be set down as a rhetorical flourish. I wish to direct your attention to another point. Have you

ever taken a comprehensive view of the mode in which the controversy has been conducted ?

ANCUS. I do not understand you ; pray explain yourself.

CAIUS. Have you carefully observed the manner in which each party manages its own side of the discussion ? The advocates of revelation adduce the testimonies which prove the authenticity of the sacred records, and the truth of the facts which they relate, by appealing to a succession of writers, consisting of enemies as well as friends, who lived at and soon after the beginning of the Christian era. They then examine the character of the witnesses of the gospel facts ; and they show their testimony to be rational, explicit, full, disinterested, and credible. And then they insist upon the miracles, the prophecies, and the intrinsic excellency of revealed religion.

In what manner is the argument conducted on the other side ? Do the champions of infidelity meet this testimony ? Do they neutralize it by counter testimony ? Do they meet document with document, and witness with witness ? Do they disprove any material fact, or even any minute allusion or reference contained in these ancient writings ? Do they convict the witnesses of the gospel history of incompetency in regard to the soundness of their understandings, or their opportunities of obtaining exact information ? Do they show their number to be too small ? Do they convict them of duplicity, or concert, or dishonesty, or selfishness ? Do they explain, in a rational manner, the conduct of these men, who abandoned all that man holds dear, and sacrificed their lives in testifying that they had personally and severally witnessed the facts of the gospel history, on the supposition that those facts had no foundation in truth ?

ANCUS. Your language strongly implies, that they do not. Can you prove, as well as prefer the charge ?

CAIUS. Tell me, Ancus, dare you, who stake so much upon their correctness, affirm that they fairly meet and invalidate this testimony ? Do they ever attempt it, except

by a distorted and defective exhibition of facts, or by insinuations and conjectures unsupported by proof, and discordant with the established and ascertained principles of human nature? No, Ancus; they are aware that this testimony cannot be shaken, and hence, they seldom assail it. Lest this should pass for mere declamation, I will adduce an example which you yourself will acknowledge a complete illustration. That ingenious but determined sceptic, Rousseau, thus expresses himself: "It would be more inconceivable that *several men* should have agreed to fabricate such a book, than that a single personage should have furnished its subject. Never could Jewish authors have invented either this *tone* of character, or this *morality*. And the Gospel has marks of *veracity*, so *great*, so *striking*, and so perfectly *inimitable*, that the *inventor* of it would be *more astonishing* than the *hero*." Would you not suppose that, after such concessions, the man must either turn Christian, or, if he continued an infidel, invalidate these proofs of veracity? He does neither, my good friend; but he immediately adds, "granting all this, this *same Gospel* is full of *things incredible*, *things that are repugnant to reason*, and which it is impossible for *any man in his senses* to *conceive* or to *admit*." And this is the way with the whole race. They direct their assaults principally against the doctrines of revelation. Doubts, difficulties, objections, constitute the air, meat, and drink of infidels. Here they revel. The Trinity is an absurdity; it is a contradiction of reason. The incarnation is an absurdity; it is incomprehensible. The atonement is an absurdity; it is inconsistent with all our ideas of justice and mercy. The doctrine of a particular Providence is an absurdity; it is daily contradicted by the course of events. A religion which teems with doctrines so irreconcilable with reason, is unworthy of God. He cannot be its author.

ANCUS. And can greater absurdities, more unintelligible doctrines, more revolting mysteries, be imagined?

CAIUS. All too fast, Ancus. We are not yet prepared

to say any thing about the consistency of the doctrines: it is with the inconsistency of the mode in which infidels reason that we are at present concerned. I am showing you how strangely they depart from all the laws of sound investigation. In every other investigation, where the design is to get at the truth of facts, correct inquiry universally commences with testimony. It is so in courts of justice, in historical inquiries, in natural and moral philosophy. The proofs must be accurately weighed; the witnesses must be examined and cross-examined; and upon the testimony, and upon that alone, the decision must rest. But the infidel inverts this order. He asks not, "*Has God spoken? where is the evidence that he has spoken?*" but, "*what has he spoken?*" He slips by the *fact*, and plunges into the *matter*; and when he finds one difficulty in the *matter*, he regards it as a sufficient condemnation of fifty good arguments for the *fact*.

And who are these men who disregard the testimony for the *fact*, under the pretence of inconsistencies in the *matter*? Is the *matter* of revelation a subject within their grasp? Are they omniscient? Are their minds capacious like God's? Do they know all about his being, his nature, his perfections? Do their minds embrace in one view the universe, in all its parts, circumstances, and relations? What profound ignorance of the most common objects of sense has been removed by the progress of modern science within a few past years! The very instruments employed by the wisest men in exploring the secrets of nature—the retort, the crucible, the electrical apparatus, the air-pump, the microscope, the telescope—all, *all* proclaim their ignorance even of those portions of matter which lie most within their reach. Of the human mind they know nothing, save a few general laws. As to what regards the union between their own spirits and bodies, they grope in absolute darkness. And yet these men must sit in judgment upon what is worthy or unworthy of the glorious Jehovah, whom no man hath seen nor can see. They penetrate and compre-

hend his nature and essence! They must decide how it is proper for him to exist; and what system of administration is best adapted to the state of the universe; and what conduct most becomes his infinite perfections! Men, who confess their incapacity to dissect a gnat, must needs, with unparalleled gravity, pretend to dissect the Deity!

Is it thus they proceed in other questions? Do they urge the incomprehensibility of other truths as a demonstration of their *falsity*? Mathematicians have not been, and are not yet agreed as to the meaning of the signs plus and minus in algebra; and yet all are agreed in the utility and importance of these symbols. The doctrine of imaginary quantities has hitherto been involved in impenetrable obscurity, even in the hands of the greatest analyst; and yet, notwithstanding this obscurity, these very expressions have led to the discovery of some of the most beautiful and general theorems in geometry; and have enabled analysts to resolve questions which, without their aid, would have been altogether untractable.* The infinite divisibility of matter is, on either side, incomprehensible; and yet who ever thought that circumstance a good argument against the truth or the importance of the doctrine? Your friends, Ancus, make me think of a would-be astronomer, who takes his position at a telescope. We will suppose that, for the first time in his life, he finds the planet Saturn. What are the suggestions of sound reason? "A new object is before you; be modest; use and believe your senses; observe with accuracy; note down with care the facts which your glass so sublimely, and yet so clearly presents to your view." But what is the course adopted by our astronomer? He immediately exclaims, "Why, through this glass, Saturn shows but two rings. This is inconsistent with reason. Every man of sense knows that six would keep him tighter. And what man, endowed with reason, would think of hanging such a huge ball upon nothing? I'll believe none of it: away with the instrument—it is all an optical illusion;

* Edinburgh Encyclopedia, art. Imaginary Quantities.

away with it." Whereupon our sage calls for a sledge-hammer, and falls to demolishing the faithful telescope for revealing to him the glorious wonders of the heavens. Is the picture like any inquirers of your acquaintance, Ancus?

ANCUS. It seems, then, Caius, according to your censures, that testimony binds us to swallow what we know to be the grossest absurdities, or even falsehoods.

CAIUS. Again all too quick, Ancus. Common sense teaches us, that when we are required to believe upon testimony, what we *know* to be an absurdity or a falsehood, such *knowledge* is a sufficient proof to us that the testimony alleged cannot be true. See to it, however, that your knowledge is *absolutely perfect* and *certain*. But where the subject is one which is mysterious in its own nature, or which does not fall within the sphere of our senses and faculties, or has never been subjected to our observation, it would be the greatest folly to reject satisfactory evidence, because we are required to assent to what we cannot comprehend, or what may be at variance with our own experience. And when we know that our love of sensual pleasures, and our vicious appetites and passions, strongly incline us against the truths and the duties of the Gospel, we should be doubly jealous of ourselves, lest we reject the evidence on which they rest, for no other reason than because we dislike them. In regard to these topics, the only question can be, Have I evidence that God has spoken? And I shall act the part of the mad astronomer, if I reject the attested fact that he has spoken, because what he has spoken is irreconcilable with my prejudged opinions. It was not my place to form opinions on a subject confessedly and infinitely above my reach; and if I pertinaciously adhere to these opinions, the amount will be, that *I reveal something to God*—not *God something to me*.

ANCUS. But, Caius, all our authors deride the necessity of a revelation from God. They insist that the light of nature is a sufficient guide.

CAIUS. The wisest men of the heathen world thought

and felt differently. They frankly confessed their ignorance of the most important supernatural truths. They longed for instruction from heaven. Into their emotions a Christian can enter, for he, too, feels his need of imparted spiritual wisdom. Will you not allow, Ancus, that those who lived without the aid of revelation were best qualified to inform us how far the light of nature answers as a sufficient guide in religion?

ANCUS. I will.

CAIUS. Let me then remind you, that reason never had a fairer theatre for the trial of its best powers in divinity, than in ancient Greece. Were not the Greeks endowed with the brightest genius? Did they not, by their wonderful powers, carry the arts and sciences to a pitch of perfection which has commanded the admiration of all subsequent ages? And yet, so far were they from proportionably improving in their knowledge of God, and of man's duty and happiness, that the longer they were left to themselves, and the older they grew as a nation, the more absurd were their theories, and the more corrupt their morals. Let me refer you to a few undeniable facts.

The wisest of their philosophers acknowledged, that, on a variety of the most important subjects, they knew nothing with certainty.

They acknowledged, that it was by tradition, or divine teaching, that they arrived at all their religious truths—Plato, in *Timæus*, *Gorgias*, *Philebus*, and *Phædo*.

They acknowledged their need of heavenly instruction, in very affecting terms—Plato, in *Philebus* and *Alcibiades*.

The great legislators of heathen antiquity, by claiming a divine origin for their institutions, evinced how deep was the sentiment of the times in favor of communications from heaven. Minos pretended to be inspired by Jupiter; Lycurgus by Apollo; Zaleucus by Minerva; Numa by the nymph Egeria.

The actual state of religion and morals was corrupt beyond description.

ANCUS. But, Caius, the principles of genuine morality were well understood long before the era of the Christian faith. Many of the best principles of the Gospel may be found in the writings of the best heathen sages.

CAIUS. It is true, that the great principles of morality were clearly laid down by divine authority in the writings of God's ancient people—how well these principles were understood among the heathen, is abundantly manifest from their practice. How could their morals be otherwise than debauched, whose views of God were so prodigiously false and corrupt? Some one has justly said, Show me your gods, and I will tell you your morals; and tell me your morals, and I will show you your gods. Yet we do not deny, Ancus, that amidst this awful darkness there were some gleams of light. How far this concession furnishes an argument in proof of the sufficiency of the light of nature, I submit to your own judgment. For what, pray tell me, would have been the efficacy of a few moral maxims, scattered here and there in the writings of different philosophers; never collected into a moral code; never published and explained to the common people; never clothed with the requisite authority and sanction of laws given by a Supreme Legislator, for the violation of which men are bound to appear before Him in judgment; and the whole mixed up, by those who recorded them, with other principles too licentious and vile to be repeated? You perceive, then, that, even where all the circumstances of the case were most propitious to her efforts, the light of nature has completely failed.

ZENAS. The point is undeniable. And if such was her failure under those advantages, it is easy to see what is to be expected from her guidance among nations abandoned to a savage state. We need only contemplate the condition of our own American savages, to learn how successful a teacher of religion reason proves to be, when left to her own unaided powers.

CAIUS. Nay, Zenas, I can send you to stronger evidence than the barbarous tribes you mention. I will send

you to one who was no savage—to David Hume, the prince of free inquirers. He strenuously maintains that polytheism must have been the *first religion*; and that the doctrine of the divine unity and infinity, simplicity and spirituality, originated in the disposition of the vulgar to praise and panegyric. *Essays*, vol. 2 : 403–440. And as to the principles of morality, his natural light led him to inculcate, that moral, intellectual, and corporeal virtue are all of the same kind; that adultery must be practised, if men would obtain all the advantages of life; that suicide is lawful; and that there is no God!

ZENAS. I cannot bring myself to believe that indecencies and blasphemies so monstrous ever proceeded even from a savage, much less from a philosopher and a moralist.

CAIUS. I call upon you, Ancus, to deny, if you are able, that these are the sober speculations of Mr. Hume.

ANCUS. I have nothing to do with the speculations of Mr. Hume. It will be well if you can defend your own. According to your views, those who are left to the unaided light of nature are involved in a state of hopeless ignorance and misery. Your Deity, who, you say, possesses infinite goodness, bestows that light which all need upon only a small portion of mankind. The rest are left to perish for the want of a revelation. Away with the gross injustice and partiality of such a system. I, for one, cannot endure it.

CAIUS. Will you inform me, Ancus, which you esteem the greatest blessings and enjoyments of human existence?

ANCUS. Willingly. I would rank good bodily health, sound mental faculties improved by education, civil liberty, a competence of wealth, and the social and domestic relations, among the chief sources of happiness.

CAIUS. And you would number disease, pain, ignorance, insanity, oppression, slavery, loss of beloved friends, and pinching poverty, among the principal calamities?

ANCUS. Indeed I would.

CAIUS. Now carefully survey the condition of our race. Count the multitudes who are pining away under the wast-

ing power of these calamities, and how small is the proportion of those whom you find enjoying the blessings which you have enumerated! I turn you over to your own difficulties. How will you reconcile these facts, which occur under your own observation, with impartial justice? All men possess an equal capacity and feel an equal thirst for happiness, and yet the gift, instead of being extended to all, is conferred upon only a small number of mankind; and what renders your difficulty greater, it is often conferred upon the least deserving: the rest are left to perish amidst privations and sufferings at which our feelings recoil. If you cannot endure partiality in the one case, how will you endure it in the other? Your system, Ancus, furnishes no explanation of these difficulties. You want a key, which can be found only in the sacred writings. It is the common sense and conviction of mankind in every age, that man is an apostate, guilty being. The verbal and sacrificial acknowledgments of every nation of which I have ever heard, proclaim it. This awful truth is authoritatively declared in the word of God. It will also be the decision of every honest mind that carefully scrutinizes itself. It follows, that God lies under no *obligation* to bestow *any favors* upon *any* of our race, farther than he sees it to be best on the whole. Facts speak for themselves: ask them, and they will tell you that, whilst God is the fountain of all good, he does not bestow either his temporal or his moral gifts in the same measure upon all. Revelation also explains the nature of his afflictive dispensations towards those who fear him: they are needed paternal chastenings. It further reveals a future judgment, at which infinite wisdom, justice, and mercy, will rectify all. And, doubtless, were the reasons of his administration to be brought forth, throughout the universe there would be heard but one voice, "Righteous art thou, O Lord, and upright are thy judgments."

ANCUS. After all, I see no necessity for an extraordinary interposition of God. In my own character, I daily observe the principles of order and virtue. It is true, I do not wholly

escape the sins and errors to which man is liable, but I sincerely deplore them, and I earnestly strive to avoid them. I trust there is but little in my conduct deserving of disapprobation; and that when God beholds my repentance, he will graciously cover my sins.

CAIUS. Far be it from me, my friend, to depreciate your excellent qualities. Still, the question of our acceptance with God is too solemn, too important, to rest upon the esteem of our fellow-men. In the first place, consider well, Ancus, by whom the judgment is to be passed. Have you to deal with your fellow-man, who regards you with the partiality of gratitude as a benefactor, and takes cognizance only of your external acts; or with that Being whom you can lay under no obligation; who will try you by the strictest justice; whose eye glances through the inmost recesses of your heart; and whose decision will include its most secret motives and ends?

Then, by what standard will the trial be conducted? by the loose and variable principles of morality which govern society, or by the spiritual, holy, and immutable laws of an infinitely perfect Lawgiver? Unless you have gone the length of Mr. Hume, you will acknowledge him essentially and infinitely holy, just, and benevolent. If such his attributes, what does he deserve at your hands? Nothing below the habitual supreme love, homage, and service of every moral creature. In him also you live, move, and have your being. To obey and honor him should therefore be the commanding principle in every thought, word, and deed. The least failure here, a Being who has such claims must regard as a violation of his right, and an infraction of his law. The reasonableness of all this you cannot deny. If such is to be the standard, what will, what must be the decision? And dare you say, "My heart and life meet the standard; I am assured of my acceptance upon the ground of my merit?"

Let me next inquire, are you certain that the light of reason warrants the expectation of the forgiveness of your sins on the ground of your repentance? As sin lieth at the

door, your reason cannot be certain that vengeance lies not near it too. Have you offended God? Then you have no claim upon his favor—your right is forfeited. He is under no obligation to forgive. If he does forgive, he must do it of his own free choice. And if he does not *tell* you that he chooses to forgive you, whence can your reason infer that he will? Nay, reason rather decides, that indignation against sin, and punishment upon the guilty, are inseparably connected with the idea of infinite, perfect justice. Then again; whence can reason infer that *repentance* is the ground on which God will forgive sin? Can your repentance undo your past defection? Alas, it is irrevocable; tears and groans cannot recall it. The claim for perfect and supreme service and homage continues; it is not suspended an instant. More than justice demands of you for the instant, you cannot render, do your very best. Not a single exercise, affection, or act, can you withhold from the present demand, and transfer it as a satisfaction for a past delinquency. Still you look back, and with dread you behold the dark cloud of guilt, fraught with danger, pursuing and lowering on your rear. If you reason from experience, you find that repentance has no influence over the past. If you forfeit your property or your reputation by vice, the bitterest regrets cannot recall them: even these penalties your repentance cannot remove. Your experience, therefore, is directly opposed to the efficacy of repentance in procuring the remission of punishment.

Nor is this all. Let us suppose that, on the grounds you state, all is well in your own case. Yet, for one thus situated, there are multitudes polluted by every species of crime; the pests of society, hardened in impenitence. Do the principles upon which you rest bring a ray of light and hope to these? If the question of acceptance is to be tried upon merit or repentance, what will, what must be their doom?

And let it be farther noted, Ancus, that you are very far from exhibiting, in your own person, a fair example of

the light of unaided reason. You are indebted, beyond calculation, to the light of revelation. This I know you are disposed to deny. But would you test the point of what your reason can accomplish in divine knowledge with fairness, you must conceive of yourself as having been wholly removed, even from your birth, from the influence of all the light which God has at any period communicated from heaven. What a contrast between the results of such a state and your present attainments would then have been witnessed!

It is, therefore, demonstrable, that the light of nature does not afford the knowledge of divine forgiveness. And yet that knowledge is necessary to the sinner's return unto God. Without it, how deep must have remained his ignorance, his terror, his despair! Hence, if the offended God *designed* to exercise mercy towards the guilty, it was absolutely necessary that he should *reveal* his gracious determination. That revelation, it is reasonable to believe, would be accompanied by adequate proofs of its divine origin. The proofs requisite must be sufficient to command a rational belief, to quiet apprehension, and to inspire a lively hope.

If ever an occasion presented, on which it was a glorious act in God to put forth his hand, it was when he revealed his purpose of mercy. Even could reason have surmised the probable exercise of this attribute, yet the uncertainty suspended over the sinner's fate would have consumed his spirit. In such a case, it would have been a condescension infinitely desirable in Divine goodness, to have taken the guilty wanderer by the hand, and imparted to him the assurance of peace.

ANCUS. It would be uncandid in me to deny the weight of your suggestions. But my difficulties do not end here. Should it be granted that a supernatural revelation is necessary, what is our evidence that it is contained in that book which Christians call the Bible? You will not deny, that a multitude of writings, falsely ascribed to the apostles, were extensively circulated at a very early period. In the midst of such a number and variety of romances, all claim-

ing divine authority, how was it possible to distinguish the good from the bad, the genuine from the spurious? And by what rule can the authentic Scriptures now be ascertained, after the lapse of nearly twenty centuries?

CAIUS. Our bankers could easily answer that question. Whatever spurious paper may be in circulation, they always know their own bills. The apostles wrote the different books of the New Testament, and intrusted them to the churches which they had just planted. The churches were faithful in ascertaining and preserving the sacred books distinct from others which were forged; and by a transmission more sure than exists in the case of any other literary productions, they have been brought down to the present age. The precepts, doctrines, and example of Jesus Christ, were designed to endure, for the government and direction of mankind, unto the end of time. Now, Ancus, what does common sense teach us to expect from the Founder and the first propagators of a religion upon which they considered the salvation of the latest generations to depend?

Is it reasonable to suppose, that Jesus Christ would have neglected to adopt the most infallible and permanent methods for perpetuating the knowledge of his will? No method was so sure as that of written documents.

Is it reasonable to suppose, that the paternal care and zeal so manifest in the apostles, would have permitted them to neglect furnishing the churches, planted by their hands, with authentic accounts of the doctrines and life of their divine Master, whose constant attendants they had been, and whose witnesses they were unto the ends of the earth?

Is it reasonable to suppose, that the converts of the apostles would have omitted soliciting their spiritual fathers to prepare such authentic records, not only for their own guidance, but also for that of their successors?

And after such important authentic documents were prepared by the apostles, and deposited in the archives of the first churches, is it reasonable to suppose, that the early Christians, whose love for the Gospel surpassed that of

misers for gold, would have permitted the sacred trust to be confounded with forgeries destitute of satisfactory proof of their genuineness?

Common sense does not hesitate to reply, that, under such circumstances, all these suppositions violate the principles of our nature. And what we perceive to be so agreeable to the anticipations of common sense, we can prove to have actually taken place, by a mass of testimony incomparably more weighty and worthy of confidence, than exists in support of the genuineness and authenticity of any other writings of a remote age. Permit me, Ancus, to ask, upon what grounds do you receive the works of Cicero as genuine?*

ANCUS. Upon the testimony of those writers who lived in the orator's day and immediately after.

CAIUS. And why do you select their testimony?

ANCUS. That needs hardly to be answered. Those writers, whether friends or enemies, were deeply interested in the subject. Both parties had abundant means of ascertaining which were Cicero's genuine productions. There are also many internal marks of style and manner which may aid us in the examination.

CAIUS. And does this testimony fully satisfy you?

ANCUS. It does, fully.

CAIUS. Now, Ancus, listen to the following facts; and then I would ask you, with what consistency can you continue to receive the works of Cicero as genuine, and, in opposition to your own views of satisfactory testimony, reject the sacred Scriptures as forgeries?

1. The four Gospels, the Acts of the Apostles, all the Epistles of Paul, except that to the Hebrews, and the first Epistles of John and Peter, were known and received as genuine from the beginning. They were never called into question. They are all contained in the earliest catalogues: in the catalogue of Origen, A. D. 210; of Eusebius, 315; of Athanasius, Bishop of Alexandria, 315: of Cyril, Bishop

* Cicero died 43 years before Christ.

of Jerusalem, 340; of the Council of Laodicea, 364; of Epiphanius, Bishop of Salamis, in Cyprus, 370; of Gregory Nazianzen, Bishop of Constantinople, 375; of Philostrius, Bishop of Brixia, in Venice, 380; of Jerome, 382; of Augustin, Bishop of Hippo, in Africa, 394; of the third Council of Carthage, 394. Many others might be mentioned. These catalogues, you perceive, were made by different men, in parts of the world remote from one another, and at successive periods.

All these books have, moreover, been *most abundantly cited, as divinely inspired Scripture*, by the earliest Christian writers, residing in almost every part of the world. Such a universal agreement of writers from the first date of Christianity, in quoting the same books, and no other, as inspired Scripture, is—if the fact be true, and it is undeniable—a demonstrative indication that the Canon was ascertained with certainty. It can be accounted for upon no other supposition, than either that those writers had never seen any other books claiming to be divine, or, if they knew of other books, that they also knew them to be unworthy of credit; and hence, that they did not esteem them as divine in their origin.

It is also undeniable, that all the books above mentioned were publicly read, as the word of God, in the worship of the primitive churches.

Thus, whatever doubts may have existed in the minds of some individuals, for two or three centuries, in regard to the second and third Epistles of John, the second of Peter, those of James and Jude, that to the Hebrews, and the Apocalypse, yet those books, which contain the whole body of facts, doctrines, and precepts, constituting our Christian faith, we have received by an unbroken, unquestionable tradition, from the very hands of the apostles. I might here also urge the faithful scrutiny and watch exercised by the early Christians with respect to the sacred Canon, evinced by the very fact that the last named books were for some time viewed by them with jealousy. But I proceed to observe,

2. That to the same truth we have the assent of all the enemies of the Christian religion, without a single exception, from the earliest day of its publication. Both Jews and Pagans were, from the first, the fierce and untiring opposers of the Gospel. All the wealth, all the learning, all the talent, and all the religion of the Jewish and heathen worlds, was interested and united in putting down the new superstition and its troublesome advocates. Why did they not, when it could have been accomplished with ease, expose forgeries so impudent and gross? But they never denied the authenticity of these writings. The charge of fraud was never whispered during the first four centuries. I appeal to the apostate Emperor Julian, in the fourth century; to the learned Porphyry, in the third; and to the no less celebrated Celsus, in the second. The assent of these bitter and laborious enemies of Christianity to the genuineness and authenticity of the holy writings, is entitled to the greatest consideration.

You cannot but perceive, that the testimony which supports the claims of the books of the New Testament, began with their first publication; was accessible to friend and foe; was continued down, unbroken and unimpeached, to modern times; and thus fully squares with your own standard of evidence. You cannot consistently move a doubt as to the genuineness of these writings, which does not impeach the credibility of all history; which does not undermine our confidence in all documentary evidence; which does not affect, with even greater force, the genuineness and authority of every other ancient literary production.

ANCUS. I confess that the reasons which you urge in proof of the genuineness of the Christian records are forcible. They shall receive my earnest and early consideration. What advantage, however, is to be derived from the most unquestionable evidence on this point, whilst the contents of these records are unworthy of belief? They are stuffed with the most improbable events. Those who say they witnessed them, were illiterate men, weak of brain, liable to

be deceived by appearances, and interested in believing, and causing others to believe, the truth of the new religion. In short, they were either deceived, or they were deceivers; perhaps a little of both.

CAIUS. I follow you into this field as to a banquet. Upon the truth of the witnesses whose testimony is recorded in these books, I am willing to join issue. Their testimony has every mark of veracity stamped upon its front.

You say the apostles and witnesses of Jesus Christ were liable to be deceived by appearances. Were they not the constant attendants, the familiar friends of their Master; who were with him from the beginning; who went in and out with him all the time from his baptism to his ascension, Acts 1: 21, 22, witnessing all, hearing all, intrusted with all? A more favorable opportunity of detecting fraud, and obtaining the most exact information, cannot be imagined.

You say they were liable to be deceived by appearances, as if the events to which they testify were not real; as if they were delusive shadows. But what do these writers relate? They relate the discourses, the journeys, the actions, the sufferings, the death, the resurrection, and the ascension of their Lord. They relate facts—broad, palpable facts; subjected to the examination of the senses of all the witnesses; most open to scrutiny; great in number, and witnessed by hundreds and thousands besides themselves. Well might they say, “*That which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of life, (see particularly Luke 24: 39,) declare we unto you.*” If the senses of all these witnesses, constantly agreeing in their testimony, were deceived by appearances; if, when they saw Jesus perform supernatural works, they yet saw him not; if, when they conversed and ate with him, and felt him, after his resurrection, they yet did not converse and eat with him, and feel him, then it is high time that we begin to suspect our own senses, and to disbelieve our own consciousness. Then all testimony resting upon the senses of witnesses, which has

always been regarded the strongest, must henceforth be rejected, and held most deceptive and treacherous.

You say they were ignorant, weak men. Ignorant of worldly science they indeed were; but what evidence can you produce of their weakness? Were they weak in understanding? The want of strong sense and sound judgment could not have been great in men who, by artless and persuasive means, were able to conquer all the prejudice, wisdom, policy, and power of the whole world. Idiots could not have invented a religion, the foundations of which have survived the assaults of an unparalleled enmity, and the changes of nearly two thousand years. Men, whom infidels believe capable of devising and propagating such a system of imposture, were surely possessed of a degree of reason and judgment adequate to their bearing rational testimony in matters of fact falling under their own observation.

Were they possessed by a blind credulity? What occasion can you produce which exhibits a neglect of the fullest evidence? Do their deep-rooted prejudices against their Master's spiritual empire, their constant doubts, objections, and unbelief, prove them credulous? Were they credulous in regard to the grand fact and doctrine of the Gospel, the resurrection of their Lord? Although it was expressly predicted by his own lips, they did not expect it. When it was reported, they did not believe it. They rejected all testimony but that of their own senses. Luke 24: 36-43; Mark 16: 14; John 20: 24-30.

Were they fanatics and enthusiasts? What marks of fanaticism can you discover? Fanatics rush headlong into their wild schemes, but the conviction of these men was produced with the utmost difficulty; it was the work of nearly four years' constant attendance on the instructions and miracles of their Master. Zealous and indefatigable they were in their vocation; but on the supposition of the truth of their religion, their ardor was not greater than such a cause demanded. In the midst of all their zeal, their discourse and conduct was sober, rational, chastened by gravity,

uniform, full of innocence and meekness, mildness and prudence.

You say they were liable to be deceived. But was not the prospect before them sufficiently appalling to render them most critically scrupulous, before they ventured to engage in the new religion? What was the prospect? dazzling to the senses—calculated to throw their reason off its guard? Their Master most faithfully destroyed every hope of earthly emolument. He set before them persecution and death. He required them to surrender all that is endeared to man below, as the sole condition of their employment as his witnesses. If ever men were goaded, by all that flesh can hope or dread, to look sharp to the grounds of their duty, the apostles were those men.

Not the slightest vestige of evidence, therefore, exists, that the apostles were deceived in the matters which they recorded. If they were deceived, it is a fact of which no rational solution can be given. He who attempts to account for a fact so opposite to all the principles of our nature, must give us something more than a bare *perhaps*.

There are but two suppositions remaining. If they were not deceived, they either fabricated the history which they have left us, and hence they deserve to be viewed as falsifiers, and their writings as impious falsehoods; or the events which they relate occurred as they are related; and therefore, instead of inventors of falsehoods, and deceivers, they are to be regarded as credible witnesses, and all their statements are to be received as sacred truth. This you deny. Now for the trial.

You affirm they were deceivers, falsifiers, and therefore they are unworthy of belief.

Falsifiers and deceivers, unless they are mad, never invent facts of recent occurrence; never name dates, places, and persons. But these witnesses proclaim the particulars of their history, immediately after they were transacted. In the most public and fearless manner, and without the least softening, they publish facts, most galling and offensive to

their enemies. They mention names, times, and circumstances, so minutely as to place their own detection and exposure within the power of a slight investigation. This is not the course of men who are conscious of inventing enormous and provoking lies. Matt. 14 : 13-22 ; 15 : 29-39 ; John 11 ; Acts 2, 3, 4.

Falsifiers and deceivers devise their crafty plots always with a view to some personal advantage. Interest moves, and the fear of injury restrains them. But these writers and witnesses invent and propagate the most wanton falsehoods ; and they pretend to supernatural powers, not only without regard to personal advantage, but with an absolute certainty of extreme loss and suffering. They uniformly manifest a thorough contempt of all worldly interest. When money is offered them, they spurn it. Acts 8 : 18-20 ; 20 : 33, 34. When honors, they refuse them. Acts 8 : 18-20 ; 14 : 13, 14. And what is still more opposite to the character and conduct of deceivers, in publishing and testifying the Gospel facts, they relinquish without a single earthly compensation, their occupations, their country, their homes, their reputation ; and, persisting in their disinterested course to the very end, they gladly lay down their lives, as the last and most solemn pledge of their veracity. Oh, Ancus, is this the character and part of deceivers ?

They invent falsehoods, and yet not an individual of their number, not one of their many accomplices, was ever induced, either by the wit of their adversaries, or the power of their bribes, or the fear of suffering, or by exquisite tortures, to betray the fraud—not even the traitor Judas.

They invent falsehoods with the avowed purpose of requiring all men to believe them with an unhesitating faith ; and yet, when the whole field of fiction lies before them, and they are free to choose, they come forward with falsehoods, which are repugnant to the appetites, passions, habits, pleasures, prejudices, and religion of the whole world. The Author of their religion they represent as obscure in his parentage ; mean in his outward state ; subject to hunger

and thirst, poverty and sorrow ; hated by his countrymen ; betrayed, forsworn, and forsaken by his own disciples ; and dying the death of an accursed, ignominious malefactor, upon the cross. Thus wilfully and needlessly they render their fiction a stumbling-block to the Jew, and foolishness to the Greek. Those deceivers must be mad indeed, who invent falsehoods which are sure, by their natural tendency, to defeat every rational end that can be proposed.

They invent falsehoods so remarkably absurd, that infidels have pronounced the sentence of fatuity upon those who believed, as well as upon those who contrived them ; and yet, within a short period, not by force, not by strata-gem, not by eloquence, not by worldly influence, all classes, all orders of men, believe these ridiculous inventions, and are ready to lay down their lives in their defence !

They invent falsehoods, which awoke the attention of the world wherever they were published, and drew down upon the deceivers a storm of indignation ; and yet not one of all these falsehoods, extraordinary as they were, has ever been detected and disproved. From the hour of its first publication until now, not one of all the enemies of the Gospel, whether Jew or Pagan, with every advantage on his side, has succeeded in detecting these witnesses in a single misstatement. With what ease, for example, might the Jewish Sanhedrim, forewarned of the event by the Saviour himself, and intent upon defeating it as they were, have detected and exposed the tale of the resurrection of Christ, had it not been a truth too firm to be overthrown ! What would so triumphantly have crushed this troublesome combination, as to have convicted them of this capital and gross imposture ? Truly, the infidels of those days must have been marvellously deficient in intellect—living at the very time, and in the very region where these impudent fabrications were first issued, and with the police and the wealth of the country at their backs—not to succeed in doing what an infidel, eighteen hundred years after, without adequate knowledge, without access to any other means than the bare writ-

ings of these impostors, is able to accomplish with the greatest ease! Prodigious! Why, Ancus, modern infidels, according to all this, must be a race of intellectual giants!

ANCUS. You are pushing on at a furious rate. Will you just give me leave to ask why Jesus did not discover himself, after his resurrection, to the Jewish and Roman authorities? This would have put an effectual end to all doubt and uncertainty. One of the apostles himself acknowledges, Acts 10 : 40, 41, that Jesus did not appear after his resurrection to *all the people*, but unto witnesses chosen before of God; that is, to his apostles. This looks like collusion. Why show himself only to his friends, if he wished the world to believe him arisen from the dead?

CAIUS. Why do you object to the testimony of *his friends*, if they can be proved to have been sufficiently numerous, and if their qualifications to bear testimony were unimpeachable? This is an objection often heard from scoffers; but I request your particular attention to this question. But further—the fact to be proved in this miracle was the identity of the person: of course, no witnesses were competent but those who possessed the most intimate knowledge of the person and character of Jesus Christ before his death. Such witnesses alone could testify that he, whom they had seen and handled after his return to life, was the same person with whom they had spent several years before he was slain by his enemies upon the cross. Were the priests and elders, and the Roman authorities, competent to bear such testimony? Had Jesus complied with your requisition, you would have still objected, and with greater effect than you can object at present, that neither the multitude nor their leaders were able to identify his person, because their intercourse with him, previous to his death, had been so transient and slight. Whereas I conceive, Ancus, that his appearing to the eleven apostles, with Matthias—compare Luke 24 : 33, with Acts 1 : 26, and 1 Cor. 15 : 5—the *witnesses before chosen of God*, is the capital circumstance which the evidence required to render it

adequate: it is that which constitutes its distinguishing value.

But let us return to the general question. The supposition, then, that these men were deceivers and falsifiers, is utterly incredible. If they were deceivers and falsifiers, and if these facts are the results of their invention, they acted a part which outrages all the laws of human conduct. All confidence in the veracity of witnesses, possessing full and accurate knowledge of the concerns which they minutely detail, and giving the highest and best marks of integrity, must for ever cease. Nothing, therefore, is left but to reject your position, that these men were interested deceivers, and that they fabricated the facts which they have committed to writing and sealed with their blood.

We must, therefore, regard them as holy men; faithful witnesses, whose testimony is true, and should be received with profound veneration and confidence. Other most weighty evidences might be brought, would our time permit. It is the only view which not only explains their conduct, but accords with their moral character throughout, with the doctrines which they announce, and with the style and manner of their narrative. Their whole lives were patterns unto others, of unexceptionable purity, temperance, patience, integrity, devotion, and charity. On all occasions they manifest an abhorrence of falsehood, and the most solemn regard for truth: they teach and enforce the omniscience, holiness, and justice of God; and a future judgment, in which every idle word shall be condemned: they tell a simple, unvarnished tale, without concealment, and they leave it to work its own effects: they betray no concern as to its reception: they relate the most uncommon events, they state the most sublime and comprehensive doctrines, and the most exalted hopes, in a calm, unmoved, and dignified way, becoming men who spoke under a superior guidance. If enough had not already been adduced, I might now insist on the confirmation which the veracity of the sacred writers receives from coetaneous heathen authors.

ZENAS. I lately saw an infidel publication, in which the assertion was confidently made, that “no writers of antiquity, but such as were interested, have written any thing respecting Jesus Christ;” and that “Tacitus has not only taken no notice of” the occurrences related in the Gospels, “but even as to the *person*, called Jesus, his history is wholly silent.”

CAIUS. How gross, how impudent a departure from truth! Tacitus, A. D. 110, as you well know, bears a direct and particular testimony to the great events of the Gospel history. Annals, b. 15. They are also noticed by Suetonius, Claud., chap. 25, Nero, chap. 16. These works are in the hands of every reader of the ancient classics. The calumny will therefore have weight with none but the wilfully blind. Why should I repeat the names of Celsus, Porphyry, and Julian? And nothing can be more satisfactory than the confirmation of the credibility of the sacred writers, exhibited in the celebrated letters of Pliny to the Emperor Trajan, A. D. 100. Plinii Epist. lib. 10 : 97.

In every point of view, therefore, the veracity of the Gospel historians is established on an immovable basis. Than theirs, no evidence can be more full, no knowledge of facts more particular, no motives more disinterested and honorable, no narrative better attested and sealed. Their claims to our undivided credence cannot be evaded. They cannot be evaded by asserting that they were themselves deceived, for so were they situated, in regard to the transactions of which they testify, that this was impossible; nor by asserting that they were deceivers, for the part which they acted is wholly irreconcilable with all the principles of deception. The falsehood of their testimony, under these circumstances, would be a violation of all the laws of our moral constitution, inexplicable upon any known principle, and unsupported by proof. To set aside, therefore, these evidences of their veracity, and to believe their testimony false, displays a degree of credulousness, of readiness to

believe what is unaccountable and unsupported by proof, which defies a remedy from reason.*

I have been particular in evincing the credibility of the evangelical writers, on account of its vast importance in this debate. If their credibility is firmly established, and the denial of it gives the death-blow to all our belief of truth resting upon the testimony of others, then the great question of the divine origin of the Bible is decided.

ZENAS. How does that appear?

CAIUS. We are, then, bound to believe all that these witnesses affirm. Consequently, we must believe in the reality of the miracles, which they affirm were performed by Jesus Christ and his apostles, as the credentials of their divine commission.

ZENAS. Will you show me the force of the evidence arising from miracles, which proves a divine commission?

CAIUS. Most willingly. If Jesus Christ required the Jews to change their institutions and to receive him as their Messiah, they had a right to demand unquestionable proofs that his mission was divine and his authority supreme. Now, what kind of attestation would best satisfy this demand? Not the doctrines taught, for the divine origin and authority of these is the main thing to be proved, and the last to be inferred; and therefore it would be reasoning in a circle, to prove the divine commission of the teacher by the doctrines.

* How justly is the character of the unhappy sceptic delineated by a writer of the seventeenth century: "A sceptic in religion is one who hangs in the balance with all sorts of opinions; whereof not one but stirs him, and none sways him. A man guiltier of credulity than he is taken to be; for it is out of his belief of every thing that he believes nothing. Each religion scares him from its contrary, none persuades him to itself. He would be wholly a Christian, but that he is something of an atheist; and wholly an atheist, but that he is partly a Christian; and a perfect heretic, but that there are so many to distract him. He finds *reasons* in all opinions, *truth* in none. Indeed, the least reason perplexes him, and the best will not satisfy him. He finds doubts and scruples better than resolves them, and *is always too hard for himself.*"

Nor would holiness of life alone constitute the requisite proof. This would prove the teacher a good man, whose lessons were worthy of attention ; but it would not give the sanction of God's authority to what he might deliver. But if, when he required them to receive his words as a revelation from God, and to convince them that he spoke by divine authority, he should exert supernatural power, and produce effects wholly different from what are regularly experienced as the constant course of nature ; if, for example, he should restore the dead to life, or feed a hungry multitude, consisting of several thousand men, with a few loaves, under such circumstances as to make it evident that the result was not fraudulent nor accidental, nor effected by second causes, but that it was supernatural, and connected with his character as a messenger from heaven ; it is clear that such works would afford a glorious demonstration that God had truly sent him. The Deity would not lend his almighty power in giving sanction to the impious appeal of an impostor. If God hears him, and sets his hand and seal to his word by enabling him to work miracles, it is a most solemn acknowledgment that he has commissioned him to speak and to act in his name and by his authority.

ANCUS. I have insuperable difficulties in regard to the miracles of Christ and his apostles. Miracles are impossible.

CAIUS. Surely you are not serious. Is it because there exists no adequate cause to perform them ? But you deny neither the Being nor the omnipotence of God. It is as easy for omnipotence to restore the dead to life, as it was to create the first human being. Or is it because the performance of miracles is unworthy of God ? They were performed to restore the soul of man to the enjoyment of forfeited bliss, and that has been evinced an end infinitely worthy of God. As soon as you can disprove the existence of God, or show that he regards our race with indifference, you may prove that miracles are impossible.

ANCUS. But miracles are so improbable. There is nothing in our experience like them ; nay, our experience is

against them. Every one regards the accounts of prodigies with suspicion, and in proportion to the strangeness of a man's story, is the unbelief which it provokes.

CAIUS. I grant that the uncommonness of an event should excite our caution in believing its report; but would it not be preposterous on that ground to reject it? Does the circumstance of its being strange and prodigious disprove it? The uncommonness of miracles, or their being dissimilar to all that we have ever experienced, does not justify you in discrediting them, unless you can prove that there is no God able to produce them; or that the restoration of peace and heaven to guilty man, is an object beneath the Divine regard; or that miracles do not afford a proper sanction of revelation; or that the testimony of those who both witnessed and performed them is undeserving of credit.

ZENAS. It would gratify me to hear your views of Mr. Hume's famous argument against miracles. He maintains that no miracle can be proved by human testimony. His reasoning may be summed up in a few words. *A miracle is a violation of the laws of nature; but those laws have been established by a firm and unalterable experience.* Hence, he infers that it will always be more probable that the testimony in favor of a miracle should be false, than that uniform and unalterable experience should be violated.

CAIUS. When Mr. Hume says that the laws of nature are established by a *firm and unalterable experience*, he must mean one of two things: he means either that experience *universally, and without a single deviation*, has found the laws of nature to have their common and regular operation; or that, in *most instances*, or, *in his own personal experience*, the laws of nature have been found firm and unalterable. In either case his argument is powerless. If he chooses the first sense, he is guilty of assuming the point in debate as a thing granted. The point to be settled, is, whether God, for important ends, has not, in a few instances, suspended the ordinary operation of the laws of nature, and produced effects different from what would have resulted,

had those laws been suffered to take their usual course. For example, has not God, in some instances, restored the dead to life; thus making these instances exceptions to the common laws which control the mortality of our race? This Mr. Hume denies. What is his argument? He says *uniform*, that is, *universal experience* is against it: that is, an experience which admits of no exceptions. Of course, this experience includes all the instances of death that have ever occurred, and leaves no room for a single restoration to life. Thus he takes for granted the very point which he undertook to disprove. He first asserts that the law of mortality, admitting no subsequent alteration, has been established by a firm and uniform experience—that is, *universally*; and then it was easy indeed to draw the sweeping conclusion, that no instance of return to life was ever experienced. It is no wonder that no testimony can prove what never happened. If he chooses the second sense of his own premises, he fares still worse; for his own personal experience on the subject of the restoration of the dead to life must have been so limited, that hundreds of miracles of that kind might have been performed, and his experience would still have been firm and unalterable. Should credible witnesses explicitly and solemnly assert that they had seen a dead person restored to life, would it impeach their testimony, should ten thousand Mr. Humes, multiplied by ten thousand more, assert that they had never experienced such a deviation from the laws of nature? Is there not room for truth to exist on both sides? Does Mr. Hume's experience, and that of the witnesses, relate to the same individual fact? If they did, there would be a contradiction, and both could not be true. So that Mr. Hume's argument is either an assumption of the very point in dispute, or it is so feeble and inconclusive, that an illiterate clown might confute it. I have myself tried the experiment with a sensible child.

From all that has been said, it follows, that the miracles which Jesus Christ performed, prove that he was the Son of God, the Saviour of the world; and that the evangelical

teachers and writers, in their official character, acted by the command, and under the direction of God ; and, therefore, that what they have written is his own word.

ZENAS. I wish to ask whether it does not follow, that the Scriptures of the Old Testament must be received as the authentic word of God, revealed to the patriarchs and prophets before the advent of the Messiah ?

CAIUS. Such a consequence cannot be avoided, and it was my intention to have deduced it. To those writings, as being a revelation of God's will to the Jews, and as introductory to the facts, and the additional divine communications of the Gospel, there are particular and frequent appeals in every portion of the New Testament. The Old and New Testaments are so interlinked, that they stand or fall together ; they are the two essential parts of one grand system. Let me not, however, forget to suggest, that, independent of the authority ascribed to them in the New Testament, the sacred books of the Jews possess intrinsic evidences of their divine origin.

But, gentlemen, we have in reserve another mighty evidence of the divine origin of the Bible ; an evidence which applies to both Testaments ; which is still going on with increasing power ; and which sets all cavilling at defiance. It is that which results from the prophecies, and their fulfilment. A prophecy is a prediction of an event, or of a series of events, contingent and still future, the knowledge of which could have been derived by the prophet from no earthly source. Now, if such a prediction is accurately and minutely accomplished, it proves that its author must have been taught by omniscience itself. God alone knows the end from the beginning, and can declare it before it comes to pass. For examples, I refer you to the prophecies which relate to the person, sufferings, and glories of Jesus Christ. Gen. 3 : 15 ; 12 : 3 ; 18 : 18 ; 49 : 10 ; Numb. 24 : 17 ; Dan. 9 : 25, 26 ; Isa. 7 : 14 ; 11 : 1-10 ; Mic. 5 : 2 ; Hag. 2 : 7, 9. Compare, also, Zech. 11 : 12, with Matt. 26 : 15 ; Isa. 53 : 5, 9, 12 ; Zech. 12 : 10 ; and Ps. 22 : 7, 8, 16, 18, with John 20 : 25, 27, and Matt. 27 : 39, 43, 46, 57-60.

But there is one prediction which deserves particular attention. It is that recorded in Deut. 28th. The prophet had conducted the nation of Israel to the borders of Canaan. He then uttered a prophetic description, extending through more than three thousand years, of their national crimes; the judgments by which God would punish them; the ruin of their state by the Romans; the horrors of the siege of Jerusalem; their dispersion among all the nations of the earth; and the light in which they should be regarded, and the treatment which they should experience in the various countries of their exile. To complete this picture, add Lev. 26 : 44, and Jer. 30 : 10, 11 ; 31 : 35-37. There we behold this people, in their scattered, homeless state, preserved separate from every other nation to the latest posterity, and we are taught to look forward to their restoration, when they shall once more be gathered unto Zion. Weigh these predictions with a candid spirit, comparing them with past and present history, and you will not be able long to resist the conviction, that the prophets were inspired by God; and that a book which can plead such an attestation contains his revealed will, and should be the only fountain of our sentiments, and the only standard of our practice in religion.

This leads me to remark, that whatever a book, confirmed to be divine in its origin by such evidences, asserts concerning the mode of its communication from heaven, cannot reasonably be called into question. If, then, it declares that the evangelical teachers and writers, as well as the Hebrew prophets, spoke and wrote under the immediate direction of the Spirit of God, its affirmation is entitled to our unhesitating confidence. John 14 : 16-26 ; 16 : 13 ; 1 Cor. 2 : 4, 10, 13 ; 7 : 40 ; 14 : 37 ; Gal. 1 : 11, 12 ; 1 Pet. 1 : 10, 12 ; 2 Pet. 1 : 21 ; 2 Tim. 3 : 16. Hence, the sacred Scriptures were written by divine inspiration.

The time now bids us draw our conference to a close. Before we part, however, allow me to say a word in regard to the matter of the Gospel. Especially unto those who

have formed a just conception of themselves, it is a doctrine "worthy of all acceptance." It was designed for those who need a physician; hence, it is not strange that men who imagine themselves "whole," should treat it with neglect or scorn. It is a doctrine according to godliness. In the highest degree will it be found adapted to the sinful, forlorn, and perishing condition of man, and honorable to the character and government of Jehovah. He who has studied his own heart, must be conscious of a degree of moral disorder, which all the doctrines and precepts of ancient and modern sages can never remove; of a pollution unfitting him for the intimate communion of beings perfect in holiness, which all the tears of the bitterest regret can never wash away; of a want of peace and consolation which all the pleasures of the world can never satisfy.

But let him turn his attention to the gospel message. In the mediation of the Son of God, let him contemplate the reconciliation of that holiness and justice which fill him with dread, with that boundless love and mercy which alone are commensurate to his guilt. Let him revolve the Gospel scheme as proposing the pardon of his sins and the purification of his heart; as proposing to free him from the dominion of those lusts which make him loathe his very existence, and to associate him with those holy beings from whose fellowship he is now excluded. Let him follow out the scheme of redemption in all its holy influences, diffusing truth, love, and happiness through the various relations of the human family; and then let him ask, Is this the Gospel which to me has proved so long a rock of offence? And what is there in all this to offend me? Why should it not rather command my veneration, my gratitude, my submission?

Let it be approached under the solemn conviction of your need of illumination from heaven, and with humble and hearty prayers for the blessing and direction of God, and I am persuaded you will find it the only religion which the world has ever seen, that manifests the divine Majesty

as a suitable object of supreme affection, reverence, and trust; the only religion which provides a ransom for the guilty soul, whilst in the very act it upholds the government of God, and magnifies his violated law; the only religion which brings peace to the conscience, hope to the mind, and holiness to the heart and life.

Instead of ascribing to the Bible the crimes of those who have inconsistently styled themselves its friends, let us rather ask, from what grosser crimes have not these very persons been restrained by its mighty influence? How can that which, in its nature and tendency, is a pure and perfect antidote, be the cause of disease? The disease rages, because the antidote is despised and rejected. In truth, if the world has ever contained those who have "stood in the breach," who have opposed with any success the torrent of iniquity, who have borne an honorable and a soul-moving testimony for God and for righteousness, let it be ascribed to the true and only cause—the Bible. Thousands and millions have been converted by it to purity and joy; and but for it they would have remained the disgrace of their species, the curses of the world.

Were all the philosophers, from Socrates to Newton, to be united in the effort, they never could produce a book so benevolent in its design; so original, and yet so true in its views; so efficacious in its operation; so sublime in its discoveries. That it contains mysteries which angels desire to look into, is rather a confirmation than an objection. In one word, "Study the Holy Scriptures; therein are contained the words of eternal life." "They have God for their author, salvation for their end, and truth, without any mixture of error, for their matter." And "we appeal to the infidel himself, whether he does not approach the BIBLE with AWE, read it with FEAR, and close it with a painful CONVICTION OF ITS DIVINE AUTHORITY."

NOTE.—A premium of fifty dollars, proposed by a benevolent individual, was awarded to the authors of this Tract and Tract No. 227.

VILLAGE IN THE MOUNTAINS.



M. —, a merchant, at the head of one of the first commercial houses in Paris,* had occasion to visit the manufactories established in the mountainous tracts of the departments of the Loire and the Puy-de-Dôme. The road that conducted him back to Lyons traversed a country rich in natural productions, and glowing with all the charms of an advanced and promising spring. The nearer view was unusually diversified; not only by the fantastic forms of mountains, the uncertain course of small and tributary streams, and the varying hues of fields of pasture, corn, vines, and vegetables, but by the combinations and contrasts of nature and of art, and the occupations of rural and commercial industry. Factories and furnaces were seen rising amidst barns and sheep-cotes; peasants were digging, and ploughs gliding, amidst forges and foundaries; verdant slopes and graceful clumps of trees

* An American gentleman, then residing in that capital.

were scattered amidst the black and ugly mouths of exhausted coal-pits ; and the gentle murmur of the stream was subdued by the loud rattle of the loom. Sometimes M. — and his friend halted amidst all that is delightful and soothing ; and, after a short advance, found themselves amidst barrenness, deformity, and confusion. The remoter scenery was not less impressive. Behind them were the rugged mountains of Puy de Dôme ; the lofty Tarare lifted its majestic head beside them, and far before appeared the brilliant summit of Mont Blanc.

In this state of mind he arrived at the outskirts of a hamlet, placed on the declivity of a mountain ; and being desirous of finding a shorter and more retired track, he stopped at a decent-looking dwelling-house to inquire the way. From the windows several females were watching the movements of a little child ; and just as M. — inquired for a road across the mountains, the infant was in danger of being crushed by a coal-cart which had entered the street. The cries and alarms of the females were met by the activity of the travellers, and the companion of M. — set off to snatch the infant from danger, and place him in security. An elderly female, from the second story, gave M. —, who was still on his horse, the directions he desired ; and, at the same time, expressed her uneasiness that the gentleman should have had the trouble to seek the child.

“Madam,” interrupted M. —, “my friend is only performing his duty : we ought to do to another as we would that another should do to us ; and, in this wretched world, we are bound to assist each other. You are kind enough to direct us travellers in the right road, and surely the least we can do is to rescue your child from danger. The Holy Scriptures teach us these duties, and the Gospel presents us the example of our Lord Jesus Christ, who, when we were in ignorance and danger, came to our world to seek and to save that which was lost.”

“Ah! sir,” replied the good woman, “you are very condescending, and what you say is very true; but your language surprises me: it is so many years since in this village we have heard such truths, and especially from the lips of a stranger.”

“Madam,” resumed M. —, “we are all strangers here, and sojourners bound to eternity; there is but one road, one guide, one Saviour, who can conduct us safely; if we feel this, young or old, rich or poor, we are all one in Christ; and, however scattered on earth, shall all arrive at the heavenly city, to which he is gone to prepare mansions for us.”

“These doctrines, sir,” exclaimed the female, “support the hearts of many of us, who have scarcely travelled beyond our own neighborhood; and it is so rare and so delightful to hear them from others, that, if it will not be an abuse of your Christian politeness, I would request you to alight, and visit my humble apartment.”

“I shall comply most cheerfully with your request,” replied M. —; “for, though time is precious, I shall be thankful to spend a few minutes in these mountains, among those with whom I hope to dwell for ever on Mount Sion.”

M. — mounted to the second story, followed by his companion. He found the female with whom he had conversed, surrounded by her daughters and granddaughters, all busily employed in five looms, filled with galloons and ribbons, destined for the capital, and the most distant cities of the world. The good widow was between sixty and seventy years of age; her appearance was neat; and all the arrangements of her apartment bespoke industry, frugality, and piety. “Ah! sir,” she exclaimed, as M. — entered, “how happy am I to receive such a visitor!”

“Madam,” replied M. —, “I am not worthy to enter under this roof.”

“Why, sir,” exclaimed the widow, “you talked to us of Jesus Christ, and —”

“Yes, madam, but I am a poor, guilty sinner, and hope

only for salvation through the cross. I was yesterday at St. —, where they were planting a cross with great ceremony ; were you there ?”

“No, sir ; for it is of little use to erect crosses in the streets, if we do not carry the cross in our hearts, and are not crucified to the world. But, sir, if you will not be offended, may I ask what you are called ?”

M. —, giving a general sense to the French phraseology, answered, “My name, madam, is —.”

“Thank you, sir, I shall not forget ; but this is not what I meant : I wished to know whether you are Protestant or Catholic—a pastor or a priest ?”

“Madam, I have not the honor to be either ; I am a merchant : I desire to be a Christian, and to have no other title but a disciple of Christ.”

“That is exactly as we are here, sir,” exclaimed the good widow, and added, “but, as you are so frank, are you, sir, Catholic, or Protestant ?”

“Catholic,” replied M. —. Madam looked confused, and observed, “that it was rare for the Catholics to talk as her visitor had done.”

“I am a Catholic,” resumed M. —, “but not a member of the *Roman* Catholic church. I love all that love our Lord Jesus in sincerity. I do not ask in what fold they feed, so that they are guided and nourished by the good Shepherd and Bishop of souls.”

“O, what a favor the Lord has granted us, to meet with a Christian like ourselves,” said the affected widow, looking round her. “We desire to live in charity with all mankind ; but, to be frank also, sir, we do not go to mass, nor to confession, for we do not learn from our Testament, which is indeed almost worn out, that we are required to confess to sinners like ourselves, nor to worship the host, nor to perform penance for the salvation of our souls ; and we believe we can serve God acceptably in a cave, or in a chamber, or on a mountain.”

“ I confess, madam, in my turn,” said M. —, “ that I am exceedingly astonished to find such persons on such a spot: pray, how many may there be of your sentiments?”

“ Here, sir, and scattered over the mountains, there are from three to four hundred. We meet on Sabbath evenings, and as often as we can, to pray to Jesus, to read the Testament, and to converse about the salvation of our souls. We are so much persecuted by the clergy, that we cannot appear as publicly as we wish. We are called *beguines** and fools; but I can bear this, and I hope a great deal more, for Him who has suffered so much for us.”

While the conversation, of which this is a sketch, was passing, the rooms had filled, the neighbors had been informed and introduced, at the request of the worthy hostess; and as many as could quit their occupations pressed to hear of the things of the kingdom of God. M. — desired to see the New Testament. It was presented. The title-page was gone, the leaves were almost worn to shreds by the fingers of the weavers and laborers, and M. — could not discover the edition. A female of respectable appearance approached M. —, and said, “ Sir, for several years I have sought everywhere a New Testament, and I have offered any price for one in all the neighboring villages, but in vain. Could you, sir, possibly procure me a copy? I will gladly pay you any sum you demand —”

“ Madam, I will not only procure you *one*,” replied M. — eagerly, “ but, in forty-eight hours, I will send you half a dozen.”

“ Is it possible?” exclaimed the astonished villagers. “ May we, sir, believe the good news? May we rely on your promise? It appears too great—too good. We will pay for them now, sir, if you please.”

“ You may depend on receiving them,” said M. —, “ if God prolongs my life. But I entreat you to do me the

* Religious enthusiasts.

favor to accept them, as a proof of my Christian regard, and an expression of my gratitude for having been permitted to enjoy, in this unpromising spot, the refreshing company of the followers of Christ."

The conversation then turned on the value of the sacred volume, and the sinfulness of those who withhold it from perishing and dejected sinners. After some time, the hostess inquired, "Pray, sir, can you tell us if any thing extraordinary is passing in the world? We are shut out from all intercourse; but we have an impression that God is commencing a great work in the earth, and that wonderful events are coming to pass."

"Great events have taken place, and news is arriving every day," said M. —, "from all parts of the world, of the progress of the Gospel, and the fulfilment of the Holy Scriptures." He then gave to his attentive and enraptured auditory an outline of the moral changes accomplished by the diffusion of the Bible, the labors of missionaries, and the establishment of schools; but only such an outline as was suited to their general ignorance of the state of what is called the religious world. And when he had concluded, they all joined in the prayer, "Thy kingdom come, thy will be done on earth, as it is done in heaven." Anxious as was M. — to pursue his journey, he devoted three hours to this interview. He exhorted them to receive and practise only what they found in the Scriptures, and to cleave to the Lord with full purpose of heart.

The termination of this extraordinary meeting was most affecting: tears of pleasure, gratitude, and regret, streamed from the eyes of the mountaineers; and the traveller, though more deeply moved by having seen the grace of God, than by all the scenes through which he had passed, went on his way rejoicing, and following the directions of the good widow, he arrived at the town of S——. In this town he had correspondents among the principal inhabitants and authorities, and under the impression of all he had wit-

nessed, he inquired, as if with the curiosity of a traveller, the name of the hamlet he had passed on the mountains, and the nature of the employments, and the character of its inhabitants.

“The men,” said the mayor, “work in the mines, drive the teams, and labor in the fields; and the women and children weave. They are a very curious people, *outrés illuminés*, new lights, but the most honest work-people in the country—probity itself. We have no occasion to weigh our silk, either when we give it out or take it in; for we are sure not to lose the value of a farthing; and the kindest creatures in the world; they will take their clothes off their backs to give to any one in distress: indeed, there is no wretchedness among them; for, though poor, they are industrious, temperate, charitable, and always assist each other; but touch them on their religion, and they are almost idiots. They never go to mass nor confession; in fact, they are not Christians, though the most worthy people in the world—and so droll: imagine those poor people, after working all the week, instead of enjoying the Sunday, and going to a fête or a ball to amuse themselves, meeting in each other’s houses, and sometimes in the mountains, to read some book, and pray, and sing hymns. They are very clever work-people, but they pass their Sundays and holidays stupidly enough.”

This testimony, so honorable to his new acquaintance, was confirmed to M. — from several quarters; and he learned from others, what he had not been told by themselves, that, besides their honesty and charity, so great is their zeal, that they flock from the different hamlets, and meet in the mountains, in cold and bad weather, at eight or nine o’clock at night, to avoid the interruption of their enemies, and to sing and pray.

These accounts were not calculated to lessen the interest excited in the breast of M. —, and immediately on his arrival at Lyons, he dispatched six copies of the New

Testament, and some copies of the Tract entitled "*Les Deux Vieillards,*" The Two Old Men. Some time after his return to Paris, M. — received, through one of his correspondents at Lyons, a letter from the excellent widow with whom he had conversed. Of this letter, a literal translation is subjoined; the modesty, dignity, and piety of which not only evince the influence of true religion, but will satisfy the reader, that, in this narration, no exaggerated statement has been made of the character of these mountaineers.

"SIR—I have the honor to write you, to assure you of my very humble respects, and at the same time to acknowledge the reception of the six copies of the New Testament which you had the goodness and the generosity to send us. My family, myself, and my neighbors, know not how adequately to express our sincere gratitude; for we have nothing in the world so precious as that sacred volume, which is the best food of our souls, and our certain guide to the heavenly Jerusalem.

"As we believe and are assured that the Spirit of our Lord Jesus Christ could alone have inspired you with the desire to distribute the sacred Scriptures to those who are disposed to make a holy use of them, we hope and believe that the divine Saviour will be himself your recompense; and that he will give to you, as well as to all of us, the grace to understand and to seek a part in his second coming; for this ought to be our only and constant desire in the times of darkness and tribulation in which we live.

"It is with this view, sir, that I entreat you to have the goodness to send six more copies of the sacred volume for several of my friends, who are delighted, not only with the beauty of the type, but especially with the purity of the edition; for it is sufficient to see the name of Monsieur le Maitre de Sacy, to be assured that this edition is strictly conformable to the sacred text. Sir, as the persons who

have charged me to entreat you to send six more copies of the New Testament would be sorry to abuse your generosity, they also charge me to say, that if you accomplish their wishes, as your truly Christian kindness induces them to hope, and will mark the price on the books, they shall feel it to be a pleasure and duty to remit you the amount, when I acknowledge the arrival of the parcel. Could you also add six copies of the little Tract, entitled '*Les Deux Vieillardes* ?'

"I entreat you, sir, to excuse the liberty I have taken, and to believe that, while life remains, I am, in the Spirit of our Lord Jesus Christ,

"Your very humble servant,

"THE WIDOW ——."

The reception of this letter revived in M. —— that lively interest which he had been constrained to feel for the prosperity of these happy villagers. Often had he called to mind the Christian kindness with which they received him, and often had he presented his ardent prayer to the God of grace, that he who "had begun a good work in them," would carry it on to "the day of Jesus Christ."

Instead of complying with the request of this venerable woman to send her six copies of the New Testament, he sent her twenty, authorizing her to sell them to such as were able to pay; but to present them, at her own discretion, to those who were desirous of obtaining them, and had not the means to purchase, "without money and without price." With these he also presented to the widow, as a mark of his Christian affection, a Bible for her own use, together with a dozen copies of the Tract which she had requested, and several other religious books. In acknowledging this unexpected bounty, she thus replied, in a letter dated July 17, 1821:

"RESPECTED FRIEND AND BROTHER IN OUR LORD JESUS CHRIST—It is impossible to describe the satisfaction that

my heart experienced on the arrival of the kind communications which you have been pleased to send me. I could not help reading over and over again the letters enclosed, which afford fresh proof of the desire of yourself and your friends to contribute to the advancement of the reign of the divine Redeemer. I cannot find words to express the happiness I have derived from perusing the entire copy of the Old and New Testament, which you beg me to accept as an expression of your Christian affection. I was more gratified and edified by this mark of your regard, as it was my intention to have requested, in my last letter, some copies of the Old Testament; but I dared not execute my design, for fear of abusing your Christian kindness and charity. The Old and New Testament, properly understood, are but one Testament; such is the connection of the sacred books—for the New Testament is the key to the Old, and the Old the same to the New. In innumerable passages of the Old Testament, the birth, death, and glory of our divine Redeemer are announced, in terms more or less distinct. In reading the prophecies of Jeremiah and Isaiah, we perceive that these prophets spoke of our Saviour almost as though they had lived with him on the earth. His second coming is also foretold in many passages, especially in the prophecies of Ezekiel and Daniel.

“The box which your Christian generosity has sent, has excited universal joy in the hearts of all our friends in this district. Immediately after they learned the agreeable news, they flocked to see me, and to have the happiness and advantage of procuring the Testament of our Redeemer; and in less than *five days* the box was emptied. I gave copies of the Gospel of St. Matthew to those who had not the satisfaction and consolation to procure a complete copy of the Testament. The whole was so soon distributed that many could have nothing; and there are also many who do not yet know of the arrival of the second box. I intend

to lend the copy of the Bible, and of the books which I have reserved for myself, among our friends in the neighborhood, in order that the books we have may be as useful as possible.

“As I hope you will do me the honor and the Christian kindness to acknowledge the receipt of this, I request you to inform me how I can remit you sixty francs, which I have received for fifteen of the New Testaments. As our brethren and sisters in Jesus Christ, who, by an effect of his grace altogether free and unmerited, look for his second coming to salvation, are delighted and edified by the truly Christian salutation which you have sent through me; they desire me to express their gratitude, and to request you to accept theirs in the same spirit. I unite with them in beseeching you and your respectable friend —, and all your friends, not to forget us in your prayers to the Father of lights, that he may give us grace to persevere in the same sentiments, and grant us all the mercy to join the general assembly, the heavenly Jerusalem. Amen. Expecting that happy day, I entreat you to believe me your very humble servant and friend in Jesus Christ,

“THE WIDOW —.”

It may well be supposed that the reception of this interesting letter produced an effect on the mind of M. —, as well as on the minds of many of his Christian friends at Paris, of the happiest kind. M. — informed the widow of the great satisfaction with which he had learned the eagerness of the villagers to obtain the word of God, and that he had directed his friend, the publisher of the New Testament of De Sacy, to send her fifty copies more; at the same time promising her a fresh supply, if they should be needed. He also expressed to her the hope, that, as he expected his business would, within a few months, call him again to S—, he should be able, Providence permitting, to avail himself of that opportunity, and enjoy the happiness

of another visit at her residence. To this communication she some time afterwards returned the following reply :

“DEAR SIR, AND BROTHER IN OUR LORD JESUS CHRIST—
May the grace and unmerited mercy of our Divine Saviour be our single and only hope in our pilgrimage here below. I beseech you and your dear friends to pray for us, that the celestial Comforter, promised in the Scriptures, would vouchsafe to visit our hearts and warm them with his love ; for without the aid of this Divine Light, even though we should commit to memory the Old and New Testament, it would avail us nothing ; but rather tend to our greater condemnation in the sight of our Sovereign Judge.

“I am now able to acknowledge the receipt of the box which you had the goodness and Christian charity to send me, containing fifty copies of the Testament of our blessed Saviour, which did not arrive until the 25th of last month, on account of its having been detained in the public store at S—— for several days, without my knowledge. As soon as I learned it was there, I sent one of my daughters to inquire for it, as I was then so ill as to keep my bed, and to induce a belief that I was about to quit this land of exile. I have felt myself so much better for a few days past, that I begin to think that my pilgrimage will be prolonged for some time, and that I may yet have the pleasure and consolation of again seeing you, and conversing with you upon the things which regard our eternal peace. It is with such feelings that I would beg an interest in your prayers, that the precious blood which the Divine Saviour has been willing to shed for us and other sinners, may be found efficacious to me in that moment when I shall depart from this vale of tears ; for my age admonishes that this time is not far distant. Believe me, my dear brother in Christ, that I shall never forget you in my prayers, however feeble they may be ; for I can never forget the day when, urged by Christian friendship, you entered my house, and imparted

that truly spiritual nourishment which serves for time and eternity, and we discoursed together upon the second coming of our Divine Redeemer, and the restoration of the covenant people.

“I look forward to the happy moment when I shall have the honor and pleasure of seeing you again; and in the mean time beg you to believe me your very humble and affectionate friend and servant in Jesus Christ,

“THE WIDOW ———.”

In a letter received soon after the above, M. ——— was informed that the Bibles and Testaments had all been disposed of within *two days* from the time of their arrival, and that many, who earnestly desired a copy, were yet unsupplied; the distribution having only created an increased demand. M. ——— resolved not to neglect their wants, as long as it was in his power to supply them; and the day being not far distant, when he proposed to repair to S——, and to make a second visit to the village in the mountains, he prepared a case of a hundred New Testaments and a hundred octavo Bibles, which he forwarded to Lyons by the *roulage accéléré*, or baggage wagon, to meet his arrival there; and soon after took his departure from Paris.

There were some interesting incidents in the progress of this tour, which so delightfully point to the hand of God, that the reader may be gratified in becoming acquainted with them. On his arrival at Lyons, M. ———, finding no other way of transportation except the common *diligence*, a public stage-coach, was obliged to resort to this conveyance. The case of Bibles and Testaments which he had forwarded was so large, that the only method by which it could be carried was to set it up on end in the basket attached to the back of the diligence; and such was the weight and size of the box, that it was with no small difficulty, and by the assistance of several men, that it was safely adjusted. At first the passengers objected to taking their seats with

such a weight behind, lest they should meet with some accident, or be impeded in their progress. After much persuasion, however, and after presenting a number of religious Tracts to each passenger, and requesting the conductor to drive slow, they were prevailed on to proceed on their journey. The course they were pursuing led through a part of the country solely inhabited by *Roman Catholics*, where, the year before, M. — had distributed a number of Bibles and Tracts, the reading of which, he had subsequently ascertained, had been forbidden by the priests, who had not only demanded them, but consigned most or all of them to the flames. M. — thought necessary, in this journey, to suspend his distributions in this immediate vicinity. But the providence of God had other views, and so ordered it, that, without the instrumentality of men, the sacred records should be scattered among that people. On reaching the place of his destination at the foot of the mountains, and alighting from the diligence, M. — discovered that the case had opened at the top, and that not a few Bibles and Testaments had been scattered along the way. Travellers were soon seen coming up, some in wagons, and some on horseback, some with a Bible and some with a New Testament under their arm. They informed him, that, for eight or ten miles back, the inhabitants had been supplied by the diligence, as the books had fallen out whenever they descended a hill, or travelled over rocky and uneven ground.

While taking the case from the diligence, several more persons came up, each bringing his Bible or Testament, which they most readily offered to return to M. —, but which he as cheerfully requested them to accept, observing to them, that they had been destined for their perusal by that Providence whose unseen hand directs all human events. Though ignorant of the contents of the volume which God had thus given them, they expressed many thanks to M. — for his generosity, and were about to

proceed on their way, apparently rejoicing, when M. — dismissed them by saying, “My friends, I feel peculiarly happy in thus being the instrument of putting into your hands that volume which contains the records of eternal life, and which points you to ‘the Lamb of God, which taketh away the sin of the world.’ If you faithfully read it, and imbibe its glorious and precious truths, and obey its precepts, it will render you happy in this life, and happy during the endless ages of eternity.”

Having opened the case, M. — found that forty-nine Bibles and Testaments had been thus distributed. Some of his fellow-passengers were ready to believe that the box had been intentionally left open, but M. — assured them, that it had been carefully secured in the usual manner, and that not until his arrival at the spot where they alighted, had he known that any had fallen out.

Having made arrangements to have the case forwarded to the widow, and having addressed to her a note informing her of his intention to proceed to the large village of S——, where he proposed tarrying a few days, during which time he hoped once more to visit her and her friends, M. — resumed his seat in the diligence, and arrived at S—— the same night. On the next day but one after his arrival, he was agreeably surprised, at an early hour in the morning, to find the hotel where he lodged surrounded by fifty or sixty persons, inquiring for the gentleman who had, a day or two before, presented to a number of their citizens *THE BOOK*, which, as they said, “contained a true history of the birth, life, sufferings, death, resurrection, and ascension of our Lord and Saviour Jesus Christ.” Others of them called it by its proper name, the New Testament of our Lord and Saviour Jesus Christ. All of them were anxious to purchase a copy of it. As soon as M. — ascertained the object of their visit, he appeared on the balcony, and expressed his regret that he had no more of those interesting volumes with him; informing them that, if it pleased God

he should return to Paris, he would forward a hundred to his correspondent in that place, that each of them might be furnished with a copy. This was accordingly done immediately after his return to Paris. And during his residence there, M. — had the satisfaction to see, that more or less individuals from S——, who came to solicit orders for their manufacturing establishments, also brought orders for an additional supply of the sacred volume. And the number of Bibles and Testaments which were introduced into a dense Catholic population, in consequence of the apparently trivial circumstance of the opening of the case in the diligence, will probably never be ascertained until the great day of account; nor will it be known to what extent they have been instrumental in reclaiming and saving the souls of deluded men.

On the day following, M. — received a deputation from the village in the mountains, anxiously desiring to hear on what day and hour they might hope to enjoy his long-expected visit. He proposed to be at the widow's house the following morning, at 11 o'clock. Furnished with a carriage and horses by one of his friends, he set out accordingly; and, on reaching the foot of the mountain, was met by a deputation of twelve or fifteen of these faithful followers of the Lamb, who greeted his approach with demonstrations of joy. He immediately descended from the carriage, and was conducted to the house of the widow with every expression of the most sincere Christian affection, some taking him by the sleeve, and others by the skirts of his coat, some preceding and others following him. But what was his surprise, on arriving at the house, to find an assembly of from sixty to eighty, who, with one voice, desired him to *preach* to them! M. — observed to them, that he was an unworthy layman, and totally unqualified for such a responsible duty, and the more so at that time, as his mind had been occupied in his secular business; and he felt the need of himself receiving instruction, instead of attempting to impart it to others. But a chair had been placed for him

in a suitable part of the room, and a small table, covered with a green cloth, placed before it, on which was laid the copy of the Bible which M. — had, some months before, presented to the widow. M. — saw he could not avoid saying something to this importunate company, and looking to God for assistance and a blessing, took the chair which had been set for him, and resolved to attempt to draw from the Bible, for their benefit, such instruction and consolation as he might be enabled to impart.

To the eye of M. — every thing gave beauty and solemnity to this unexpected scene. The room into which he was conducted was filled with the villagers, all conveniently accommodated on benches. A large door opened in the rear of the house, and discovered the declivity of the mountain on which it stood, skirted also with listening auditors. While, at a distance, the flocks and herds were peacefully feeding, the trees, covered with beautiful foliage, were waving in the breeze, and all nature seemed to be in harmony with those sacred emotions which so obviously pervaded this rural assembly.

After addressing the throne of grace, M. — read a part of the fourth chapter of the Acts of the Apostles. He turned their attention more especially to that interesting passage in the twelfth verse: "*There is none other name under heaven given among men, whereby we must be saved.*" He endeavored to point out to them the exceeding sinfulness of sin, the awful consequences of violating the law of God, the inefficacy of all those expedients which the ignorance, the pride, or the self-righteousness of men had substituted for the "only name" Christ Jesus. He spoke of the necessity of this great sacrifice on the cross, of the love of God in sending his Son into the world, of the fulness and all-sufficiency of the mighty redemption, and of the duty of sinners to accept it and live. "It is through Christ alone," said he, "that you can have hope of pardon and salvation. You must take up the cross and follow Christ.

You must renounce your sins and flee to Christ. You must renounce your own righteousness, and trust alone in Christ. You must renounce all other lords, and submit to Christ. If you had offended an earthly monarch, to whom you could have access only through his son, would you address yourselves to his *servants*, rather than his *son*? And will you then, in the great concerns of your souls, go to any other than the *Son*? Will you have recourse to the *Virgin Mary*, or some favored *servant*, rather than address yourselves to Him who is ‘the way, and the truth, and the life?’ and when God himself assures us, that ‘*there is none other name under heaven given among men, whereby we must be saved?*’ ”

Having thus proceeded for the space of fifteen or twenty minutes, and at a moment when the greater part of his audience were in tears, the widow suddenly came running to M. —, saying, with great agitation, “*Monsieur! Monsieur!*”

“What, madam, what?” said M. —.

“I perceive,” said she, “at a distance, the Deputy Mayor of a neighboring village, in company with several women, approaching with a speedy step towards my house. These people are among our greatest persecutors—shall I not call in our little band of brothers and sisters, and fasten the doors?” “No, madam,” said M. —, “on the contrary, if it be possible, open the doors still wider; trust in God our Saviour, and leave to me the direction of this matter.”

By this time, considerable alarm seemed to pervade the whole assembly, and some confusion ensued, in consequence of several leaving their seats. M. — begged them to be composed, and to resume their seats, saying, that the object for which they were assembled was one which God would accept of and approve, which angels would delight in, and at which Satan trembled; and that they had nothing to fear from the arm of flesh. By this time the Mayor made his

appearance at the threshold of the door, together with his attendants.

“Come in, sir,” said M. —, “and be seated,” pointing to a chair placed near the table.

“No, sir,” said he, “I prefer to remain here.”

“But I prefer,” said M. —, “that you come in, and also your companions, and be seated.”

Perceiving M. — to be firm in his determination, they complied, and were all seated among his nearest auditors.

M. — then, without any further remarks, having the Bible open before him, directed their attention to those words in Christ’s Sermon on the Mount: “*Blessed are they which are persecuted for righteousness’ sake; for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad; for great is your reward in heaven; for so persecuted they the prophets which were before you.*” Matt. 5: 10, 12.

M. — proceeded to set before them the sufferings of the apostles and primitive Christians for the truth as it is in Jesus, and the constancy and firmness with which, in all circumstances, they endured these sufferings, on account of the love which they bore to their Saviour; that they had good reasons for so doing, for they were assured by Christ, in the words just read, that “great should be their reward in heaven.” M. — then proceeded to show the immense responsibility which those assumed, and the enormity of their guilt, who, ignorantly or designedly, persecuted the followers of Christ. That they were but “heaping up to themselves wrath against the day of wrath.” That the day was not far distant, when the awful realities of eternity would burst upon their view; and that every man would then be judged “according to the deeds done in the body.”

When M. — had proceeded in this manner for ten or twelve minutes, bringing the truth to bear especially upon

the minds of his new audience, he perceived the Mayor wiping his eyes with the cuff of his sleeve, who, rising at that moment from his seat, exclaimed,

“ Sir, I acknowledge that I have heretofore felt an enmity towards many of the people whom I here see before me; and have, as far as my influence extended in my official capacity, endeavored to break up what I have considered their illegal assemblies, and to coerce them back within the pale of the mother church, which one after another of them have been abandoning for years past. But, if all that you have expressed be true, and is in conformity with the sacred volume of God’s word, and if the book which you hold in your hand is a correct translation of the original copy, I beg you to sell it me, that I may peruse it myself, and give the reading of it to others better able to judge of its contents; and if I there find the promises and threatenings as stated by you to be correct, you may rely upon it, that, so far from persecuting these, in other respects, harmless people, I will hereafter be their friend.”

On hearing this, M. — immediately requested the widow to bring several Bibles from the case which he brought with him in the diligence, and which had reached the house according to his direction; one of which he presented to the Mayor, and one to each of his Catholic associates. On the Mayor’s offering to pay for the one put into his hand, M. — observed, that he had much pleasure in presenting it to him, as well as to his companions, in the hope that they would hereafter not only become the friends of this interesting people, but, what was of more importance, the friends of Jesus Christ, who is the “ *only* Mediator between God and man.” With this they took their departure: M. — observing to them, that his heart’s desire and prayer to God was, that, by a careful, humble, and prayerful perusal of that sacred volume, their understandings might become enlightened, and their hearts imbued with the riches of divine grace; that they might thereby be led

hereafter to advocate the very cause which they had hitherto been attempting to destroy; and that, when they had done serving God their Saviour here below, they might find themselves among that happy number "whose names are written in the Lamb's book of life." They left the house, all of them in tears, and, as it appeared, deeply impressed with the truths which had been exhibited.

After he had concluded these remarks, M. — requested that some of the remaining Bibles and Testaments might be brought and laid before him on the table. These he distributed gratuitously to all present, who had not before been supplied, and who were unable to purchase them. While he was doing this, many who had previously received the sacred volume, came forward and manifested their gratitude by laying upon the table their various donations of from two to ten francs* each, till, in a few moments, the table was well nigh covered. M. — told them, he was unwilling to receive money in that manner, and wished them to put their gifts into the hands of the widow, accompanied by the names of the donors, that they might be regularly accounted to the Bible Society. This they consented to with some reluctance, when the widow brought from her drawer a purse containing a hundred and seventy francs, saying to M. —, that he could not refuse that money, as it was the proceeds of Bibles and Testaments which she had sold in compliance with his directions. M. — replied to her, that he had indeed requested her to sell these volumes to such as were able to purchase, that he might ascertain whether there were persons in that neighborhood who sufficiently appreciated the word of God to be willing to pay for it; but, that object having been accomplished, it was now his privilege, on his own personal responsibility, to place the hundred and seventy francs in the hands of the widow, to be distributed, in equal portions, to the three

* Five francs are nearly equal to one dollar.

unfortunate families whom they had mentioned as having recently lost their husbands and fathers by the caving in of a coal-pit.

On hearing this, they together, spontaneously as it were, surrounded M. —, and, with tears streaming from their eyes, loaded him with their expressions of gratitude and their blessings, rendering it the most touching scene which M. — ever witnessed.

Amidst all these tokens of their Christian affection, M. — was compelled to prepare for his departure, and imploring the richest of heaven's mercies upon their heads, bade them an affectionate farewell.

The whole company followed him to the carriage, and just as he had reached it, he once more addressed them, saying, "My dear friends, if any of you have not yet submitted yourselves to God, and are out of the ark of safety, I beseech you, 'give not sleep to your eyes, nor slumber to your eyelids,' until you flee to the Saviour. And those of you who have tasted that the Lord is gracious, live near to God, bear cheerfully the cross of your Redeemer, follow on to know the Lord and do his will, and by his grace reigning in your hearts, you shall come off conquerors, and more than conquerors!" When he had said this, and had again commended them to the God of all mercy through a crucified Redeemer, he drove off, amid their prayers and blessings, to see them no more till that day when they shall meet in the kingdom of their Father, where sighs and farewells are sounds unknown, and where God shall wipe away all tears from every eye.

After M. —'s return to Paris, he had the pleasure to learn from the widow, that all the Bibles he had left with her were disposed of, and that many, in various directions from the village, were earnest to obtain them, but could not be supplied. In the mean time, a deep interest in the spiritual welfare of these villagers had diffused itself beyond the limits of Paris, or even of France. The first eight pages

of this Tract, having found its way to England, had been published by the Religious Tract Society of London, and had obtained a very wide circulation. A parish in one of the interior towns of England had forwarded to M. — twenty pounds sterling, for the purchase of Bibles to be presented to the widow for gratuitous distribution; and a family of Friends from Wales, having read the narrative, visited M. — at Paris, and proceeded thence to the village in the mountains, where they tarried no less than three weeks, assuring M. —, on their return to Paris, that it had been the most interesting three weeks of their lives.

As the proceeds of the twenty pounds, M. — forwarded to the widow fifty Bibles and fifty Testaments, with a selection of several other choice books and Tracts. These Bibles, Testaments, and Tracts, were all actually disposed of in *eight days*, of which the widow gave early information, accompanied by letters to M. —, and to the benevolent donors in England, expressing, in the most cordial manner, her gratitude, and that of those who had thus been supplied with the word of life. She gave a particular statement of the eagerness with which they had been read, of their distribution in many Catholic families, and the conversion of some to the truth as it is in Jesus. She informed that many individuals and families were still unsupplied; and for herself and those around her, expressed her thanksgivings to God for the wonders of his love in inspiring the hearts of his children to unite their efforts in Bible and other benevolent institutions, and to contribute of their substance to extend to the destitute a knowledge of the Gospel.

The last letter which M. — received from the widow, before he left the country, contained two hundred francs, which she and her children had contributed as a donation, in acknowledgment of the Bibles and Testaments which he had from time to time forwarded.

Mr. — replied to her, that it gave him more joy than

to have received twenty thousand francs from another source, as it testified their attachment to the word of God. He returned her the full amount of their donation in Bibles, with two hundred and fifty Testaments from the Society, together with fifty from himself, as his last present before his departure, and also six hundred Tracts and several other religious books. Pointing out to her an esteemed friend in Paris, to whom, if further supplies should be needed, she might apply with assurance that her requests would be faithfully regarded, and exhorting her to remain steadfast in the faith, and to fix her eye always upon the Saviour, M. — commended her to God, in the fervent hope, that, through the unsearchable riches of his grace, he should hereafter meet her and her persecuted associates, in that world “where the wicked cease from troubling, and the weary are at rest.”

NOTE.—The original letters of the widow, in French, are deposited in the archives of the American Tract Society.

CHRISTIAN EDUCATION.

BY REV. CHARLES B. HADDUCK, PROF. DARTMOUTH COLLEGE, N H



CHRISTIAN PARENT—Have you thought what a charge you have assumed; what amazing responsibility God has attached to the blessed relations of Father and Mother; what power these relations imply over the character and destiny of the little ones who owe their being to you? O, have you ever paused, amid the scenes of this busy world, to think, for a moment, what God did when he blessed you with a son, or a daughter—what you did, when you exultingly welcomed the heavenly gift? Since you received the charge at the divine hand, has your eye often pursued these new adventurers through all the paths of life? Have you, in imagination, laid one in its little grave, and seen another, fatherless, motherless, friendless perhaps, toiling and suffering on its lengthened and solitary way to its long home; and, having watched them till the last dear one has laid down in

death, have you seemed to yourself to take them—to go up with them to the throne of Christ, saying, “Here, Lord, am I, and the children whom thou hast given me;” and to wait there, with them, for their eternal sentence and your own? From that throne have you seemed to go with them into eternal life; or, there, to separate from them, for ever?

If you have not done this—if you have not done it with a heart ready to sink within you, let me tell you, that you do not yet know the full meaning of the dear, yes, with all its fearful import, the *dear, dear* name you bear. If you have done it, need I say with what thrilling interest you have listened to the voice of inspiration, “Train up a child in the way he should go; and when he is old, he will not depart from it.” A Christian father, or a Christian mother, alone, can tell with what emotion you have exclaimed, as this blessed promise has fallen upon your ear, “Not depart from it! *never* depart from it! O divine declaration! delightful privilege of opening to my children this immortal course; and guiding their feet into the path of life!” And none but a Christian parent can tell with what eagerness you have gone to your Bible, and turned it over and over—with what importunity you have gone to your God, and prayed that you might know what it is so to “train up a child.”

Permit me, then, to assure you, that all you need to know is implied in this one short precept of Solomon: “*Train up a child in the way he should go.*”

The object of a Christian education is to make a Christian man. If, then, you would know what a Christian education is, consider what a Christian man is. If you would see in what way to train up a child, consider in what way he should go, when he has become a man. What a man

ought to be, he ought to *begin* to be while he is a child. In external features; in intellectual powers, such as memory, reason, taste, imagination; and in all our moral powers, in conscience, in the whole circle of the affections and passions which make up our moral nature, the man is only a *full-grown* child. Therefore, it is with the strictest propriety that Solomon says, “Train up a child *in the way he should go*”—accustom a child, from the beginning, to think, to feel, and to act, in his little sphere, just as you would have him think, and feel, and act, in the larger sphere of manhood—as you would have him do, indeed, for ever.

The subjects of thought and feeling, the scenes of interest and action, are not, it is true, the same at all periods of life. But these subjects and these scenes address themselves to the same nature; they exercise the same faculties; and awaken, in kind, the same feelings. The child has a little world of his own, as large to him, as full of objects, as much diversified by good and evil, as capable of engaging his thoughts, of kindling his ambition, and of firing all his petty passions, as is the world in which the man exists, to him. And the child as really has a character in that little world, as the man has in his greater world; a character as truly proportioned to the objects and scenes which occupy a child; as really depending on certain causes, and leading to certain consequences.

This character—momentous thought!—this character, *in essential points*, is likely to be permanent—to be the germ, the foundation of all future character. It will not be shaken off, unless by divine power, on going into higher scenes of life. Its features may be *modified*, as those of the face are, by age; but, like those also, they will probably continue *substantially* the same—will only become more prominent,

more distinctly marked, and more unchangeable, as life advances, and the sphere of action widens, and widens, and widens, till the child, which, yesterday, seemed to live only in the present moment, and to have all its thoughts and desires limited by the walls of the nursery, has become a man, extending his thoughts over a world, and linking his sympathies with his whole race—has become an angel, taking in the creation at a view, and dwelling in eternity.

What is it, then, you may ask, to be a *Christian man*? It is to think, feel, and act, upon all subjects which concern us as moral and religious beings, *as Christ teaches us to do*. It is to *think* as he teaches us, for example, concerning *God*; his power, wisdom, love, mercy, acts, and purposes: concerning *Christ himself*; who he was; whence and why he came into our world; what he did and said, while in it; how he suffered, died, rose, and ascended; what he does now, and what he will do hereafter: concerning *ourselves*; our motives, feelings, obligations, conduct, our whole character, and our end: and concerning the *glorious heaven* which God has revealed over our heads, and the *hell* which he has laid open at our feet. To be a Christian man, is to *feel* just as we know those, who *think thus*, ought to feel—as those, who thought thus in ancient times, did feel—as Stephen, and Paul, and John felt, when they came to think thus. It is, also, to *act*, purely and openly, from the impulse of such feelings. But in thus thinking, feeling, and acting, we are to be *men* still, and to continue in man's world; we are not to do these things as angels do, but as men may do them—not as men may do them in heaven, and in some distant period of our being; but as men may do them on the earth, with all their earthly frailties—as men may do them now.

If, then, this is being a Christian *man*, and if a man should *begin* to be, while a child, just what he ought to be when he grows up, you must see, I think, what it is to be a Christian *child*. It is, you perceive, to have such a knowledge of Christian objects, and such feelings towards those objects, as a child may have; to do all those things which such feelings naturally lead a child to do; and to avoid all those things which such feelings, in their proper influence, would lead him to avoid. To be a Christian child is not to become a premature man—to have ideas and feelings which are appropriate to men—to act, in all respects, as men should act. It is not to go out of the sphere of childhood. It is to think, and feel, and act right, in that sphere—to be the same rational, moral, religious, amiable, and holy being, in all the relations and circumstances of a child, which we are bound to be in the higher, and more responsible relations and circumstances of a man.

If the day is ever to arrive, when such shall be the character of our children, when the Gospel shall lay hold upon the youthful intellect and heart with a sweet, a holy, and a mighty influence, that day is to be brought forward chiefly by the instrumentality of Christian parents. And they can never exert the desired influence without effort—without a devotion of themselves to the education of their children, becoming the immense, the eternal consequences suspended on their success. Be entreated, then, Christian parent, to give yourself to this business; and to consider the following hints, suggested by one who anxiously prays that you may be guided in your interesting, your momentous work, by better wisdom than his—“the wisdom which is from above.”

1. Regard the education of your children as one of the

greatest and most direct objects of your own personal efforts. Feel it to be a business of too much importance to be entirely left to others. Parents are the natural instructors of children. They have means of access to the infant mind, and of control over the infant heart, which never can be acquired by others. And I must believe, that, if Christian parents would only enter into this business with the zeal and patience which are so often almost entirely thrown away upon objects comparatively unworthy of their pursuit, more would be done for the moral welfare of the world, by parental influence, than the most ardent mind ever anticipated.

While others, then, are seen studying, and toiling, and denying themselves, that they may leave their children a *name* or an *estate*, remember, Christian father, Christian mother, remember, that the richest legacy you can bestow on your children, is a *pious education*; and never feel satisfied to do so much for any other object, as for training them up in the way they should go. Only give your child the right character, and how easy it must be for him, in this land, to acquire all the knowledge and all the wealth that can ever do him any real good. Let him fail of that character, and what can institutions of learning, what can riches do for him? He may die a beggar, and his name perish.

2. Do not regard education *merely* as a *preparation for future life*. To be *always* looking forward to the future condition and character of the dear objects of your love and solicitude, may tempt you to leave things in them, which are now positively defective or wrong, to be corrected by time, or accident, at best very uncertain reformers of bad habits. The only way to secure the future good con-

duct and character of a child is to make him *now* just what he should *now* be. Look upon him as living *now*, in his little world, a real and most interesting life; a life of probation for a higher state. And try to feel as solicitous, and take as great pains that he should live that little life well, as if it were to be his only, his highest life. Think, always, that we, in childhood, prepare for manhood, as we, on the earth, prepare for heaven; not by overlooking or neglecting the present, but by doing and being, every day and every hour, as it passes, just what that day or that hour requires of us. Be satisfied with nothing, in your child, short of *present perfection*, according to the measure of a child. The parent who disregards faults, and indulges wrong and pernicious practices *to-day*, in the hope that a future day will correct them, *may*, indeed, find the expectation realized; but there is every reason to expect, that time, instead of correcting what is wrong, will only give to it the obstinacy and permanency of habit.

3. Rely not too exclusively on *regular and stated* means of instruction. In every well-regulated family, or society, there are many stated occasions of moral and religious instruction. None of these is to be undervalued. They are doing much for society—they effect a great deal of all that distinguishes the morals and happiness of Christian nations from those of the Pagan world. But they all occupy only a small portion of a child's time. And if advantage is taken of them alone to train him up in the way he should go, it will be by no means certain that any truly valuable influence can be exerted over him. They do not supply the principal impressions which are daily made on the youthful heart. They leave an immense amount of influence to be exerted by other, and, perhaps, opposite causes. And all they en-

able us to do for a child may prove utterly inadequate to counterbalance the degrading and demoralizing tendency of those hours, those employments, those amusements, and those associations, into which the parental eye never follows him, and in which he feels the guiding and restraining power of no guardian, no friendly hand. Let your influence upon him, then, be unceasing, universal—let him feel it to be, not the hand of an enemy, withering the joys of youth, but the sweet presence of virtue, of parental love, casting health into every fountain, and breathing fragrance through all the paths of life. Thus control every scene of interest to him, every employment, every friendship of his; and be sure that the great, and, above all, the *constant* impulses, which his mind receives, are impulses to virtue and piety.

4. In giving religious instructions, *bring your own mind into the most intimate and familiar intercourse with the mind of your little pupil.* Be to him not so much a teacher, a lecturer, as an older and more intelligent, yet easy and communicative companion. All education, even to the very last stages of it, is but the intercourse of one mind with another; it is only the mind of the pupil striving, by successive efforts, to follow the mind of the teacher in excursions of reason or imagination, before unattempted, as the new-fledged bird strives to follow its experienced parent, till its own wings have learnt to soar as high. There is no lack of good thoughts. They abound in books and in the memories of instructors. To communicate these thoughts to a child, and to fix them in its mind, requires consideration and invention. It can be done only by laying aside the habits of thinking and reasoning, which we have insensibly acquired in the progress of life; and by going back, as it were, ourselves to childhood, and endeavoring to

seize and present those aspects of objects which strike the infant mind, and engage the infant heart.

There is a prevalent impression, that children are averse to all instruction on religious subjects. This, to the extent which seems to be implied, is untrue. They are perhaps averse to that well-meant, but strangely injudicious instruction, which attempts to interest their minds in dry, abstract speculations; to store their memories with general principles and doctrines, or with facts which take no hold of the heart. But they may be greatly interested in that instruction, which, adapting itself to their capacities, brings before them such objects of thought and affection only as they can comprehend and appreciate. Of such objects the Christian religion presents an almost endless variety. The Bible is an inexhaustible source of familiar incidents and touching moral stories. And there is scarcely a truth or precept of revelation, to which a palpable and attractive form may not be given, that will be found to create, even in very young children, an insatiable curiosity for religious knowledge.

Lay it down as a first principle, in all your instructions, that you must be *understood*. The habit of taking *words* for *things*—of admitting propositions to the mind, which distinctly convey no truth, and, of course, take no hold of the mind, is one of the worst of all habits. It not only fails to exercise and invigorate the understanding, but it also tends to stupefy the intellectual faculties, and to destroy their tone. It is this, more than almost any thing else, that leads to the fatal habit of hearing and reading the Bible, and listening to all religious instruction, with so little true conception of Divine truth, and so deadly an apathy to the condition and interests of the soul. Who,

that has reflected upon himself, or looked round upon a Christian congregation, gathered, for their solemn worship, about the altar of God, to which cling so many bright, endearing, awful associations, has not thought with astonishment, what beautiful, what sublime, what amazing truths, every Sabbath, enter our ears, in the burning words of inspiration, with scarcely more effect upon the heart, the imagination, or the intellect, than if we had been deaf from our birth? Who must not regret, that words should ever have become, to him, so unnaturally divorced from things? What Christian would not look with ardent anticipation for a period, when the *language* of the Bible should carry home the *thoughts*, the high conceptions, the momentous truths of the Bible, to every understanding? O what a different being would short-sighted, undiscerning man then appear to himself! What new visions, what new prospects, would open upon him! What new feelings would move him! And who shall say how much may be done to produce such a revolution in the world, by training the youthful mind to an habitual association of the *signs* of thought with thoughts themselves?

In this attempt, it is not enough for you to tell a child, for example, that "God made all things." The truth intended to be taught is not communicated. No reply may be made; but you certainly are not understood. The child sees things every day which he knows to have been made by *men*. You must explain in what sense God makes all things. And you would be generally surprised to find how easy it is, by a simple process of reasoning, of which a child is abundantly capable, to lead his mind up to the full understanding of the proposition, which ascribes the creation of all things to God. It is not enough to say to a

child, "God gives you every thing." You should show him, in a familiar way, *how* God gives him food, and clothes, and other things. He knows, perhaps, the person who makes his clothes. But he can be carried up, step by step, to God as the real giver of them. He can be made to understand that clothes are made of cloth; that cloth is made of wool; that wool grows on sheep; that sheep live on the produce of the field; that this is made to grow by the rain and the sun; and that God makes the rain to fall, and the sun to shine. In a similar way very young children may be taught the agency, the goodness, and the love of God; and led by suitable pains, to associate, far more than we are wont to suppose, the idea of God with every thing they see or enjoy. And, by carefully consulting their capacity—by adapting instruction to take hold of their minds, be assured, Christian parent, that you may succeed in bringing them forward with a rapidity and an eagerness of inquiry, in the knowledge of religious truth, which you have not probably anticipated.

5. Be judicious and unwearied in the *use of motives*. On this subject you can hardly be too solicitous. The skilful use of motives is one of the principal secrets of Christian education, the hinge on which your success will be found chiefly to turn. Keep always in mind the *nature* of the little being you wish to act upon. Look upon him as possessing all the elements of a man—as a man in miniature. Remember that he is, even now, as truly, if not equally, rational, as truly sensible to moral considerations, to right and wrong, to duty, and to interest—as really susceptible of grateful, benevolent, humble, honorable sentiments, within the narrow sphere in which he exists, as he will be fifty years hence. Prepare to influence him, then,

just as you prepare to influence a man—a child grown up. Possess yourself fully of his character; his turn of mind; the avenues to his heart; the objects which occupy his thoughts, and engage his feelings; his views of life in his petty world—all his habits—all his peculiarities. Thus understanding the being upon whom you have to act, and the scenes, interests, and objects, which make up the circumstances of his existence, proceed with him as with men—hold up life to him—the life of a child—in all its views. Touch this part of the picture with an attractive lustre, and darken that with a repulsive shade. Spare no pains to keep *right views* of things *constantly* before him, and to give *right feelings* the habitual predominance in his mind. The more effectually to secure the predominance of right feelings, suffer no opportunity of carrying those feelings into *action* to pass unimproved. There is a satisfaction attending the consciousness of having acted from such feelings, which, as it constitutes one of the richest earthly rewards of virtue, so it becomes one of its surest supports. On the other hand, fail not, if possible, to prevent every wicked or undesirable feeling from terminating in deed or word.

In the use of motives be *patient* and *persevering*; and be sure that you employ them in their *proper order*. Never resort to bodily pain as a motive, till all the higher and nobler motives have failed to effect your purpose. Appeal first to the approbation of God, to the sense of duty, to the generous feelings—gratitude, love, kindness—and to the happiness of virtue and the miseries of vice. In the last resort, and then only, have recourse to punishments. In case of necessity, scruple not to use them, to use them till your purpose is effected. When a choice of motives is left

to you, select the purest, the highest; but, in no case, as you value the character and happiness of your offspring, in no case suffer your purpose to be frustrated by a pitiful weakness, that would spare your child a momentary pang, at the expense of lasting injury, or it may be, of final ruin. If *men* cannot always be governed without the aid of prisons and fetters; if all the appeals of God to our reason and conscience and interest so often prove ineffectual to restrain us from the way of the transgressor, till He “*put forth his hand, and touch our bone and our flesh;*” you cannot doubt that there may be “foolishness bound up in the heart of a *child,*” which the “rod of correction” alone is able to drive far from him.

6. *Pray for your children,* that God would guide them “in the way they should go.” You know there is no hope for them, unless He shall be pleased to breathe the Holy Spirit into their minds. You cannot rely on all the means of education which men or angels might employ, if that Almighty Power, which created the souls of your children, be not entreated to new-create them. Plead, then, with God. Appeal to the compassion of Jesus, who loved little children, and “took them in his arms, and blessed them, and said, Suffer little children to come unto me, and forbid them not; for of such is the kingdom of heaven.” O, if the voice of prayer ever ascends from this guilty globe into the ear of Infinite Love, it must be the prayer—the morning, the noon-day, and the midnight prayer—the “agonizing prayer”—of a *Christian mother for the child of her bosom.*

7. Finally, see that your *example* coöperate with your efforts and your prayers. In this respect, you have a power over the character and destiny of your offspring, of

which no degree of poverty, of ignorance, or of misfortune, can possibly deprive you. We are too apt to look upon example as something essentially different from precept—from instruction—from all the other means of education. But what is Christian instruction? Why, it is only bringing certain objects of thought and of feeling, certain truths, or facts, before the mind of a child, and, by some means, fixing the attention upon those objects. Suppose you could impress the whole Bible upon the mind of a child, could make it as familiar to him as his alphabet, what would this be but *fixing in his memory* all those interesting and important facts, truths, and scenes, which God has revealed in the Bible? If this could *so* be done, that what the Bible contains should fill and occupy the mind as it deserves to do, and cast all other objects into the shade which becomes them, in comparison with the truths of God, the work of Christian education would be done. We might expect, on the Divine promise, that the heart, which he alone controls, would not fail to be moulded after the holy and perfect image of its Divine Maker.

And now, what is *example* but another *mode* of accomplishing this same end—another *dialect*, I may say, of one universal and comprehensive language? When you last took that dear little one into your arms, and looked upon its sweet and innocent face, and smiled, you saw with what instant sympathy its bright eye glistened and laughed, and its whole countenance brightened with joy. And when, under the pressure of affliction, you have sometimes looked heavy-hearted and despairing, and shed upon that same fair face the tear of parental anguish, did you not mark how the cloud of grief suddenly overspread its features, and with what equal truth your sorrows, also, were reflected

from that faithful mirror of your own heart? And can you suppose that your *looks* conveyed no *new ideas*—presented no new objects of thought and feeling, to the mind of that child? Can you doubt that those *looks* spoke to it with an eloquence, of which mere *words* are utterly incapable? And can you doubt that all the expressions of your countenance, that all the *actions* of your life—your social intercourse, your domestic habits, your pursuits—every feature and every motion in which your heart and character are seen—can you doubt that all these are an intelligible and powerful *language* to your children? Think how they have clung to you, and hung upon your lips, as you have told them of other examples, of Cain, of Joseph, of Moses, or of Christ; and how deeply the lessons, which such examples teach, have been graven upon their minds. Then ask yourself what must be the power of this *language of nature*, in the example of a *father* or a *mother*—not merely *read or heard* of, but *seen and felt*—not only *occasionally*, or *accidentally*, but *daily* and *habitually*.

Whatever other means of Christian education, then, may be out of your power, be sure, my friend, that you neglect not the influence of a Christian example. For you cannot, in this case, be guilty of *neglect merely*. Your example *will* teach your children—will either train them up in the way they should go, the way of the just, which “shineth more and more, to perfect day;” or “the way of evil men,” which “leadeth down to the chambers of death.” Console not yourself with the idea that you faithfully reason with your children, remonstrate against their improper conduct, and, with all your power, endeavor to persuade them to a pious course. “Says your *life* the same?” Were the language of your own example to be

turned into *speech*, would there be found in it no mischievous, no ruinous advice, no eloquence of enticement into the paths of destruction? O, could those inconsistent, ungodly parents, who seem so willing, nay, sometimes, so anxious, that their dear children should be brought up in the nurture and admonition of the Lord, could they but read the lessons which their *own lives* have inculcated upon those children, with an eloquence beyond the power of the tongue to utter, methinks, if they have no mercy on themselves, they might yet, out of compassion to their offspring, be constrained to set them an irreproachable *Christian example*.

O happy day, that fixed my choice
 On thee, my Saviour, and my God!
 Well may this glowing heart rejoice,
 And tell its raptures all abroad.

O happy bond, that seals my vows
 To him who merits all my love!
 Let cheerful anthems fill his house,
 While to that sacred shrine I move.

'Tis done—the great transaction's done ·
 I am my Lord's, and he is mine;
 He drew me—and I followed on—
 Charmed to confess the voice divine.

Now rest, my long-divided heart,
 Fixed on this blissful centre, rest;
 With ashes who would grudge to part,
 When called on angels' bread to feast?

High heaven, that heard the solemn vow,
 That vow renewed shall daily hear,
 Till in life's latest hour I bow,
 And bless, in death, a bond so dear.

THE

SEVENTH COMMANDMENT.

BY REV. TIMOTHY DWIGHT, D. D.

THE thing which is here universally prohibited, is lewdness, in every form ; in thought, word, and action. This is unanswerably evident from our Saviour's comment on this precept : "*He that looketh on a woman, to lust after her, hath committed adultery with her already in his heart.*"

Before I begin the immediate discussion of this subject, I shall premise a few observations on the propriety of its introduction into the sacred desk, against which it is universally known that there is, and for a great length of time has been, a riveted prejudice. When the peculiar delicacy attending this subject is considered, it cannot be thought strange that such a prejudice should in some degree exist. Even the most chaste and correct observations concerning it are apt to give pain ; or at least to excite an alarm in a refined and apprehensive mind. But is it not a plain and prominent part of the counsel of God, to forbid, to discourage, to prevent this profligate conduct of mankind ? Why else was this precept inserted in the decalogue, and promulgated amid the lightnings of *Sinai* ? Why else is it throughout the Scriptures made the subject of such forcible prohibitions, and the object of such awful threatenings ?

What reasons can be given, why it should not be intro-

duced into the desk? Can common sense either prove or discern the usefulness of excluding it? Is it fit, is it safe, is it not preposterous, is it not ruinous to the best interests of mankind, to leave the whole management of it to loose and abandoned men; and to suffer them, from year to year, and from century to century, to go on in a course of corruption; seducing and destroying thousands and millions, especially of the young, the gay, and the giddy; while the ministers of Christ, divinely appointed to watch for the souls of men, quietly sit by, and see them hurried on to perdition? Shall we be awed by the cry of indelicacy, originally raised by the most indelicate of mankind, only to keep the field open for its own malignant occupancy? Shall we not infinitely rather lay hold on every opportunity, and all the means furnished in the desk, as well as elsewhere, to rescue our fellow-creatures from destruction?

I consider it as my own duty to bring this subject into the desk without hesitation; and, on all proper occasions, to treat it in the same definite and earnest manner which is demanded by the precepts of the Gospel. I feel bound, however, to treat it in such a manner, that if any are led to entertain thoughts concerning it, forbidden by their Creator, it shall be their own fault, and not mine. I proceed to observe,

I. *That this command forbids all impure thoughts.* There is scarcely a more dangerous employment than the indulgence of a licentious imagination. This is an evil to which youths are peculiarly exposed. The peculiar strength of every passion, and the peculiar want of watchfulness and self-restraint, render them an easy prey to every vice which solicits admission. Still greater is the danger, when vice approaches under a form especially alluring; and, at the

same time, steals gradually, and therefore insensibly, upon the mind. By all these evils is the sin under consideration accompanied. It rises in the minds of the young, instinctively; surrounded with many allurements, and unaccompanied by that loathing and horror with which the mind naturally regards vice of many other kinds. At the same time, the mind is prone to be utterly unconscious of any transgression, and of any danger. The imagination, thoughtless and unrestrained, wanders over the forbidden ground, often without thinking that it is forbidden; and has already been guilty of many and perilous transgressions, when it is scarcely aware of having transgressed at all. In this manner its attachment to these excursions continually gains strength. Continually are they repeated with more eagerness, and with more frequency. At length they become habitual; and scarcely any habit is stronger, or with less difficulty overcome. In every leisure season, the mind, if it will watch its own movements, will find itself roving without restraint, and often without being aware that it has begun to rove, on this interdicted ground; and will be astonished to perceive, after a sober computation, how great a part of all its thinking is made up of these licentious thoughts.

Most unhappily, aids and allurements to this licentious indulgence are never wanting. Genius, in every age and in every country, has, to a great extent, prostituted its elevated powers for the deplorable purpose of seducing thoughtless minds to this sin. The unsuspecting imagination, ignorant of the dangers which spread before it, has, by this gay and fiery serpent, glittering with spots of gold, and painted with colors of enchantment, been allured to pluck the fruit of this forbidden tree, and hazard the death denounced against the transgression. The numbers of the

poet, the delightful melody of song, the fascination of the chisel, and the spell of the pencil, have been all volunteered in the service of Satan, for the moral destruction of unhappy man. To finish this work of malignity, the stage has lent all its splendid apparatus of mischief; the shop been converted into a show-box of temptations, and its owner into a pander of iniquity. Feeble, erratic, and giddy, as the mind of man is in its nature; prepared to welcome temptation, and to hail every passing sin; can we wonder that it should yield to this formidable train of seducers?

To a virtuous mind scarcely any possession is of more value, or more productive of enjoyment or safety, than a chastened imagination, regularly subjected to the control of the conscience. Wherever this faculty is under this control, the mind has achieved a power of keeping temptation at a distance, of resisting it when approaching, and of overcoming it when invading, attainable in no other manner. Its path towards heaven becomes, therefore, comparatively unobstructed, easy, and secure. *Sin does not easily beset it*; and its moral improvement, while it is on the one hand undisturbed, is on the other rapid and delightful.

II. *This command forbids all licentious words of the same nature.* Impure thoughts beget impure words; and impure words, in their turn, generate, enhance, and multiply impure thoughts. No serious observer of human life can doubt, that by our own language, as well as that of others, whenever it is impure, impure thoughts are awakened, a licentious imagination set on fire, and licentious designs, which otherwise would never have entered the mind, called up into existence and execution.

In this employment, also, our fellow-men unite with us

in the strange and melancholy purpose of mutual corruption. All the dangers and mischiefs, all the temptations and sins, presented to each other by evil companions, are to be found here. Here, "wicked men and seducers wax worse and worse; deceiving, and being deceived;" mutually seducing, and being seduced.

The only safety, with respect to this part of the subject in hand, is found in an exact conformity to the very forcible precept of St. Paul: "But filthiness, foolish talking and jesting, let it not be so much as named among you." Of all these the apostle says not, Let them not be used, but, "let them not be so much as named among you, as becometh saints." Let no foundation be furnished by your conversation even for mentioning it as a fact, that such language has ever been uttered by you. For no conversation, besides that which is thus pure, can become your character as Christians. See Eph. 5:3, 4. Strict and virtuous delicacy in our language is not only indispensable to decency and dignity of character, but to all purity of heart, and all excellency of life.

III. *This command forbids all licentious conduct of this nature.* As this position will not be questioned, and as this conduct, in every form, is prohibited elsewhere, in a multitude of scriptural passages, I shall spare myself the labor of proof, and shall proceed to suggest *several reasons for our obedience to this precept*; or, what is the same thing, to mention *several evils arising from disobedience.*

1. *The licentious conduct forbidden by this precept discourages and prevents marriage.* This discouragement and prevention regularly take place in exact proportion to the prevalence of the conduct; and are therefore chargeable upon it whenever, and wherever and however it exists.

The blessings of the marriage institution are innumerable and immense. They are the blessings which keep the moral world in being, and secure it from an untimely and most terrible dissolution. They are the blessings, without which life, in instances literally innumerable, would be blasted in the bud; without which, when it escaped this premature destruction, its continuance would prove a curse; without which, natural affection and amiableness would not exist; without which, domestic education would be extinct, industry and economy never begin, and man be left to the precarious subsistence of a savage. But for this institution, learning, knowledge, and refinement would expire; government sink in the gulf of anarchy; and religion, hunted from the habitations of men, hasten back to her native heavens. Man, in the mean time, stripped of all that is respectable, amiable, or hopeful, in his character, and degraded to all that is odious, brutal, and desperate, would prowl in solitudes and deserts, to satisfy his rage and hunger. The correspondence between heaven and earth would cease; and the celestial inhabitants would no longer expect, nor find new accessions to their happy society, from this miserable world.

To all these evils every lewd man directly contributes. Were his principles and practices adopted universally by his fellow-men, all these evils would universally prevail. That they do not actually thus prevail is, in no sense, owing to him. To the utmost of his power he labors to introduce them all.

2. *This conduct, in almost all cases, presupposes seduction.* Seduction, in its very nature, involves fraud of the worst kind. It is probably always accomplished by means of the most solemn promises, and often with oaths still more

solemn. Both the promises and oaths, however, are violated in a manner supremely profligate and shameful. The object to which they are directed is base, malignant, and treacherous, in the extreme; and the manner in which it is prosecuted is marked with the same treachery and baseness. He who can coolly adopt it, has put off the character of a man, and put on that of a fiend; and, with the spirit of a fiend alone, he pursues and accomplishes the infernal purpose. The ruin sought, and achieved, is immense. It is not the filching of property. It is not the burning of a house. It is not the deprivation of liberty. It is not the destruction of life. The seducer plunders the wretched victim of character, morals, happiness, hope, and heaven; inthralls her in the eternal bondage of sin; consumes her, beyond the grave, in endless fire; and murders her soul with an ever-living death. With the same comprehensive and terrible malignity he destroys himself; calls down upon his own head the vengeance of that Almighty hand which will suffer no sinner to escape; and awakens the terrors of that undying conscience which will enhance even the agonies of perdition. All this is perpetrated, in the mean time, under strong professions of peculiar affection; with the persuasive language of tenderness; and with the smiles of gentleness and complacency. For the seducer

“Can smile, and smile, and be a villain.”

3. *It brings incomprehensible wretchedness upon the devoted object.* No human being can support the pressure of infamy; a degradation below the level of mankind; and the envenomed stings of reproach, sharpened by a guilty conscience. I well know, that philosophy prates and vapors, on topics of this nature, with a proud self-complacency, and an ostentatious display of patience, fortitude, and seren-

ity. But I also well know, that philosophy is, in these respects, a mere pretender; a bully, and not a hero. Philosophy never furnished, and never will furnish, its catalogue of martyrs. All its votaries, like *Voltaire*, intend only to rule and triumph; not to suffer, nor even to submit. As cool and parading reflections on subjects of a calamitous nature are uttered in the peace of the closet, the possession of ease and safety, the conviction of acknowledged reputation, and the enjoyment of friends, comforts, and hopes, philosophy rarely encounters real suffering. Her hardihood is all premature; and is all shown in telling the world what she would do, and what others ought to do; and not in the history of what she has done.

The excruciating anguish to which the miserable female victim is reduced, is dreadfully exemplified in the unnatural and enormous wickedness to which she is driven, in the desertion and the consequent destruction of her helpless offspring. "Can a woman forget her sucking child, that she should not have compassion on the son of her womb?" is a question which points out the strongest affection, the highest tenderness of human nature; the attachment which outruns, survives, and triumphs over every other. To this question, the exposure to a merciless sky, the drowning, the strangling, the smothering, of illegitimate children, returns a terrible and excruciating answer. What must be the agonies of despondence and degradation which can force the susceptible heart of a female parent to the contrivance and execution of a design like this? Yet such is the dreadful catastrophe of the wickedness in question. It is worse than trifling, for the author of all these evils to allege that this catastrophe is neither contrived nor accomplished by himself. They are all, and all are known by him to be the

frequent as well as natural consequences of this iniquity. They are chargeable to him, therefore, as the legitimate results of his own conduct: results which, by every obligation, human and divine, he was bound to foresee and prevent. Both the murder itself, and the miseries which give birth to it, are stains of that crimson guilt in which he is so deeply dyed.

4. *This licentious character soon becomes habitual.* To a person moderately acquainted with human conduct, an attempt to prove this assertion would be mere trifling. All transgressions of this cast soon become fixed, obstinate, and irreclaimable. The world teems with evidence of this humiliating position; and the whole progress of time has daily accumulated a mountainous mass of facts, evincing its certainty in a more and more humiliating manner.

Of these, the most humiliating and dreadful collection is found in those baleful tenements of prostitution and profligacy which deform, so far as my information extends, every populous city on the globe; and stand publicly at the gateway to hell; opening to their miserable inhabitants a broad and beaten road to perdition. Into these deplorable mansions, the polluted female, cast off by mankind as an outlaw from human society, torn even from the side of natural affection and parental mercy, betrayed by the villany of a second *Judas*, and hurried by shame, remorse, and anguish, enters, never to escape. Here, from the first moment, she closes her eyes upon friends, kindness, and compassion; takes her final farewell of earthly comfort; and sees, with a dying eye, the last glimmerings of hope go out in eternal night. Here she bids an everlasting adieu to the Sabbath, the house and the word of God. To her, the calls of mercy are made no more. To her, the voice of the

Redeemer sounds no more. The Spirit of truth cannot be supposed to enter the haunts of sin and death ; nor to shed the dew of life upon these voluntary victims of corruption by whom they are inhabited. Immortal life here becomes extinct. Hither the “*hope*” of heaven “*never comes, that comes to all :*” and the wretched throng, embosomed by these baleful walls, enter upon their perdition on this side of the grave.

Who, that is not lost to candor, and buried in misanthropy, could believe, unless he were forced to believe, that princes, and other rulers of mankind, have taxed and licensed these houses of ruin ; and that in countries where the Gospel beams, and the voice of salvation is heard in the streets ? Who could believe that sin would be thus bartered in the market, and damnation be holden up, as a commodity, for bargain and sale ; that the destruction of the human soul would be publicly announced, granted, and authorized, as a privilege ; and that patents would be made out, signed, and sealed, for populating more extensively the world of woe ?

In the mean time, it is ever to be remembered that the betrayer accompanies, to the same dreadful end, the victim of his treachery. “None, who go into” these outer chambers of perdition, “turn again, neither take they hold of the paths of life.”

5. *This conduct destroys all moral principle.* “However it be accounted for,” says Dr. Paley, “the criminal commerce of the sexes corrupts and depraves the mind and moral character more than any single species of vice whatsoever. That ready perception of guilt, that prompt and decisive resolution against it, which constitutes a virtuous character, is seldom found in persons addicted to these in-

dulgences. They prepare an easy admission for every sin that seeks it; are, in low life, usually the first stage in men's progress to the most desperate villainies; and, in high life, to that lamented dissoluteness of principle which manifests itself in a profligacy of public conduct, and a contempt of the obligations of religion and moral probity."

What is here asserted by this very able writer, forced itself upon my mind, many years before I saw the work containing these observations, as a strong and prominent feature in the character of man. These very declarations I have long since seen amply verified in living examples. This progress towards abandonment cannot be very easily described, much less thoroughly explained, except in a detailed account of the subject. Such an account cannot here be given. Yet the following observations will, if I mistake not, contribute to illustrate the point in question.

Almost all persons, perhaps all, derive from early instruction and habituation, a greater or less degree of conscientiousness; a reverence for God; a sense of accountability; a fixed expectation of future rewards and punishments; a veneration for truth and justice; and an established conviction of the excellence of kindness. These, united, constitute that temperament of mind on which evangelical virtue is usually, as well as happily, grafted; and to exterminate them, is to destroy what is here meant by all moral principle.

Persons who commit the crimes which form the principal subject of this treatise, always commit them in secret. After they are committed, the same secrecy is indispensable to the safety of the perpetrators. There must be, however—there are, unavoidably—some persons, who, at times, and in one manner and another, become acquainted with

the wickedness. These must be engaged, at all events, to conceal what they know. To effect this purpose, the perpetrators are often driven to employ the grossest corruption, and the basest and most profligate measures. Agents, also, are often absolutely necessary to the successful accomplishment of the crimes themselves. None but abandoned men can become such agents; and none but abandoned measures can be employed with respect to their agency. As the principal criminal makes progress in this iniquity, such persons become more and more necessary to him, and familiar with him; and as, during his progress, he renders himself an object of detestation to all decent society, these profligates soon become his only companions, and these measures his only conduct. He who devotes himself to such companions and such conduct, will always debase and corrupt his own mind faster than he is aware; and, with an unexpected rapidity in guilt, will very soon become a mere profligate.

Nor will he be less rapidly corrupted by the innumerable vile expedients, base fetches, treacherous plans, abominable briberies, and foul perjuries, to which he resorts for the successful perpetration of his villanous designs. To all these must be added the putrefactive influence of impurity itself; which, as the pestilence through the body, diffuses mortification and rottenness throughout the soul, and converts it into a mere mass of death and corruption.

Conformably to these observations, we see, in the ordinary course of things, that impurity manures and waters every growth of sin. Wherever it prevails, all crimes become gross, rank, and premature. Impiety, blasphemy, treachery, drunkenness, perjury, and murder, flourish around it. How justly, then, as well as how solemnly, did the

divine writer declare, concerning the strange woman, "Her house is the way to hell ; going down to the chambers of death."

6. *Whenever this conduct assumes the flagrant character of adultery, it involves a numerous and dreadful train of additional evils.*

It involves the most open and gross violation of the marriage covenant ; and exposes the guilty person, therefore, to the peculiar wrath of that tremendous Being, invoked as a witness of it ; and incomprehensibly, as well as most impudently, affronted by the violation.

It accomplishes the greatest injury which the innocent party to that covenant can receive on this side of the grave. This injury is formed of a vast combination of sufferings, reaching every important interest in this world always, and, often, in the world to come ; exquisitely keen and poignant, piercing the very seat of thought, and sense, and feeling, and awakening in long succession, throes of agony and despair. The husband, for example, is forced to behold his wife, once and always beloved beyond expression, not less affectionate than beloved, and hitherto untarnished even with suspicion, corrupted by fraud, circumvention, and villany ; seduced from truth, virtue, and hope ; and voluntarily consigned to irretrievable ruin. His prospects of enjoyment, and even of comfort, in the present world, are overcast with the blackness of darkness. Life, to him, is changed into a lingering death. His house is turned into an empty, dreary cavern. Himself is widowed. His children are orphans—not by the righteous providence of God, but by the murderous villany of man. Clouded with woe, and hung round with despair, his soul becomes a charnel-house, where life, and peace, and comfort, have expired ; a tomb, dark and

hollow, covering the remains of departed enjoyment, and opening no more to the entrance of the living.

It involves injuries to the children, which numbers cannot calculate, and which the tongue cannot describe. The hand of villany has robbed them of all their peculiar blessings: the blessings of maternal care and tenderness; the rich blessings of maternal instruction and government; the delightful and most persuasive blessings of maternal example; the exalted privilege of united parental prayers; and the exquisite enjoyments of a peaceful, harmonious, and happy fireside; once exquisitely happy, but now to be happy no more.

To this most affecting and pitiable train of mourners, a numerous and additional train of friends unite themselves, to deplore the common woe. A singular, an agonizing procession is formed at the funeral of departed virtue. Tears stream, which no hand can wipe away. Groans ascend, which no comforter can charm to peace. Bosoms heave with anguish, which all the balm of Gilead cannot soothe. The object of lamentation is gone for ever; and all that remains is a mass of living death, soon to be buried in the eternal grave.

7. *This wickedness, when it becomes extensive, overspreads a country with final ruin.* It is the nature of this evil, not only to become greater and greater in individuals, but to extend continually, also, to greater and greater numbers of individuals. The corruption of *Sodom*, and the neighboring *cities of the plain*, was rapid and complete. Within a short period after they were built, ten righteous persons could not be found in them all. What was true of these cities, is true of others in similar circumstances. To the Israelites, before they entered into Canaan, God prescribed

a long series of laws, requiring absolute purity of conduct; prohibiting, in the most solemn manner, lewdness of every kind; and enacting against it the most dreadful penalties. "Do not," said Jehovah, "prostitute thy daughter; lest the land become full of wickedness. Ye shall not commit any of these abominations, that the land spew not you out, also, when ye defile it, as it spewed out the nations that were before you." In the sight of God, therefore, this sin is peculiarly the source of corruption to a land; a source whence it becomes full of wickedness, and vomits out its inhabitants, as being unable to bear them. Those who practise it, and the nation in which the practice prevails, are, he declares, abhorred by him, and shall be finally destroyed. "For whosoever," saith he, "shall commit any of these abominations, that soul shall be cut off from his people."

As crimes of this nature become less and less unfrequent, they become less and less scandalous; and by all, who are inclined to perpetrate them, are esteemed less and less sinful. Of course they are regarded with decreasing reluctance and horror. The father practises them; and with his example corrupts his son. The husband in the same manner corrupts his wife, the brother his brother, the friend his friend, and the neighbor his neighbor. Soon the brothel raises its polluted walls, and becomes a seminary of Satan, where crimes are provided, taught, perpetrated, multiplied without number, and beyond degree; and, to a great extent, concealed from the public eye. To one of these caverns of darkness and death another succeeds, and another; until the city, and ultimately the whole land, becomes one vast *Sodom*. Lost to every thought of reformation, and to every feeling of conscience; *an astonishment and a hissing*

to mankind ; a reprobate of heaven ; it invokes upon the heads of its putrid inhabitants a new tempest of fire and brimstone. Morals, life, and hope, to such a community, have expired. They breathe, indeed, and move, and act ; and to the careless eye appear as living beings. But the life is merely a counterfeit. They are only a host of moving corpses, an assembly of the dead, destined to no future resurrection. Disturbed and restless spectres, they haunt the surface of the earth in material forms, filling the sober and contemplative mind with alarm and horror ; until they finally disappear, and hurry through the gloomy mansions of the grave to everlasting woe.

ADVICE TO YOUNG CONVERTS.

BY REV. JONATHAN EDWARDS.

ORIGINALLY ADDRESSED TO A YOUNG LADY AT S—, CONN.,
IN THE YEAR 1741.

DEAR YOUNG FRIEND—As you desired me to send you, in writing, some directions how to conduct yourself in your Christian course, I would now answer your request. The sweet remembrance of the great things I have lately seen at S—, inclines me to do any thing in my power to contribute to the spiritual joy and prosperity of God's people there.

1. I would advise you to keep up as great a strife and earnestness in religion, as if you knew yourself to be in a state of nature, and were seeking conversion. We advise persons under conviction, to be earnest and violent for the kingdom of heaven; but when they have attained to conversion, they ought not to be the less watchful, laborious, and earnest, in the whole work of religion, but the more so; for they are under infinitely greater obligations. For want of this, many persons, in a few months after their conversion, have begun to lose their sweet and lively sense of spiritual things, and to grow cold and dark, and have "pierced themselves through with many sorrows;" whereas, if they had done as the Apostle did, Phil. 3: 12-14, their path would have been "as the shining light, that shines more and more unto the perfect day."

2. Do not leave off seeking, striving, and praying for the very same things that we exhort unconverted persons to strive for, and a degree of which you have had already in conversion. Pray that your eyes may be opened, that you may receive sight, that you may know yourself and be brought to God's footstool, and that you may see the glory of God and Christ, and may be raised from the dead, and have the love of Christ shed abroad in your heart. Those who have most of these things, have need still to pray for them; for there is so much blindness and hardness, pride and death remaining, that they still need to have that work

of God wrought upon them, further to enlighten and enliven them, that shall be bringing them out of darkness into God's marvellous light, and be a kind of new conversion and resurrection from the dead. There are very few requests that are proper for an impenitent man, that are not also, in some sense, proper for the godly.

3. When you hear a sermon, hear for yourself. Though what is spoken may be more especially directed to the unconverted, or to those that, in other respects, are in different circumstances from yourself; yet, let the chief intent of your mind be to consider, "In what respect is this applicable to me? and what improvement ought I to make of this, for my own soul's good?"

4. Though God has forgiven and forgotten your past sins, yet do not forget them yourself: often remember, what a wretched bond-slave you were in the land of Egypt. Often bring to mind your particular acts of sin before conversion; as the blessed apostle Paul is often mentioning his old blaspheming, persecuting spirit, and his injuriousness to the renewed; humbling his heart, and acknowledging that he was "the least of the apostles," and not worthy "to be called an apostle," and the "least of all saints," and the "chief of sinners;" and be often confessing your old sins to God, and let that text be often in your mind, Ezek. 16: 63, "that thou mayest remember and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified towards thee for all that thou hast done, saith the Lord God."

5. Remember that you have more cause, on some accounts, a thousand times, to lament and humble yourself for sins that have been committed since conversion, than before, because of the infinitely greater obligations that are upon you to live to God, and to look upon the faithfulness of Christ in unchangeably continuing his loving-kindness, notwithstanding all your great unworthiness since your conversion.

6. Be always greatly abashed for your remaining sin, and never think that you lie low enough for it; but yet be not discouraged or disheartened by it; for though we are exceeding sinful, yet we have an Advocate with the Father, Jesus Christ the righteous; the preciousness of whose blood, the merit of whose righteousness, and the greatness of

whose love and faithfulness, infinitely overtop the highest mountains of our sins.

7. When you engage in the duty of prayer, or come to the Lord's supper, or attend any other duty of divine worship, come to Christ as Mary Magdalen did, Luke 7 : 37, 38, come and cast yourself at his feet, and kiss and pour forth upon him the sweet perfumed ointment of divine love, out of a pure and broken heart, as she poured the precious ointment out of her pure broken alabaster box.

8. Remember that pride is the worst viper that is in the heart, the greatest disturber of the soul's peace, and of sweet communion with Christ : it was the first sin committed, and lies lowest in the foundation of Satan's whole building, and is with the greatest difficulty rooted out, and is the most hidden, secret, and deceitful of all lusts, and often creeps insensibly into the midst of religion ; even, sometimes, under the disguise of humility itself.

9. That you may pass a correct judgment concerning yourself, always look upon those as the best discoveries and the best comforts, that have most of these two effects : those that make you least and lowest, and most like a child, and those that most engage and fix your heart, in a full and firm disposition to deny yourself for God, and to spend and be spent for him.

10. If at any time you fall into doubts about the state of your soul, in dark and dull frames of mind, it is proper to review your past experience ; but do not consume too much time and strength in this way : rather apply yourself, with all your might, to an earnest pursuit after renewed experience, new light, and new lively acts of faith and love. One new discovery of the glory of Christ's face, will do more towards scattering clouds of darkness in one minute, than examining old experiences, by the best marks that can be given, through a whole year.

11. When the exercise of grace is low, and corruption prevails, and by that means fear prevails, do not desire to have fear cast out any other way than by the reviving and prevailing of love in the heart : by this, fear will be effectually expelled, as darkness in a room vanishes away when the pleasant beams of the sun are let into it.

12. When you counsel and warn others, do it earnestly, and affectionately, and thoroughly ; and when you are speak-

ing to your equals, let your warnings be intermixed with expressions of your sense of your own unworthiness, and of the sovereign grace that makes you differ.

13. If you would set up religious meetings of young women by yourselves, to be attended once in a while, besides the other meetings that you attend, I should think it would be very proper and profitable.

14. Under special difficulties, or when in great need of, or great longings after any particular mercy for yourself or others, set apart a day for secret prayer and fasting by yourself alone ; and let the day be spent, not only in petitions for the mercies you desire, but in searching your heart, and in looking over your past life, and confessing your sins before God, not as is wont to be done in public prayer, but by a very particular rehearsal, before God, of the sins of your past life, from your childhood hitherto, before and after conversion, with the circumstances and aggravations attending them, spreading all the abominations of your heart very particularly, and fully as possible, before him.

15. Do not let the adversaries of the cross have occasion to reproach religion on your account. How holily should the children of God, the redeemed and the beloved of the Son of God, behave themselves. Therefore, “walk as children of the light, and of the day,” and “adorn the doctrine of God your Saviour;” and especially, abound in what are called the Christian virtues, and make you like the Lamb of God ; be meek and lowly of heart, and full of pure, heavenly, and humble love to all ; abound in deeds of love to others, and self-denial for others ; and let there be in you a disposition to account others better than yourself.

16. In all your course, walk with God, and follow Christ, as a little, poor, helpless child, taking hold of Christ’s hand, keeping your eye on the marks of the wounds in his hands and side, whence came the blood that cleanses you from sin, and hiding your nakedness under the skirt of the white shining robes of his righteousness.

17. Pray much for the ministers and the Church of God ; especially, that he would carry on his glorious work which he has now begun, till the world shall be full of his glory.

No. 197.

LETTERS

ON

CHRISTIAN EDUCATION.

BY A MOTHER.



LETTER I.

MY DEAR L.—If the existence of your children were limited to a few years, and then the soul and body were to expire together, maternal tenderness would impel you to make the life which was to be so short, as happy as possible ; and you would, with a mother's vigilance, seek to render this brief period a season of uninterrupted sunshine. But this temporal life, though prolonged to fourscore years, is as a rivulet to the ocean, when compared with eternity. Yet

the unutterable interests of the soul, in that boundless immortality, are suspended upon the manner in which this fleeting moment is employed. Upon its wise improvement, or abuse, depends our eternal possession of joys which eye hath not seen, nor ear heard, nor the heart of man conceived, or our irrevocable doom to the prison of despair.

To train up our children for one of these abodes, is the work assigned to us. My heart faints in view of the responsibility—a responsibility which we can never measure, until we see the full influence of all the associations, instructions, and events, which combine to form the character of an immortal; until our minds are expanded to appreciate the happiness of a redeemed spirit, and the misery of a lost soul. This responsibility calls for the highest degree of diligence, the most solicitous watchfulness, and a spirit of wisdom, and fervor in prayer, which none but God can bestow.

If you were aware of the high trust reposed in you, when you received into your arms your first-born infant, you delayed not a moment, with a heart full of gratitude, yet trembling with fear for the future, to say, “O that this child might live before thee!” and often did you renew this petition, and solemnly covenant with God, in the closet. In thus dedicating your children to God, you chose him for their Father, Jesus Christ for their Saviour, and the Holy Spirit for their Sanctifier. You chose a treasure in heaven for their riches, the service of Christ for their employment, and the honor of being children of God as their highest distinction. You engaged, by the assistance of his grace, submissively to receive every afflictive dispensation of his providence respecting them; and, if he should recall them, to say, Thou hast taken thine own; “Thy will be done.” A frequent consideration of these solemn engagements will excite us to fidelity, and to fervent prayer, that they may begin to serve God here, and in eternity be to the praise and glory of his rich grace in Christ Jesus.

Yours, truly.

LETTER II.

MY DEAR L.—The affectionate husband, and the tender and judicious father, will afford most efficient aid, by the general influence of his character upon his family, by his counsel, and by the respect which he will manifest for the feelings and opinions of the mother of his children; and often by the direct exercise of his authority. But *early* instruction and discipline are necessarily the peculiar work of the mother. It is her steady and gentle influence, and the daily incidental instructions which fall from her lips, that are to form the infant mind, and give a direction to the character. A sensible and pious mother once remarked, “If I may have but ten years of the life of a man of seventy to form his character, give me the first ten.”

Many parents, who would on no account fail of governing their children properly, defeat their own designs in this particular, by delaying to bring them under subjection until their wills have become obstinate, their passions strong, and until, by frequent practice, they have learned to govern, rather than to obey. This delay arises, in part, from an idea, as erroneous as it is prevalent, that children do not understand what is required of them until at least two years old; and, in part, from a secret dread, of which, perhaps, the parent is scarcely conscious, of beginning this contest for supremacy. This is a radical error, and the frequent cause of habitual disobedience and open rebellion in succeeding years. I once heard a clergyman remark, that “the overbearing spirit which is exhibited in the cradle, is the same which, in manhood, constitutes the despot and the tyrant.” I would be the last to recommend the corporal punishment of an infant; but there are few children, of eight or ten months old, who do not sometimes attempt to procure the gratification of their wishes by pas-

sionate crying or obstinate perseverance. If you would have them understand, in the very outset, that you are to govern, never give them the desired object until they have become quiet. Severity of manner is unnecessary, and would be unkind; you have only to be yourself tranquil, and your child will soon become so.

You may think yourself a favored mother, if, before your little ones have attained the age of eighteen months, you are not compelled to subdue them by the gentle use of the rod. At this period they are incapable of being influenced by reason, and yet have sufficient intelligence to be determined in their own way. If they are indulged in this determination, because they are too young to be reasoned with, their resolution will soon acquire a degree of strength which neither the force of reason, nor the use of corporal punishment, can easily conquer. I know that this method is often denounced, as a remnant of unenlightened ages, or of puritanic prejudice; but Christian parents will seek to be directed by God's word; and there we are taught, that "he that spareth the rod hateth his son, but he that loveth him, chasteneth him betimes." I know how the parental heart shrinks from this trial; I know the conflict between tender maternal feelings and a deep conviction of duty, under such circumstances. As you value the well-being of your child and your own future peace, never yield when you have once attempted to produce an obedient spirit. Lift up your heart to Him who giveth power to the faint, and then go forward with quiet firmness. You will succeed; you will have the happiness of seeing the turbulent and rebellious spirit followed by gentleness and affectionate obedience.

There is a great difference in the dispositions of children; and those who are naturally gentle may never need a repetition of this mode of correction for the same offence; while others, of a quick temper, may oblige you to resort

to it, painful as it is, again and again. Should this be the case, do not be discouraged. Prevent, whenever it is possible, the excitement of self-will; but, if it be excited, never yield to it. If you are careful, by steadiness and consistency, not to lose what you have gained, your children will learn to practise self-government; and will probably, at length, become habitually obedient.

Were I to attempt to enumerate the motives for thus early subduing the waywardness of children, I should find myself lost in a subject too extensive for the limits of these letters. Their happiness and usefulness, every day and hour, will greatly depend upon it. When I see devout Christians perpetually subjected to trials, which originate in faults produced in them by early indulgence, and when I see the hand of God chastising them for these faults, that they may be made partakers of his holiness, I cannot but say, From what severe providential correction may we save our children, by seasonably subjecting them to the salutary discipline of parental authority.

The opinions of parents on this subject should be *united*, and their government so perfectly blended, that the will of the one shall ever be seen to be the will of the other also; so that, when reproved or corrected by the father, the child will not expect sympathy from the mother; or, if by the mother, will not think of appealing to the father. If, in any instance, however small, there is a difference of views between parents, with respect to the children, the mother should yield her opinion, and act with the father, and afterwards, in the absence of the children, seek union of sentiment upon the point in question. I can scarcely believe that there ever was a child who could not be made submissive to the wise decision of united parents. But, for the want of union in opinion and practice, many a family is ruined, both for this life and that which is to come; many

a husband and wife are permanently alienated, and the dwelling, which might have exhibited that most lovely of all earthly scenes, a harmonious family, is converted into the abode of discord and misery.

It is expedient to make but few rules, lest you should be frequently obliged to pass the violation of them unnoticed, or to administer reproof so often as to harden the feelings, and render admonition ineffectual. Children are incapable of retaining a great number of rules; they are heedless, and must remain so, until, by observation and experience, they have acquired some knowledge of what is expected of them.

It is of far greater importance than is generally supposed, that the language which we employ in our intercourse with children should be perfectly *intelligible* to them. The waywardness of a child, who is compelled to listen to commands and exhortations which he does not understand, will inevitably become confirmed in obstinacy; and the conscientious and laborious parents will see their efforts for the good of their children worse than unavailing, while they themselves are the cause of the evils which perplex and distress them.

The difficulties attendant upon the government of children are great, and of frequent occurrence; but the greatest of all is the difficulty of ruling one's own spirit. How often is a mother, amidst her numerous and pressing cares, so disturbed in her feelings, that, although she be not really ill-humored, she has lost that mildness of demeanor by which she was wont to quiet the restless spirits of her children. A recollection of the follies of our own childhood will tend to allay this impatience; and a candid inspection of our hearts will convince us, that we are indebted to the customs of society, the restraints of pride, or a sense of propriety or duty, for the concealment of the very faults

which trouble us in our children. But believe me, my dear friend, nothing will act so powerfully, and produce so salutary an effect upon your little ones, even when they are not more than two or three years old, as that self-possession, on your part, which is the result of communion with God. When you find yourself assailed by a thousand perplexities, and teased with the follies of your children, so that you are tempted to speak unadvisedly with your lips, fly to the closet, and implore the ornament of a meek and quiet spirit, the patience and gentleness of Christ; and, if you do not immediately obtain that tranquillity which you seek, go again and again. God hears prayer, and, blessed be his name, he giveth wisdom liberally to them that ask him, and upbraideth not. Go, then, to him, and you will learn, by sweet experience, that the soul which is filled with spiritual peace, can quietly endure the little adversities of life.

LETTER III.

MY DEAR L.—Should you early succeed in training your children to habits of “prompt and cheerful obedience,” you will still find, that many evils remain to be vanquished. It is an humiliating truth, that our children possess a fallen nature, and with this we have to contend at every step in their education. While they are greatly endeared to us by their winning ways and lovely traits of character, we are painfully compelled to see, that they early “go astray” from God, “speaking lies.”

Probably there are few parents who have escaped the agony of knowing, for the first time, that a beloved child has uttered a deliberate falsehood. The disposition to deceive exhibits itself in a variety of forms in young children, and it should be carefully watched, and steadily resisted.

It is indispensable to the formation of upright and estimable character, that every disingenuous, artful habit should be prevented or eradicated. So far as you can, with safety, confide in their veracity; and let them see that you honor uprightness and truth, and despise deceit and cunning. Our example should be blameless in this respect; for children are frequently led into the practice of deception, by the want of sincerity and integrity in those about them. These little creatures early learn to imitate the ways of others; and, with surprising vigilance and accuracy, do they detect inconsistencies between language and conduct. If, then, they witness a disposition to concealment in those with whom they associate, how can it be expected that they should speak and act with frankness? But how often do we see a mother exciting the sympathy of her child, by professing to be grieved, and to weep! How often, too, is the little prattler beguiled of an unwilling kiss, by the promise of seeing the horse, or the birds, or some other object, which it was not intended should be shown him. Unpardonable indiscretion!

It is to be feared, that children are often driven to false representations in their own favor, by the exercise of too great severity towards their faults; and here is a motive, could none be derived from the tender regard due to their feelings, to induce us to avoid a harsh course of conduct towards them. The child who resorts to artful subterfuges, and fears to tell the truth, lest he should meet with unkind treatment, is indeed to be pitied. I am reminded, by these thoughts, of a sentiment expressed by the excellent Cotton Mather, in his "Essay upon the duties of Parents:" "The slavish, boisterous manner of governing children, too commonly used, I consider as no small article in the wrath and curse of God upon a miserable world." Be careful, then, when your children are in fault, especially if

you suppose yourself wholly, or in part, unacquainted with the circumstances, to encourage them, by your mildness, to tell you the whole affair; bidding them recollect exactly how it took place. Remind them, that God, who knows all things, will know whether they speak truth, and will be greatly displeased, if they say what is false. If, after all your care, the child will not acknowledge the truth, parental fidelity requires you to punish him, and, as I think, with the rod; for such is the manner in which this sin is spoken of in the Bible, and so woful are the effects of its indulgence, that I see not how Christian parents can acquit themselves, before God and their own conscience, without showing towards it severe displeasure.

Let your conduct, on these occasions, be such as to make a deep impression upon the heart of your child. Take him immediately into a retired room, and, with affectionate solemnity, tell him the dreadful nature of the sin which he has committed. Repeat to him those passages of Scripture, in which God has expressed his displeasure against the sin of lying. Read to him the story of Ananias and Sapphira, and entreat him, if he wishes to be happy here, and to go and live with God and all the good in heaven, to repent, and beg of God to forgive him, and keep him from doing so any more. After this, pray with him; carefully adapting your petitions to his case, and your language to his understanding. Possibly the solemnity of these instructions and admonitions may produce that tender contrition, and abhorrence of his crime, which will furnish a high degree of assurance that it will not be repeated. If so, and if this be the first offence of the kind, it will be safe to omit the use of more severe means. Otherwise, tell him that God, in the Bible, requires you to punish him for such sins, and that you must obey. After having administered the chastisement, more painful, no doubt, to you than

to him, induce him to kneel down, and, in his own language, ask the forgiveness of his heavenly Father. I have seen the powerful influence of this method, in producing uprightness and integrity of character. God blesses his own word; and if we more frequently availed ourselves of its authority, and of the influence of prayer upon our little ones, we should be happier parents, and they would be better and happier children.

Intimately connected with this subject is the cultivation of a sense of justice. Opportunities daily occur, in a family of young children, for teaching them the obligations of justice; and no pains should be spared, and no suitable occasion omitted, to enforce upon them the respect due to each other's rights. The snatching of a plaything from its owner ought never to be winked at, or overlooked. The offender should not only be reminded of the impropriety of his conduct, but of the sin of taking from another that which is not his. They should also be made to feel that they have no right to play with, or to use each other's toys, without the consent of the owner; and lest you should by example counteract the influence of precept, always restore to a child that of which you may have deprived him by way of correction.

Our Saviour's golden rule will be understood by children almost as soon as they are capable of teasing each other in the manner above described; and after they have learned to repeat it, it is surprising with what facility they will apply it to their own conduct, and that of others. I once heard a little girl, of four years and a half, while playing with her younger brother, say to him, "Shall I tell you the meaning of the golden rule?" She then repeated it, and said, "This means, that I must be just as kind and obliging to you, as I should like to have you be to me. Do you understand what is meant by doing good

to them that hate you?" He replied, "No." "Then I will tell you. If any one is very, *very* unkind to you, you must be very kind to him. Do you understand now?" "Yes," was the answer. Condescending Saviour, I thank thee that so many of thy holy precepts are adapted to the understanding of a little child! Yours.

LETTER IV.

MY DEAR L.—There is one error in practice, from which I fear but few parents are wholly exempt. It is the indulgence of severe remarks upon the faults and weaknesses of others. If evil-speaking were not classed, in the Bible, with the most heinous offences, an application of that *infallible test*, the golden rule, would reveal its true nature. It brings with it a train of evils, and its effects are most unhappy upon the manners, and, what is far worse, upon the heart. Never allow your children to amuse themselves at the expense of others; nor, unnecessarily, expose to their view the faults of your acquaintance. Especially, avoid making unkind remarks upon the character or performances of your minister. The consequences of slander, or even of criticism, in this case, may be such as you will bitterly lament, when it is too late to obtain a remedy.

The utmost vigilance is insufficient, as most families are situated, entirely to shield children from the influence of vicious example. This is particularly the case in large towns, where they can scarcely walk the length of a street without hearing profane language. There are few children thus exposed, who do not, at some time, transgress the third commandment. If there can be a sin more to be dreaded than lying, it is this; and if you would not see your children abandoned despisers of God, and of every thing sacred, meet their first approaches to it with marked displeasure,

accompanied with a clear explanation of the nature of the crime, and solemn admonitions against the repetition of it. Should this prove insufficient to check the evil, your duty and the well-being of your child require that you punish him with severity.

The habitual use of mild and decorous language is highly important. Vulgarity stands next to vice in its disastrous influence upon children and youth; and, if profaneness and licentiousness are to be dreaded, see that the way for their entrance be not prepared by the use of expressions, and the indulgence of manners, which are an offence against delicacy and propriety.

You will have it in your power to promote in your children the early exercise of kind and gentle feelings. Appropriate occasions will daily occur for inculcating this part of their duty. But, in this respect, as in all others, "a mother should *be* what she wishes her children to *become*;" for *example* is the most efficient kind of instruction. You will then perceive the importance of daily exhibiting that amiableness and affection, that interest for the happiness, and attention to the wants of others, by which life is so much sweetened, and the human character so greatly improved. How is it possible that our children should be adorned with lovely traits of character, and amiable manners, if they are accustomed to have their tender expressions and childish kindnesses coldly received, or disregarded?

Children should be taught to be attentive to the feelings and convenience of others. Let it not be thought that politeness is requisite only in grown people, or among the fashionable. The amiable Doddridge calls the forms of politeness "the outworks of humanity." The Earl of Chatham, in his "Letters to his Nephew," defines politeness to be, "benevolence in trifles." The apostle Peter instructed the Christians to whom he wrote, to "be cour-

teous ;” and St. Paul, among other directions to the Romans, exhorts them, “in honor” to “prefer one another.”

The practice of neatness and regularity is also of great consequence. The brightest excellencies may be obscured, and the usefulness of the most devout may be hindered, by the want of good habits in these respects. Many conscientious people seem to regard these as but *little things*. I answer, it is the combination of a thousand little circumstances, which forms the character, and gives direction to the whole life. Look at two families exhibiting opposite examples in these respects, and say, which has the fairest prospect of being brought under the influence of religion, and which promises to be most useful in the community? No, there are no trifles in the work of education. Yours.

LETTER V.

MY DEAR L.—If we are true Christians, our first wish for our children will be, that they may early be brought into the fold of the great Shepherd; and thus be shielded from those enemies of the soul, by which so many youth are fatally enticed. O, if there is any thing which should constrain us, at early dawn, when surrounded with midday cares, at evening hour, yes, and in the watches of the night, to enter into the closet—if there is any thing which should lead us to God, with a fervor of supplication surpassing that with which we plead for our own souls, it is the early conversion of our children.

We have the example of Timothy, of St. Augustine, and, in later times, of Hooker, Doddridge, Wesley, Newton, Dwight, and many others, to illustrate the blessed effects of maternal faithfulness; and, could the history of the most pious of every age be exposed to our view, I cannot doubt we should see that, to the instrumentality of a mother's

teaching, the world is indebted for its greatest benefactors, and the church for her most illustrious sons.

One of the most delightful offices of a mother is that of leading the minds of her little children up to God, as a Father. Early should they be taught, that he takes care of them every day, and keeps them safely every night; that he knows when they are sick, and pities them; that it is he that cures them, and gives them kind parents to love and watch over them. They should be taught short prayers, such as they will perfectly understand; and be encouraged to offer some one of them, morning and evening. And often, at these times, will the heart of the devout mother be gladdened by the intelligent inquiries of the little children about the great God. When they have reached the age for learning these simple prayers, a new and efficient means is put into the hands of parents for influencing them to a right course of conduct. The often-repeated sentiment, that God loves the good, and is displeased with the wicked, will make an impression upon their docile minds. Improve the opportunity, when they have been guilty of misconduct, to tell them that they have a wicked heart, and never will be really good until they have a new one. They should be persuaded to go alone and confess their sin, and to ask their heavenly Father to make them better. The frequent reference of their sins and troubles to this source, will powerfully tend to teach them that happiness is inseparable from love and obedience to God. It will make them feel the importance of prayer, and prepare them to understand their need of a Saviour.

I know of no way in which we can so effectually impart to children a knowledge of God and their duty, as by instructing them in the history and precepts of the Bible. A new era in the religious condition of mankind will commence, when parents universally seek to govern their chil-

dren by the influence of the Bible, and to form their opinions upon the principles which it inculcates. This is not to be done by occasional, or stated exhortations upon the subject of religion. The morality of the Bible must be applied to their daily conduct; and by this unerring standard we must habitually teach them to judge of their feelings and behavior. The remarks which have been made respecting the golden rule, will apply with equal force to a great number of scriptural precepts. I have seen the petulance of a little child instantly checked, by being reminded of this text: "Be ye kind one to another, tender-hearted, forgiving one another, even as God, for Christ's sake, forgiveth you."

Almost the first wish expressed by a little one, after he can speak intelligibly, is to hear a story; and with none are children so delighted, as with those narrations which abound in the Scriptures. We should avail ourselves of this desire, to pour divine knowledge into their tender minds, and thus open to them the fountain of religious truth. If we perform this duty with fidelity, we shall be abundantly repaid, at every step, not only in the pleasure with which we shall be heard, but also in the benefit derived to our own minds.

The story of Moses, concealed by his anxious mother by the side of the river, exposed to be devoured by crocodiles, discovered and adopted by the king's daughter, and nursed by his own mother, will awaken deep interest. After they have become familiar with these circumstances, tell them of his progress in learning, and that he became a pious man, and God employed him to do a great deal of good. Perhaps they will inquire where he is now; and when you have told them that he is in heaven, and that all good people will go there, it will be well to add, that, if they love and obey their heavenly Father, they will go there too.

God's displeasure with the wicked, and his kind care of the good, may be illustrated by the history of the deluge, and in the inimitable story of Joseph and his brethren. The sad effects of anger and ill-will may be strikingly exhibited by the story of Cain and Abel; and the manner in which one sin leads to another, should be pointed out in Cain's answer, when inquired of by God respecting his brother.

It is very important to communicate these histories in a *gradual* manner; making them perfectly familiar with one, before you relate to them another. Carefully observe, also, whether you are understood by your little auditors. The pains taken by many parents to instruct their children are often lost, because they do not understand the meaning of the words which are used. If they appear listless and inattentive, we may be sure, unless they are fatigued by prolonged attention, that our language is above their comprehension; and this error, if continued, will not only defeat our object in teaching them, but give them a distaste for religious instruction, by which we shall be deprived of the means of access to their minds, and thus of the opportunity of doing them good.

When they are old enough to learn the commandments, they will be filled with wonder, and a salutary awe, on hearing of the manner in which they were given on Mount Sinai; and will express their surprise that these are the same commandments which they are taught. They will eagerly inquire whether that Moses, who saw and talked with the great God, is the same that was laid in the ark of bulrushes, by the side of the river.

The story of Samuel is one which invariably delights a child. Relate it minutely, and point out the condescension of our heavenly Father, in speaking to a little boy. On some occasions, when you are obliged to correct them, tell them of the troubles which were sent upon Eli and his sons,

because of his unfaithfulness to them, and their disobedience to him ; and thus show them that you will displease God by indulging them in misconduct. Tell them of Daniel's courageous perseverance in the service of God, and his preservation from the fury of the lions. And here, again, the love and care of our gracious Father, towards such as obey and trust him, may be happily impressed upon their minds. The sad consequences of disobedience to God cannot be more vividly portrayed than in the history of Jonah.

It would be unnecessary to mention all the Scripture narrations, in which most valuable instruction and entertainment are mingled, and by which the minds of children may be enriched with divine knowledge. Indeed, when I consider the inexhaustible sources of instruction contained in the Bible, and the appropriateness of its diversified examples and holy precepts to young minds, I am surprised that we should ever be at a loss how to entertain and teach our children.

It is of infinite importance that your children have just views of our blessed Saviour. The happiest consequences may result from a proper exhibition of his character and works, and a judicious inculcation of his instructions. Let me say to you that you will never communicate the knowledge of him so suitably, and with such happy effect, as when your own soul is filled with his Spirit. Learn of Him, who was meek and lowly in heart, and whose meat and drink it was to do the will of his Father, and you can scarcely fail to produce in your children reverence for his character, and respect for his precepts. Endeavor to impress them deeply with a sense of his wonderful condescension and love, in laying aside the glory which he had with the Father before the world was, and assuming our nature, that we might be redeemed from eternal destruction. Make

them acquainted with his history, from his humble birth, through his life of sorrows, to his crucifixion, resurrection, and ascension into heaven. Tell them of the miracles which he wrought, his continual acts of benevolence, his tender sympathy for the afflicted, his condescension to little children, his forbearance towards the wicked, his forgiveness of his enemies, and his meek endurance of suffering in the garden and on the cross. Mingle your instructions with remarks upon the odious nature of sin, which was the cause of all his humiliation and suffering; and seek to make them understand the necessity of repentance, of love to Christ, and trust in him, in order to being saved. When you observe them tenderly affected by what they have heard from you, pray with them; minutely confessing their faults, and affectionately commending them to the mercy of this kind Saviour.

This method of instruction has been found to be exceedingly happy, in giving just views of God and our obligations to him, and in producing a general improvement, which it is difficult to describe, unless it be called a moral cultivation of the whole character. In this way, their consciences are enlightened and made tender, to such a degree, that it would seem impossible they should ever be so far lost to a sense of moral obligation, as to become confirmed in vice. They may, indeed, for a while be entangled and beguiled by the fascinations of a wicked world; but, even in the haunts of sin, which are as the suburbs of hell, the conscience, once enlightened, will thunder its remonstrances in the pale delinquent's ear, and remind him of the prayers and exhortations of a pious father and mother. Thus will early instructions "hang upon the wheels of evil," and at this dark hour, it may be that the wanderer will arise, with a penitent heart, and go to his heavenly Father.

It may be thought that I do not sufficiently recognize

the work of the Holy Spirit in sanctifying the heart ; and that too much efficacy is attributed to religious instruction. I answer, we do not look for the rewards of industry without its toils, nor the autumnal harvest without having cast in the seed, and cultivated the soil. And we are taught in the Scriptures, that the Holy Spirit does not commonly sanctify men without means ; and that this is the way in which we are to expect a blessing upon our offspring. Moses, speaking to the Israelites of the manner in which they should inculcate the precepts of religion, says, “ And thou shalt teach them diligently unto thy children, and shalt talk of them, when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up.” Of Timothy it is said, that “ from a child he had known the Holy Scriptures, which were able to make him wise unto salvation, through faith in Christ Jesus.” Our Saviour prayed that his disciples might be sanctified “ *through the truth.*” We have the highest possible encouragement to pursue this course, because God declares that he will bless his own word ; and we see that he does so. And who can tell, but, in some favored hour, the Holy Spirit may descend and fill the hearts of our children with the love of God, through the instrumentality of those instructions which are derived from the Bible. Let us, then, take courage ; let us, with diligence, patience, and love, pour these divine truths into their minds, and never cease to implore God’s blessing, without which all our efforts will be fruitless. Yours.

LETTER VI.

MY DEAR L.—The manner in which the *Sabbath* should be spent, is a subject of too much consequence to be passed over in silence. All parents, doubtless, encounter many

difficulties in leading their children to a proper observance of the sacred day ; and my own embarrassments on this subject will lead me to offer my advice with diffidence.

It is not to be supposed that any one can interest children in religious duties so deeply as their parents ; and their influence to restrain them from improprieties, will be greater than that of any other. You will therefore find it necessary to devote nearly your whole time on the Sabbath to your little family, with the exception of the hours of private devotion and public worship.

The Sabbath, and every thing connected with the subject of religion, should be rendered pleasant, if possible. Many truly pious people increase, to a high degree, the natural aversion of their children to divine things, by the severity with which they administer instruction. Contempt of religion, hardness of heart, and infidelity itself, are the frequent consequences of often-repeated, reproachful, overbearing admonition.

Is there not, however, at the present day, a fearful absence of that high reverence for the Sabbath which characterized the days of our fathers ? If it be not kept as a day in which we must neither “ think our own thoughts, speak our own words, nor find our own pleasures,” disrespect for divine ordinances and instructions will ensue ; and the children thus brought up, will be advocates for those customs in the community which tend to remove the landmarks of religion. Our deportment on the Lord’s day should be such as to discountenance all trifling conversation and unnecessary secular employment, and to impress the minds of our families with the conviction that this is a season which is solemnly set apart for sacred duties.

The relation of Scripture stories, as before described, may be practised with excellent effect upon the Sabbath ; and you will derive much assistance from a Bible, or sacred

history, with plates. These will be particularly serviceable in the instruction of the little ones who have not learned to read. With respect to the older children, instead of giving them a long lesson for the occupation of the whole day, let their employments be varied. Require them to study a portion of Bible history, and relate it in their own language; or, if you can obtain a book of Scripture questions, assign them one or two chapters at a lesson. These catechisms generally awaken interest, and cannot be recited without an accurate knowledge of the parts of Scripture to which they relate. You will derive great assistance from sharing in their employments and studies. Their interest in reading will be increased by your reading with them; and if you yourself learn a hymn or catechetical lesson to recite with them, they will be the more solicitous to have theirs well committed.

Children who are old enough to write, should be furnished with a blank book, and be required to remember the texts and leading thoughts of the sermons which they hear, and to write them, after their return from worship. This practice is productive of at least three good effects: it furnishes one method of employing the time suitably on the Sabbath; the frequent expression of the thoughts of others in their own language will give them facility in conversation and writing; and a habit of attention to preaching will also be created, which is of immense consequence. How often is the faithful minister grieved with the conviction, that his toils in the study have availed nothing for the good of his people, because they have not listened to his instructions in the sanctuary. How many hearts remain unaffected by religious truth, because its language does not enter the ear!

It is one of the pleasant characteristics of the present period, that those juvenile books, and memoirs of pious children, which were once rarely to be found, may be ob-

tained in every village. A well-regulated taste for these books will be very beneficial; and much assistance may be derived from the use of them, particularly for those who have passed the period of childhood.

As the Sabbath draws towards a close, the father and mother should accompany their children to a retired room, and, after hearing their recitations, and tenderly counselling them, as their characters require, fervently give them up in prayer to that God who keepeth covenant and showeth mercy, that they may be his children for ever. The half hour thus spent will be a hallowed season to devout parents; and, if their own hearts are made tender by the holy influence of religious duties, the minds of their children will receive a salutary impression.

You must expect to meet with discouragements, and sometimes to witness the entire failure of every endeavor to make your children spend the day properly; but a correct example and unwearied diligence, it may be hoped, will at length accomplish the end which you seek—their reverential observance of the Sabbath. Yours.

LETTER VII.

MY DEAR L.—Parents, at the present day, are under peculiar obligations to train their children into the *benevolent spirit* of the age. Having steadily endeavored to pursue such a course in their education as shall prepare them for the service of Christ, we must remember that this is a period of the world in which the great Head of the church is pleased, in a special manner, to honor his people, by making them coworkers with him in the cause of truth and righteousness; and we should earnestly seek for our children the exalted privilege of being thus employed. If our supplications to God for them, that they may be *wholly* his,

are *sincere*, they will also be *unconditional*; and when we are permitted to make near approaches to our heavenly Father, we should there, in his presence, ask ourselves whether we are willing that he should call them to privation, suffering, or death itself, for the advancement of his kingdom. Remembering our weakness, let us plead, that when he puts our fidelity to the trial, he will not suffer us to break our engagements.

Too long have Christians sought worldly ease for themselves and their children. It is a low, an ignoble course, for those who profess to love a crucified Saviour, and the souls which he died to redeem. We *must* seek to have our children eminently instrumental in alleviating the temporal miseries of this wretched world, and of saving immortal beings from the wrath to come. What honor so high! What pursuit so ennobling! What course so safe! How does the contemplation of this glorious work cast into insignificance the trifling pursuits and ephemeral pleasures of the gay worldling! Let the hearts of our children glow with an inextinguishable desire to do good; let us see them treading in the steps of Howard, Martyn, Mills, and Hall, and we will ask no more.

We should early and uniformly endeavor to make them sensible of their high obligations to live for the glory of God and the good of their fellow-men. We should inculcate the duty of habitual self-denial, and endeavor to influence them to the practice of it, by the hope of being useful. Our example should convince them, that the great business of our lives is to do good, and that we shrink from no sacrifice, or exertion, for this purpose. Let their sympathies be early awakened for the friendless and homeless, and, when enjoying their comfortable meals and soft beds, remind them of the poor children who suffer with hunger and nakedness, and have not where to lay their heads. Inform them of the

miserable situation of those who never heard of the true God, and who worship idols of wood and stone. Point out to them the sad effects of heathenism, in destroying parental affection and filial respect and obedience, in bringing upon both parents and children the greatest miseries of this life, and in sinking them into eternal perdition. They will not need to be *compelled* to reserve a part of their spending money, and make other sacrifices, that they may aid in sending them Bibles and teachers. The sympathies of children are easily excited, and thus the Creator has put into our hands the most pleasing facilities for influencing them to acts of kindness towards the miserable and unhappy.

But, without the renewing and sanctifying influences of the Holy Spirit, benevolence will not be an inwrought principle of the character; self-denial will not be uniformly practised. Every day, then, should witness our increased solicitude, our more earnest prayers, that the hearts of our children may be now filled with the love of God, so that their whole lives may be employed in doing good. Yours.

LETTER VIII.

MY DEAR L.—A want of success in the education of children may frequently be traced to some one of the following errors: the neglect to establish a habit of subordination; the unsteady and inconsistent exercise of authority; extreme severity; or the want of union between parents. The same evil consequences, though in different proportions, will commonly arise from each; and if we fall into either, we must not be surprised to find ourselves involved in perplexity, and distressed with apprehensions, when our children attain to the period of youth. Our daughters will be vain, deceitful, selfish, and disrespectful; our sons obstinate, self-sufficient, and, probably, vicious. It will be too late to retrace the

steps by which this sad result was accomplished. Rigid restraint will confirm an obstinate, and exasperate an irritable temper; and rouse a spirit of rebellion, which will defy parental influence and filial obligation. All that we can do in such a case is, to watch, with unsleeping vigilance and love, every opportunity of imparting instruction, administering caution, withdrawing from temptation, exciting to industry, winning confidence and affection, and making home attractive. Possibly these late efforts may avert the worst evils consequent upon such errors as have been mentioned; but regenerating grace is the only effectual remedy. The Spirit of God can bring their hearts into the obedience of Christ, and establish in them the living principle of every virtue.

But, if a proper course has been pursued in childhood, we may hope that parental ascendancy will be maintained in youth, without the use of coercive measures, or the exercise of absolute authority. The influence of wise instructions, reasonable requisitions, and consistent conduct, accompanied by

A constant flow of love that knows no fall,

will prepare them for a gradual change of the *authority* of the parent for the influence of a *superior friend*. Genuine religion excepted, parental friendship will more effectually guard young people from going astray than all other influences combined. The desire of gratifying the wishes and receiving the approbation of beloved and revered parents, whose happiness is interwoven with his own well-being, will be, to a well-educated youth, a powerful restraint from vice, and a strong incentive to good conduct. Let, then, the interests of your children be identified as closely as possible with those of their parents. Seek to possess their entire confidence, so that, when they do wrong, they will be the first to tell you of it. Encourage them freely to make known their feelings, opinions, pleasures, and sorrows to

you. Never let your sons feel that their father will frown upon these communications, as too trifling to deserve his attention, or that their mother will hear them with indifference. Habitually endeavor to make them happy in your society, and to fasten their attachment to home. One of the best methods of accomplishing this desirable end is too little regarded by parents generally; namely, the habit of conversing with their children upon useful and interesting subjects. Knowledge promotes happiness; and how can it be so pleasantly conveyed as by the lips of an intelligent affectionate father and mother? Those parents who feel themselves deficient in mental cultivation, would be amply repaid for exerting themselves to acquire knowledge, in the beneficial effects which the communication of it would have upon the characters of their children.

A frequent cause of failure in education is, that a *habit of industry* is not seasonably and firmly established. It has been justly remarked, that industry is the fountain, under God, of all human attainments and enjoyments. Without it, the most splendid talents are comparatively useless; and with it, an ordinary mind may rise to high attainments and extensive usefulness. Those men who have been most distinguished in politics, literature, and science, or any branch of knowledge, owe their elevation and usefulness, in a great measure, to the regular distribution and diligent improvement of time. Industry is as essential to the respectability and happiness of the rich, as of the poor; and idleness is as fatal to the well-being of the heir of a million, as to the child of a day-laborer. There is not a single immortal, whose wealth can purchase for him the right to be prodigal of time. Idleness not only prevents the future usefulness and happiness of children, but makes them an easy prey to temptation, leads them to kill time in evil company, and is the prolific parent of the worst vices.

If it is necessary that our sons be removed from home for a public education, or for the acquirement of a knowledge of active business, it is obviously important that we place them where salutary restraint is exerted, and a steady moral influence felt. We should commit them to the instruction or superintendence of those who daily discharge every duty in the fear and love of God, and endeavor to secure for them the friendship of religious associates. In thus placing them beyond our immediate inspection, and committing them to the direction of others, care must be taken that our influence over them be not lost. They should, therefore, be frequently visited by their parents, especially by their father; and both should often address such letters to them, as will discover a solicitude for their happiness, counsel them against temptation, and remind them of their high obligations to God, and to the Saviour, who died that sinners might live.

There may be instances of children, who sustain little injury from promiscuous intercourse with vicious companions; but the opinion, that, as they are to live in the world, they should early be made familiar with a view of its corruptions, is, with rare exceptions, a destructive one in practice. Our own resolution is not proof against temptation, and nothing is more commonly remarked by us, than our need of divine restraints from sin. Shall, then, the pliant young mind be exposed to the influence of evil example? No youth should be left to the exercise of his own discretion in the choice of companions, until good habits have become fixed, and his mind so deeply impressed with an abhorrence of vice, that he will choose to associate only with youth of good principles and correct deportment. Especially should he be excluded from the society of those who ridicule religion and religious people. What evil cannot this one weapon accomplish! How often has it swept away from young

minds all reverence for sacred things, and with it the dearest parental hopes.

In conducting the education of our daughters at this period, we should be directed by the same general principles which apply to the guidance of our sons. As the superintendence of the latter, in youth, is appropriately the work of the father, so the care of the former is the peculiar duty of the mother. But in well-disciplined and well-instructed families, the power of both parents over the minds of sons and daughters will be more perfect at this time, than at any preceding period. And what scene upon earth presents such moral beauty, as a family in which united parental influence, and filial reverence and love, are seen in perfection?

The most prominent requisites of the female character are amiableness, discretion, intelligence, and piety. These include a "family of virtues," and may be considered the corner-stones of a fair and well-proportioned edifice. A truly *Christian* mother will not be ambitious to see her daughters become fine ladies, but good children, good sisters, good wives and mothers; and with your views of human responsibility, you will consider it no trifling concern to prepare them for the duties of either of these relations, especially the last. Remember, then, that the Christian character of your children's children, for many generations, may depend upon your wisdom and fidelity.

The endearing confidence of a judicious and pious mother is of inestimable value to young females. For the want of it, many an amiable girl has solaced herself with the friendship of those whose influence upon her character has been most unhappy. Secure and reciprocate the confidence of your daughters, and your power over their minds will be greater than that of any other human being. Use this power to inspire them with a love for the innocent recreations, the useful and rational employments of home. Guard

them against every tendency to frivolity, self-display, and excessive love of dress. These follies are too commonly cultivated, rather than repressed, at this age; and many religious mothers seem to consider them as the necessary attendants of the early youth of females. Beware of exciting a thirst for false pleasures. Teach them to depend upon their own invention and resources for entertainment. Their buoyant spirits will be animated by every pleasant object; and every change of circumstance and season will afford enjoyment, and the simplest recreations fill them with delight. Many of the amusements which are fashionable for little girls, are directly calculated to destroy all relish for these innocent, healthful, and appropriate pleasures, and should be firmly discountenanced by religious people, as being preparatory to extravagant dissipation at a later period. It is indeed surprising, that, at the age when we should expect the solicitude of religious parents for the conversion of their children to become intense, and their intercessions for them doubly importunate, they are often seen—as if forgetful of the infinite blessings to be won or lost—freely surrendering them to the influence of the opinions and customs of the world, and aiding in their conformity to it. Does not this fact furnish an answer to the often-repeated question, why the children of religious people so frequently become mere votaries of pleasure? It is said of Dr. Thomas Scott, who was eminently successful in the education of his children, that “The grand secret of his success appears to have been this: that he always sought for his children, as well as for himself, in the first place, ‘the kingdom of God and his righteousness.’” In his view, “this should extend, not only to the instructions directly given, and the prayers offered on behalf of his family, but to his whole conduct respecting them; to the spirit and behavior habitually exhibited before them; to the value,

practically and evidently, set upon eternal, in preference to temporal things; and, very particularly, to the disposal of them in life; the places of instruction to which they should be sent; the families which they should visit; the connections which they should form; and the openings which should be embraced or rejected for them."

That mental cultivation which is the result of a taste for reading, is, generally speaking, more necessary to the usefulness and respectability of women than of men. Numerous opportunities for observation are presented to the latter, by their intercourse with the world; and those who are publicly educated, are, of course, more conversant with books than females are, who, after passing a few years at school, are generally, from the very nature of their occupations, prevented from continuing the systematic cultivation of their minds. It is too commonly the case, that parents congratulate themselves upon the entire discharge of their duty, in reference to the mental improvement of their daughters, when they have given them a good school education. Important as this is, it is not all that is requisite for the cultivation of the mind. She, who, with circumscribed opportunities of attending school, devotes her leisure moments, and the hours which can be spared from other duties, to the reading of useful books, will acquire more information, and possess more practical knowledge, than the best taught female who has no taste for solid reading.

One of the most intelligent and lovely women that ever adorned society, was deprived of going to school, when a child, in consequence of the prejudices existing against her father's political opinions. This circumstance compelled her to depend upon her own efforts, and such occasional instruction as could be given her by a mother and sisters, who were suffering bitterly under the calamities of war. When

relating these facts to a friend, she said that she was never but once so unhappy that she could not be consoled by a book; and added, "The Spectator educated me."

A knowledge of domestic duties is an essential part of the education of females. Whether their station requires their actual labor or not, they should understand the economical, neat, and regular arrangement of household concerns. If they ever become wives, the good order and peace of their families will greatly depend upon their skilful and considerate superintendence. I will not affirm that this humble branch of knowledge is generally undervalued; but is there not danger, that an exclusive appropriation of the years of early youth to study, may prevent our daughters from being sufficiently interested in these employments ever to give them due attention? A lady may be very sensible, very accomplished, very elegant, and very religious; but if she is ignorant of her appropriate duties, she hazards the happiness and usefulness of herself and of her family.

Yours.

LETTER IX.

MY DEAR L.—After having bestowed unceasing attention upon the early education of your children, you may be in danger of losing the rewards of your solicitude, in consequence of a desire to have them admired and caressed by the world. Even Christians are too prone to forget the high purposes for which an immortal should live. The specious desire that their children should avoid singularity, and mingle with the fashionable, in order that they may exert a useful influence, is the rock upon which the hopes of many a pious parent have been dashed. And we are all in danger of being misled by the belief, that *our* children

have too much correct principle to become "lovers of pleasure."

The prevalent opinion, that, in withdrawing young people from gay amusements, we deprive them of that to which their age entitles them, finds too many advocates among professors of religion. There is great justice in the remark of a late practical writer,* that "young people stand in much less need, than is generally supposed, of any amusement, properly so called. Their cares are light, their sorrows few, and their occupations rarely very fatiguing to the mind." Allowing, however, that amusements are essential to the happiness of our children, we are bound to select for them such, and only such, as are innocent; and those cannot be so, which drown reflection, corrupt the morals, or impair the health.

If the pleasures of the theatre will bear to be judged by this rule, let them be enjoyed. But who will say that the virtue of young people is not endangered, when they enter the place almost beyond all others the nursery of vice in every form; where, even if the temple were pure, the vestibule is a scene of pollution, through which a youth can scarcely pass uncontaminated. No truly modest female can witness dramatic exhibitions, as they are commonly conducted, without blushing. And shall we trust our daughters in scenes where they cannot be happy, until they lose that delicacy which is their brightest ornament? And what will be the consequence to our sons, of resorting to a place where the modesty of their sisters would be offended, or endangered? Is this amusement favorable to the health? Is the body invigorated and the mind relaxed by loss of sleep and the agitation of excited feeling? The strongest advocates of the stage hesitate to avow that its exhibitions

* Rev. J. A. James.

are actually beneficial ; they only affirm that they are capable of being made so.

Let us now inquire into the benefits to be derived from the assembly-room. Is its conversation adapted to improve the mind ? Do its civilities flow from the heart, and promote social kindness and valuable friendship ? Are the hours chosen for resorting thither more favorable to health than those of the theatre ? Is not the style of dress usually adopted, such as to excite, rather than allay, that vanity which is so inconsistent with the humility and decorum of the Gospel ? Does it not compel the wearer to expend more money, thought, and time, in preparation, than can possibly be justified in a being who is hastening to the grave and to the judgment ? Is it not the direct tendency of this amusement to drown reflection, to heat the imagination, to unfit the soul for holy devotion, and to produce a habit of mind totally diverse from the spirit of the Bible ? Christian parents often quiet their consciences, while they indulge their children in this gay pleasure, by saying, that genteel manners can be acquired nowhere but in the dancing-school and the assembly-room. Is it indeed so ? For me, I am well convinced, that *there is more real goodbreeding and true politeness out of the ballroom than is found in it.* But suppose that the assertion were true, we are admonished, in God's word, "not to be conformed to this world," and that "the friendship of the world is enmity with God ;" and upon us rests the momentous responsibility, relying upon the aid of divine grace, of training them up for the holy employments and society of heaven. But is not the style of manners generally acquired there, greatly deficient in gentleness, benignity, and delicacy ? It is indeed wonderful, that sensible parents, pious or not, can consent to exchange these inestimable graces for the forwardness and vanity of a fashionable trifler. The mind, which is culti-

vated by an acquaintance with books and intercourse with intelligent and refined society, and the heart that is elevated by the influence of religion, can scarcely fail of being accompanied by a propriety and ease of deportment incomparably superior to the ceremonious politeness taught by a master.

An acquaintance with music and drawing, where the circumstances of parents admit of their acquisition, will furnish recreation, useful, independent, and ever at hand ; and it is desirable that a native taste for either of these arts should be cultivated, as affording innocent enjoyment, and producing a happy effect upon the mind. A love of the beautiful and sublime scenes in nature is a source of elevated pleasure, and may be enjoyed, even from early childhood, and in every station. Young people who have a taste for reading, can scarcely be at a loss for relaxation. An interesting book will raise a depressed spirit, relieve the mind fatigued with business, and pleasantly beguile the hour that would otherwise have passed heavily. The endearments of home will afford the purest happiness to young people who have been judiciously educated. Let, then, the domestic fireside ever be a scene of rational enjoyment, intellectual improvement, and an affectionate interchange of kind offices between parents and children, brothers and sisters. Above all, let a dignified consistency ever be witnessed between your instructions and your practice. Let them never hear you mention the opinion of the world, as the ruling motive to any course of conduct. Daily leave this testimony in their consciences, *that you seek to please God.*

Those unhappy parents, whose children have become despisers of the sacred obligations of religion, may tell you, that early instruction and parental influence are wholly insufficient to meet the overwhelming force of youthful appe-

tite and surrounding example. Instruction will, indeed, present a feeble barrier against this tide, if parents be not united in opinion and practice. *Union is the soul of parental authority, of successful education, and of domestic happiness* ; and the cases are extremely rare, in which one parent has a right to pursue a course, relative to children, to which the other is conscientiously opposed. If a mother, secretly or openly, countenance her children in amusements, of which their father religiously disapproves, she not only violates her sacred duty to her husband, but, with her own hands, demolishes the foundation of her domestic felicity ; and her conduct will produce a reäction upon herself, the tremendous effects of which can be estimated by those only who have seen a mother slighted and despised by the children whom she wickedly indulged. But the child who yields a prompt obedience to the wise, firm, and *united* authority of his parents, and who is not abandoned to his own guidance by their early relinquishment of the right to control him, will, ordinarily, respect their opinions, as he advances in years, and allow to their wishes the authority of commands.

In conclusion, I can only say, during the tender solitudes and frequent watchings of infancy, when discouraged by the waywardness and ever-recurring folly of childhood, and when afterwards, in their youth, you find your mind assailed by that insidious and powerful temptation, parental ambition, strengthen your resolution, renew your courage, and repress unhallowed wishes, by the oft-repeated dedication of yourself and your offspring in fervent prayer to God. Daily inquire what you can do to prepare them for usefulness here, and for glory, and honor, and eternal life hereafter. Cast off a slothful spirit, and rouse yourself to untiring diligence, by the consideration of the everlasting happiness, or the eternal misery, which await them in a future world.

After all your exertions for the good of your children, should your heart be wrung by seeing them become profligates, escaping from the sphere of parental influence, bursting the ties of parental tenderness and filial love, and spurning the remembrance of religious precept, abandon them not. Remember all your own ingratitude and alienation from God. Consider his patience and long-suffering with the rebellious, to which a parallel can never be found among finite beings. And follow your wandering children, with deep commiseration, and unceasing prayer to Him whose mercy endureth for ever, and who beholds and meets the returning prodigal. It may be that you will yet witness his blessing upon parental faithfulness, in restoring your children to the paths of virtue and obedience.

Yours.

SCRIPTURAL MORALITY.

“MORALITY” is not a scriptural expression; and, as used by the world, it is far indeed from importing what a Christian would consider to come within its scope. Yet the term may not be improperly adopted by the Christian, to denote a particular conformity to the demands of the law of God, or, in other words, general holiness.

Whatever benefit man has derived from schemes of human philosophy and legislation, infinitely superior is that morality which is taught in the *Sacred Scriptures*. This we propose to prove, by mentioning some particulars in which it is most strikingly distinguished from the morality of the world. And while we do so, let the reader pause at the close of each, examine his heart and review his past conduct; and then let conscience testify, whether his morality has been derived from the maxims of men, or the unerring word of God; whether it be such as merely subserves some present or temporary purpose, or that which will endure the scrutiny of Omniscience, and the ordeal of the final judgment.

1. Scriptural morality *regards the heart, and not merely the outward conduct*. Proofs of this might easily be derived from the Old Testament. But it is sufficient to refer merely to the instructions of our Saviour on this head. He teaches, that he who hates his brother is a murderer, as well as he who takes his life; and that he who indulges a lascivious look, has already committed adultery in his heart. The enactments of human lawgivers have no such extent as this. They only pertain to the overt act. The systems of moralists, too, reach, generally, only the outward conduct, while the Scriptures apply to the *motives*. In the discharge of duty, if the action accord with the literal tenor of the precept, the world is satisfied; but to render it acceptable

to God, the act must spring from pure intention. A formal, outward service, without the heart, God can never accept. A constrained submission to prescribed obligation cannot be equally pleasing to him, with that which proceeds from real gratitude and love. A man's being honest from policy, will not, in his mind, be the same as being upright from principle, or his being temperate from regard to health, the same as keeping the appetites in subjection from regard to God. In his view, motive is every thing.

2. Scriptural morality *has reference to our duties both to God and man.* No actions can be acceptable to God but those which spring from love to him, and a desire to please him; yet the Bible neither inculcates a devotion unconnected with benevolence, nor a benevolence that is independent of devotion. How common among men to separate these. Some have professed much love to God, and exhibited much interest in exercises of devotion, whose love to man has been but little manifested. Others have avowed an enlarged spirit of philanthropy, but separate from any devout engagement of the affections towards God. But the doctrines, and precepts, and examples of Scripture, instruct us uniformly to deduce love to man from the love of our Creator and Redeemer. We are taught that "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him should not perish, but have everlasting life," and the *precept* follows, "Beloved, if God so loved us, we ought also to love one another," while the life of Christ exhibits a perfect *example*, both of piety to God and of the most enlarged and active benevolence towards men.

3. Scriptural morality is "*without partiality.*" Men of the world have always practised a partial morality. They are inclined to just so much virtue as is common in their age, or thought creditable in their particular circle, or adapted to their peculiar profession. Such morality is various, local, mutable. It changes with the parallel of latitude. It is one thing in England, another in Africa, or the West Indies. It is one thing in Europe, another in Tartary, or Egypt. It alters with the other fashions of the coun-

try. It was of one kind in ancient, it is of another in modern Rome. It depends on climate, on forms of government, on a thousand accidental circumstances. It sometimes varies when you have climbed a mountain or passed a river. In one place, the prevailing morality has been modified by the peculiar temperament of some leader of a sect; in another, by the policy of some ancient founder of the community. Here, it has received an influence from municipal laws, enacted on the spur of some peculiar occasion; there, from institutions imposed by the sword of a successful invader. In many regions we trace a part of its character to moral and philosophical writings; and in more, to the influence of wealth and luxury. Human morality has, therefore, almost endless varieties. It sometimes forbids that which should be allowed; at others, allows that which should be forbidden. Ancient and modern sages have differed from each other; and, among them all, there is no standard by which their absurdities can be remedied, or their contradictions reconciled.

But the law of God is consistent and clear, and it speaks with a paramount authority to all. It is made for all ages, and countries, and climates; for all sexes and conditions; and it allows of no exceptions or abatements. Like its Author, it is "without variableness, or shadow of turning." Its universal language, addressed to all mankind, is, "Thou shalt have no other god before me." "Thou shalt not make unto thee any graven image." "Thou shalt not take the name of the Lord thy God in vain." Thou shalt "remember the Sabbath-day." Thou shalt "honor thy father and mother." "Thou shalt not kill." "Thou shalt not commit adultery." "Thou shalt not steal." "Thou shalt not bear false witness." "Thou shalt not covet." "Cursed," declares the inspired word, "is every one that continueth not *in all things* written in the book of the law to do them." "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all."

All the precepts of the moral law are of eternal, as well as universal obligation. As there was not one rule of mo-

rality, and one mode of final judgment, appointed for the privileged Jew and the unprivileged Gentile, so there is not now one plan of procedure ordained for the believer, and another for the unbeliever. Christ is alike the Judge of all. "Before him shall be gathered all nations," when he "will render to every man according to his deeds: indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honor, and peace to every man that worketh good, to the Jew first, and also to the Gentile; for there is no respect of persons with God."

4. Scriptural morality *is accompanied and characterized by humility*. Vanity, pride, ambition, or some other equally hateful principle, constitutes the chief support of worldly morality. But the Scriptures give no countenance or approbation to the spurious virtue erected on such false foundations. In the Old Testament "proud" and "wicked" are frequently used as nearly synonymous, and in the summary of man's duties there given, he is required not only to "do justly and love mercy," but to "walk *humbly* with his God." Frequent are the exhortations, throughout the sacred pages, to the acquisition and continual employment of this grace. How emphatical the question, "What hast thou, that thou hast not received?" How admirably adapted to produce self-abasement is that blessing of our Lord pronounced upon the "poor in spirit." How appropriate his exposition of this duty, when, calling a little child, and setting him in the midst of his disciples, he said, "Verily, I say unto you, except ye be converted, and become as little children, ye shall not enter the kingdom of heaven."

5. Scriptural morality *is inseparably connected with faith in the doctrines of the Gospel*. By the doctrines of the Gospel, we mean *not merely* those acknowledged by all who call themselves Christians, but those which strictly deserve the epithet of evangelical. This morality is connected with the doctrine of a life to come, and a future judgment. The sacred Scriptures call each individual to the habitual *exercise of faith* in these interesting truths, *with*

a view to their influence on his conduct. He may profess to believe them, and neglect them in his intercourse with the world. He may dismiss them from his thoughts, at the moment when temptation occurs. He may habitually deny the practical consequences to which they lead. He may act thus inconsistently, and yet claim to be sound in doctrine. But the Scriptures provide against errors of this kind, by speaking of true faith as “the substance of things hoped for,” that is, as giving subsistence and reality to the distant objects of Christian expectation; as “the evidence of things not seen,” that is, as that evidence, or manifestation of them to the mind, which makes them influential, like the things which strike our senses. A faith of this description becomes a *faith in exercise*. “By faith Noah, being warned of God, *prepared an ark* to the saving of his house.” “By faith Abraham *went out*, not knowing whither he went.” “By faith Moses chose rather to *suffer affliction* with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures of Egypt; for *he had respect unto the recompense of reward*.” By faith men are said to have borne “the trial of cruel mockings and scourgings,” and to have “wrought righteousness.” It is with the same practical view, that we read in the New Testament of “walking by faith,” of “living by faith,” and of being enabled to “stand by faith:” expressions which all imply that faith is operative, and Christian morality its natural and necessary fruit.

And this faith has peculiarly this character, when it is viewed as embracing the doctrines of the Gospel, and particularly that of justification by faith. This might be shown by a reference to many Christian graces. We will only instance the one already referred to, humility; and we select it on account of its peculiar importance. Is this virtue to be acquired merely by exhortations to its acquisition? No. But let a man be well grounded in the leading principles of the Gospel. Let him have learned the spiritual character and vast extent of the law of God. Let him under-

stand that *all* "sin is the transgression of this law." Let him see that *he* is a sinner, and condemned by it. Let him realize that he is without excuse, and justly liable to punishment! and must he not be humble? Let him further be instructed, that "Christ hath redeemed us from the curse of the law, being made a curse for us;" that God hath "set him forth to be a propitiation through faith in his blood," "that he might be just, and yet the justifier of him that believeth in Jesus;" and will not his heart be affected, and still further inclined to humility? How the doctrine of justification by faith beats down the natural pride of the human heart by the exclusion of all boasting; and by referring the sinner, for all his hopes of final happiness, to the mere mercy of God, through the atonement of Jesus Christ.

The invariable tendency of the doctrines of the Gospel to produce religious feelings and dispositions, and of these feelings and dispositions to result in an exemplary discharge of moral duty, might be in many ways illustrated. But we will dwell on this point no further than to say, that Christian faith without Christian morality, or Christian morality without Christian faith, never can subsist. For,

6. Scriptural morality is *the fruit of God's Holy Spirit upon the heart*. "Now the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." "Do not err, my beloved brethren; every good gift, and every perfect gift, is from above, and cometh down from the Father of lights." Human morality may be obtained by human strength. Scriptural morality proceeds from a higher source. It is an emanation of the Divine Spirit. Of course, it never can be associated with that self-sufficiency and pride, that high estimate of the dignity of human nature, and the unassisted powers of man, which is the general attendant of the morality of the world.

From the considerations that have been suggested, it is obvious, that, if the design of God in the communication of his will in the sacred Scriptures be carried out into practice by those who profess to be believers, they will possess

every virtue, and perform every duty, in a far higher degree than any human system has contemplated, or the practical conduct of unbelievers ever exhibited.

Are some of these fair and honest in their dealings? The Christian must be more than honest; he must be beneficent. Are some of them beneficent? The Christian must be large in his beneficence. Do some of them give freely out of their abundance? The Christian must impart freely, though he should have a scanty income. He must even "work with his hands the thing that is good, that he may have to give to him that needeth." Do men of the world show gratitude to their benefactors? Do they love their friends, and do good to them? "But I say unto you," says Christ, "love your enemies. Do good to them that hate you, and pray for them that despitefully use you, and persecute you." Are unbelievers occasionally candid? The Christian must be not merely candid, but forgiving also; knowing that, "if he forgive not men their trespasses, neither will his heavenly Father forgive him." Are there unbelievers who keep their bodies under some degree of subjection, and whose conversation is usually decorous? The Christian must not only "let no corrupt communication proceed out of his mouth," but also "speak that which is good, to the use of edifying, that it may minister grace to the hearers." Do some unbelievers support adversity with fortitude? The Christian is required to bear it, not with fortitude only, but with pious resignation. He can even rejoice in tribulation, under the hope that his "light affliction, which is but for a moment, will work out for him a far more exceeding and eternal weight of glory." Are there infidels, sceptics, and worldly men, who refrain from the generally prevailing sin of common profane swearing? The Christian feels himself required to have such reverence for God, as neither lightly to mention his holy name, nor trifle with any sacred subject. Are many irreligious men unwilling to violate the laws of the land, and disposed to be faithful and obedient to the governments under which they live? The Christian is subject to the magistrate, not only

for wrath, but for conscience' sake. Agreeably to the precept of his divine Master, he renders "to Cæsar the things that are Cæsar's, and to God the things that are God's." He is patriotic and public spirited, in the most extensive sense. He has been taught, that, on all occasions, we are to "look, not every one on his own things, but every one also on the things of others." If true to his principles, no sinister or ambitious motive will prompt him to aspire after the honors of elevated station. He will be satisfied with his own allotment, "minding not high things, but condescending to men of low estate." In short, his plan of life will be to give, rather than to receive; to be useful to others, but to want little for himself; to bear injuries, but never to inflict them; to "do good and lend, hoping for nothing again;" to do well, knowing that "hereunto he is called."

Such is Scriptural morality. Be constant, reader, in the study of that sacred book in which it is taught. It is by the hallowed law of God that every moral deed will be tried at last. By its prescriptions let your conduct be now directed. Fear not to avow the unerring criterion to which you wish all your actions to be conformed. "Hold forth the word of life," by acting confessedly upon it. Let it be manifest, that the "grace of God, which bringeth salvation," has taught you "to deny ungodliness and worldly lusts, and to live soberly, righteously, and godly, in this present world." Let the superiority of your walk in life evince the superiority of the principles by which it is directed. Finally, let your sole dependence for success be on the grace of your Redeemer, and look for the acceptance of your obedience at the hands of God, only for his sake. Then, not the slightest act of self-denial, not the lowest deed of justice, not the gift of "a cup of cold water," not the humblest manifestation, in whatever form, of moral rectitude, *for the sake of the Lord Jesus*, shall lose its reward.

THE
VILLAGE PRAYER-MEETING.

It is the custom of many in our village from time to time to meet, that they may edify each other by Christian conversation, and mingle their hearts in prayer and praise. It has long been usual for the few despised followers of Jesus to assemble thus together; and not unfrequently have they experienced their Lord manifesting himself unto them as he does not unto the world. One place in our village has been so often consecrated to this purpose, that it has become peculiarly dear to me. It is a cottage of the most humble description, the residence of a poor widow woman. It was the good pleasure of Him who doeth all things well, to afflict her late husband with a lingering and incurable illness, and to permit such a degree of poverty—real and distressing poverty—to fall to the lot of this poor woman and her large family, as few have experienced. I did not know them in their most forlorn condition; but I have heard and seen enough to excite compassion almost in a heart of stone. Such is the matron whose humble door opens every Sabbath evening to a few neighbors, all poor in this world's goods, and most of them greatly exercised in the school of affliction.

And is it possible, some may ask, is it possible for any one to find it good to be in such a place, and with such society? At least, can it be that a minister, a man of some education and acquaintance with higher circles, can find it so? Yes, my astonished inquirer, the thing is certainly possible; at least, it has been so in my own case, and it was particularly so, on one occasion, a few Sabbaths since. Having ended my public duties, and with them nearly exhausted both body and mind, I felt utterly unqualified for any thing but to sit still and listen to others. Our village furnished none of those spiritual evening feasts with which many large towns abound. I could not walk into another

street, and refresh my soul by attending the preaching of a brother laborer in Christ's vineyard: no such privilege was within my reach. I therefore directed my steps towards the widow's cottage.

It was rather early, and but a few of the little party had assembled. To these, I think I may say, my presence was welcome; at least, if the honest and glowing expression of the countenance is in any degree an index of the heart, theirs said, We are glad to see you here. I took a seat, kindly provided for me, saying, that I had come, not to speak and instruct, but to rest and refresh myself by hearing others, if so be they would go on in every respect as though I were absent. They soon resumed their friendly and Christian conversation. The humble cottage stood in a low, flat, and swampy place; and the rugged, broken brick floor was in part covered with pieces of old sacks, the better to accommodate the knees of those about to bow down before the Lord, as also to preserve their clothes from the mudlike earth, which, at this wet and wintry season, oozed up between the brick joints at every tread. A small table was placed before the fire, on which stood one lighted taper, and three others were in readiness to light when the little service commenced. They were not bigger in circumference than a common cedar pencil; the four, together with their earthen candlesticks, were certainly purchased for less than sixpence.

From time to time, the uplifted latch and creaking door gave notice of an addition to our numbers, and again and again it closed with a harsh jar, and the latch fell within the head of a projecting nail, as its only receiver and security. Two rough and refuse slabs of elm, borrowed from a poor but pious carpenter, were laid across the room, and received the company as they dropped in. There was a seriousness in most of their countenances, which indicated, that they came not to trifle, but to worship God. As the company increased, the little conversation subsided, and for some time all was silent. The wind blew hollow and

stormy down the wide-spreading chimney. The coals were stirred, and the shepherd-boy's dog—but newly returned with his master from the cold and comfortless work of their every day's occupation—stretched himself out, exulting in the comforts of an unusual fire.

A little more time passed, and the candles, or rather the tapers, were lighted. The widow, opening the collection of psalms and hymns used at church, said, in a low and solemn tone, "Let us endeavor to worship God, by singing a hymn." The lines were then given out, and the service commenced, in sweet and artless strains. I sat still, but my eyes, my ears, my heart, my thoughts, were all occupied. I knew that many mourned the absence of such little social meetings as ours, while thousands and tens of thousands, of all ranks and descriptions of people, were then turning their backs on them, and seeking their own ways in the paths of sin. Having concluded the hymn, the little group fell on their knees, and, by the mouth of one of them, offered up thanksgivings, and presented their supplications to Him who hears and answers prayer. This was done in such a sober, intelligent, and solemn manner, as truly surprised me. There was nothing noisy, trifling, or light: nothing which savored of self-exhibition. They seemed to have God before them, and to address him for themselves and for others. The subjects that day brought forward at church were introduced with much propriety, and requests made that the doctrines and their fruits might be found in every heart. When they arose from their knees, another person gave out a psalm, which was sung, and prayer was again made; and thus a third, a fourth, and a fifth addressed the throne of grace, in a short and fervent prayer, according to their several abilities, for mercy, grace, and peace on themselves, their households, their minister, their neighbors, their enemies, and for all mankind. Thus they ended the little service for which they had assembled together.

Hitherto I had remained wholly silent; but I could not

see them disperse without at least offering up a few words to God in their behalf, by way of conclusion. Once more, therefore, they bent their knees; and, out of the abundance of a full heart, I besought our common Father to grant the requests which had already been offered up; to bless, direct, and guide both minister and people, by his counsel, through all the succeeding days and events that lay before us; and finally to receive us to his glory, where prayer is changed into praise, and faith into sight. I concluded, with giving them my pastoral blessing, when they directed their steps to their respective habitations, at peace, I think, with all mankind, and, I trust, at peace with God, through the blood of sprinkling. Almost half a mile of water and mire lay between the widow's cottage and my own abode; but I did not regret my evening's excursion. I recollected the promise, "Where two or three are gathered together in my name, there am I in the midst of them;" nor could I doubt but it had been fulfilled to the good of souls that night.

Are these the meetings I formerly delighted to disturb? "Father, forgive me, I knew not what I did!" Are these the little assemblies at which some grave divines tremble, as the growing instruments of destruction to sound religion? Alas, for religion, if such things can endanger its purity! It is, I trust, my heartfelt desire, that every house may become a house of prayer, and every tongue an instrument of praise. The kingdom of God consists of men of every kindred, and nation, and people under heaven, who worship God in the Spirit, rejoice in Jesus Christ, and have no confidence in the flesh. These are they who compose the church of Christ militant here on earth; and these are they who will finally compose his church triumphant in heaven; while the formalists, the self-righteous, and the ungodly professors, of every description and name, will be cast into outer darkness, where shall be wailing and gnashing of teeth!

THE
 RUINOUS CONSEQUENCES
 OF
 GAMBLING.



I AM a father. I live in a region where Gambling is the common and crying sin. I witness its demoralizing and ruinous consequences on every side. The village in which I write could furnish from its annals a hundred warning examples of hopeless misery and ruin—consequences of the indulgence of this sin. My heart as a parent, my feelings as a man, my conscience as professing to be a Christian, have prompted me to address a word of warning to the community of which I am a member, against this sin. There is not another against which I have more earnestly prayed God to guard my children. In attempt-

ing to warn them, and my young readers, and the community in general, against it, so many images of desolation and ruin crowd upon my mind that I find it difficult to select those most calculated to create abhorrence.

In many parts of our country this vice is little practised and less tolerated. Its fatal influences are scarcely felt. It is confined to the low and abandoned; and the places where it is known to be practised, are under the ban of public opinion. The rumor of its desolations in another region, may create no more than the vague feelings of distant and uncertain danger with which we hear that the pestilence rages in another quarter of the globe. But the moral contagion of gambling is of such a character, that the places which are free from it to-day, may be assailed with it to-morrow. Every good father and citizen, and especially every religious man, ought to be on the watch, striving to avert the pestilence, and preserve the spiritual health.

In other and very extensive regions of our country, it is a sweeping epidemic. It pollutes the city, and, associated with drunkenness, blasphemy, and murder, stalks abroad in the community, shameless and triumphant. High and low, rich and poor, suspend their money on the turn of the cards. Even females who lead the fashions and give tone to public sentiment, are seen alternately blanching with terror and flashing with rage, around the gambling-table. The serious, and even professors of religion, see it so universally practised, or tolerated, that they lose something of just abhorrence, and catch something of the contagious indifference. The savages on our borders gamble, like the whites; and when they have lost all, commit suicide. The free negroes gamble; and go on wallowing down the descending slough of debauchery and crime. The poor slaves, when they have accumulated a little by the labors of one holiday, when the next returns, sit down to imitate the pernicious example of their superiors. In short, in these

regions, the mania of gambling is a sweeping pestilence, infecting, in its course, the magistrate, the planter, the professional man, and the young aspirant after fame and honor, just commencing life ; spreading its contagion around the fashionable card-table, making its way into the dark cells of groceries and taverns, carrying misery and ruin in its course, and adding to the sins of blasphemy, drunkenness, and cheating, the last sickly finish of despair. No eloquence can reach, no pen adequately describe its withering influence, in unnerving all honest exertion, in searing all moral feeling, and in adding to the squalidness of poverty the recklessness of guilt, and the ultimate prospect of temporal and eternal ruin. Ye, who are yet free from the contagion, if ye have not made an immutable covenant with death and with hell, “ watch and pray, that ye enter not into temptation.” Virtuous magistrates, you who profess to love your country and your kind, good men and good fathers, projectors of benevolent designs, Christians and Ministers, amidst your hundred plans to cleanse the fountains, to avert misery, and bring wanderers home to God, admit a place in your thoughts for some powerful, united, efficient, and for that end prayerful effort, to arrest the gigantic and spreading mischief of gambling.

In tracing the enormity of this sin, compared with others, there is little danger of assigning it too forward a place in the black catalogue. The avaricious “love of money,” when operating even upon honest pursuits, “is the root of all evil.” But when the unbridled appetite for accumulation gets scope in the direction of gambling, sharpening it, as the gambling-table ordinarily does, by all that can tempt the eye or inflame the blood ; then it is that we see avarice becoming the most seducing and ruinous passion of human nature. Then it is that we sometimes see men and women, sustaining the highest rank in society, struggling to suppress the visible manifestations on their countenances of what is

passing within, and laboring to seem calm when a vulture is preying upon their bosoms. Then it is that we sometimes hear the impious ejaculation, the loathsome curse, proceeding even from the lips of beauty. Who could have witnessed such scenes, and not have felt, as we have felt, for the degradation of our race?

It steals, perhaps more often than any other sin, with an imperceptible influence on its victim. Its first pretext is inconsiderable, and falsely termed innocent play, with no more than the gentle excitement necessary to amusement. This plea, once indulged, is but too often "as the letting out of water." The interest imperceptibly grows. Pride of superior skill, opportunity, avarice, and all the overwhelming passions of depraved nature, ally themselves with the incipient and growing fondness. Dam and dyke are swept away. The victim struggles in vain, and is borne down by the uncontrolled current. Thousands have given scope to the latent guilty avarice, unconscious of the guest that they harbored in their bosoms. Thousands have exulted over the avails of gambling, without comprehending the baseness of using the money of another, won without honest industry, obtained without an equivalent; and perhaps from the simplicity, rashness, and inexperience of youth. Multitudes have commenced gambling, thinking only to win a small sum, and prove their superior skill and dexterity, and there pause. But it is the teaching of all time, it is the experience of human nature, that effectual resistance to powerful propensities, if made at all, is usually made before the commission of the first sin. My dear reader, let me implore you, by the mercies of God and the worth of your soul, to contemplate this enormous evil only from a distance. Stand firmly against the first temptation, under whatsoever specious forms it may assail you. "Touch not." "Handle not." "Enter not into temptation."

It is the melancholy and well-known character of this

sin, that, where once an appetite for it has gained possession of the breast, the common motives, the gentle excitements, and the ordinary inducements to business or amusement, are no longer felt. It incorporates itself with the whole body of thought, and fills with its fascination all the desires of the heart. Nothing can henceforward arouse the spellbound victim to a pleasurable consciousness of existence, but the destructive stimulus of gambling.

To a mind, in fact, not under habitual religious restraint, all that is seen in example, and all that is felt in motive, in the present order of things, inculcates but too strongly the grand maxim of the world, that *money procures every thing*, and that *money is every thing*. No view of life, to young minds in general, is so formidable as the prospect of the constant struggle and the slow gains of honest acquisition. Opposed to this is the seducing view of that shorter path, strewed with flowers, which opens from the gambling-table, to wealth and pleasure. This shorter track once contemplated, and still more, if once tried, all the tedious and laborious processes of honest and necessary callings become insupportably forbidding and irksome. As soon as the gambler has once thrown himself into the whirlpool of excitement at the gambling-table, even if his conscience and his sense of the nobler objects of existence should, in a favored moment, regain the ascendancy, he contends in vain with the current which bears him down.

Another appalling view of gambling is, that it is *the prolific stem, the fruitful parent, of all other vices*. Blasphemy, falsehood, cheating, drunkenness, quarrel, and murder, are all naturally connected with gambling; and what has been said, with so much power and truth, of another sin, may, with equal emphasis and truth, be asserted of this: "Allow yourself to become a confirmed gambler, and, detestable as this practice is, it will soon be only one among many gross sins of which you will be guilty." Giv-

ing yourself up to the indulgence of another sinful course, might prove your ruin; but then you might perish only under the guilt of the indulgence of a single gross sin. But, should you become a gambler, you will, in all probability, descend to destruction with the added infamy of having been the slave of all kinds of iniquity, and "led captive by Satan at his will." Gambling seizes hold of all the passions, allies itself with all the appetites, and compels every propensity to pay tribute. The subject, however plausible in his external deportment, becomes avaricious, greedy, insatiable. Meditations upon the card-table occupy all the day and night dreams. Had he the power, he would annihilate all the hours of this our short life, that necessarily intervene between the periods of his favorite pursuit.

Cheating is a sure and inseparable attendant upon a continued course of gambling. We well know with what horror the canons of the card-table repel this charge. It pains us to assert our deep and deliberate conviction of its truth. There must be prostration of moral principle, and silence of conscience, even to begin with it. Surely a man who regards the natural sense of right, laying the obligations of Christianity out of the question, cannot sit down with the purpose to win the money of another in this way. He must be aware, in doing it, that avarice and dishonest thoughts, it may be almost unconsciously to himself, mingle with his motives. Having once closed his eyes upon the unworthiness of his motives, and deceived himself, he begins to study how he may deceive others. Every moralist has remarked upon the delicacy of conscience; and that, from the first violation, it becomes more and more callous, until finally it sleeps a sleep as of death, and ceases to remonstrate. The gambler is less and less scrupulous about the modes of winning, so that he can win. No person will be long near the gambling-table of high stakes, be the standing of the players what it may, without hearing the charge of CHEAT-

ING banded back and forwards, or reading the indignant expression of it in their countenances. Half our fatal duels have their immediate or remote origin in insinuations of this sort.

The altercations of loss and gain ; the preternatural excitement of the mind, and consequent depression when that excitement has passed away ; the bacchanalian merriment of guilty associates ; the loss of natural rest ; in short, the very atmosphere of the gambling-table, foster the temperament of *hard drinking*. A keen sense of interest may, indeed, and often does restrain the gambler, while actually engaged in his employment, that he may possess the requisite coolness to watch his antagonist, and avail himself of every passing advantage. But the moment the high excitement of play is intermitted—the moment the passions vibrate back to the state of repose, what shall sustain the sinking spirits ; what shall renerve the relaxed physical nature ; what shall fortify the mind against the tortures of conscience, and the thoughts of “a judgment to come,” but intoxication ? It is the experience of all time, that a person is seldom a gambler for any considerable period, without being also a drunkard.

Blasphemy follows, as a thing of course ; and is, indeed, the well-known and universal dialect of the gambler. How often has my heart sunk within me, as I have passed the dark and dire receptacles of the gambler, and seen the red and bloated faces, and inhaled the mingled smells of tobacco and potent drink ; and heard the loud, strange, and horrid curses of the players ; realizing the while, that these beings so occupied, were candidates for eternity, and now on the course which, if not speedily forsaken, would fix them for ever in hell.

We have already said, that gambling naturally leads to *quarrelling and murder*. How often have we retired to our berth in the steamboat, and heard charges of dishonesty,

accents of reviling and recrimination, and hints that these charges must be met and settled at another time and place, ringing in our ears, as we have been attempting to commune with God and settle in a right frame to repose! Many corpses of young men, who met a violent death from this cause, have we seen carried to their long home! Every gambler, in the region where we write, is always armed to the teeth, and goes to his horrid pursuit as the gladiator formerly presented himself on the arena of combat.

The picture receives deeper shades, if we take into the grouping the *wife*, or the *daughter*, or the *mother*, who lies sleepless, and ruminating through the long night, trembling lest her midnight retirement shall be invaded by those who bring back the husband and the father wounded, or slain, in one of those sudden frays which the card-table, its accompaniments, and the passions it excites, so frequently generate. Suppose these forebodings should not be realized, and that he should steal home alive in the morning, with beggary and drunkenness, guilt and despair, written on his haggard countenance, and accents of sullenness and ill-temper falling from his tongue, how insupportably gloomy must be the prospects of the future to that family!

However harsh and revolting these representations may appear, every one who has seen what we have seen, must admit their truth to nature. We could not with decorum record on this page the numerous proofs which our remembrance could but too easily furnish.

Such are the present consequences of gambling to the individual concerned. We may add, that no vice is so *ruinous to society*. In the region where the principal men are given up to the absorbing pursuit of gambling, as is lamentably the case in many portions of our country, who is to attend to the interests of the corporation, of schools, of religion, of the charities, of country and home, when the fathers and the chief men "tarry long at their wine," and give up all their

thoughts to their cards? What time, or place, can he find for aiding the plans of benevolence, or acting on the generous principles of public spirit, whose whole mind is given up to the perverse arithmetic of calculating the combinations and chances of cards and dice? What can we hope from such a magistrate and legislator? In what corner of a mind so occupied, can originate the generous thoughts, the embryo plans of benevolence, that cause us to regard our "neighbors as ourselves," and to look to the good of the generations to come? The garden of the gambler, in a natural and moral sense, is the "garden of the sluggard." The society in which this character predominates, will necessarily be a society whose sordid, reckless, and selfish calculations are only for the present moment, and wholly omit all attention to the public weal.

These are but feeble and general sketches of the misery and ruin to individuals and to society from the indulgence of this vice, during the present life. If the wishes of unbelief were true, and there were no life after this, what perverse and miserable calculations would be those of the gambler, taking into view only the present world! But, in any view of the character and consequences of gambling, who shall dare close his eyes upon its *future bearing* on the interest and the eternal welfare of his soul? Who shall dare lay out of the calculation the *retributions of eternity*? Each of the sins that enter into this deadly compound of them all, must incur the threatened displeasure and punishment of the Almighty. If there be degrees in the misery and despair of the tenants of that region, "where the worm dieth not, and the fire is not quenched," how must the persevering and impenitent gambler sink, as if "a millstone were hung about his neck, and he cast into the sea!" Say thou, my youthful reader, I implore thee, looking upward to the Lord for firm and unalterable purpose, "I will hold fast my integrity, and not let it go!"

No view of the character of our divine and glorious Redeemer is more affecting than that which the Gospel so frequently gives us of Him, as one who came "to seek and save that which was lost." He did not disdain to consort even with "publicans and sinners," that he might convince them of their sins, and bring them to repentance. He frequently entered abodes probably of much the same character with those where gamblers now resort. Would to God that we could use the words of power and persuasion to the extent that our heart dictates to us; which would cause those gamblers whom Providence may lead to read this page, to contemplate the Lord Jesus himself as personally entering among them, and delivering his earnest and affectionate remonstrances, instead of these dead letters which they read. I beseech you to imagine to yourselves what He would say! With what eyes He would contemplate your employment! How He would listen to the din of blasphemy, and the frequent invocations of the wrath of God upon your souls! Yes, He would be to you the same forbearing and compassionate personage that he was to the publicans and sinners with whom he consorted in the days of his sojourn in the flesh. What words of grace and persuasion would fall from his lips! What solemn and affecting considerations would he present to you, to "warn you to flee from the wrath to come!" If he saw such motives lost, and without effect upon you, imagine him reversing the scene, and changing the mode of his address. Imagine him, as you will hereafter see him, in the nakedness of your conscience and your guilt, when you shall be arraigned at his bar! I warn you, by the mercies of the living God, to forewarn yourselves, and now to fill your mouth with those arguments which will avail you in that dread day. Prepare to answer for the misimprovement of your time and talents. Prepare to answer for defacing all traces of your intellectual and moral nature, and turning your back on God and eternity. Or

rather, answer why God should not, in the depth and severity of his righteous judgments, visit at last upon your debased and guilty soul the very vengeance which you have a thousand times invoked at his hands, when, in your wrath, or in your sport, at the gambling-table, you have called upon his great and holy name. Full gladly would you, at that time, "call upon the rocks and the mountains to fall upon you," and shield you for ever from the "face of Him that sitteth upon the throne, and from the *wrath of the Lamb.*"

We much fear that these awful considerations, in comparison with which all other motives are but as the small dust of the balance, will not touch, as they ought, the callous heart, the seared conscience, of the gambler. He will not hesitate to rush, with reckless indifference, "upon the thick bosses of the Almighty's buckler," and meet, without dread, all future consequences, if his pursuit can but be attended with success in this life. Let us show him the nature of the *happiest results that his most sanguine hopes can paint for him, in the present world.*

We scarcely remember an instance, in which a confirmed and persevering gambler did not end his career in poverty. But even, if cases could be cited, as no doubt there might be, in which gamblers were ultimately successful, and transmitted their ill-gotten gains to posterity, vitiated as moral feeling is in the regions where gambling prevails, there is no region so depraved, as that the inhabitants would not indignantly point out these men, as they passed, and say, "There is the man who won his money by gambling!"

There is another punishment inflicted by public feeling, which, to a man who has a heart, is more terrible still. Though we have no coat of arms for descent of honorable deeds, there is one for those of infamy. The third and fourth generation will remember how you acquired your wealth, and will bring it up in derision and scorn to your posterity: "Your ancestor won his money by gambling!"

To all this, we are well aware, those gamblers of high standing, who give the fashion and lead opinion, will reply, that we have drawn these revolting outlines too strongly, and that gambling, especially as practised in high circles and among fashionable society, is a smooth and polished thing; that the parties do not often gamble deep, and never except merely for amusement; and that, frequent these societies as often as we may, we shall never see in them any violations of the decencies of cultivated society; that all, both the loss and the gain, passes pleasantly and in good temper; and that these loathsome representations only apply to the low haunts of common gamblers, and have nothing in common with the innocent amusements in which they indulge.

To all this we reply, that *one soul*, in the sight of God and good men, is of as much value as another. These representations assuredly are faithful, in their application to the ten thousand, the great mass of gamblers.

Even as respects fashionable gambling, it has too often been our lot to be required, by circumstances, to be present where fashionable gambling was practised. We have seen it poorly and thinly veiled under the forms of politeness. We have seen it steadily advance from the small stake, put down as a counter, to deep play. We have seen the suppressed emotion, the bitter smile, and have heard the half-uttered curse, and the indirect and implied charge of dishonesty. We have seen the thing, in short, commence in the spirit of apparent kindness and good-will, and for mere amusement, and soon end in its own unveiled and undisguised deformity. Show me those who now play fashionably and for amusement; and, in a short time, I will show you the same persons transformed into confirmed gamblers.

Away, then, with all palliations of the guilt and enormity of this sin. Let us dare to look the evil in the face.

Let us unmask the fiend, and show him undisguised. Nor let us conceal from ourselves the extent of the mischief. In our most moral cities and villages, there are dark places, well-known haunts of the gambler; and if we were allowed to penetrate them, we should be astonished and appalled at the numbers who congregate there. There are other portions of our country, where gambling, perhaps, is the final cause of more temporal and eternal ruin than any other vice, if not all the others united; and slays its ten thousands, where other vices slay their thousands. There are societies, efficient and powerful, for the suppression of intemperance, and the other vices: we know not that, in this great land, there is any one for the suppression of gambling.

Instead of spending our strength in cutting off the branches, let us "lay the axe at the root of the tree." Let us, if possible, extirpate it from the soil. Let the enormity of this evil be sounded in the legislative hall, until the legislator shall be ashamed not to have attempted something for its suppression. Let the moral essayist portray its character and its consequences from the press. Let the minister of the altar solemnly and steadily paint its nature and consequences, in the light of eternity. More than all, let fathers and mothers watch over their children, and guard their young minds from the incipient fondness for gambling, as they would save them from temporal and eternal ruin. Should we thus unite in our efforts, and look to Him, from whom are good purposes, and strength to carry them into effect, we may, with the aid of heaven, do something at least to banish this crying sin from our land.

We cannot persuade ourselves to dismiss a subject which lies so deeply on our heart, without citing two recent cases of the results of gambling. We would be glad, if our limits allowed us, to hang up a thousand beacons of this sort in the dark and dreary history of gamblers, that they might stand recorded as solemn warnings to deter others.

I was walking with a friend in a large southern city, where gambling is tolerated by law. In that place are numerous gambling establishments, licensed by the police authorities; one of which, as I am credibly informed, ordinarily pays a revenue to the city of about twelve thousand dollars; and the whole annual expense of which establishment is said to fall not far short of a hundred thousand dollars. We passed a splendid brick mansion. My friend informed me, that it had been built by the avails of the gambling-table. The owner had been in the habit of frequenting the large gambling establishment for years, and had been generally and uncommonly successful. The most numerous visitors to these establishments are the boatmen and traders from the upper country. Their modes of life naturally lead to intemperance, and dissipation of every sort. In the intervals of their labor, and while their cargoes are for sale, they wander to these resorts, the foreground of the picture that has always been drawn of the avenues that lead to destruction and hell—all fair without, but all deformity within; “and the ways thereof lead down to the pit.” All the blandishments of pleasure are spread before these raw and inexperienced sons of the woods. Vice conceals her hideous features by paint and tawdry splendor, and the glare of torches. Piles of silver, gold, and bills, are spread to view, as though the mines had been emptied here. They change owners so frequently, that they seem to invite the latest comer to possess them. Both losers and winners, to the inexperienced eye of these men, so little capable of distinguishing, wear the same air of reckless and indifferent gayety. They enter, tempt their fate, and sometimes gain, but more generally lose all. Intoxicated and in despair, some perish by disease and want, in houseless neglect. Others, in the frenzy of despair, commit suicide. I have myself seen more than one victim of this kind lying dead in the streets of that city. These were the persons,

for the most part, whom the man in question had been accustomed to fleece. He had at length become opulent, and had built, with the spoils of the gambling-table, "the wages of iniquity," the splendid mansion which had arrested my attention. He already sported, it was said, his fine horses and carriage. But, catching something of the passion for building which prevailed there at that time, he commenced another block, felt the want of money to meet his claims, drank wine, became excited, met with a villain more adroit than himself, raised his stakes, was unsuccessful, and with the characteristic infatuation of gamblers, doubled his stakes, in the expectation that the next turn of the cards would retrieve all; until he lost all, and walked moodily to this splendid monument of his ill-gotten gains; and there anticipated divine justice, and destroyed himself, and was found swinging from the timbers of an upper unfinished chamber, a blackened corse! Happily, he had no wife nor child, none to be involved in his ruin, none to mourn or pity him. He was buried and forgotten. My dear reader, may God keep you from temptation, and grant that such may never be your own dark and terrific history!

Another affecting case of the consequences of gambling is given me by a friend, as having occurred in this vicinity. A young man emigrated here from the north, and was engaged as an overseer. His cheek was fresh with the healthy blood which had been fanned by the northern breeze. He had a fine person, was well educated, and, what was better than all, he sustained an unblemished moral character. He had been reared in a virtuous family, under that religious discipline which was formerly the glory of that portion of the country. But he wanted, as too many interesting young men, who come among us from that region, want, that deep and settled principle, that unyielding purpose, which will make no compromise with what is wrong. He married an amiable and distinguished

young lady, who brought him an ample fortune. For a couple of years, nothing seemed wanting to his prosperity and enjoyment. He had the entire affection of his wife and friends, and was growing in the esteem of the country. As is too often the case, he gradually imbibed the infection of the general example. Every body about him gambled; and he of course had his daily temptations. He at first regarded cards with abhorrence. Some kind of thorn rankles in almost every bosom; and, amidst all his seeming prosperity, he had his. He was stung with the charge of an enemy, that he was a needy adventurer, a fortune-hunter, who brought his wife nothing. He sometimes played cards, merely as a trial of skill, and was generally triumphant. It occurred to him, that success at cards, which seemed so much at his command, might redeem him from the reproach of having been a needy fortune-hunter. He was gradually seduced to the gambling-table; often, however, stating to the narrator his mental upbraidings, and the compunctious visitings of his conscience. As is an unvarying circumstance in the annals of a gambler, he went deeper and deeper, and was for a long time successful. He had bargained for a plantation, which he intended as an affectionate present of surprise to his wife; and, in the view of others, to redeem him from the stigma of having brought her nothing. I need not follow him in his downward course. He had nearly realized what would enable him to complete his purchase. The fiend, that had tempted him thus far, at length deserted him. He doubled stake upon stake, until he had lost all his winnings, and all that the affection of his wife had enabled him to lose. Her own fortune, much as he professed to love her, would have been equally sacrificed, but for the stern, and yet just and benevolent providence of the laws among us. He even put up, at a certain value, the ultimate chance of reversion, in case of her decease before him—and lost it. His eyes opened at last; but he

had not the courage to return to her to whom report would soon carry the whole transaction. He fled. He was traced on shipboard, a self-despising outcast from a happy and peaceful home, an affectionate wife, and an infant babe. The community which cherished him, in despising him, cruelly threw the stigma on the country of his birth. She pines still for his return ; and fondly thinks, that the next steamboat will bring him back. He probably wanders, if he lives, a vagabond on the sea. May we not hope, that the influence of an early pious education will be, as an invisible tie about his neck, to bring him, a prodigal, penitent and reformed, to his wife, his babe, his country, and his God ?

CONFESSIONS OF A FASHIONABLE GAMBLER ; COMMUNICATED
IN A LETTER TO THE AMERICAN TRACT SOCIETY.

I learned to play cards, says a professional gentleman of eminence, when I was about sixteen years of age, and a member of college ; and soon became so much attached to them, that, though I seldom played high, I often went without sleep, two, three, and even four nights in a week, to indulge my favorite passion, much to the injury of my studies and my health. I was always very careful to play with none but those *called gentlemen* ; but I soon found that my companions were, when at the card-table, not the high-minded and honorable men I had supposed them to be.

One young gentleman, with whom I had been for several years on terms of intimacy, but who had been for some time familiar with gamblers on the Canada line, I detected, at the card-table, attempting to pass counterfeit bills. Another gentleman, who professed to be my best friend, and who was old enough to have been my father, after I had indulged him for some hours, by playing in the most negli-

gent manner, that he might win back what I had won from him, took advantage of my drowsiness towards morning, and won from me \$200. Such is the friendship of the gambler. On another occasion, a member of a card-club in one of our large cities, composed solely of young men of the first families, after I had proposed to give up what I had won from him, on account, as I believed, of his intoxication, cheated me out of \$500, by foul play. In a few years after, he became an abandoned profligate, and an outcast from society. Indeed, it was seldom that I played high but there was some sharper present to defraud. On one occasion, I found that two of the party were blacklegs in partnership, one of them playing, and the other looking over the hands of the other players, and by signs informing his partner of the state of the hands. Various other modes of defrauding were from time to time detected, by which very large sums were often won.

The means adopted by gamblers, even in high life, to defraud, are almost endless. Let no one, who indulges in card-playing, hope to escape their wiles. Loss of property, loss of time, loss of character, loss of health, and loss of present happiness, is not all the youth who indulges in gambling has to dread. Two of the small party which composed the club with which I used to play when a youth, became intemperate. They were heads of families—were the constant source of wretchedness to their wives and children, and *died sots*.

The gambler becomes uniformly unfeeling, heartless, incapable of relishing the beauties of nature and enjoying the rational pleasures of life, sensual, and generally intemperate. He sacrifices every thing dear in this world, and rejects the offers of eternal life. The entreaties of parents, brethren and sisters, of wife and children, have no influence on him; his heart becomes hardened, his mind blinded, and he rushes on madly to hell. I was myself acquiring an

almost irresistible propensity for strong drink, when the grace of God, in Jesus Christ, rescued me from thus destroying myself, inclined me to withdraw utterly from the company of gamblers, and, as I hope, humbled me at the foot of his cross, and led me to seek my happiness in loving and serving him.

THE FOLLOWING FACT, SAYS A GENTLEMAN OF NEW ORLEANS, WHICH RESTS ON THE TESTIMONY OF SEVERAL CREDITABLE WITNESSES, DESERVES TO BE RECORDED IN THE ANNALS OF THE GAMBLER.

A few years since a Mr. H——, from Kentucky, who was accounted a steady and industrious man at home, descended to New Orleans, having charge of a flat-boat loaded with flour, hams, and other productions of the western country. Part of the property was his own, and part belonged to his neighbors, who intrusted their share to him to sell, and return to them the proceeds. After the usual passage down the Ohio and Mississippi rivers, he reached New Orleans, where he disposed of his cargo, and received his checks in return, which were immediately cashed at the banks. While walking along Chartres-street, he heard the ringing of silver at one of the gaming-houses, and being disposed to “see the world,” he went in. He found many persons in the room, and a large proportion of them from the upper country. These were collected around a table on which stood “the wheel of fortune.” Many, like himself, came in merely to look on, *not intending to gamble themselves*. Silver dollars and bank-notes were on the table in abundance, and passing rapidly from hand to hand. Some were losing, but others were winning; and especially one man, whose hands and whose pockets were full to over-

·flowing. This was an understood business between him and the man at the wheel, and was one of the *many* contrivances by which the managers entrap the unwary. Others, induced by his apparent good fortune, were tempted to “try their luck,” as they termed it. Among these was Mr. H——. At first he put down only small sums, resolving that he would not hazard much, and not valuing a few dollars, if he should lose them. He was successful. He became interested, and pleased with his good fortune. He began to play more freely, and with larger sums.

This continued for a while with various success. At times he won, at others he lost. At length he began to lose rapidly; a large stake he put down was taken from him. This was more than he could bear to lose—he must recover it. He tried again, and again he lost. Agitated and alarmed, he continued to bet till he had *lost the whole sum* received for his boat-load of provisions, except one dollar. He broke out into expressions of despair. His wife and three children were dependent upon him. He had lost not only his own property, but that of his neighbors. Frantic, he put down his only remaining dollar with the expression, “If this goes, may God Almighty take me too.” The wheel went round—the ball dropped—the dollar was taken—Mr. H—— fell dead upon the floor. All efforts were ineffectual to reanimate his lifeless body. The company, awed by so manifest a judgment from heaven, gave up their game, and retired; but on the following day, as if under the influence of infatuation, it was again resumed; this vortex of ruin for time and eternity was again opened, and others, and others still, were hurried on in a “way whence there is no return.”

FRIENDLY HINTS

TO

THE YOUNG.



MEN are naturally impatient of restraint ; prone to make their own will their *law*, and to pursue the desires of their own hearts. And especially is this true of youth, when just rising into the vigor of maturity. Having thrown off the trammels of childhood—untutored by experience—strangers to disappointment—impelled by passion—the sport of illusion—they urge their liberty to licentiousness, and “ seek the opportunity to pursue every pleasure—to regale every sense—to gratify every inclination.” The season of *choice* has arrived—there is *danger* lest their choice shall prove fatal to their souls.

Suffer us, then, beloved youth, earnestly and affectionately to beseech you to pause, whilst yet upon the threshold of life, and consider the course you are to pursue. There is not a *parent*, a *patriot*, or a *Christian*, but regards your

course and destiny with an intense interest. There is not a *relation* existing in human society but is now, and will be hereafter, deeply affected by the characters which you sustain. In most cases the character, both for time and eternity, is formed in youth.

Religion and *the world* now spread out before you their respective claims. God, in his word, sets before your choice *life* and *death*—a *blessing* and a *curse*. The promises of the world are fair, and calculated to seduce your unpractised hearts; but they are as false and delusive as they are flattering and fair.

Solomon the wise has left his testimony, that the pursuits and enjoyments of the present life are vain and uncertain, and utterly incapable of affording supreme felicity. He recapitulates the richest possessions and chief delights of earth. He sums up his own unrivalled experience upon the subject, and pronounces all to be “vanity and vexation of spirit.” Put the case in its most favorable aspect. “Let a man live many days,” says he, “and rejoice in them all; *yet*, let him remember the days of darkness, for they shall be many.”

The result of all the observation, and reasoning, and experience of this wisest of men, is given in few words: “Let us hear the conclusion of the whole matter: fear God, and keep his commandments; for this is the whole duty of man.”

Having most feelingly described the vanity of earth, he is urgent in pressing upon the *young* the *immediate* consecration of themselves to the service of God and true religion; and abundant in describing the peculiar peace and blessedness of piety, especially of *early* piety. We are taught by the Spirit of inspiration, that “*godliness* is profitable for all things, having the *promise*;” that “wisdom’s ways are ways of pleasantness, and all her paths peace;” that “the way of transgressors is hard;” that “there is no peace to the wicked;” and all this is fully attested by the *experience* of all generations. It is much in favor of the claims of religion, that not one solitary pious individual has ever repented the choice he had made, whatever self-denial, sacrifice, and hardship it may have involved.

But *who* has ever found *true happiness* in *sinful indulgence*? Where is the heart that has ever been *satisfied* with earthly joy?

The accomplished Col. Gardiner, at the very time when his gay companions were congratulating him as "*the happy rake*," secretly wished himself *a dog*.

Sir John Mason, who had been a privy counsellor to four successive monarchs, in the evening of life declares, "Were I to live again, I would exchange the court for retirement, and the whole life I have lived in the palace, for one hour's enjoyment of God in my closet. All things else forsake me except my God, my duty, and my prayers."

The learned Selden, shortly before his death, declared, that "he had surveyed most of the learning that is amongst the sons of men; that his study was filled with books, and writings on various subjects; yet he could not, at that time, recollect any passage, out of infinite books and papers, *whereon he could rest his soul, save out of the sacred Scriptures*;" and the passage which lay most upon his heart was Titus 2: 11-14: "The grace of God which bringeth salvation."

"Father," exclaimed a gay and thoughtless son of railery to an aged hermit, who passed him barefoot, "you are in a very miserable condition, if there is not another world." "True, son," replied the hermit, "but what is thy condition, if there is?"

Can it be wise to make provision for the present life, as if it were never to have an end, and for the life to come, as if it were never to have a beginning?

It was affectingly said by Walsingham, prime minister to England's boasted queen, when rallied by those around him, upon his habitual seriousness, "Ah! my friends, while we laugh, all things are serious round about us. God is serious, who exerciseth such patience towards us. Christ is serious, who shed his blood for us. The Holy Ghost is serious, who striveth against the obstinacy of our hearts. The sacred Scriptures bring to our ears the most serious and important things in the world. The holy Sacraments represent to us

the most serious and awful matters. The whole creation is serious in serving God and us. All that are in heaven and in hell are serious. How, then, can *man*, that hath one foot in the grave, live in jest and thoughtless levity?"

Such, beloved youth, is the testimony of inspiration, and of experience, upon subjects in which you are infinitely interested.

"Wherewithal," says the Psalmist, "shall a young man cleanse his way? *By taking heed thereto according to thy word.*" My young reader, is this thy care? Hast thou given away thy heart unto the Lord? Is thy language, "My Father, thou art the guide of my youth?" If so, it is well. God has said, "I love them that love me, and they that seek me early shall find me." Yes! it is well. Peace, safety, honor, happiness await thee.

But it is to be feared that there are many of a very different character, whose hearts, and consciences, and lives are not in subjection to the divine authority.

Dear young friends, lend us, we beseech you, your attention for a moment, whilst we contemplate some of your secret, but cherished inclinations and purposes, in connection with the inevitable *result* of their indulgence.

You are secretly resolved to lead a life of pleasure and enjoyment; to indulge your own taste; to do whatever may please, amuse, or gratify yourselves; and to *postpone*, if not until the period of old age and infirmity, at least for the present, all sober, earnest, decisive attention to the great concerns of your souls. And in this way you expect to be happy; and the more happy, the more entirely you follow the desires of your own hearts, depraved and averse from God as those desires are!

You may not yet have abandoned every form of propriety and soberness—become the companions of the infidel scoffer, the lascivious, the profane, the shamelessly dissolute—or have entirely forsaken the way of the messengers of Heaven's warnings and of Heaven's mercies. But your aim is *self-indulgence*—to walk according to the sight of your eyes and the desire of your hearts—to explore freely

every source of worldly amusement, and thus to let your hearts cheer you, and to rejoice in the days of your youth.

You are disposed to cast off authority, to shun restraint, and to yield to your own inclinations, whether right or wrong—to make *your own will*, and not the commands of Jehovah, your law. You choose to waive the control and the guidance of religion, and to judge of things merely by their present agreeableness to sense and passion. So did the mother of all living. “When the woman saw that the tree was good for food, and that it was pleasant to the eye, she took of the fruit thereof, and did eat.”

And in this course of yielding to the impulses of a depraved nature, and the temptations of an ungodly world, you are prone to cherish a *presumptuous security*. There are, indeed, occasional misgivings. But, when a troublesome conviction interrupts the repose of conscience, or a kindly impression of the Divine Spirit, at any time, softens the heart, the effort is to dismiss it, as Felix did the messenger of God: “Go thy way for this time; when I have a convenient season, I will call for thee.”

Such is the course which you are naturally and strongly inclined to pursue; a course which involves the neglect of God and of true religion; a course in which thousands have perished before you; a course in which you can persevere only at the price of perdition. And the longer you continue in it, the more hazardous and hopeless will be your condition.

“Rejoice, O young man, in thy youth, and let thy heart cheer thee in the days of thy youth; and walk in the ways of thine heart, and in the sight of thine eyes; but *know thou*, that for all these things God will bring thee into judgment!” Ponder, we beseech you, the inevitable issue of an irreligious course—the certain result of substituting your own inclinations for the fear and love of God, and indulging a presumptuous security. It is the suggestion of the “father of lies,” that intimates to the sinner, “Ye shall not surely die.”

There is a future, final judgment, in which all mankind

shall be called to an account. "God hath appointed a day, in which he will judge the world in righteousness, by that Man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead." "We must all appear before the judgment-seat of Christ, that we may every one receive according to the deeds done in the body, whether it be good, or whether it be evil." "The books shall be opened; and the dead, both small and great, shall be judged out of those things which are written in the books, according to their works." "God shall bring every work into judgment, with every secret thing." Sometimes, even *here*, in his providence, he gives an earnest of the judgment to come. The sins of youth are often followed by disgrace and wretchedness in after-life; and conscience, in most cases, does, at least occasionally, admonish the sinner that a dreadful retribution awaits him.

Consider, also, that it is God's *own act* to bring men into judgment; God, whose creatures you are, to whom you are indebted for your being, and to whom you owe allegiance; God, who has the most unquestionable right to call you to an account; God, who seeth in secret, and knows all your history; almighty God, who is able to bring the most reluctant sinner into his presence, and to execute his righteous sentence to the uttermost. No rocks or mountains will hear the sinner's wailing, or, falling on him, hide him from the face of the Judge. No darkness or shadow of death shall be found where the workers of iniquity may hide themselves; and there is no exception in favor of the young. "The dead, both small and great, shall stand before God."

"Know ye, that *for all these things*," for every neglect of his service, every violation of duty, every sinful indulgence, "God will bring you into judgment." The great God, with whom you have to do, does neither justify nor forget these things. Job, when suffering under the hand of God, confessing his guilt with great sensibility of conscience, exclaims, "Thou writest bitter things against me, and makest me to possess the iniquities of my youth."

David supplicates, "Remember not against me the sins of my youth, nor my transgressions." And the penitent Ephraim bemoans himself, "I was ashamed, yea, even confounded, *because I did bear the reproach of my youth.*" O! be assured, the offences and delinquencies of youth will, sooner or later, be the occasion of unfeigned sorrow; either of bitter repentance in this world, or of unavailing, everlasting anguish in the world to come. The Lord Jesus Christ will one day "be revealed from heaven, in flaming fire taking vengeance on them that know not God, and obey not the Gospel." It is a desperate determination to yield to present indulgence, at the expense of "treasuring up wrath against the day of wrath."

And all this you are required to *consider*, and to *regard*, as it becomes creatures to whom God has given understanding and conscience, and the revelation of his will. And to choose or refuse that which is presented to you, according to the standard which will, at last, decide the character of human action—the *law of God*.

The interests you have at stake are *immense, everlasting, infinite!* Your *danger*, so long as you neglect the Saviour, is imminent. *The Son of God*, touched with compassion for your wretchedness, has interposed to save you. The present is, to you, an auspicious season. "God is waiting to be gracious." The door of mercy is open, and you are invited freely to enter. The habits of hardened transgression are not yet confirmed. The Holy One has said, "They that seek me early, shall find me." He expostulates with you, in the language of the prophet to which we have already referred, "Wilt thou not from this time cry unto me, My Father, thou art the guide of my youth?"

Unless you are pardoned through the merits of the Saviour's blood, and live under the sanctifying influences of his Spirit, there is no safety for you, either as it respects time or eternity. *Delay* not, then, to flee to the *only refuge* provided for the sinner. *Beware, O beware* of putting off for *future* attention the claims of religion, of eternity, of God. Religion is the "*one thing needful*;" and "Behold,

now is the accepted time, and now is the day of salvation." Before even the days of *youth* shall have passed, you may be hurried to the judgment-seat of Christ. We have seen the young in their prime and vigor suddenly cut down, and witnessed their amazement of heart and terror of conscience. And we have heard their lamentations over opportunities neglected, time squandered, follies indulged! We have heard from the lips of *dying youth*, "Once my soul was impressed with a sense of the importance of religion. I suffered the impression to be effaced; I have been a *careless, thankless, wretched* sinner. O pray once more *for my salvation* before I appear at the bar of God." It was a moment when worlds would have been given for a single smile of His countenance, whose service had, throughout life, been neglected. And such, reader, may speedily be your condition. Neglectful of the only Saviour, a stranger to forgiveness, every unholy thought and desire, every idle word, every sinful act, is seen, is registered, will be produced, must be met, where crime is inseparable from infamy and horror!

Are you *prepared* to meet the summons which may come both suddenly and unexpectedly? *Resist* it, when it comes, you cannot. Have you a solitary scriptural warrant to conclude that, in your present condition and character, if called to your final account, you shall stand acquitted? If not, will you venture, even till the close of this day, to persevere in your present course?

O! "who can dwell with everlasting burnings?" "Forsake the foolish and live, and turn ye into the way of understanding." "*Seek the Lord while he may be found; call upon him while he is near.*" "Wisdom is the principal thing; therefore get wisdom; and with all thy getting, get understanding; exalt her, and she shall promote thee; she shall bring thee to honor, when thou dost embrace her."

IMPORTANCE OF CONSIDERATION.

BY RT. REV. CHARLES P. MILVAINE, D. D.

FRIEND, before you throw these pages aside, permit me to word with you. You are disposed, perhaps, to treat this Tract with indifference. Be so kind to yourself, however, as to consider whether it might not be well to read so short an address upon the *importance of consideration*. I anticipate your reply: "What concern have I with Tracts? I am not a religious man; nor do I take any interest in religious subjects. The Tract has missed its way." No, my friend, it has not missed its way; you are the very one whose condition caused it to be written.

If I mistake not, you own the necessity of religion to the eternal happiness of the soul; and only wish it to be understood, that you at present take no personal interest in it. Did it never occur to you, that such a state of mind is extremely inconsistent? Is there any *earthly* thing, which you own to be absolutely necessary, or even very important to your comfort, about which you feel so unconcerned? Suppose you were presented with a pamphlet upon the danger of losing your sight, and should answer, "I confess the necessity of sight to my comfort, but feel no interest in its preservation," would not the saneness of your reason be questionable? But how much less astonishing should such language seem, than when, after acknowledging the necessity of religion to the happiness of your soul for ever, you profess entire indifference to its attainment? What! allow that you are soon to appear at the bar of God, and unless you stand there as a Christian, must be sentenced to unquenchable wrath; and yet habitually careless whether death find you a follower of Christ or of the world? What! allow that you are on a rapid current to the gulf of death, and know not but another day may be your last; and yet feel no interest in things of religion? Were you hastening down with the torrent of Niagara, would you feel no concern?

Surely there is something in your situation on which you have not well reflected.

Be persuaded to ask, why, if religion be so infinitely important, you are not more interested in obtaining it. There is one reason by which much may be explained: YOU DO NOT CONSIDER. You consider all other interests more than those of your soul. Why is no such strange thing seen as your owning the importance of health, or property, and yet being conscious of no interest in either? Because you have well *considered* the value of both. Only dwell with half the thought given to the body, upon the worth of the soul; only let the unsearchable riches of Christ be half so seriously considered as the perishing riches of the world, and no longer will you be able to plead that you feel no interest in religion.

But perhaps you say that you have not left religion entirely unconsidered. My friend, it has not been supposed that the subject has never been in your mind. It may have sometimes arrested your attention for hours together, as a matter of speculation and argument; you may have read much of the Bible, and even become familiar with the nature and grounds of its leading doctrines; and yet may it still be true, that you have not considered religion. Religion consists in truths not merely to be understood, but to be felt and obeyed. It is a practical work of the Holy Ghost in the heart. It requires the renunciation of the world, repentance for sin, faith in the only Saviour, and the entire submission of the sinner to the grace and will of God. The *consideration* which it demands is not merely that we may understand and prove its doctrines, but feel and realize its importance. The consideration which religion requires is just like that which health requires—a *practical consideration*. As, when tempted to the indulgence of something injurious to health, we shun the temptation by considering our deep concern in the preservation of health; so should one indifferent to religion endeavor to arouse himself to instant diligence, by the preciousness of his soul, the hastening on of death, the awfulness of eternal retribution, and the glory of the crown of life. “What does eternity demand of me? Am I living as if soon to be judged at the bar of God? What am I laying up for the reflections of a dying hour; for the day when the world and all therein shall be

burned up? Is it not time I had made acquaintance with Christ, and gained an interest in his atoning blood? Is it wise to be holding my soul at the mercy of every accident, and suspending my escape from hell upon the greatest of all uncertainties, for the vanities of such a world as this?" These, O dying man, are some of the questions which the true consideration of religion embraces. Now, be entreated to reflect upon the importance of an instant entrance upon such a consideration.

What are you? A child of the dust; at the mercy of every breath; uncertain whether you have another hour from the grave; certain that your flesh will soon be the spoil of worms. But, O man! will your life cease with the breathing of the body? Are you not the heir of an immortal existence, and of more value than ten thousand worlds? When all the things of time shall have passed away, and this whole earth shall have been consumed, and myriads of ages shall have followed the winding up of all its doings, will you not still be living, the same thinking, acting, conscious being as ever? Friend, that interminable prospect is worth consideration. Reflect. Where will you be—what your home and portion, some thousands of ages hence? How solemn the certain truth, that in heaven or hell your portion *must be!* Will it be yours to awake to "the resurrection of life everlasting," or be summoned to "the resurrection of damnation?" To say the best of your state, you are uncertain. You may repent, and may therefore be saved. But you may not. Go on in your wonted carelessness, and it is probable you will not repent. But how can you bear such uncertainty? Uncertain whether the despair of the lost, or the joy of the ransomed, will await your departure; with strong reason to fear that you will drink the cup of endless woe. How can your thoughts be held from such forebodings? Call up all those objects of worldly interest which so engross the hearts of men, to stand comparison with this question about your eternal state, and how are they lost in its awful magnitude! Say, then, pilgrim to eternity, is it wise that things of so much emptiness, to be left so soon, crumbling at a touch, should thus engross your heart? Can it be wise to be posting on, certain that, if you reach the grave unchanged, the woe of a lost soul will be your portion; entirely uncertain whether another oppor-

tunity, or any disposition, will hereafter be given you, to seek the only saving change; and yet be feeling no concern—making no inquiry—using no means of grace? Say, if it would not be wise at once to shake off the world's spell, to retire and look within, and converse with your soul about eternity, and call up your whole strength to the resolutions which such a consideration might lead you to make.

But reflect upon what the Scriptures say. Of all who habitually feel so little sense of religion as you acknowledge, their language is as solemn as it is plain: That, as they "have not the Spirit of Christ, they are none of his," Rom. 8: 9; that they are carnal, and "enmity against God," 8: 7; that, in their present state, they "cannot please God," Rom. 8: 8, but are "aliens from the commonwealth of Israel, without hope and without God in the world," Ephes. 2: 12; being "condemned already, because they have not believed in the name of the only begotten Son of God." John 3: 18. The Scriptures, however, assure them, that nothing can change their state but a change of heart by the Holy Ghost, John 3: 5, and faith in the blood of Christ, Mark 16: 16. Before they can become true Christians, they must be "new creatures: old things must pass away, and all things become new," 2 Cor. 5: 17; they must be born again, and obtain "holiness, without which no man shall see the Lord." Heb. 12: 14. Before they can possess a Scriptural hope of eternal life, they must repent, and commit their souls by faith to Jesus, Acts 16: 31, and submit their hearts and lives, without reserve, to his grace and will. Matt. 11: 28, 29, 30; 16: 24. These are solemn truths—coming to you directly out of the word of God—coming to you under the authority, and as it were in the voice of Him who will decide the destiny of your soul. It cannot be wise to neglect them; it must be of infinite importance to dwell upon them, and consider all the changes in your life, and all the resolutions, as to your way hereafter, to which they may lead. For, if I understand your case and these Scriptures correctly, there is but one promise in all the Bible which applies to you, and that is, that *if you will turn unto the Lord*, he will have mercy upon you.

Having now endeavored to show the IMPORTANCE of consideration, I would persuade you, friend, to set about this work *without delay*. But I anticipate your reflections.

“I see the importance,” you perhaps say, “of attending to the subject of religion, and wonder that I have lived so long in so much indifference; but how can I give it my thoughts *just now*—my mind is so much engaged—my cares are so pressing?” Thus exactly would Satan have you meditate. But should I give you reason to believe that a deadly disease is at your vitals, and urge you to consider it, would you excuse yourself by the multitude of your cares? Should a messenger arrive, and say, your house will soon be consumed unless you protect it, would you think of pleading, as an excuse for inaction, the multitude of your cares? Why, then, when the disease is not of the perishing body, but the immortal soul; the worst, the most malignant, the most destructive of all diseases; banishing its unhappy subject, as a spiritual leper, from God; shutting him out “from the covenants of promise;” leading directly to “the second death;” and, unless soon arrested, becoming eternal—a worm that never dies—a fire never quenched—the burning fever of the soul, giving no rest for ever; why, when the destruction which threatens is not of houses or merchandise, but of your soul, that outweighs the price of the world; why, when the fire which approaches is the wrath of God, who himself “is a consuming fire,” Heb. 12:29, why will you plead in excuse for neglecting the warning, that you are so much engaged? You would not be too much engaged to consider any new scheme of worldly profit, if it were plausibly presented to your attention. Can you, then, be too much engaged to consider the great scheme of salvation, when its object is your redemption from the wrath of God, and its promise is “an inheritance incorruptible, undefiled, and that fadeth not away?”

CONSIDER NOW! Because now is the “convenient season.” I mean not *your* convenient season. For it never was, and never will be, convenient for an unconverted man to renounce the world and become a follower of Christ. But it is *God’s* convenient season, and therefore *your best* season for religion. “*Now* is the accepted time; behold, *now* is the day of salvation.” If you wait for a season more convenient for you, you wait for one less acceptable to God; and as all your ability to turn unto him depends upon his Spirit, that Spirit, now quenched, may not hereafter be given.

CONSIDER NOW! Because you are daily becoming more and more indisposed and unable to consider. The cares, and habits, and prejudices of the world are getting every day a deeper and firmer hold upon your thoughts and affections. Daily is your heart growing harder, your habits more inflexible, your feelings more rigid. In a word, religion becomes a more difficult and hopeless attainment every hour it is delayed.

CONSIDER NOW! Because your sins are rapidly increasing. Every hour is an hour of additional disobedience and rebellion—an additional repetition of ingratitude to God for the blessings of his providence, and to Jesus for his redeeming love; an additional expression that you will not have God to reign over you, and thus a downright rejection of the sovereign right of your heavenly Father to your heart and life; a heinous rejection of the blood of Christ, and a most dangerous denial of “the Lord that bought you;” aggravating the condemnation already upon you; setting you still further from the reach of saving mercy; grieving more deeply the Holy Ghost, and enhancing the danger that you will never turn unto the Lord.

CONSIDER NOW! Because it is almost time to die. Death will soon be here. He may be now at your door. If you say to your soul, “Take thine ease,” God may say to you, “This night thy soul shall be required of thee.” While you are dreaming of the prospects of the coming year, the archer may already have taken his bow and chosen the arrow, and now the fatal shaft may be upon the string, only waiting the word, to strike your heart with death. Such tremendous uncertainty admonishes you to be *always ready*.

CONSIDER NOW! Because your body is in health; your mind is composed; your feelings are tranquil. You can think, feel, read, inquire, examine, and pray, without weakness to palsy your thoughts, or fever to distract them, or pain to divide them, or the confusion of a sick-room to distress, or the view of eternity just at hand to hurry and dismay your soul. Should one come to you, while burning with fever, racked with pain, and exhausted of strength, and urge you to consider some matter of difficult and important business, in which an incorrect decision would result in the greatest detriment to your property, how would you

cry out at the unseasonableness of the request; and how rash would you think it, to decide a question of so much consequence, in circumstances so unfavorable to all reflection. Take care, then, that you do not leave the *business of your soul*, the incorrect settlement of which must result in the loss of *your all for ever*, to be considered just on the shore of Eternity—in the hurry of embarking—under the awful countenance of death—in the weakness, the fever, the lethargy, the pains, the haste, the delirium, and the dismay of dying. “O that you were wise, that you understood this, that you would consider your latter end!”

My friend, if you will be persuaded to enter upon a serious consideration of religion, suffer me to suggest a few *subjects of consideration*.

You are accustomed to compute the value of things: you find it easy to estimate the worth of lands and houses, and to settle the price at which you should sell them. Compute the *worth of your soul*—calculate the price at which you can afford to sell it. I think I hear you exclaim at once, “It needs no calculation. Nothing in all the universe could I take in exchange for my soul. It would profit me nothing, were I to gain the whole world, and lose my soul.” True. So said the Lord. But consider whether a price, far less than the world, has not already purchased your soul. Have you not consented to give up the care of its interests for the sake of riches, or pleasure, or some other of those paltry considerations for which religion is usually neglected? Has not your attention been thus brought away from eternity? And what was this but a mere bartering away of your soul? The sale was illegal. You may recall the transaction. But “*what thou doest, do quickly.*”

There are certain *portions of Scripture* which I would suggest for your consideration. You have not repented. Jesus said, “Except ye repent, ye shall all likewise perish.” Luke 13 : 3. You have not been born again. Jesus said, “Except a man be born again, he cannot see the kingdom of God.” John 3 : 3. You are not, in the scriptural sense, a believer in Jesus. He said, “He that believeth not, is condemned already.” John 3 : 18. You have no holiness. The apostle said, “Without holiness, no man shall see the Lord.” Heb. 12 : 14. You are of those who know not God, and obey not the Gospel of Jesus Christ. The apostle said

that a day will come, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power." 2 Thess. 1 : 7, 8, 9. "Consider what I say, and the Lord give you understanding in all things."

Consider in private! Not that you should be ashamed to have any one see you; but that it is of great importance to shut out the world, and get clear from all fear of interruption and observation. It is important that, when conversing with your conscience upon matters of such awful moment, you should be alone. Go by yourself. Let none be with you but Him who is to call you into judgment. Clothe yourself in the vestments of death. Stand beside your grave. Walk upon the shore of Eternity. Do all under the remembrance that heaven and hell await the issue. Be solemn, as in a matter of eternal life and death. Be candid, as if it were your last hour.

Consider with the word of God in your hand! Let it be taken as "the lamp of your feet and the light of your path." Hold it up over all your ways, that you may see the dangers surrounding them; how they wander from the way everlasting; by what mercy you are continually held up from destruction, and how great the necessity of an immediate turning, lest it become too late to turn.

Consider with prayer! Begin with earnest supplication, that God would give you fully to perceive your dangers, sinfulness, and necessities; and grant you grace to adopt and perform whatever resolutions your condition may require.

Friend, is your heart unwilling? Do but consider the wretchedness of the condition which such unwillingness exhibits. How enslaved; how alarming!

CONVERSATION

WITH

A YOUNG TRAVELLER.

 BY REV. JOHN MASON, D. D.

EVERY one has remarked the mixed, and often ill-assorted company which meets in a public packet or stage-coach. The conversation, with all its variety, is commonly insipid, frequently disgusting, and sometimes insufferable. There are exceptions. An opportunity now and then occurs of spending an hour in a manner not unworthy of rational beings; and the incidents of a stage-coach produce or promote salutary impressions.

A few years ago, one of the stages which ply between our two principal cities was filled with a group which could never have been drawn together by mutual choice. In the company was a young man of social temper, affable manners, and considerable information. His accent was barely sufficient to show that the English was not his native tongue, and a very slight peculiarity in the pronunciation of the *th* ascertained him to be a Hollander. He had early entered into military life; had borne both a Dutch and French commission; had seen real service, had travelled, was master of the English language, and evinced, by his deportment, that he was no stranger to the society of gentlemen. He had, however, in a very high degree, a fault too common among military men, and too absurd to find an advocate among men of sense: he swore profanely and incessantly.

While the horses were changing, a gentleman who sat on the same seat with him took him by the arm, and requested the favor of his company in a short walk. When they were so far retired as not to be overheard, the former observed, "Although I have not the honor of your acquaintance, I perceive, sir, that your habits and feelings are those of a gentleman, and that nothing can be more repugnant to your wishes than giving unnecessary pain to any of your

company." He started, and replied, "Most certainly, sir! I hope I have committed no offence of that sort."

"You will pardon me," replied the other, "for pointing out an instance in which you have not altogether avoided it."

"Sir," said he, "I shall be much your debtor for so friendly an act; for, upon my honor, I cannot conjecture in what I have transgressed."

"If you, sir," continued the former, "had a very dear friend to whom you were under unspeakable obligations, should you not be deeply wounded by any disrespect to him, or even by hearing his name introduced and used with a frequency of repetition and a levity of air incompatible with the regard due to his character?"

"Undoubtedly, and I should not permit it! but I know not that I am chargeable with indecorum to any of your friends."

"Sir, my God is my best friend, to whom I am under infinite obligations. I think you must recollect that you have very frequently, since we commenced our journey, taken his name in vain. *This* has given to me and to others of the company excruciating pain."

"Sir," answered he, with very ingenuous emphasis, "I *have* done wrong. I confess the impropriety. I am ashamed of a practice which I am sensible has no excuse; but I have imperceptibly fallen into it, and I really swear without being conscious that I do so. I will endeavor to abstain from it in future; and as you are next me in the seat, I shall thank you to touch my elbow as often as I trespass." This was agreed upon; the horn sounded, and the travellers resumed their places.

In the space of four or five miles the officer's elbow was joggled every few seconds. He always colored, but bowed, and received the hint without the least symptom of displeasure; and in a few miles more, so mastered his propensity to swearing, that not an oath was heard from his lips for the rest, which was the greater part of the journey.

He was evidently more grave; and having ruminated some time, after surveying first one and then another of the company, turned to his admonisher, and addressed him thus:

"You are a clergyman, I presume, sir."

"I am considered as such." He paused: and then,

with a smile, indicated his disbelief in Divine revelation in a way which invited conversation on that subject.

“I have never been able to convince myself of the truth of revelation.”

“Possibly not. But what is your difficulty?”

“I dislike the *nature of its proofs*. They are so subtle, so distant, so wrapt in mystery, so metaphysical, that I get lost, and can arrive at no certain conclusion.”

“I cannot admit the fact to be as you represent it. My impressions are altogether different. Nothing seems to me more plain and popular; more level to every common understanding; more remote from all cloudy speculation, or teasing subtleties, than some of the principal proofs of Divine revelation. They are drawn from great and incontestible facts; they are accumulating every hour. They have grown into such a mass of evidence, that the supposition of its falsehood is infinitely more incredible than any one mystery in the volumes of revelation, or even than all their mysteries put together. Your inquiries, sir, appear to have been unhappily directed: but what *sort* of proof do you desire, and what would satisfy you?”

“Such proofs as accompany physical science. This I have always loved; for I never find it deceive me. I rest upon it with entire conviction. There is no mistake, and can be no dispute in mathematics. And if a revelation comes from God, why have we not such evidence for it as mathematical demonstration?”

“Sir, you are too good a philosopher not to know, that the nature of evidence must be adapted to the nature of its object; that if you break in upon this adaptation, you will have no evidence at all; seeing that evidence is no more interchangeable than objects. If you ask for mathematical evidence, you must confine yourself to mathematical disquisitions. Your subject must be *quantity*. If you wish to pursue a moral investigation, you must quit your mathematics, and confine yourself to moral evidence. Your subject must be the *relations which subsist between intelligent beings*. It would be quite as wise to apply a rule in ethics to the calculation of an eclipse, as to call for Euclid when we want to know our duty, or to submit the question, “whether God has spoken,” to the test of a problem in the conic sections. How would you prove mathematically that

bread nourishes men, and that fevers kill them? Yet you and I both are as firmly convinced of the truth of these propositions, as of any mathematical demonstration whatever; and should I call them in question, my neighbors would either pity me as an idiot, or shut me up as a madman. It is, therefore, a great mistake to suppose that there is no satisfactory nor certain evidence but what is reducible to mathematics."

This train of reflection appeared new to him. For, however obvious it is, we must remember, that nothing is more superficial than freethinking philosophy, and nothing more credulous than its unbelief. Dogmatical positions, asserted with confidence, set off with small ridicule, and favorable to native depravity, have a prodigious effect upon the volatile youth, and persuade him that they have enlightened his understanding, when they have only flattered his vanity, or corrupted his heart.

The officer, though staggered, made an effort to maintain his ground, and lamented that the "objections to other modes of reasoning are numerous and perplexing, while the mathematical conclusion puts all scepticism at defiance."

"Sir," rejoined the clergyman, "objections against a thing fairly proved, are of no weight. The proof rests upon our knowledge, and the objections upon our ignorance. It is true, that moral demonstrations and religious doctrines may be attacked in a very ingenious and plausible manner, because they involve questions on which our ignorance is greater than our knowledge; but still our knowledge is knowledge; or, in other words, our certainty is certainty. In mathematical reasoning, our knowledge is greater than our ignorance. When you have proved that *the three angles of every triangle are equal to two right angles*, there is an end of doubt, because there are no materials for ignorance to work up into phantoms; but your knowledge is really no more certain than your knowledge on any other subject.

"There is also a deception in this matter. The defect complained of is supposed to exist in the *nature of the proof*; whereas it exists, for the most part, in the *mind of the inquirer*. It is impossible to tell how far the influence of human depravity obscures the light of human reason."

At the mention of "depravity," the officer smiled, and

seemed inclined to jest; probably suspecting, as is common with men of that class, that his antagonist was going to retreat into his creed, and intrench himself behind a technical term, instead of an argument. The triumph was premature.

“You do not imagine, sir,” said he, continuing his discourse to the officer, “you do not imagine that a man who has been long addicted to stealing, feels the force of reasoning against theft as strongly as a man of tried honesty. If you hesitate, proceed a step further. You do not imagine that an habitual thief feels as much abhorrence of his own trade and character, as a man who never committed an act of theft in his whole life. And you will not deny that the practice of *any* crime gradually weakens, and frequently destroys, the sense of its turpitude. This is a strong *fact*, which, as a philosopher, you are bound to explain. To me it is clear as the day, that his vice has debauched his intellect; for it is indisputable, that the considerations which *once* filled him with horror, produce *now* no more impression upon him than they would produce upon a horse. Why? Has the vice changed? Have the considerations changed? No. The vice is as pernicious, and the considerations are as strong, as ever. But his power of perceiving truth is diminished, and diminished by his vice; for had he not fallen into it, the considerations would have retained, and, should he be saved from it, they would resume their original force upon his mind. Permit yourself, for one moment, to reflect how hard it is to persuade men of the virtues of others against whom they are prejudiced! You can bring no proof of the virtues which the prejudice will not resist or evade. Remove the prejudice, and the proof appears invincible. Why? Have the virtues changed? Has the proof been strengthened? No. But the power of perceiving truth is increased; or, which is the same thing, the impediment to perceiving it is taken away. If, then, there are bad passions among men, and if the object of Divine revelation is to control and rectify them, it follows, that a man to whom the revelation is proposed, will be blind to its evidence in exact proportion to the perverting influence of those passions. And were the human mind free from corruption, there is no reason whatever to think that a moral argument would not be as conclusive as a mathemat-

ical argument is now; and that the principles of moral and religious science would not command an assent as instantaneous and peremptory as that which is commanded by mathematical axioms."

After a short pause, in which no reply was made by the officer, and the looks of the company revealed their sentiments, the clergyman proceeded:

"But what will you say, sir, should I endeavor to turn the tables upon you, by showing that the evidence of your physical science is not without its difficulties; and that objections can be urged against mathematical demonstration more puzzling and unanswerable than any objections against moral evidence?"

"I shall yield the cause; but I am sure that the condition is impossible."

"Let us try," said the other.

"I begin with a common case. The Newtonian system of the world is so perfectly settled, that no scholar presumes to question it. Go, then, to a peasant who never heard of Newton, nor Copernicus, nor the solar system, and tell him that the earth moves round its axis, and round the sun. He will stare at you, to see whether you be not jeering him; and when he sees you are in earnest, he will laugh at you for a fool. Ply him, now, with your mathematical and astronomical reasoning. He will answer you, that he believes his own eyesight more than your learning; and his eyesight tells him the sun moves round the earth. And as for the earth's turning round upon her axis, he will say, that 'he has often hung a kettle over the kitchen fire at night, and when he came back in the morning, it was hanging there still; but had the earth turned round, the kettle would have been turned over, and the mash spilled over the floor.' You are amused with the peasant's simplicity, but you cannot convince him. His objection is, in his own eyes, insurmountable: he will tell the affair to his neighbors as a good story; and they will agree that he fairly shut the philosopher's mouth. You may reply, that 'the peasant was introduced into the middle of a matured science, and that, not having learned its elements, he was unsupplied with the principles of correct judgment.' True; but your solution has overthrown yourself. A Freethinker, when he hears some great doctrine of Christianity, lets off

a small objection, and runs away laughing at the folly, or railing at the imposture of all who venture to defend a Divine revelation; he gathers his brother unbelievers, and they unite with him in wondering at the weakness or the impudence of Christians. He is in the very situation of the peasant. He bolts into the heart of a grand religious system; he has never adverted to its first principles, and then he complains that the evidence is bad. But the fault in neither case lies in the evidence; it lies in the ignorance or obstinacy of the objector. The peasant's ground is as firm as the infidel's. The proof of the Newtonian system is, to the former, as distant, subtle, and cloudy, as the proof of revelation can be to the latter; and the objection of the one, as good as the objection of the other. If the depravity of men had as much interest in persuading them that the earth is not globular, and does not move round the sun, as it has in persuading them that the Bible is not true, a mathematical demonstration would fail of converting them, although the demonstrator were an angel of God!

“But with respect to the other point, viz., that there are objections to mathematical evidence more puzzling and unanswerable than can be alleged against moral reasoning, take the two following instances:

“It is mathematically demonstrated that matter is *infinitely divisible*; that is, has an *infinite number of parts*: a line, then, of half an inch long, has an infinite number of parts. Who does not see the absurdity of an *infinite half-inch*? Try the difficulty another way. It requires *some* portion of time to pass any portion of space. Then, as your half-inch has an infinite number of parts, it requires an infinite number of portions of time for a moving point to pass by the infinite number of parts: but an infinite number of portions of time, is an eternity! Consequently, it requires an eternity, or something like it, to move *half an inch*!”

“But, sir,” interposed the officer, “you do not deny the accuracy of the demonstration, that matter is infinitely divisible!”

“Not in the least, sir; I perceive no flaw in the chain of demonstration, and yet I perceive the result to be infinitely absurd.

“Again: It is mathematically demonstrated that a straight line, called the *asymtote* of the hyperbola, may

eternally approach the curve of the hyperbola, and yet can never *meet it*. Now, as all demonstrations are built upon axioms, an axiom must always be plainer than a demonstration; and to my judgment it is as plain, that if two lines continually approach, they shall meet, as that the whole is greater than its part. Here, therefore, I am fixed. I have a demonstration directly in the teeth of an axiom, and am equally incapable of denying either side of the contradiction."

"Sir," exclaimed the officer, clapping his hands together, "I own I am beat, completely beat: I have nothing more to say."

A silence of some minutes succeeded; when the young military traveller said to his theological friend, "I have studied *all* religions, and have not been able to satisfy myself."

"No, sir," answered he, "there is *one* religion which you have not yet studied."

"Pray, sir," cried the officer, roused and eager, "what is *that*?"

"The religion," replied the other, "of *Salvation through the Redemption of the Son of God*: the religion which will sweeten your pleasures, and soften your sorrows; which will give peace to your conscience, and joy to your heart; which will bear you up under the pressure of evils here, and shed the light of immortality on the gloom of the grave. *This* religion, I believe, sir, you have yet to study."

The officer put his hands upon his face; then languidly clasping them, let them fall down; forced a smile, and said, with a sigh, "We must all follow what we think best." His behavior afterwards was perfectly decorous. Nothing further is known of him.

NOTE.—Some time after the interview above narrated, "a knock was heard at the door of the Rev. Dr. Mason, at a very early hour, and a note, addressed to him, was handed in, accompanied by a handsome *beaver hat*. The note was from the '*young traveller*,' and its purport 'to remind Dr. M. of the circumstances under which he had once met with him; to inform him, that, in consequence of what he had then heard, he had been induced to study *the religion of Jesus*; that his investigation had resulted in an entire conviction of the Divine origin of that religion; and that, by the blessing of God, his remarks had been, as he hoped, made instrumental to the salvation of his soul.'"

A SCRIPTURE HELP.

ABRIDGED FROM BICKERSTETH.

I. THE VALUE OF THE BIBLE.

SUPPOSE a person, compelled to quit a foreign country, were invited to return home to receive a large possession which his father had promised him. Suppose he were entirely unacquainted with the road he had to go, but knew that it was often rugged, difficult, and dangerous; that there were also many false guides to mislead him, and many enemies to encounter; and that thus he would be exposed to the loss not only of the promised possession, but of every thing he had, and even of life itself; what would be such a person's first inquiries? "Where can I get a sure direction? Is there any one who will defend me from my enemies?" With what delight he would hear, "Your father has given you a plain, full, and particular direction, and an all-sufficient protector." How diligently he would be looking at this direction as he went along, and how entirely he would trust his protector!

My friends, this journey is the Christian's life: God is his Father; heaven is his home; eternal bliss is the promised possession; Christ is the all-sufficient Protector, the Captain of our salvation, who has himself gone the road, and conquered every enemy, and who now guards and defends as many as commit themselves to him; and THE BIBLE, with the help of the Holy Spirit, affords a sure direction to God, to heaven, to everlasting bliss.

“The testimony of the Lord is *sure*, making wise the simple.” By means of the Bible, God himself condescends to “direct your paths.” In all important points it is so *plain*, “that he who runs may read.” It is also so *full* and *particular*, that you will find in it something adapted to remove your most perplexing doubts, and to guide you aright in your greatest difficulties. Its fulness speaks its divine Author.

Some, perhaps, may say, How am I to know that the Bible is TRUE? I will tell you how. Bad men could not write a book so plainly condemning all sin. Good men would not have deceived mankind by pretending that an invention of their own was a divine revelation; especially, when they were likely to get nothing by this deception but reproach, imprisonment, torture, and death. Its doctrines and precepts are evidently superior to all human wisdom, and directly contrary to that corruption of our nature which impostors would indulge as the means of gaining their ends. It gives you an account of various *miracles*, which were wrought in the midst of vast multitudes. There are also various *prophecies* in the Bible, such as those respecting the fall of Babylon, the dispersion of the Jews, and the appearance of the Messiah. These, and many others, are well known to have been written long before the events to which they relate could have taken place; and their manifest accomplishment is abundantly sufficient to satisfy every sincere inquirer respecting the truth of the Bible. These evidences have convinced wise and good men, in all ages, that *it is true*. And when you have once experienced the power of the grace of God in changing your heart by means of the Bible, you will then have the strongest evidence of all. “He that believeth, hath the witness in himself.”

But the Bible is not only true—it contains a revelation

of the will of God. It is expressly declared, that "all Scripture is given by inspiration of God." 2 Tim. 3 : 16. "Holy men of God spake as they were moved by the Holy Ghost." 2 Pet. 1 : 21. By inspiration is here meant, "such an immediate and complete discovery, by the Holy Spirit, to the minds of the sacred writers, of those things which could not otherwise have been known, and such an effectual superintendency as to those matters which they might be informed of by other means, as entirely to preserve them from all error, in every particular which could in the least affect any of the doctrines or commandments contained in their writings."

As all men have sinned, the Bible is, above every thing, valuable, since it is addressed to sinners, and discovers to us the person, character, and offices of Christ the Saviour. It is this discovery which throws a peculiar splendor on the pages of the Bible. It is, therefore, particularly called "The word of Christ." When men feel themselves sinners, and discover their need of a Saviour, and find in Christ just that which they wanted, they see that there is an infinite value in every thing which relates to him and his salvation.

That important question, What must I do to be saved? is likewise here satisfactorily answered. Forgiveness of sins through the blood of Christ, reconciliation with God, peace of mind, the restoration of the divine image, and a solid ground for the hope of eternal life, are clearly set before us in the Scriptures, and freely offered to our acceptance, through the mediation of a Saviour. Do you feel yourself sinful, and do you fear the wrath of God, and mourn under the burden of your sins? In the Bible you will find it declared, that "God sent his Son to be the propitiation for our sins;" that "Jesus Christ came into the world to save sinners;" that "he is the Lamb of God, which taketh away the sin of the world;" and that "the grace of God, which

bringeth salvation, hath appeared unto all men, teaching us that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world." These things were written, that we might believe that Jesus is the Christ, the Son of God, and that, believing, we might have life through his name. John 20 : 31.

Finally, the Bible is the only unerring standard of religious truth, the source of all religious knowledge. It has "God for its Author, salvation for its end, and truth, without any mixture of error, for its contents."

II. THE IMPORTANCE OF HABITUALLY STUDYING THE BIBLE.

THE possession of a BIBLE, if it be rightly used, is one of the greatest privileges you can enjoy. But it would have been better for you never to have had a Bible, than to have one, and neglect to use it, because the Bible is a talent intrusted to your charge, for the improvement or neglect of which you must give an account: besides, to disregard it, as if it were of no value, is a high affront to that great God who gave it. Suppose a parent had written a letter to a child at a distance, full of affectionate admonitions and kind promises, and the child had never opened it, or had only read a line now and then; what an unworthy part would such a child act! Just so are we acting, if we neglect that book which our heavenly Father has sent us. Let all reflect, that,

1. *The study of the Scripture is plainly commanded.* Thus Christ says, "Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me. Blessed are they that hear the word of God and keep it." And again, Paul says, "Let the word of

Christ dwell in you richly in all wisdom." Solomon gives much the same directions, when he says, "Cry after knowledge, seek her as silver, and search for her as for hidden treasure. Wisdom is the principal thing, therefore get wisdom." Let us not live in the neglect of a plain command.

2. *This study has always been the practice of pious men.* Timothy had known the Scriptures from a child. It appears, from the 119th Psalm, that David was continually studying the Scriptures; and he says of the righteous man, "His delight is in the law of the Lord, and in his law doth he meditate day and night." O that this were the character of all who call themselves Christians; that they would not only *read* their Bibles, but continually meditate upon them!

3. This study, in a dependence on the help of the Holy Spirit, is *necessary to the attainment of that knowledge which the Bible imparts.* "The Scriptures are a treasure of divine knowledge, which can never be exhausted. The most learned, acute, and diligent student cannot, in the longest life, obtain an entire knowledge of this one volume. The more deeply he works the mine, the richer and more abundant he finds the ore. New light continually beams from this source, to direct his conduct, and illustrate the works of God and the ways of men."

4. *This study is requisite to the enjoyment of those advantages which flow from the religion of the Bible;* namely, faith, conversion, sanctification, and hope. Hence, when the Bereans "received the word with all readiness of mind, they *searched* the Scriptures *daily*, and therefore many of them *believed.*" David says, "Thy law is perfect, *converting* the soul." Jesus Christ prays for his people: "*Sanctify* them through thy truth; thy word is truth;" and Paul says, "What things were written aforetime, were written for our learning, that we, through patience and comfort of

the Scriptures, might have *hope*." "Beholding as in a glass the glory of the Lord, we are changed into the same image, from glory to glory, even as by the Spirit of the Lord." Reading the Scriptures is one of the great means of bringing our souls near to God, and enjoying communion with him. "While in prayer, *we speak to God: in the Scriptures, God speaks to us.*"

5. *This study, therefore, brings real happiness.* "Great peace have they that love God's law." The Thessalonians received the word preached to them "with joy of the Holy Ghost." The word of Christ will often cause your hearts, like those of the disciples going to Emmaus, to burn within you. As "faith cometh by hearing," you will thus not only be persuaded that God's promises will be fulfilled, but will see your interest in them, and exult in the hope of boundless bliss beyond the grave.

Do not, however, be discouraged, if these consequences do not immediately and palpably appear. Your progress may be real, though slow and hardly perceptible. The new-born babe daily receives nourishment, yet it does not instantly grow up to manhood, but gradually passes through the stages of childhood and youth: so it is here. Be not disappointed if reading the Bible should sometimes appear a task, and your corrupt nature should be ready to call it a dry, dull, and tedious study; still persevere in it, remembering that nothing valuable is gained without self-denial. The more constantly you read it, in a right spirit, the more comfort and pleasure, profit and happiness, you will find.

When a man, by much patient study of his Bible, has taken his sentiments and principles simply from that source, he has the satisfaction of being able to say, "I rest on a solid foundation; I did not take my opinions from this man or the other, but from the Bible alone; I have 'Thus saith the Lord,' for the reason of the hope that is in me." Who

can describe the value of this persuasion in the hour of temptation and trial!

Some may allege, I am satisfied of the truth of all this; but I am poor and unlearned: the Bible, too, is a large book, and when I begin to read it, *I find many things which I cannot understand*. Allow me to ask you, Are you not every day laboring to provide for yourself and your family? Now, in the beginning of the week, you do not say, “My labor is too hard for me, I will sit down and do nothing;” because you know, that, if you did, yourself and your family might starve. But remember, your immortal soul is of far more value than your perishing body. Your soul wants food, and this food is to be obtained by patient labor in reading your Bible. Besides, you did not learn your trade at once, nor can you learn the whole truth contained in your Bible at once. The Bible is indeed a large book, but it consists of many small books; each of these is complete in itself, such as Genesis, the Psalms, and the Prophecies of Isaiah. Read one of these smaller books through before you begin another, and by degrees—observing the rules hereafter mentioned—the most ignorant may get a considerable knowledge of the Bible.

Many are also tempted to say, “*I have no time to read my Bible*; I have enough to do in my daily occupation, without attending to any thing else.” Here I must appeal to your conscience, whether you do not often needlessly give time to things of far less importance. However busy you may really be, the study of the Bible will not hinder, but help your business, by teaching you to go through it with a quiet and diligent spirit. Besides, you can always find time for eating and drinking, and some time for amusement; but is not the food of your soul of infinitely greater consequence? Job said, “I have esteemed the words of his mouth more than my necessary food.” Remember

again, the Ethiopian was reading the Scripture while travelling on the road, when he did not understand it; and you know how God rewarded his diligence by sending Philip to explain what he read, and to preach unto him Jesus. But are you indeed so busy? This, then, is the reason why you *should* read the Bible. You are like a man in the midst of a battle. This is your armor. Oh, do not throw it away, lest you be wounded, and perish for ever.

Others, again, say, I would read the Bible, but *I have none, and am too poor to procure one*. To you it may be said, if you really desire to have a Bible, there never were so many opportunities as there now are of obtaining one at a cheap and easy rate. Should you even be too poor to embrace any of these, make your wants known to those who can supply you. If you are as much in earnest to obtain this food for your never-dying soul, as you are for food for your perishing body, you may hope God will incline the heart of some kind friend to impart this best gift to you.

Lastly, some who hear this Tract read, may say, I am *unable to read* the Bible. To such I would reply, You must make use of the best helps in your power. If you are thoroughly persuaded that the knowledge of the Bible is not only an important duty, but a great advantage, you will make every effort, you will use every opportunity, to gain this knowledge. Hence, when persons have become really in earnest about religion, they have learned, even in old age, to read their Bible; and happily for many, opportunities peculiarly favorable for this end are now afforded by the institution of Sabbath and other schools. But if you cannot learn to read the Bible, your children, neighbors, or friends, will surely be glad to read a chapter to you. You should also be diligent in attending public worship, where you may hear the Bible read. If a kind father had left a will, would you ever rest satisfied till you knew what it

contained? Be then at least as much in earnest about your eternal welfare, as you are about those temporal concerns which most interest you.

Yet, after all I have said, I fear many who have a Bible will disregard it, and suffer it to lie unopened on the shelf, or consider it merely as a task-book for their children. What shall I say to *you*, or how shall I engage you to attend to this great duty? I fear that the true reason why you neglect this sacred book is, the love of your sins, and an apprehension lest the study of the Bible should either oblige you to forsake them, or increase your guilt, if you continue in them. “*This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.*” John 3 : 19. Your disregard of the Bible, unhappy man, will indeed prove an evidence of your sin, an aggravation of your guilt, and will condemn you for ever. “Whoso despiseth the word, shall be destroyed; but he that feareth the commandment, shall be rewarded.” Prov. 13 : 13. “How shall you escape if you neglect so great a salvation, spoken by the Lord, and confirmed by them that heard him?” Heb. 2 : 3. If “the love of Christ does not constrain you,” O let “the terrors of the Lord persuade you” continually to read your Bible.

III. NECESSITY OF DIVINE ASSISTANCE TO ENABLE US PROPERLY TO UNDERSTAND THE BIBLE.

OF all the works of creation, the sun is the most glorious and splendid, the most enlivening and useful; it not only enlightens the world, but cherishes and gives health and strength to all things; it causes universal joy and gladness of heart; it renews the face of the whole earth, “and there is nothing hid from the heat thereof.”

So is the word of God : it is a bright and glorious light shining in a dark world ; but “ the light shineth in darkness, and the darkness comprehendeth it not.” John 1 : 5. The world lieth in darkness ; men are dead in trespasses and sins ; and, while they continue in that state, they can no more perceive the real glory of the Bible than a blind man can perceive the light of the sun, or a dead man its warmth. Hence we may learn our need of the help of the Holy Spirit. When this is given, “ the dead will hear the voice of the Son of God, and they that hear will live.” Observe,

1. *The express declarations of Scripture.* When David prays, “ Lord, open thou mine eyes, that I may behold wondrous things out of thy law,” he shows his sense of the need of God’s help fully to understand divine truth. St. Paul also plainly says, “ 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.” 1 Cor. 2 : 14.

2. *The promises of divine teaching.* Our Lord says, “ When the Spirit of truth is come, he will guide you into all truth.” John 16 : 13. And though this promise was, in the first place, peculiarly applicable to the Apostles, as it respected their divine mission, yet it comprehends the more lasting operations of the Holy Spirit. Our Lord says of this Spirit, “ The Father shall give you another Comforter, that he may abide with you FOR EVER.” John 14 : 16. And again, “ They shall be all taught of God.” John 6 : 45.

3. *The experience of Christians.* How dark was the mind of the disciples respecting the prophecies of Christ, till he opened their understanding, that they might understand the Scriptures ! Luke 24 : 45. Lydia was just as ignorant and careless as other people, till “ the Lord opened her heart to attend to the things spoken by Paul.” Acts 16 : 14.

4. *The language of devotion.* How earnestly David prays, "Give me understanding, that I may know thy testimonies: make me to understand the way of thy precepts; so shall I talk of thy wondrous works." How repeatedly he says, "Teach me thy statutes." The whole of the 119th Psalm completely shows how dependent David felt himself to be on Divine teaching.

How infinitely kind and condescending is that God who is thus willing to guide and teach his sinful creatures! "Good and upright is the Lord, therefore will he teach sinners in the way." And shall we not seek his help? Settle it, then, as a firm principle in your mind, that God alone can enable you profitably to understand and attend to his word, and be earnest in prayer for his help. "If ye, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give his Holy Spirit to them that ask him!" "Ask, and ye shall receive; seek, and ye shall find; knock, and it shall be opened unto you."

"No man can say that Jesus is Lord, but by the Holy Ghost." It is his office, not only to sanctify and comfort the church, but to "take of the things of Jesus Christ, and to show them to us." The apostles themselves did not understand the meaning of the Gospel till they were taught by the Holy Ghost. Whenever, therefore, you open your Bible, never forget to pray that the Holy Ghost may open your understanding.

While the necessity of having the assistance of this Divine Teacher is thus strongly and absolutely insisted upon, let it be clearly understood, that the Holy Spirit does not guide to any doctrines contrary to the will of God, as revealed in his word; nor can we expect his guidance without prayer, and the use of the other means and helps which he has given us for understanding the Scriptures.

IV. PRACTICAL RULES FOR DAILY STUDY.

THE study of the Scriptures being a great and important duty, how shall we perform it to the most advantage? The Bible itself answers this inquiry, and furnishes us with the best rules for understanding and being edified by its contents.

The most needful thing is, to gain the assistance of the Holy Spirit, which alone can "guide us unto all truth." Hence the necessity of that prayer, "Lord, open thou mine eyes, that I may see wondrous things out of thy law." There is a sacred light in the word, but there is a covering, a veil on the eyes of men, so that they cannot behold it aright. Now, the removal of this veil is the peculiar work of the Holy Spirit.

With earnest prayer for the teaching of the Spirit, and in entire dependence upon his help, there are two things chiefly necessary to be attended to, in the study of the Bible—one is, *to get a right understanding of divine truth.* For this purpose, a regular plan of study, diligent perseverance in that plan, and using the best human helps we can obtain, are things of much importance. It must not, however, be concealed, that great knowledge of the Bible may be gained by those who make no progress in the religion of the heart. St. Paul supposes a case where a man may understand all mysteries and all knowledge, and yet not have charity or love, and so be nothing. Another, then, and a very important point, is, *to make the truths we know, the rule by which our daily conduct is governed.* Our Lord says, "If any man will do his will, he shall know of the doctrine whether it be of God." It is evident, therefore, that the gaining of that religious knowledge which will make us wise unto salvation, very much depends on the disposi-

tions with which we are engaged in this study. "The state of the heart has the chief influence in the search after truth: humility, contrition, simplicity, sanctity—these are the handmaids of the understanding in the investigation of religion." If the Bible is taken up with a careless, irreverent spirit, in the same way that we would take up any common book, little profit can reasonably be expected. Divine truth is intended to do far more than furnish our minds with right views. It is, through the grace of God, the means of sanctifying our hearts, and, when brought home to the conscience by the Spirit, and apprehended by faith, it never fails to produce this effect. Thus these two points of *knowledge* and *practice* assist and forward each other. It is therefore said, "If ye know these things, happy are ye if ye do them."

I purpose now to give you some practical rules, which I am persuaded, if attended to, you will find advantageous in helping you rightly to study your Bible. The first six relate to the *state of mind* with which the reader should engage in this duty, and the dispositions and Christian graces which he will find it advantageous to exercise in the performance of it. The next eight relate more immediately to the *mode of study*, and to particulars to be attended to in the book itself.

I. RULES RELATING TO THE STATE OF THE READER'S MIND.

1. *Read the Bible in the spirit of continual prayer*: prayer before you begin, prayer mixed with your reading, and prayer when you have done; fervent, earnest, and repeated entreaties for the help of the Holy Spirit to enlighten your mind and bring home to your heart all that you read. This is one of the most important rules, and is indispensably necessary. All the rest will naturally follow, if you do but constantly attend to this. Be thoroughly

persuaded that you cannot savingly understand the Bible without divine teaching. See 1 Cor. 2 : 10–14. This is one reason why so many great and learned men utterly mistake the true meaning of the Bible. David prayed for help in reading the Scriptures, see Psalm 119 : 18 ; and if you earnestly pray for the Holy Spirit to guide you into all truth, you may depend upon receiving it ; for God has promised to give his Holy Spirit to them that ask him ; and this Spirit alone can give us an experimental knowledge of spiritual things. Farther : turn passages of Scripture into prayer—thus, when James says, “Humble yourselves in the sight of God,” pray in this way, “God grant that I may be humbled for my many and great sins.” Look up to God, who can alone give you this spirit of prayer.

2. *Mix faith with all you read.* The Gospel is as food ; and faith receives, eats, and digests it, and thus it becomes nourishing. One who mixes faith with what he reads, accepts the mercy offered in God’s word, and applies it to himself with suitable affections. Remember, the word preached by Moses did not profit, not being mixed with faith in them that heard it. Heb. 4 : 2. Let your faith be a lively working faith, inducing you not only to believe that all you read is true, but earnestly to seek an interest in the promises, to escape the threatenings, and to obey the commands, however difficult they may seem. In reading the Bible, you should not only desire, but expect, great spiritual benefit : you should not only pray for, but depend upon the teaching of the Holy Spirit. You may confidently expect what God has promised, as far as is needful for your salvation.

3. *Read the Bible with great reverence, and with a humble and teachable mind.* The Thessalonians received the Gospel, not as the word of men, but, as it is in truth, the word of God, and they derived benefit accordingly ; for it

did effectually work in them that believed. 1 Thess. 2 : 13. The Psalmist says, "My heart standeth in awe of thy word." Psalm 119 : 161. "The meek will he guide in judgment, and the meek will he teach his way." Psalm 25 : 9. We are to "receive the ingrafted word with meekness." James 1 : 21. If you come to your Bible with a disposition to cavil and find fault, or with notions of your own, formed beforehand, you are not likely to get much advantage by reading it ; but if you come sensible of your ignorance, with a readiness to receive the impressions of divine truth, and with a childlike dependence upon God, you shall not come in vain. Remember, Christ says, "Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein." Again, a tender and broken spirit is an admirable preparative for this study ; and therefore it is said, "To this man will I look, even to him that is of a poor and contrite spirit, and trembleth at my word." Isa. 66 : 2. "To-day, if ye will hear his voice, *harden* not your hearts, as in the provocation in the day of temptation in the wilderness." Heb. 3 : 7, 8. The religion of the Scriptures is of a humble, meek, forbearing, and heavenly character.

4. *Read the Bible with patient meditation, and with self-application and self-examination.* We ought to dwell upon the passage we read, and patiently to turn it over in our minds, especially if it relates to the doctrine and practice of the Gospel, or to the experience of believers. We should thus endeavor to enter into its spirit, to find out what practical good we can get by it, and to impress it deeply upon our consciences ; remembering the apostle's admonition, that "we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip." Heb. 2 : 1. You may say, perhaps, that you have not time for this ; but remember what David, who had a far

busier life than most of you, says, "O how love I thy law! it is my meditation *all the day*." Psalm 119: 97. "Mine eyes prevent the *night-watches*, that I might meditate in thy word." Psalm 119: 148. Thus you might redeem time from sleep, or even in your business might be meditating upon God's word. Endeavor to enter into the full meaning of that expression, "Let the word of Christ dwell in you richly in all wisdom." Col. 3: 16. "We are to be MINDFUL of the words spoken before by the holy prophets, and of the commandments of the apostles of the Lord." 2 Pet. 3: 2. Again: turn passages of Scripture into questions for self-examination. Thus, when Peter says, "Grow in grace, and in the knowledge of Jesus Christ," ask yourself, "Do I grow in grace, and in this knowledge of Christ?" Your Bible will furnish you with the best hints for going through this very important duty. Your progress in this mode of study may seem slow, but you will thereby gain far more real information and knowledge than by a hasty perusal; and you surely do not read it as a matter of form, or merely to be able to say that you have read so much. Many persons have found it useful to choose a verse or more out of the chapter they read in the morning, as a subject for meditation through the day.

5. *Read the Bible with simplicity of mind, desiring to be instructed in the truth of God, and with a single eye to the salvation of your soul; with that honest and good heart which keeps the word of God, and brings forth fruit in patience.* "As a friend declares his wishes by letter to a friend, who ascertains and executes those wishes without any labored interpretations; so, and with just such plainness, does the Almighty declare his will to us in his word, and so did the apostles convey their injunctions to the primitive Christians, by which the latter regulated their conduct, contented with the simple and obvious meaning,

and unsolicitous about the learned and prolix expositions of commentators." "The testimony of the Lord is sure, making wise the simple." Psalm 19 : 7. "It giveth understanding to the simple." Psalm 119 : 130. We are directed, "as new-born babes, to desire the sincere milk of the word, that we may grow thereby." Lord Bacon beautifully says, "As those wines which flow from the first treading of the grape are sweeter and better than those forced out by the press, which gives the roughness of the husk and the stone ; so are those doctrines best and wholesomest which flow from a gentle crush of the Scripture, and are not wrung into controversies and common-place."

6. *Read the Bible with a heart devoted to God.* Have a fixed determination to give up every thing the Bible condemns, and to do the whole will of God. Read the Scriptures practically. Keep in mind our Lord's direction, and depend upon his promise, "If any man will do his will, he shall know of the doctrine, whether it be of God." Renounce, then, your own will and affections, and devote yourself simply to the will and service of your Maker. Determine, in a better strength than your own, to "have respect unto *all* God's commandments ;" and this will remove a thousand difficulties in understanding and embracing the truth. The great doctrines of the Bible—the guilt and corruption of man, free justification by faith, and the need of the Holy Spirit, will be readily received by one who has duly attended to this rule. "In studying the word of God, digest it under these two heads, either as removing obstructions which keep God and thee asunder, or as supplying some uniting power to bring God and thee together." Augustine says, "In the Scriptures, our eyes see with more or less clearness, accordingly as we die more or less to this present world ; and, on the contrary, in proportion as we live to this world, we do not discern spiritual things." "I use," says Boyle, "the

Scriptures, not as an arsenal, to be resorted to only for arms and weapons to defend a party or defeat its enemies, but as a matchless temple, where I delight to be, to contemplate the beauty, the symmetry, and the magnificence of the structure, and increase my awe of the Being there preached and adored."

II. RULES RELATING TO THE MODE OF STUDY.

7. *Read the Bible habitually, and, if practicable, regularly at stated periods.* Read it according to your opportunities, with diligence and perseverance. The Bereans are commended for searching the Scriptures *daily*. Acts 17: 11. Let me entreat you, if you can, to make it a rule to read some part of it, if it be only one verse, every day. Most of you might read much more; a portion in the morning from the New Testament, and a portion in the evening from the Old; or you may reverse this order. The Bible always affords something new, something we had not seen before. Self-denial will be required to effect this, and you will have many temptations to neglect it; but persevere, and you will be abundantly rewarded. Remember, the welfare of your souls is at stake. Much more knowledge and edification will be gained by this constant, conscientious, and regular method of reading the Bible, than by reading it occasionally, in a hasty, uncertain manner, and in detached parts, as your fancy suggests at the moment.

8. *Read one book through before you begin another, and read the whole Bible through.* Thus, if you are reading Matthew in the morning, finish that Gospel before you begin Mark; and, if you are reading Genesis in the evening, go through with it before you begin Exodus. You will thus see the connection between one part and another. Though you will properly give those parts most of your time and attention, which are most practical, such as the Psalms,

Proverbs, and the New Testament ; yet read the whole of the Bible : one part throws light upon another ; and you will thus obtain an enlarged view of divine truth. There is in the Bible “milk for babes, and strong meat” for those of a full and mature age. It is desirable to begin with the plainest and easiest books first ; but I know not a better plan than regularly reading both Testaments through at the same time. They both begin with historical books—then follow doctrinal and practical books—and both conclude with prophecies, which are evidently the most difficult parts. Both Testaments not only throw light upon each other, but like two flames, when joined together, their united light shines with greater splendor and glory than that of either separately. A proper distinction, however, may be made in the mode of reading, according to the different ends designed by your study. For *general* reading, the mode thus mentioned may be best ; but for *devotional* reading, the following plan has been found profitable : not to read a great deal, or the whole Bible in its course, but some select parts from its most evangelical books, perhaps ten or twelve verses, considering them merely in a devotional and practical view—taking such instruction as readily presents itself, repeating it to the conscience, and charging the heart religiously to observe it, and act upon it—looking up for the teaching of the Spirit ; and, lastly, praying over the substance, with the Bible open before you. You will see, that I here mean that reading which forms a part of your *devotions*, at your stated times of retirement for secret worship.

9. *Compare one part of Scripture with another.* We are directed to “compare spiritual things with spiritual.” God, in compassion to our ignorance and want of a teachable disposition, gives us precept upon precept, and line upon line ; here a little, and there a little. What is obscure in

one place, is made plain and easy in another. Hence, what some have complained of as being a repetition, is a great advantage to the patient and diligent reader of the Bible. Attention to this rule will lead you to see the harmony and consistency of Scripture. You will often be equally surprised and delighted with the fulness of a text, and with striking coincidences not before noticed ; you will also find this a great help for fixing the Scriptures in your memory.

10. *Have respect to the general plan of revealed truth, in interpreting Scripture.* This rule recommends due regard to the prevailing tendency of Scripture, and guards you against interpreting any obscure text, so as to make it contradict a plain one. For instance, those texts which speak of God as having bodily members, must not be understood literally, but as intended, in condescension to our weakness, to help our conceptions of those powers and perfections which are a part of his spiritual excellencies ; for it is elsewhere said, “ God is a Spirit.” Those texts which tell us that, where sin abounded, grace did much more abound, and that we are justified freely by the grace of God, must not be understood as authorizing sin—which would contradict the whole tendency of Scripture—but as condemning self-righteousness, magnifying the love of God, and showing the way of acceptance with him. And those texts which say, “ Without holiness no man shall see the Lord ;” “ Fear God, and keep his commandments, for this is the whole duty of man ;” are not to be understood as authorizing the notion of salvation by works, but as showing the character and happiness of the converted sinner, who is created in Christ Jesus unto good works. Holiness is a part of his salvation, and not the procuring cause of it. The mirror of divine truth has, as it were, different sides. One side is needful for one character, and another for another. Is a man turning the grace of God into lascivious-

ness? To him the doctrine of the absolute need of sanctification by the Spirit of God must be exhibited. Is another man trusting in himself that he is righteous? To him the doctrine of free justification by Christ alone, without the deeds of the law, must be held up; and he must be warned that Christ shall profit him nothing while he seeks to be justified by the law. We must not fancy, because one text, at first sight, appears to contradict another, that therefore it does so. "Let us not so much as suppose that the Scripture can differ from itself, but humbly wait upon God till we can better reconcile one text with another: we shall find that, in so doing, Gospel truths will open themselves to our mind more and more, and we shall come, by degrees, to that unity of faith and knowledge spoken of." Eph. 4 : 13.

11. *Use such human helps as God has placed within your reach, when you meet with any thing you do not understand.* The Ethiopian willingly received instruction from Philip, and thus was guided to the knowledge of the truth. Acts 8. In cases of difficulty, you will find it advantageous to consult your minister, or a pious friend: "The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts." Mal. 2 : 7. Yet the instruction they give must be brought to the test of Scripture. Acts 17 : 11. It is useful, also, to refer to commentators or expositors of Scripture, not with a servile dependence upon them, but as often furnishing valuable assistance. The first account we have of human explanation of the Scripture, is that mentioned, Nehem. 8 : 8. "They gave the sense, and caused the people to understand the reading." Do not give yourself up entirely to any commentator; if you do, you will often be misled. Judge for yourself; take your religion simply from the Scriptures, and you will have the comfort of knowing that it comes pure from God.

12. *Endeavor to ascertain the literal or first sense of a passage, before you look for any other.* Any thing may be made of the Bible, if this rule be entirely neglected. Search, then, first for the literal sense, as you would in the writings of any human author: in order to discover this sense, it is very useful to consider the connection of the particular passage with what precedes and follows. "The literal meaning," says Luther, "is the whole foundation of faith, the only thing which stands its ground in distress and temptation." All important truths are, in some place or other, made plain.

13. *Endeavor to obtain a view of the whole truth which was intended to be made known by the passage you are reading, and to discover its proper application.* While the Bible affords instruction adapted to the most simple and ignorant, it contains a depth of wisdom sufficient to reward the most diligent inquirer. Our Lord says, "Search the Scriptures." In this expression, he alludes to the practice of men who dig in a mine; and he that would find the precious ore must dig deep. Thus seek, and you shall find. You cannot thoroughly understand your Bible, without an experimental acquaintance with the nature and influence of the truth it reveals, and a knowledge of its spirit and intention. With respect to *the experience of the truth*, much of the Bible must be unintelligible to a worldly man: he has never experienced the blessings of the peace of God, and joy in the Holy Ghost; and he can, therefore, have no right conception of them. With respect to *the spirit and intention of the word*, our Lord said to his disciples, on one occasion, "The words that I speak unto you, they are spirit, and they are life." John 6: 63. There is often a deep and valuable meaning conveyed under simple expressions. When any action is forbidden or commanded, the principle from which the evil or good flows is also comprehended. Thus, when it is said, "Thou shalt not kill," it literally means that we

should not deprive another of his life ; but the full meaning comprehends the words and thoughts, and requires us to love others as ourselves. See Matt. 5 : 21, 22. Again, the truth is conveyed by figurative language, types, and parables, the spiritual meaning or interpretation of which it is important to ascertain. Further, there is a practical improvement to be derived from all the events recorded. "Those things happened unto them for examples, and they are written for our admonition." Knowledge of the Bible, simplicity of mind, singleness of heart, and fervent prayer, will, through the teaching of the Spirit, guide a man to those views of divine truth which will be most profitable to his soul ; and the Holy Spirit will bring passages home to the heart, with a life and power beyond all human teaching.

14. *Read the Bible, observing its testimony throughout to Jesus Christ.* This is what he himself directs : Search the Scriptures, for they testify of *me*. John 5 : 39. All things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning *me*. Luke 24 : 44. And again he says, Moses wrote of *me*. John 5 : 46, 47. "To *him*," says Peter, "give all the prophets witness, that, through his name, whosoever believeth in him shall receive remission of sins." Acts 10 : 43. Jesus Christ is the key that unlocks this sacred treasury, and opens to us what before was mysterious. The grand secret in the study of the Scriptures is, therein to discover Him who is the Way, the Truth, and the Life. "The light of the knowledge of the glory of God will shine into your heart, in the face of Jesus Christ." Read the Bible, with a view to guide you to this knowledge of him. "The knowledge of Christ," says Cecil, "is a wonderful mystery. To understand and enter into his various offices and characters, the glories of his person and work ;

his relation to us, and ours to him, and to God the Father and the Spirit, through him; this is the knowledge of Christ. To know Jesus Christ for ourselves, is to make him our consolation, delight, strength, righteousness, companion, and end."

The following extract from Leighton contains the substance of many of the above rules: "Let this, also, commend the Scriptures much to our diligence and affection, that their great theme is our Redeemer, and salvation wrought by him; that they contain the display of his excellences, and are the lively picture of his matchless beauty. Were we more engaged in reading them, we should daily see more of him in them, and so, of necessity, love him more. But we must look into them carefully; the letter is but the case: the spiritual sense is what we should desire to see. We usually read the Scriptures in haste, and see no other than their outside, and therefore find so little sweetness in them; we *read* them, but we *search* them not as he requires. Would we dig into these golden mines, we should find treasures of comfort that cannot be spent, but which would furnish us in the hardest times."

V. AN ADDRESS TO PERSONS IN DIFFERENT STATIONS OF LIFE, ON THE DUTY OF STUDYING THE BIBLE.

READER, the sum of what I have said is, *Search the Scriptures* habitually and daily, with fervent prayer for the help of the Holy Spirit. The command is express, the obligation universal, and the benefit immense. Whatever situation of life you may fill, there is something in the Scriptures that concerns *you*, something which it is infinitely important that *you* should know or remember.

Parents, heads of families, read the Bible for your own sakes, and for the sake of your children and domestics.

God expects that you will not only read it in private, but that you will also instruct your families. He requires you "to keep the words which he hath commanded, in your heart; to teach them diligently to your children; to talk of them when you sit in your house, and when you walk by the way, and when you lie down, and when you rise up." Deut. 6 : 6, 7. How then can you live in the neglect of family instruction and prayer? Or how can you instruct your family, if you yourselves are wilfully ignorant of this book? If you have hitherto neglected this great duty, neglect it now no longer. Remember what the Lord says concerning Abraham: "I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment; that the Lord may bring upon Abraham that which he hath spoken of him." Gen. 18 : 19. Remember the determination of Joshua: "As for me and my house, we will serve the Lord." Follow their bright examples.

Children, you also should read the Bible, not merely as a task-book, but to become wise unto salvation. I know even young children who like to retire by themselves, that they may read this blessed book, and pray to God in secret. Jesus says, "Suffer little children to come unto me, and forbid them not." And again, "They that seek me early shall find me." The child Samuel early sought the Lord; Josiah was but eight years old when he did that which was right in the sight of the Lord; Jesus, at twelve years old, was found in the temple; Timothy knew the Scriptures from a child. In them you will read about Jesus Christ; how he became a child for you, and how kind he was to children: there you will learn, also, that it is your duty to love one another, and to love and obey your parents and teachers. See Eph. 6 : 1-3; Col. 3 : 20; 1 John, 4. *You*, therefore, should read your Bibles.

Young men, you must read the Bible. You are about to enter the world; you will there be exposed to innumerable dangers and temptations; and “Wherewith shall a young man cleanse his way, but by taking heed thereto, according to God’s word?” Psalm 119: 9. David was wiser than his enemies, and had more understanding than his teachers or his elders, because he meditated on God’s testimonies, and kept his precepts. Psalm 119: 98–100. O that I could prevail upon you to imitate David’s example. It would keep you sober-minded, and give a right direction to all that warmth, and ardor, and zeal, by which youth is distinguished. It would preserve you from innumerable sins, give you peace of mind, and lead you to eternal glory. Whatever your companions say, let me entreat you, read your Bible.

Servants, you also should read your Bibles. Perhaps some of you are in hard service, under severe masters. The word of God will console you in the worst service. “Thy statutes,” says David, “have been my song in the house of my pilgrimage.” Psalm 119: 54. There you will find an account of pious servants; you will see how faithfully Abraham’s servant obeyed his master, Gen. 24; how a servant-maid was useful to Naaman, the captain of the king of Assyria’s army; you will see the punishment of a lying servant in Gehazi. 2 Kings, 5. There you will find your duty fully pointed out and explained. Col. 3: 22–25; Eph. 6: 5–8; Titus 2: 9, 10. It is therefore undeniably important that *you* read the Bible.

In short, all classes of men and women, in every age, in every situation; kings and subjects, ministers and people, husbands and wives, parents and children, masters and servants, rich and poor, righteous and wicked, prosperous and unfortunate, learned and unlearned, and all kind of persons, may “learn in this book all things, what they ought to do,

and what they should not do, as well concerning Almighty God, as also concerning themselves and all others.”

I will conclude by addressing persons of two different characters :

1. *Those who have hitherto read their Bibles merely as a matter of form and custom, or in order to be able to say that they had done so, or to satisfy the clamors of their conscience.* To you this must have often been a task. The Bible must very frequently have appeared a dull book. You may have some general knowledge of its contents, but you must be ignorant of its spirit. Attend, then, to the rules, drawn from the Bible itself, which I have endeavored to give you. Look for the teaching of the Holy Spirit ; and what has been your task will become your highest enjoyment ; what was dull and tedious will become full of interest ; what was a blunted and useless weapon against the enemies of your soul, will become the sword of the Spirit, which none of them can resist. You will then, with David, rejoice in God’s word, as one that findeth great spoil, and it will be sweeter to you than honey, or the honey-comb.

2. *Those who never read their Bibles.* How dangerous is your state ! While you neglect this book, it is an evident sign that you are not a real Christian. “My sheep,” says Christ, “hear my voice, and they follow me.” *They* can say what *you* cannot, “O how I love thy law !” “What excuse will *you* make at the last day before Christ, that delight to hear or read men’s fancies and inventions more than his most holy Gospel, and will find no time to do that which chiefly above all things you should do, and will rather read other things than that for which you ought to leave reading all other things ?” And must I leave you content to remain in this sad condition ? Why will you sit in darkness, when you may have light ? Let me entreat you, let me prevail upon you, to begin from this time to read a por-

tion of this blessed book every day. You know not what advantages you have been losing, what privileges you have been neglecting, and from what a rich feast you have been turning away: now, then, delay no longer; embrace the present opportunity. The Bible will illuminate your mind; its precepts will guide you through every difficulty, its doctrines will support you under every trial, its promises will console you in many sorrows, and will enable you even "to pass through the valley of the shadow of death, and fear no evil."

My parting advice, then, to every reader, is,

“SEARCH THE SCRIPTURES.”

How precious is the book divine,
By inspiration given!
Bright as a lamp its doctrines shine,
To guide our souls to heaven.

It sweetly cheers our drooping hearts,
In this dark vale of tears;
Life, light, and joy, it still imparts,
And quells our rising fears.

This lamp, through all the tedious night
Of life, shall guide our way;
Till we behold the clearer light
Of an eternal day.

A STRANGE INCIDENT.

INCREDIBLE as the following facts may appear, they may be relied on as undoubtedly authentic.

A mighty prince appointed a set day on which to give audience to his subjects. He caused proclamation to be made, that as many as chose might attend, and freely present their petitions. At the same time it was intimated, that the business to be transacted on the day of meeting, was of the utmost importance, both to themselves and to the whole empire. When the day arrived, many there were who went to the hall of audience ; but still more refused to go, and satisfied themselves with ridiculing and reviling the loyal subjects of the prince as they passed along. If this conduct was *strange* on the part of those who disobeyed the king's commandment, that of many who entered the hall of audience was not less strange and disloyal. For they made not even the least preparation to appear in the royal presence—they sought no introduction—they brought with them no petition—they offered no homage to the monarch, nor even looked towards his throne ; but gazed around them with the most indifferent air, observing rather the conduct of their fellow-subjects, than anxious to turn this golden opportunity to their own advantage. All this, it must be confessed, was *strange* ; but the incident about to be mentioned is yet more remarkable.

Among those who appeared in the hall of audience, was a wretched criminal in chains, and under a strong guard. This criminal had once been a favorite of the prince, and employed in his service ; but he had been detected in repeated acts of treason and rebellion ; for which offences he had been arraigned at the bar of justice, tried, proved guilty, and received sentence of death. He now only awaited the moment of execution. It rested wholly with the prince, in whose presence he now stood, either to show his *justice*, by dooming him to immediate death, or his *clemency*, by commanding the prisoner's fetters to be struck off, and proclaiming his free pardon.

And how, think you, did this wretched traitor conduct himself at this awful crisis? Did he tremble? Did he fall at the feet of his sovereign, and cry for mercy? Did he earnestly implore the forgiveness of his treasonable offences, and the revocation of the fearful sentence which had gone forth against him? No! none of all these! Soon as he entered the hall of audience, he showed symptoms of hardened indifference and ill-timed levity. One of the king's officers read from the court-records the bill of indictment against him, which enumerated all his guilty treasons—but *he smiled in derision*. Another became his advocate, not, indeed, to justify or palliate his crimes, but to implore the exercise of royal clemency in his favor. Meanwhile, the prisoner, instead of joining in the request, reclined his head, folded his arms, and *sank into a deep sleep*. A royal herald was at length commissioned to make this wretched criminal, in the name of his offended prince, the offer of a free pardon; but in vain: not a syllable of the proclamation was heard—*his senses continued locked up in sleep*, and the season of mercy passed away! Some of the officers of the court, moved by pity for the insensible, deluded wretch, endeavored to arouse him, but in vain—he still “slumbered and slept!” The personal attendants of the prince looked down on this spectacle with astonishment and indignation; and, jealous for the honor of their master, seemed almost to invoke his vengeance. At length the prince arose from his seat in awful majesty; with the voice of authority he summoned into his presence his ministers of justice, and gave them their commission: “Bind him hand and foot, and cast him into outer darkness, there shall be wailing and gnashing of teeth.”

Reader, hast thou ever *wilfully and deliberately slept in the house of God*—slept under the faithful ministry of the Gospel? If so, “*thou art the man!*” Thus hast thou profaned the sanctuary of the Most High; treated with contempt his overtures of mercy, and insulted, in “*his own courts,*” the Majesty of heaven and earth. O beware! beware! lest in righteous indignation he pronounce, in terms like these, thy final, thine eternal doom: “*Slumber on,* O sinner, unconscious of thy danger, till death and destruction overtake thee. *Slumber on,* till awakened by the archangel's trumpet, and the terrors of the judgment-day.

Slumber on, till that awful hour arrive, in which devils shall be commissioned to drag thee down to the regions of everlasting despair."

But before this tremendous decree go forth, let him that is "at ease in Zion," listen to the voice of friendly expostulation. Consider, I beseech you, *where, and in whose presence*, you indulge these guilty slumbers. Seldom is it seen, that the man of business falls asleep in the midst of his worldly occupations; or the man of pleasure in the hours of convivial enjoyment, and while surrounded by his associates in iniquity. To fall asleep amidst the social circle is deemed an act of inexcusable rudeness. Wilfully and deliberately to indulge in sleep in the presence of a superior, and especially of an earthly sovereign, would be resented as a gross insult: and is it nothing thus to treat *Him*, before whom devils tremble; in whose august presence angels and archangels veil their faces; whose eyes are as a flame of fire; at the very moment, too, in which he is condescending to address to you the overtures of mercy, and when his ministers are inviting, entreating, commanding you to be reconciled to God?

Consider, too, *in what circumstances of imminent and appalling danger you are sleeping*; how much is at stake, while you are wasting, in guilty slumbers, moments and opportunities which can never return. If but a small portion of your worldly property is endangered, you have many anxious days and sleepless nights; if any temporal calamity is dreaded by you, sleep departs from your eyelids, even though the powers of nature are exhausted by fatigue; if you apprehend the death of a near and beloved relative, affection prompts you, night after night, to watch beside the bed of sickness. But think, seriously think, O sleeper, that the soul is at stake—heaven or hell, eternal happiness or endless woe, are the questions at issue! This hour, nay, this moment, thy soul may be required of thee—the door of mercy shut against thee—the blackness and darkness of despair await thee—and yet thou sleepest! Even now the wrath and curse of God impend over thee—the tempest, heavily charged with divine vengeance, is gathering around thee—"the axe is laid to the root of the tree," and the sentence may go forth in an instant, "Cut it down; why cumbereth it the ground?" and yet thou

sleepest!” “What meanest thou, O sleeper! arise, call upon thy God, if haply he will have mercy on thee, and thou perish not.”

The hour is not far distant when you will sleep in death. We hear much of the shortness of human life, yet how many expedients do men devise to render it still shorter! Surely, the thoughtless sinner has no reason to be so prodigal of life, for it must soon end in the sleep of death, or rather, in the anguish of eternal despair. And is it desirable, from these sinful, because willingly indulged, slumbers in the house of God, to be swept into the grave? Is it your wish, your determination, to dream away the few fleeting moments assigned you on earth, till, on a sudden, the night of death overtake you, when “no man can work?” No, rather shake off, while it is called to-day, this sluggish indolence; and “whatsoever thine hand findeth to do, do it with thy might; for there is no work, nor device, nor wisdom, nor knowledge, in the grave, whither thou goest.”

One other consideration the writer of this address cannot forbear to urge; and, O! that it may be duly considered by those for whose benefit it is intended: *You will not sleep in hell!* “where their worm dieth not, and their fire is not quenched;” “where the smoke of their torment ascendeth up for ever and ever.” Though you may, and do, *now*, sleep, while these fearful judgments of the Most High are denouncing, you cannot, you will not, when they shall be executed. Ah! “who can dwell,” much less sleep, “in everlasting burnings?” Dare not, then, to trifle with that wrath which ye cannot endure! Defy not that arm which ye cannot resist or withstand! Believe on the Lord Jesus Christ, and thou shalt be saved. Acts 16:31. Love him with all thine heart, and then thine attention will be secured to the messages of his love and mercy. Arise, “watch and pray, that ye enter not into temptation;” that ye fall not into endless perdition.

THE

CONVERSION OF SINNERS

A COMMON CHRISTIAN DUTY.

CHRISTIANS, it is the design of this Tract to present to your consideration a most important duty of your profession: to insist upon the necessity resting upon all who bear the image of Christ, to follow his example in doing good to the souls of men; and, while this duty is portrayed and urged, and the qualifications for its performance noted, to suggest the encouragements which should prompt to its right discharge.

It is a great mistake to suppose that *ministers of the Gospel are the only persons* required to be engaged in the conversion of sinners; and it is owing to the prevalence of this error, that so much apathy on this subject is manifested by private Christians. This Tract will fail in its object, if professed Christians of every condition in life, who give it a perusal, are not awakened from their indifference, and convinced that they have a most interesting and much neglected duty to fulfil. It would, indeed, seem strange, that any, who have imbibed the spirit of Christ, should need arguments to persuade them of this duty; yet who can shut his eyes to the fact that it is too generally neglected?

Christians may sometimes engage in prayer for the conversion of others; they may, in some things, exhibit in their dispositions and deportment a salutary example; but do they exert on those around them any such positive influence in the concern of the soul's salvation, as they are

often seen exerting in matters of worldly business? Every effort is put forth in objects of human interest and enterprise; while none, or but little, is employed to save their fellow-mortals from everlasting death.

Now, why is this? Are they destitute of love to the souls of men? Do they esteem them of little value, and not worth their care? Or is it, in point of fact, impracticable for them to exert a pious influence on the minds of others? The two former inquiries, we would hope, may be negatively answered; and the apology implied in the latter, we verily believe, in most instances cannot be truly made. Then why this acknowledged indifference to the spiritual welfare of others? Why allow it to grow into a habit that seals up the lips and hardens the heart, and at length utterly unfits its subject for imitating, in so vital a particular, the conduct of his Divine Master, "who went about doing good;" and in this, as in other respects, has left us an "example, that we should follow his steps."

I. But, instead of pressing this inquiry further, we would invite you just to take a survey of that portion of society with which you are personally most intimate. Do so with a view of ascertaining whether there be not occasion for the performance of the duty in question; and whether there are not cases immediately within your reach, in which you might exert an influence in favor of piety, provided your own heart were not reluctant to discharge the duty.

Do you know of none within the sphere of your practicable exertions, who hold erroneous sentiments in relation to the *fundamental doctrines and duties of the Gospel*? Do you not love their souls, and are you not grieved that they should entertain false notions of religion? Do you not see

injurious effects upon their practice, resulting from their erroneous principles; and are you not apprehensive they may prove fatal to their hopes of happiness beyond the grave? Are you not at times disposed to warn them of their danger? But something restrains you from what you fear will prove an invidious offence. You question the propriety of your interference with the faith of others, or doubt the success of your endeavors to change their opinions; and so you hesitate in doing what the secret intimations of conscience may, perhaps at the very moment, suggest to be your bounden duty.

But it may be well for you to reflect whether your backwardness in this matter is not owing to some indifference in yourself to the evils resulting from doctrinal errors, even when you cannot but perceive them to be followed by pernicious consequences; and whether your indifference does not arise from the want of clear conceptions and decided impressions of Gospel truth in your own mind. One would think that, if the truth as it is in Jesus has had its due influence on your own understanding, heart, and life, you could not possibly be indifferent to the standard of faith and practice which the Gospel prescribes.

But if instances of error in doctrine be fewer, within the circle of your acquaintance, than those which are seen in the *disposition and the life*, surely the latter call aloud for your prompt and earnest, but, at the same time, prudent interference. For example: Is it not right for us all to ask ourselves what is the state of our families? Our servants—do we know whether they are pious or ungodly; the servants of Christ, or the slaves of sin? Do we esteem them as hirelings merely, and ourselves as having no other connection with them than labor and wages imply? And

were they to go from our threshold now to the judgment-seat of Christ, would they carry thither any instruction, any pious impressions, any proof that we loved their souls, or any token of remembrance in eternity, save the wages of unrighteousness?

Our children—what is the state of their minds? Have we conversed with them enough on this most interesting of all subjects, to understand their feelings? Or have we, as is too often the case with Christian parents, left them to forget, as among their childish employments, the Bible and prayer; and been anxious to fill their opening minds with every thing but “the truth as it is in Jesus Christ?” And are we now satisfied to see them rising to manhood, and spending all their time and thoughts in worldly pursuits and vain accomplishments, to the utter neglect of their souls’ salvation? Oh, what a dreadful account will many Christian parents have to render for withholding from their offspring “the nurture and admonition of the Lord!” They grow up under our eye, our hand, our entire influence; yet it may be, our tutelage has only fitted them to live without God, and to die without hope!

Our relatives and intimate friends, also, in every degree—what is their religious state? If some of them are pious and devoted Christians, do not most of them “err from the truth” in disposition and conduct? Some are thoughtful, perhaps, and seriously inclined; but do they ever hear a word from us, that would relieve their doubts, or encourage them to persevere, or guide them to Christ? Others are gay and thoughtless, pressing forward in the broad road to death, and exerting a thousand times more influence to entice us to go with them, than we exert to arrest them in their sinful course, and bring them back to God. We hear them

pleading aloud for the idols and follies of the world, and are dumb; we see them running upon the very brink of death, and stretch not out our hands to save them. And if they are ever converted, it will be because others will speak—because other hands will be extended for their rescue.

Our Christian brethren—those whom we meet at the communion table, and profess to love and watch over in the Lord, what is their religious state? Are not some of them so cold, and indifferent, and worldly, that we question their piety? Do we not see some of them falling into sin, doing things in obedience to custom or some other influence, that are inconsistent with the Christian profession? And might we not go to them and tell them their fault, as Christ commanded; and endeavor to restore them in the spirit of meekness? Are there not a multitude of such cases, in which it would not be obtrusive or offensive to endeavor to exert an influence in favor of piety?

II. From such a view of our families, of our social circle, and of the church, to say nothing of “the world that lieth in wickedness,” with which we are continually in contact, and of the heathen that sit in the region and shadow of death, do we not see abundant MOTIVES FOR THE PERFORMANCE OF THE DUTY IN QUESTION?

Few, indeed, who make any pretensions to Christian character, will expressly deny this duty; yet very few of those who profess strictness in the faith and practice of the Gospel, fulfil it in any thing like the extent and faithfulness which the Gospel enjoins. Why? Because it is one of those unlimited and universal duties which, when violated in certain degrees, does not absolutely destroy Christian character; and when highly fulfilled, argues an extraordi-

nary piety, that ordinary Christians do not feel bound to exhibit. The great mass of professors think they discharge this duty in some measure—that is, we pray for our children, and, while they are children, teach them and urge them to pray, for it is beautiful to see a child pray; but when they rise to youth and manhood, and our influence should be exerted with most efficiency, we are content, for the most part, to pray for them, and advise them to be moral in their conduct, and to go to church. We pray for our domestics also, and perhaps—though not always—urge them to attend Sabbath-schools and means of instruction elsewhere, without giving them any under our own roof, or ever speaking to them of their soul's welfare. As for others, our relatives, friends, acquaintance—the Christian professors meeting us at the Lord's table—we feel as if we had done our duty towards them when we have prayed without feeling for them, and set them a good example, without caring much whether it be followed or not. And of course, little thought or feeling, little anxiety or effort—save what may be told of by the public tongue—can be expected for the world that lieth in wickedness, for the multitudes that we meet every day, or for the poor heathen who “sit afar off in the region and shadow of death.”

Now, if this statement be true with regard to the vast majority of Christians, let me ask, is this fulfilling the duty which our connection with these immortal beings, aside from other considerations, demands? Is this what St. James calls, “converting sinners from the error of their way?” What is it to “convert a sinner?” The word implies an exertion—a direct agency—a positive influence—something more than to pray for him in public or private—something more than to set him a proper example. To

convert, as the original word imports, is to influence, to move, to persuade, to convince, to turn: by any and every means that may be used, to "turn a sinner from the error of his way." Let, then, the question be, Are we now striving to convert, to turn our children, our servants, our relatives, and acquaintance, and backsliding brethren, from sin to holiness? Is there one in this wide circle of influence upon whom we have fixed our eye, our heart, and over whom we are now exerting an influence that, with the blessing of God, may bring him to the knowledge of the truth? If we are thus doing, in but one instance, then we apprehend the nature and extent of the duty required, and may look to the rich and glorious encouragement which the promises of God give to such exertions. But if not, as there is no promise to obedience in any duty without a corresponding curse to disobedience: if not, I say, then in the last judgment these souls may be required at our hands. "Father Abraham," cried the rich man, who lifted up his eyes in torment, "I pray thee that thou wouldest send Lazarus to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment." That lost sinner would have fulfilled his duty, would have testified to his brethren, but it was too late! And shall Christians neglect it when they have opportunity, and when they see sinners wasting the day of grace, and rapidly going to that "place of torment?"

Consider some of the arguments by which this duty is enforced. There is the command of God, in all its extent and spirituality, "Thou shalt love thy neighbor as thyself." This command is repeated in all those precepts and exhortations which regard our children, servants, friends, relatives, and neighbors; but how can we love them as our-

selves, unless we are as solicitous and active for their salvation as for our own? By the constitution of nature, and of grace also, we are responsible for all the influence we exert over others in all the relations of life: the father for his children, the relative for the relative, the friend for the friend; because, by a constant, and oftentimes irresistible agency, they are leading one another to heaven or to hell. Consider, likewise, how the duty is illustrated by the feelings and conduct of the saints in Scripture. They loved and labored for the conversion of sinners. This was eminently the spirit of the primitive disciples, derived immediately from the force of our Lord's example. No sooner did they embrace Christ, than they immediately entered upon the duty, I should say privilege, of converting others. Thus Andrew, it is said, when he acknowledged Christ, "first findeth"—and the expression implies that he sought him—"his own brother Simon, and said unto him, We have found the Messiah." So also Philip findeth Nathanael, and saith unto him, "We have found Him of whom Moses in the law and the prophets did write." And on one remarkable occasion, the Saviour himself gave a specific direction to this purpose. "Go home to thy friends," said he to the man out of whom he had cast a legion of devils, and who had expressed a desire to remain with him, "Go home to thy friends, and tell them how great things the Lord hath done for thee, and how he hath had compassion on thee. And accordingly the man departed, and began to publish in Decapolis, how great things Jesus had done for him." And have you, Christian brethren, no occasion to publish to your children, and friends, and neighbors, what great things the Lord hath done for you: not as matter of joy merely, but that they also may be "brought out of darkness into God's marvellous light?"

Let me say, also, that it is a becoming characteristic of the piety of the present day, for private Christians to be anxious and watchful to convert sinners. A great change is taking place throughout the church in this respect; and among the signs, that the Saviour's universal kingdom is rapidly approaching, this is one of the clearest and most promising. The love of souls, and exertions for their salvation in every possible way, is becoming a leading test of practical piety; and already do many that "name the name of Christ," especially where vital religion is most seen and felt, begin to tremble and doubt of their interest in Christ, if they be not found giving, not their gold and silver merely, but, like the apostle, "what they have:" their time, their talents, their direct and positive influence, to the cause of truth and righteousness. Yes, brethren, a Christian is now persuaded that he has something more to do than to pray, or set an example of passive goodness, or contribute to a Bible or missionary fund, if he would come up to the virtue and glory of imitating his divine Redeemer: a deeper and more swaying sentiment occupies his bosom, which prompts him to say to his friend and to his brother, "Know the Lord;" which constrains him to fill up his own sphere of influence, be it greater or less, with the light and power of the Gospel, because he feels the responsibility and privilege of being a coworker with Christ in the redemption of the world. He sees a glorious day; a day in which it is a blessing to live; a day which kings and prophets, apostles and martyrs, desired to see; a day in which every one, if he would not seem to be behind, or destitute of the redeeming spirit of the age, if he would rather hasten the chariot-wheels of the triumphant Saviour, must be active, and zealous, and faithful unto death, and, to the very extent

of his widening influence, strive to make men feel the subduing and merciful sway of that Gospel which is "the power of God and the wisdom of God unto salvation."

III. Let us now call your attention to WHAT IS REQUISITE in order to the proper performance of this duty. Many imagine they would be disposed to be active, if they thought themselves qualified to do any good. Some think themselves destitute of the requisite talents; others, that they have not sufficient weight of character and influence; others, that they cannot overcome their natural diffidence; others, that they have no time or opportunities for such a duty. We may judge for ourselves whether such excuses are valid—I should say, whether they are not used as apologies for unjustifiable neglect. Whom do we hear complaining of being destitute of the requisite talents, when he would engage his friend or neighbor in some worldly scheme? Though he feel the want of more, he uses what he has to the best advantage. And why? Because he is deeply interested. And will you—dare you, Christians, because you have not ten talents at your disposal, bury the one which you have? Will you, because you have not the qualifications of a preacher of the Gospel, refuse to speak to your relative or friend about his salvation? And who is so destitute of weight of character and influence, in a religious sense, that he can do nothing; that is, to translate this phrase, that he cannot do great things? Let him first obtain a religious character, if he really think himself so destitute, and then let him do small things; they will be great in the sight of God. And who is so overcome by natural diffidence and backwardness, that he cannot speak to others on the very subject which lies nearest his own

heart? It will be well for him, so long as he has none of this diffidence or backwardness on other subjects of interest and importance, to examine himself, and see whether it be not owing, in a great degree, to his being "ashamed of the Gospel of Christ." And if there be any who plead that they have no time or opportunity for the performance of this duty, surrounded as they are with souls that might be saved from death, they should doubt the validity of their hopes as Christians, until they have learned of Christ the first lesson of the Gospel, to "go about doing good."

It is perfectly obvious, that we are either wrong in our conceptions of what is required, or these and similar excuses for inactivity are the mere apologies for wilful neglect. The duty required is what every real Christian can do; the requisite qualifications are such as pertain to every child of God. And they are these:

In the first place, *benevolence*; the love of souls: that Christlike goodness which will dispose us to impart to others the same spiritual blessings which we ourselves enjoy; that principle which contemplates the eternal more than the temporal welfare of men; which actuated the Saviour in all the days of his humiliation and sorrow; which has ever made those who have felt its influence the lights of the world and the benefactors of mankind; and which must, in a greater or less degree, sway the feelings and conduct of every one who bears the image of Christ.

Christians, do you love the souls of men? You love your children, domestics, friends, acquaintance, because they are your children, your domestics, your friends; but do you love them because they are spiritual, immortal beings, and must be for ever happy or miserable? "If ye love them which love you," said our Saviour, "what thank have ye?

Do not even the publicans and sinners the same?" To try this feeling, select an individual from among your friends or acquaintance, who has no special claims on you, but who is, nevertheless, erring from the truth, and going down to death. Do you love him? Have you any thing of the feeling which the blessed Saviour would have manifested for such a one, thus thrown within the circle of his influence? Do you ever think of his soul; of what immense value it is; what a high place it holds in the universe; and that there is danger of its being lost? Do you ever feel anxious for his soul, that, though it is an emanation of the eternal mind, the brother of angels; though its capacities for pleasure and endurance are boundless; though immortality is interwoven in its very being, and the fields of its action and enjoyment occupy immensity and eternity; and though ample provision has been made for its salvation, it is yet in danger of being lost? Do you ever feel as if you might not, if you sought the opportunity and made the experiment, be instrumental in saving that soul, and as successful, perhaps, as Philip was in bringing Nathanael to Christ? If not, then, dear brethren, you know not what it is to love the souls of men; and, of course, must be strangers to the love of Christ and of God. But if you do—if you have such views and feelings, why not obey the impulse they naturally give, and go to that individual and speak to him of his error, of his soul's salvation; and, if possible, win him to Christ? Oh, if Christians were but faithful, how many would have occasion to thank them now, and in the last day to "rise up and call them blessed!"

Another requisite in the proper performance of this duty, is *freedom from error ourselves*. We must manifest a deep solicitude to keep ourselves in the faith and practice

of the Gospel, else our zeal will appear to spring from other motives than benevolence ; and those to whom we go will have a right to say, "Physician, heal thyself." Some of us, no doubt, shall be backward in this duty, for fear it may be seen that there is "a beam in our own eye ;" for fear people may ask, struck with the glaring inconsistency between this kind of zeal and our Christian character in general, "Is Saul also among the prophets?" Our duty, then, in this case, is not, as we may suppose, to continue backward and neglectful, because we are not pure and exemplary enough to attempt to convert others, but to reform, to become exemplary ; to "cast out the beam out of our own eye ;" to manifest that we are swayed, not by hypocrisy or spiritual pride, but the love of souls. After all, brethren, this may be the grand difficulty with us. No wonder that we are not disposed to try to convert sinners, so long as we are conscious of being so inconsistent in our profession, as to feel rather the need of such influence ourselves, than the ability to exert it over others. Our children and domestics see this ; our friends and connections see this ; the world and the church see this ; and no wonder our lips are silent, when Christ and his cause are concerned. And will not God require it of us, that thus we bring a reproach upon his cause ; and, if we are Christians, throw this obstacle in the way of our fulfilling a duty of such immense responsibility ? Shall we not, then, reform, and bring our own lives nearer to the standard of the Gospel, that we may cause "our light to shine," and so to shine, that "others, seeing our good works, may be led to glorify God, our heavenly Father?"

A third requisite is, "*zeal according to knowledge.*" There is, I know, an unwise and intemperate zeal, by which

men are sometimes influenced, that renders religion offensive, rather than inviting, to those who cannot discriminate between the thing itself and the manner in which it is presented. There is, also, I know, among many Christian professors, a prejudice against every appearance of zeal in religion, because it savors of enthusiasm or fanaticism. Men may be zealous and enthusiastic about the business and the bubbles of life, and bring their whole soul into the most active and spirited exertion ; but in religion, which is calculated to excite all the best affections of the mind to the highest degree, and which touches every thing happy and glorious in both worlds—in religion, men must be unmoved as statues—cold as ice. There is a sacred maxim which says, “It is good to be zealously affected in a good thing.” It is better, infinitely better, that a Christian’s zeal should err, if his motive be to do good, than that he should have none. Oh, let us beware, brethren, how we prefer coldness, and lukewarmness, and formality in the service of Christ, to that zeal which warms and glows in the bosoms of those who love him most, and serve him best. God has given us understandings for the examination and comparison of duties, his word and Holy Spirit for our guides, the love of souls for our motive, and their conversion for our object. According, then, to our knowledge of truth and duty, of the necessities and dangers of men, let us be zealous. And let us be assured, that in those instances, and they are numerous, where the night and the winter have long lain upon the embers of Christian feeling, there is infinitely more danger of being without a proper zeal for the salvation of souls, than of its becoming wild or enthusiastic. Let our zeal be directed to this one object, “to convert sinners from the error of their way ;” and let us labor to accom-

plish this object, "by pureness, by knowledge, by long-suffering, by kindness, by the Holy Ghost, by love unfeigned;" being "gentle unto all, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledgment of the truth."

One more requisite in the proper performance of this duty, is *opportunity*. But why do I speak of opportunity, when every day, every hour, is full of it? But how do we improve these opportunities? Should a stranger come into our family circle, or friendly meetings of any sort, how long, think you, before he would find out that we had any desire to promote Christ's cause, or, indeed, made any pretensions to religion? In our families we exhaust the world of its topics, and meet to exhaust it again, without a word concerning the soul's welfare, or the great interests of piety. In our social meetings, or common intercourse with friends, we forget the one topic which, to a Christian mind, it may be supposed, is replete with interest, and inexhaustible; and after business, and news, and politics, and every thing else, is discussed, and we begin to be weary of each other's society, and grow dull in conversation for want of topics, still not a syllable, perhaps not a thought, of each other's spiritual and eternal good. Oh, dear brethren, aside from the duty, did we rightly appreciate the privilege we forego, in thus wasting opportunities of mutual benefit, of Christian communion, and of "saving souls from death," we should rather open our mouths on every occasion; we should always have something to say that might tell in the book of God's remembrance; we should enter into a covenant with ourselves, and with each other, as has sometimes been done with wonderful effect, to make it the leading object of our intercourse with our families and friends, and the world, and the church, to

do good to the souls of men. We remember of whom it is said, and should be induced to follow their example, "They that feared the Lord spake often one to another, and the Lord hearkened and heard it; and a book of remembrance was written before him, for them that feared the Lord and thought upon his name. And they shall be mine, saith the Lord of hosts, in the day when I make up my jewels, and I will spare them as a man spareth his own son that serveth him."

Such, Christians, are the requisites to the proper performance of this duty: the ardent love of souls, freedom from error ourselves, zeal for the conversion of sinners, and opportunity to act. They are such as pertain to every one who bears the image of Christ; and they evince the duty to be such as every real Christian may, and ought to perform, if he would consistently claim that character.

IV. We would present, in the last place, THE ENCOURAGEMENT a Christian has to labor for the conversion of sinners. "*Let him know,*" says James, "*that he which converteth the sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins.*"

To "*save a soul from death:*" this is the first topic of encouragement. And can any moral influence be considered as thrown away; can any anxieties and labors be too great; can any self-sacrifices be too valuable to be bestowed, when the object is to "*save a soul from death?*" If we have vital benevolence, that powerful spring of action, which, like the redeeming love of Christ, extends to all within its range; if we love the souls of men because they are spiritual, of infinite value, and capable of immortal bliss or woe, will any thing dissuade us, can any thing compel us to withhold what

may "save them from death;" especially when the encouragement imports that a little faithfulness on our part, a little labor and influence well exerted, shall be blessed of God to their salvation? "Let him *know*," the apostle says; let him be assured of this result; let him derive the same encouragement to exertion in this case, that he does from any of the specific promises of God. And in these days of peculiar grace to the church, believers have not only the encouragement of promise, but of facts, occurring and multiplying all around them, and showing what glorious success may attend the exertions of private Christians.

Look around you, Christians, upon those who "err from the truth;" who are in constant danger of eternal death, and whom you must meet by and by at the judgment-seat of Christ. They are your dearest relatives; your friends and neighbors, over whom you have much influence. Does not God love these souls? Has he not given his Son to die for them, and granted them a day of grace, and through your agency offered them his mercy? Does not Christ love them? Has he not suffered and poured out his blood on the cross that they might be redeemed, and appointed you the almoners of his grace to them? Do not the angels love them; and will there not be joy in heaven over one that you bring to repentance? Are they not of more value than a thousand worlds? And must they not be miserable, without hope, and for ever, unless by some means they are brought to the knowledge of the truth? And are they not now in the broad road to destruction, passing within your reach? And do you love them? Why, then, Oh why are you not more anxious for them? Why do you seem willing that they should go down to death, without a tear of pity, or an effort to save them? Why is not your arm extended

to pluck them as “brands from the burning?” Why does not your zeal glow ; your affections rise ; your tongue speak ; your time, and talents, and influence, become a willing sacrifice to “save their souls from death?”

You remember, brethren, it is not the death of the body that is here contemplated, but of the soul : a living death—the “second death”—the death eternal ! that fearful state of darkness and misery in which the soul sinks under the wrath of God, “where the worm dieth not, and the fire is not quenched ;” that dreadful destiny which the eye of the Lord penetrated when he said, “What shall it profit a man, if he gain the whole world, and lose his own soul?” Remember, also, that those who now peacefully surround you, and are dear to you by every tie, are the beings who are in hourly danger of this doom. Oh, then, save them, if it be possible—save them from “going down to the pit!” To-morrow they may be beyond your reach, and lost ! To-day you may save them, and place them far from death—far from hell—high on the threshold of heaven !

The second topic of encouragement in this duty is “*the hiding or pardon of a multitude of sins* : of sins as committed against God ; and that in two respects : of sins in him who is converted from the error of his way, and of sins in him who is the happy instrument of such conversion.

Think then, brethren, of the consequences of converting one sinner. He is delivered from the condemnation of sin, which, as a dreadful curse, was suspended over his head, and threatening to sink him into hell ; his sins are washed away in the atoning blood of Christ, never more to appear in judgment against him, or prevent his access to eternal happiness ; death hath no longer dominion over him ; he is redeemed from its darkness, its torment, its unutterable

agonies, and made an heir of all the brightness, and felicity, and glory of heaven!

Think, likewise, of the consequences of converting one sinner upon your own soul—the pardon of a multitude of sins! Not as a reward of merit; for our best services, so defiled are they by sin, and our most fervent love, so far short does it come of the glory of God, can never merit the pardon of the least of our transgressions; but as a reward of grace. Dear brethren, the love of souls is a divine principle, and, in his sovereign mercy, God has been pleased, by promise, to suspend upon its exercise the pardon of our sins; because it is a high evidence of grace, and forms the best possible preparation for the inheritance of the saints in light.

Is it true, that he who “gives a cup of cold water to a disciple in the name of a disciple, shall not lose his reward?” What then shall be the reward of one who plucks a fellow-creature from everlasting ruin; who saves a soul from death; who disappoints hell of her expectation, and adds another blessed one to the church triumphant? How honored is such an instrument! What reason has he to thank God that he was ever born! What rich consolation has he in his own soul: the pleasure of doing good, the light of God’s countenance in all his way, and the glories of God’s presence for his home!

Shall we not, then, Christian brethren, under the force of such encouragement, bring our minds and our hearts to this duty? Now, while God appears willing to bless the churches with the effusions of his Holy Spirit; while many are beginning to awaken to a sense of their responsibility and privilege; while sinners around us are inquiring, “What shall we do to be saved?” and backsliding Christians are returning to their first love and first works; now, while it seems to require but a little faithfulness on the part of God’s

people in this duty, to secure a rich and lasting blessing for ourselves, our families, our friends and neighbors, shall we not be "up and doing," laboring to "convert sinners from the error of their way?" We rejoice to know that in many churches much of this spirit has already been manifested. May it extend and strengthen, until the minds and hearts of all that "love our Lord Jesus Christ in sincerity" are engaged in this work of redeeming mercy; until the love of souls shall become the grand controlling principle of our intercourse with others; until our own lives are brought to the standard of the Gospel; until our zeal shall tread the footsteps of our divine Master, and show us to be "the friends of human nature," coworkers with Christ and with God in the designs of eternal salvation.

When we look forward to a day of judgment, and consider what may then be the result of the influence which we are now exerting upon one another, are we not filled with fear and trembling? Will it not then appear that the control of a father or mother has been death to his children; that the unfaithfulness of a friend has been death to a friend; that many hearts will be agonized with bitterness and reproaches, because they have been the occasion of each other's perdition? But O, what joy will it be to meet a soul in that assemblage of the universe, which we have "saved from death;" be it a child, or a servant, or a friend, or a neighbor, or a heathen! What joy to be able to say of those we loved so dearly in this world, and have converted from the error of their way, "Here, Lord, am I, and the children which thou hast given me!" What joy, to see in ourselves fulfilled that glorious promise, "They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever!"

THE
PRAYING MOTHER.



MY DEAR FEMALE FRIEND—The subject on which I now address you, although perhaps novel in its nature, is one with which are intimately connected your own eternal welfare, and that of those young immortals whom you have been the instrument of bringing into the world. The Lord God has conferred an honor upon you in making you a mother ; but with the honor, high and very awful responsibilities are connected, in consequence of sin. Each child that you bear is born in sin, an heir of wrath, alienated from the life of God, prone, from the very womb, to go astray, and therefore needs pardon in the Saviour's blood, and sanctification by his Spirit, to prepare it for admission into the kingdom of heaven. But it is only through the use of means that this blessed change is either to be sought or expected ; and in the use of these means, you, as the mother, are appointed by the Head of the Church, to occupy an honorable and prominent part. In making you a mother, and giving

you a living child, the Lord God solemnly addresses you, in the language of Pharaoh's daughter to the mother of Moses, "Take this child and nurse it for me." And while it is the solemn admonition of Him who gave you existence, and afterwards gave you an offspring, "Train up a child in the way he should go," there is no part of this spiritual nurture more profitable, or more important, than FAMILY RELIGION, devoutly performed in their presence.

It is readily acknowledged that the discharge of this duty is incumbent first on your husband, as the God of nature originally ordained him the head of the family. If, therefore, this exercise has hitherto been neglected by him, tenderly expostulate with him to commence it. Tell him that it is a most *reasonable service*; that it is a small tribute of gratitude to the beneficent Being who formed you into a family relation, who is sparing you together as mutual helps and comforts notwithstanding daily imperfections, and is crowning you with many marks of his goodness. Tell your husband that the "loving-kindness" of Jehovah to you and your dear children is "better than life;" and that this loving-kindness must be sought, if it is expected; but that his frown is more dreadful than death. Remind him of the example of David, who "returned from offering burnt-offerings and peace-offerings in the tabernacle, and blessed his household," 2 Sam. 6 : 17-20; of Abraham, who "commanded his children and his household after him, to keep the ways of the Lord," Gen. 18 : 19; of the patriarch Job, who "rose up early in the morning, and offered burnt-offerings for his children," Job 1 : 5; of Joshua, who piously resolved, "As for me and my house, we will serve the Lord," Josh. 24 : 15; of Cornelius, who "was a devout man, that feared God with all his house, and prayed to God always." Acts 10 : 2.

Consider, and ask your husband to consider, the following portions of Scripture: "The curse of the Lord is in the house of the wicked, but he blesseth the habitation of the just." Prov. 3 : 33. "The light of the wicked shall be

dark in his tabernacle, and his candle shall be put out; terror shall make him afraid on every side; his confidence shall be rooted out, and it shall bring him to the king of terrors; his children are far from safety, and they are crushed in the gate, neither is there any to deliver them." And how dreadful is the imprecation of an inspired prophet! "Pour out thy fury upon the heathen that know thee not, and upon the families that call not upon thy name." Jer. 10: 25. After you have reviewed these passages of Scripture with the husband of your bosom and the father of your beloved offspring, affectionately ask him whether there is nothing awful in these denunciations of a holy God; of that Being, who is not only mighty to save, but terrible to destroy. Ask him if he does not secretly tremble, while he lies down at night under this threatening, that "the curse of the Lord is on the house of the wicked, and his children are far from safety;" whether his soul does not recoil at the thought, that one of these dear pledges of your conjugal love shall be an outcast from the favor of Jehovah, and doomed for ever to the endurance of his wrath, through your neglect.

But if neither arguments nor entreaties will prevail with him to erect the domestic altar, and call upon the name of the Lord in your family, remember, that a more undivided responsibility devolves upon *yourself*. Neglect not yourself to pray with and for your children. Your own chamber may become to you and yours a Bethel—the consecrated place where God shall reveal his saving mercies. Suppose that your husband appeared altogether regardless of the *temporal* interests of the household; that he made no exertions for obtaining the means of feeding, or clothing, or educating them, would you, therefore, feel excused from doing any thing for their support? Would not his indolence or inattention rather excite in you a deeper solicitude for their welfare, and rouse you to double diligence in devising schemes for promoting it? And surely, if, through his negligence, your anxiety is increased about their interests

in this world, should not the same consideration render you still more anxious to promote their welfare for the *world to come*? And can we imagine any thing more happily suited to impress the tender hearts of youth with a sense of their dependence on God, of their obligations to fear him, and love him, and live for him, of the purity of his law, or the enormity of sin, than family religion? When they hear their sins confessed, and their mercies devoutly acknowledged as “coming down from the Father of lights,” and altogether undeserved; when they hear portions of the Scriptures read as “given by inspiration of God,” and designed to regulate our conduct for this world, and “make us wise unto salvation” in the next, how often has the youthful heart been impressed and awed, and constrained to ask, “What meaneth this service?” and imperceptibly led to seek the Lord God of its father or mother, as its portion.

Is not the truth of these remarks confirmed by the history of the church in every age? Have not the most precious fruits been produced to the souls of individuals, and to the general interests of religion, from family instruction and devotion? It is highly probable that multitudes, both on earth and in heaven, can date their first impressions from the religion of the family, and will recollect with gratitude, through time and eternity, the admonitions received from the lips of a godly father or mother.

The late Rev. JOHN BROWN, of precious memory in the country and age in which he lived, particularly thanked God in his last moments, that he had descended from parents who maintained divine worship in the family, morning and evening; and it is a fact, which ought not here to be left unnoticed, that these blessed consequences have more frequently resulted from the instructions and prayers of *pious mothers*. SAMUEL the prophet, TIMOTHY the evangelist, ST. AUGUSTINE, in the first ages of Christianity, and GARDINER, and NEWTON, and DODDRIDGE, were all, in their turn, reared up for eminent usefulness in the church, principally through

the instrumentality of their mothers. Mr. Newton particularly mentions "that the advice which his mother gave him, and the psalms, and promises, and questions which she taught him in early life were singularly profitable after the Lord commenced a work of grace in his soul."

The following fact, which I recently witnessed, I record with pleasure, as suited to enforce upon *mothers* the duty of praying with their children. A Mr. ——, who had served in the capacity of a soldier during the late wars in Europe, came to our country with the British army in 1812, and, at the establishment of peace, settled in the immediate vicinity of the writer. Owing to the indulgence of those irregular habits which he had formerly acquired in the army, the vigor of his constitution became gradually exhausted, and his attention, during a lingering illness, was happily directed to the things which concerned his everlasting peace. In conversation with him relative to his spiritual interests, I inquired whether he enjoyed a religious education in his youth, and whether his parents prayed in the family; when he mentioned to me, most feelingly, the instructions and prayers of his mother; and the recollection of her example and counsel appeared to refresh and support his soul under the pressure of severe bodily distress.

Ye "mothers in Israel," may not these facts admonish and encourage you to *go and do likewise*? Would not your instrumentality in raising up another Samuel, or Timothy, or Augustine, or Newton, or Doddridge, or Gardiner, or another heir of glory, even in the humbler sphere of life, reward you a hundred fold, for all your toil in catechizing, instructing, expostulating, or praying *for* your children, and *with* them? And the promise is no less encouraging to you than to the mothers of that *cloud of witnesses* whom I have mentioned, and might mention. "I will pour my Spirit upon your seed, and my blessing upon your offspring." Their children were as much enmity to God by nature as yours either are or can be; but through the Holy Ghost working omnipotently with their instructions, they

were called into the family of grace, and sanctified as eminent instruments of glory to God, and usefulness in their generation.

My dear female readers who have the charge of a family, what is now your resolution? If others, actuated by love to their offspring, will labor to procure for them the "meat that perisheth," will not you henceforth devote a part of each day to procure for them "that meat which endureth to everlasting life?" If the prospect of a corruptible crown may inspire with zeal in using the means which tend to insure it, what zeal can be considered too ardent in striving for a crown which is incorruptible? Let the worth of the souls of your children, and the miseries of that hell which is to be avoided, and the joys of that heaven which is to be attained, all combine to excite in you the deepest solicitude for their salvation.

Look on the dear young immortal, whether son or daughter, as you nurse it in your arms, or nourish it at your breast: look at it, I say, and reflect, that it is an heir either of wrath or of reconciliation; that it is a candidate either for glory or reproach, and that through everlasting ages. As you see your children advancing in the journey of life, from year to year, recollect that they are performing a journey to the eternal world; and aim, by your counsels and instructions, to reclaim them from that broad road which issues in death, to that narrow way which leads to life everlasting. When you are feeding their bodies from day to day "with food convenient," remind them of that "*living bread* which came down from heaven," and constitutes the life of the soul. When you are clothing them with raiment which your hands have spun, or wove, or fitted for them, and which will soon decay, tell them that there is a robe of righteousness provided by the Surety, provided at the expense of the travail of his soul, and dyed in his own blood, which, put on by a living faith, will adorn and enrich them for ever. When, in the evening, you are laying them in bed, remind them of the sleep of the grave, of which the

bed is an emblem, and that they must awake hereafter, either to the resurrection of life, or of damnation.

In this manner be instant in season and out of season, calling up their attention to the great interests of their souls, and of their salvation. Read to them occasionally instances of early piety recorded in the Old and New Testaments, with the advantages resulting from it, and let them commit such portions of Scripture to memory. converse with them, and act towards them under the impression of the truth, that they would not be profited by gaining the whole world, and losing their own souls; and that, on the other hand, all neglect, or reproach, or suffering in the present life, are nothing, compared with the prospect of glory hereafter.

Whether you leave your dear children learned or unlearned, whether you leave them with or without a fortune, in high life or in humble life, are questions of little importance; but O, how necessary is it to leave them with understandings instructed and established in the truths of religion, with memories enriched with the promises of the Gospel, and hearts impressed with the fear of God, constrained by his love, and ever willing to spend and be spent in his service. Should you be instrumental in bringing a single child to the saving knowledge of Jesus now, and to the enjoyment of heaven hereafter, the gain would be greater than the acquisition of a continent or a world. Yours would be the honorable, the benevolent office of rescuing an immortal being from the curse of sin, from the dominion and derision of Satan, from horrors of conscience, from the torments of hell; to live for ever with God, with Christ, with angels, and with all the spirits of the just, to be perfectly happy in the admiration of his perfections, and the full fruition of his love.

With these few and very familiar remarks, *ye mothers in Israel*, I now leave you. While employed in writing them, I have occasionally poured out my soul on bended knees, imploring the Father of mercies to crown them with

his blessing. See that you mingle the reading of them with frequent and fervent supplications, that he would seal these truths upon your consciences and hearts. Lay aside this Tract, and on the bended knee implore God that he would render you faithful to the trust which he committed to you in making you a mother; pray fervently that he may never permit a son or daughter, whom he has given you, to perish through your neglect, and thus their soul be required at your hand.

Most of you who read this short Tract, and I who am now writing it, will never see each other on earth; but the manner in which you improve it will be known in that hour when God shall "judge the secrets of men by Jesus Christ." A solemn reckoning must then be rendered by me for the manner in which I have written, and an account equally solemn must be rendered by you for the manner in which you have improved these friendly suggestions. I have been constrained occasionally to pass, in imagination, from family to family, where the father is living without God, or even the form of his worship, and inquire with what emotions the mother rose from the perusal of this Tract; to see whether the tear began to flow, whether the sigh of solicitude for her offspring was gently breathed, and whether the holy resolution was formed, "As for me and my house, we will serve the Lord;" whether, with Abraham, she was ready importunately to expostulate, "O that Ishmael might live before thee!" or with the woman of Canaan, "O Lord, thou son of David, have mercy upon me."

To the God of all grace I earnestly and affectionately commend you. That your house may be literally a Bethel, "sanctified by the word of God and prayer," and that your beloved offspring, under the Divine blessing accompanying your instructions, may grow up ornaments to the church, comforts to you in this world, and your eternal glory in the next, is, and shall be, the prayer of your willing servant, for Jesus' sake.

THE
 WORTH OF A DOLLAR.



THE following narrative is a simple history of facts. It was related to the writer by a mother in Israel, whose veracity is entitled to the most entire confidence. The principal actor in the scene was a brother-in-law of hers, distinguished for his piety while living, but now with God; and it was from his own lips that she had all the particulars. If I may judge from its effect on myself, it will touch, in the heart of many a reader, a cord which will vibrate long with tender and delightful emotions.

About the year 1797, Deacon M. was travelling from a town on the eastern border of Vermont to another on the western side of the same state. Passing over the mountainous part of the country between the Connecticut and Onion rivers, he perceived the heavens to be gathering blackness; the sound of distant thunder was heard, and a heavy shower of rain was seen to be fast approaching. The traveller was then in a forest; no place of shelter appeared, and he hastened on until he arrived at a small cottage on the extreme border of the woods. The rain, just then

began to rush down with power. He sprang from his horse, pulled off his saddle, and without ceremony darted into the house. Surprised to see no family but a single female with an infant child, he began to apologize for his sudden appearance—hoped she would not be alarmed, but permit him to tarry till the rain abated, it was so violent. The woman replied, she was glad that any one had happened to come in, for she was always much terrified by thunder. “But why, madam,” said he, “should you be afraid of thunder? It is the voice of God, and will do no harm to those who love him, and commit themselves to his care.” After conversing awhile with her on this topic, he inquired whether she had any neighbors who were religious. She told him she had neighbors about two miles off, but whether they were religious she knew not; only she had heard that some man was in the habit of coming there to preach once in a fortnight. Her husband went once, but she had never been to their meetings. In regard to every thing of a religious kind, she appeared to be profoundly ignorant.

The rain had now passed over, and the face of nature smiled. The pious deacon, about to depart, expressed to the woman his thanks for her hospitality, and his earnest desire for the salvation of her soul. He earnestly besought her to read her Bible daily, and to give good heed to it, as to “a light shining in a dark place.” She, with tears in her eyes, confessed that *she had no Bible*. They had never been able to buy one. “Could you read one, if you had it?” “Yes, sir, and would be glad to do so.” “Poor woman,” said he, “I do heartily pity you—farewell.”

He took his saddle, went to his horse, and was preparing to pursue his journey. But he reflected: “This woman is in perishing need of a Bible. Oh, that I had one to give her! But I have not. As for money to buy one, I have none to spare—I have no more than will be absolutely necessary for my expenses home. I must go—but if I leave this woman without the means to procure the word of God, she may perhaps perish for lack of knowledge. What shall I do?” A voice whispered, “He that hath pity on the poor, lendeth to the Lord. Cast thy bread upon the waters, for thou shalt find it after many days.” His heart responded, “I will trust the Lord.” He took a dollar from his

purse, went back, and desired the woman to take it, and as soon as possible procure for herself a Bible. She promised to do so, saying that she knew where one could be obtained.

He again took his leave, and set off. As there were then but few taverns on the road, he asked for lodging at the private house against which he found himself when night overtook him. He had yet a few pieces of change in his pocket; but as a journey of two more days was before him, he purposed to make his supper on a cold morsel which he happened to have with him. But when the family came round their table to take their evening repast, the master of the house very urgently invited the stranger to join with them—not only so, but to crave God's blessing on their meal. He now began to feel himself among friends, and at liberty to speak freely on divine things. The family appeared gratified in listening to his discourse till a late hour: it was a season of refreshing to their thirsty souls. In the morning, the deacon was urged to tarry till breakfast, but declined, the distance he had to travel requiring him to set off early. His benefactor would take no compensation, and he departed, giving him many thanks. He travelled on till late in the morning, when, finding no public-house, he stopped again at a private one for refreshment. While waiting, he lost no time to recommend Christ, and him crucified, to the family. When ready to depart, he offered to pay the mistress of the house, who had waited upon him very kindly, for his repast and the oats for his horse; but she would receive nothing. Thus he went on, calling for entertainment as often as he needed it, and recommending religion wherever he called; and always offering, as another traveller would do, to pay his expenses; but no one would accept his money, although it was not known but he had a good supply, for he told them not, and his appearance was not mean: at home, he was a man of wealth. What, thought he, does this mean? I was never treated in this manner on a journey before. The dollar given to the destitute woman recurred to his mind; and conscience replied, *I have been well paid*. It is, indeed, safe lending to the Lord. On the second day after he left the cottage in the wilderness, he arrived safely at home; and still had money for the poor, having been at no cost whatever.

About one year and a half after this, a stranger called

at the house of Deacon M. for some refreshment. In the course of the conversation, he observed that he lived, when at home, on the other side of the mountain, near Connecticut river. The deacon inquired for some gentlemen there with whom he was acquainted, and was pleased to find that the stranger knew them well. He then asked whether the people in that vicinity paid much attention to religion. The traveller replied, "Not much; but in a town twenty or thirty miles back from the river, where I am acquainted, there has been a powerful revival of religion. The commencement of it was very extraordinary. The first person that was awakened and brought to repentance, was a poor woman who lived in a very retired place. At the time of her baptism, she related that, some time before, a stranger was driven into her house by a thunder-storm, and talked to her so seriously, that she began, while listening to his discourse, to feel concerned about her soul. The man, she said, was much affected when he found that she had no Bible; and after he had left the house to go on his journey, returned again, and gave her a dollar to buy one; and charged her to get it soon, and read it diligently. She did so; and it had been the means, as she believed, of bringing her from darkness into light—from a state of stupidity and sin, to delight in the truth and ways of God. The name of this pious man, or the place of his residence, she knew not. But she believed it was the Lord that sent him. At this relation, and the great change which was so obvious in the woman, her neighbors wondered much. They were led to meditate on the goodness, wisdom, and power of God, displayed in this singular event of his providence. They were led to think of the importance of themselves attending more to their Bibles, and were finally awakened to a deep concern for the salvation of their souls. As many as thirty or forty are already hopefully converted, and rejoicing in God their Saviour."

The deacon, who had listened to this artless relation with a heart swelling more and more with wonder, gratitude, and joy, could refrain no longer; but, with hands and eyes upraised to heaven, exclaimed, "MY GOD, THOU HAST PAID ME AGAIN!"

WHY

GOD EMPLOYS FEEBLE MEANS

TO

PRODUCE GREAT EFFECTS.

THE employment of means implies no defect either in the power or wisdom of God. Without them he created the world. It was enough for him to say, "Let there be light," and there was light. He spake, and it was done; he commanded, and it stood fast. But, though he is thus omnipotent, yet he sees good reasons to employ instruments in the government both of the natural and moral world; and he often accomplishes *great designs by very feeble and unpromising means.*

Abraham, though unused to war, with about three hundred servants, conquered five monarchs upon the plains of Sodom. The humble shepherd of Jethro and the captive Aaron, were the agents in effecting the deliverance of Israel from the house of bondage. Moses lifts up his staff to the heavens, and plagues descend upon all the dominions of Egypt. He waves it over the waters, and they divide and form a dry path for the people of God; he sways it again, and the sea closes and overwhelms their enemies. With it he smites the rock in Horeb, and the stream gushes out to give drink to the thirsty camp. When met by the armies of Amalek, Moses raises his rod in prayer, and Israel prevails. The Israelites look upon the brazen serpent, and they are at once healed of the bite of the fiery flying serpents. At the sound of rams'-horns, the walls of Jericho were shaken down, and its inhabitants taken captive. God sent an army of hornets to drive out the two kings of the Amorites, who had fled to the fortresses and mountains of

Palestine. Gideon, with only three hundred men, holding lamps and earthen pitchers, routed an army of two hundred thousand, who were encamped in the valley like countless grasshoppers. A mere handful of Jews destroyed one hundred thousand of Benhadad's troops. A mere sound proved the destruction of the Assyrian hosts. A cruse of salt purified all the polluted waters, and cured all the barren land of Jericho. The mantle of Elijah made the waters of Jordan part hither and thither. Shamgar, with an ox-goad, slew six hundred men. Samson destroyed a thousand with a jawbone. David killed Goliath with a sling and pebble. Our blessed Saviour, with clay, gave sight to the blind, and, with a touch of his finger, gave hearing and speech to the deaf and dumb. With five loaves and two fishes, he fed five thousand men, besides women and children. With a word, he raised the dead, and stilled the raging of the seas. By a few feeble ambassadors, employed in sounding the Gospel trumpet, he will destroy all the delusions of Mohammed, all the abominations of pagan and papal idolatry, and convert this world into a lively emblem of the paradise of God.

These are a few instances, out of many that might be adduced, in proof that there is no restraint to the Lord to save by few or by many. But WHY HE SHOULD TAKE THIS COURSE, forms an interesting inquiry. God may take this method,

1. *To stain human glory.* Had the children of Israel effected their deliverance from the house of bondage by their superior strength, their own arm would have received the honors of victory, and not the Lord of Sabaoth. But, to prevent their boasting, they were not permitted to strike a single blow. They must stand still, and be humble spectators, while Jehovah uttered his voice before his numerous camp, and led on his troops of frogs, flies, and lice, to lay the proud kingdom of Egypt low in the dust. Had they, after their entrance into the promised land, driven out the natives with the point of their own sword, Israel might

have said, "By the strength of my hand have I done it, and by my wisdom, for I am prudent; and my hand hath found, as a nest, the riches of the people; and there was none that moved the wing, or opened the mouth, or peeped." But lest they should thus vaunt themselves, God would not allow them any share in the conquest. Saith he, "I sent the hornet before you, which drove them out; *but not with thy sword, nor thy bow.*" God would not deliver the Midianites into the hands of Gideon while he commanded an army of thirty-two thousand, but they must be reduced to three hundred men; and these without any weapons of war, must be led against the mighty host, "lest Israel vaunt themselves against me, saying, Mine own hand hath saved me."

2. *To check the propensity of men to ascribe their success to external means.* They are much inclined to sacrifice unto their net, and to burn-incense unto their drag, because by them their portion is fat, and their meat plenteous. The besiegers of Jericho might have honored the god of forces, if they had sprung mines of their own sinking, and had blown into fragments her proud and massy bulwarks. But when they saw the mighty walls of that city laid flat by the blast of the feeblest trumpet, they must give glory to the God of heaven. Had God selected the first preachers of the Gospel from among the most distinguished orators of Greece and Rome, infidels might object and say, that their success stood in the wisdom and eloquence of men; and the new converts, too, might not have been able to see the glory of the Spirit through the splendor of these mortal instruments. But, to confound the wisdom of the wise, he chose the foolish things of the world. He called the first ministers of grace, not from the schools of the prophets, not from the feet of renowned rabbis, but he called them from the field, the workshop, and the fishing-boat; and they had nothing to do but to leave their tools and tackling, and begin to proclaim the words of life, as the Spirit gave them utterance. These men Christ sent forth without arms,

without wealth, without commissions from the supreme tribunals of church or state. These unlettered men, wherever they went, preached the Gospel: how that God so loved the world, that he gave his only-begotten Son to die for sinners; that Jesus Christ had come down to this lost world, and had been put to death according to the Scriptures, and that he had been raised from the dead, and ascended into heaven, to plead for all his people at the right hand of God. Before these men, altars, gods, temples, and all the pride of the Roman world, melted away, while they were followed by millions of saints, shouting the high praises of the Redeemer. It would have been the height of folly and impiety for the human agents in this work to claim the praise of the glorious triumph. As well might the sculptor worship the chisel with which he shapes his marble into a human statue, or the painter adore the brush with which he lays on his colors.

3. *To encourage Christians to put their trust in God.* How often has God blasted the best concerted measures of human policy, while he has crowned with wonderful success those plans which, to mortal eyes, appeared to be schemes of folly! The Catholics designed to crush the heretics by a mighty fleet, which they proudly styled the Invincible Armada. But the poor Protestants trembled, and fell on their knees to make their prayers to the God of heaven. "The Lord blew with his breath, and the sea covered the enemy; they sank as lead in the mighty waters." To teach saints that Samson's great strength lay in God, and not in his hair, he was enabled, even when blind and shorn of his seven locks, to overturn the temple of Dagon. God enabled David, with unarmed hands, to tear in pieces the bear and the lion, to embolden him, though furnished with only a sling and stones, to accept the challenge of Goliath. When the children of Israel went up against the Canaanites, while the ark of the covenant abode in the camp, they were chased back with disgrace and slaughter. But when they marched at the command of God, and employed the weapons he

prescribed, no sons of Anak, no confederacy of kings, no munitions of rocks, could stand before them.

4. *To intimidate his enemies.* When it was known in Canaan, how that God, with the rod of Moses, had inflicted terrible plagues on the Egyptians, and with it had overthrown the hosts of Pharaoh in the Red Sea, sorrow took hold on the inhabitants of Palestine, the dukes of Edom were amazed, the mighty men of Moab trembled, all the inhabitants of the land melted away. This subject Balaam well understood. He knew that all the powers of king Balak, and ten thousand more of equal force and malignity, could not vanquish the people of God. He well knew that that Jehovah, who had sometimes defended them with troops of angels, and sometimes with armies of insects, and who was then guiding them with his cloudy pillar, to their promised rest, and was feeding them on their way with manna from heaven, and with drink from the flinty rock, could protect and supply them in any emergency. Hence he told his master, "Surely there is no enchantment against Jacob, neither is there divination against Israel. God brought him forth out of Egypt; he shall eat up the nations his enemies, and shall break their bones, and pierce them through with his arrows."

5. *To display his own glory.* The hand of God is the most manifested when there is the greatest disparity between the means and the effect produced. The cross, not the sword, is the appointed instrument to conquer the world. When God, with the foolish things of the world, confounds the wise; when, with the weak things of the world, he confounds the mighty; and when, with things that are not, he brings to naught things that are, no flesh can glory in his presence, but those who glory must glory in the Lord. The rich treasure of the Gospel is put into earthen vessels, that the excellency of the power may be of God, and not of man. God assured Paul that his infirmities must be continued, that his thorn in the flesh must not be removed; for, saith he, "my strength is made perfect in weakness."

This purpose of God, to accomplish great things by small means, may teach us SOME IMPORTANT LESSONS.

1. *All have encouragement to do something.* If no charities were to avail but the liberal donations of the wealthy ; if no sermons were to be blessed but those of the greatest men ; if no efforts were to succeed but those of the mighty ; then the greatest portion of mankind would have no motive for action. But as God is wont to execute great designs by the weakest agents, all, and especially the feeble, have great inducements to constant exertion. The poor widow's two mites have done more good, perhaps, than the bestowed millions of the rich ; and the labors of the unlearned will be owned of God, as well as those of Paul or Apollos. Have you nothing to bestow on the disciples of Christ but a cup of cold water ? are you deprived of ability to move ? yet, if you have a heart to weep and sigh for the cause of God, your tears shall be bottled, your sighs shall be recorded, and all turn to some great account in advancing your Redeemer's interest.

2. This subject should *chastise our confidence of success, when we employ powerful means.* The race is not to the swift, nor the battle to the strong. Abithophel gave the able counsel of an experienced general, but it was overthrown by the impolitic advice of Hushai. Sisera expected to trample in the dust the feeble band of Deborah ; but yet this female warrior, with a handful of men, broke in pieces his nine hundred chariots of iron, and discomfited all his countless host of veteran troops. How fearful the odds between the well-armed gigantic champion of the Philistines, and the beardless shepherd of Israel ; and who would have predicted that David was to gain the victory ?

The famous William Tennant once took much pains to prepare a sermon to convince a celebrated infidel. But, in attempting to deliver this labored discourse, Mr. Tennant was so confused that he was obliged to stop and close the service by prayer. This unexpected failure in one who had

so often astonished the unbeliever with the force of his eloquence, led the infidel to reflect that Mr. Tennant had been, at other times, aided by a Divine power. This reflection proved the means of his conversion. Thus God accomplished by silence, what his servant meant to effect by persuasive speaking. Hence, Mr. Tennant used afterwards to say, "his *dumb* sermon was the most profitable sermon that he ever delivered."

3. Do means derive all their efficiency from the immediate power of God; then we may *account for the variety of success attending their employment*. The same means produce very different effects upon different individuals, though employed by the same person. The same miracles of Christ which convinced some, hardened others; and the same sermons which converted some, exasperated others. Peter preaches upon the crucifixion of Christ, and three thousand of his hearers are converted; but Stephen takes the same subject, and all his hearers are intoxicated with madness. Paul preaches in Corinth and Macedonia, and wins many converts; he preaches the same Gospel at Athens, and almost all reject his message. He is gratefully received in one city, and stoned in another. The Jews had nothing but hatred and stripes to give the apostle, but the Galatians loved him so well that they were ready to pluck out and give him their eyes. But Paul was the same, and his preaching the same, in all these different places. Sometimes the arrows of God's word rebound from the heart as if they struck a wall of adamant: at others they quickly enter, and the King's enemies are slain by the power of truth.

Let us, then, take courage, and EMPLOY THOSE HUMBLE MEANS WHICH HAVE OFTEN BEEN ABUNDANTLY BLESSED.

1. *Let us be active in the distribution of Tracts*. The infidel writers of the last century acted on the maxim, that "an army of *principles* will penetrate where an army of soldiers cannot. It is neither the Rhine, the Channel, nor

the *ocean*, that can arrest its progress. It will march to the horizon of the world, and it will conquer." Hence, they issued numerous pamphlets, all deeply charged with the infection of licentiousness and infidelity. Let it then be our aim to countervail their pernicious influence by distributing Tracts of an opposite character. The little messenger of mercy which you send forth, may be read by hundreds; and who can tell but this silent visitor may make the drunkard sober, the lewd chaste, the profane pious, the licentious regular, and the stupid sinner a lively saint? Thus it may be the instrument of planting new stars in the Redeemer's crown, and of swelling the notes of eternal praise.

2. *Give good counsel.* A word, to be sure, is light breath, a feeble means of usefulness. But one word may produce an amount of good beyond the human powers of calculation. Says Solomon, "a word spoken in due season, how good is it! It is like apples of gold in pictures of silver." A good word, and a fit time for speaking it, are like two beautiful objects, like golden apples set in silver pictures. A word of instruction may direct the inquirer into the path of life; a persuasive word may save the sinner from the error of his ways; a word of comfort may console the afflicted; and the poor man, by his seasonable counsel, may deliver the city.

3. Let us labor to do good by *devising plans of usefulness.* Though we may feel ourselves to be of little note or use in the world, yet one thought, one hint, one word, or plan of ours, may be the means of infinite good in the salvation of thousands of souls.

Mr. Carey, and a few others, when they first agreed to meet on the first Monday in every month, to pray for the spread of the Gospel, little thought that they were then commencing a custom which was to spread over the earth, and to be the means of exciting, every month, the prayers of the people of God, in every quarter of the world, to draw unnumbered blessings on Christian and pagan nations.

A pious female, in Boston, at a dinner hour, proposed to the company to lay aside one cent for some charitable purpose, instead of taking their glass of wine, and to repeat it weekly. But she was not apprized that she was then laying the foundation for those cent and mite societies, which have contributed one of the largest streams of charity to aid in accomplishing schemes of benevolence. The cent institutions in New Hampshire paid into the missionary treasury, in one year, more than fifteen hundred dollars.

Robert Raikes, when he opened the first Sabbath-school in the city of Gloucester, did not imagine that he was then founding an institution which was to be extended through Christendom, and even unto pagan lands, and within a few years to furnish gratuitous instruction to more than 600,000 children! On many of these schools God has poured out his Spirit, and in them, spreading revivals have been commenced, and many children have been gathered "from the highways of sin and death" into the fold of Christ. That obscure individual, by performing that obscure act, did not know he was then doing what would enrol his name among the most distinguished benefactors of mankind. But yet, when all the splendors of royalty, and all the fame of conquest are buried in oblivion, Robert Raikes will be remembered by saints in glory, "as the father and founder of Sabbath-schools."

The Rev. Joseph Hughes, when the thought first darted through his mind of forming a Bible association to supply the destitute, did not anticipate that that thought would give rise to the British and Foreign Bible Society—a Society which displays most ardent and enlightened zeal, and comprises vast weight of influence and vast resources of wealth; whose spirit is so nobly catholic that, disregarding all civil and political distinctions, it is pouring forth its streams of charity to numerous nations of the earth—a Society which may well be styled the glory of the British nation, and the wonder of the world. How little did Mr. Hughes imagine that this suggestion would be the origin

of such immeasurable good! that it would put in motion an institution whose effects will continue and augment till the latest moment of time, and throughout every age of eternity.

How encouraging these examples! One word, one thought, one act of yours, may be the source of some unspeakably great and everlasting good. A remark of the Rev. Mr. Simeon, on the benefit which had resulted from the services of Dr. Carey in India, first arrested the attention of the late Mr. Martyn to the cause of missions; and his thoughts then became occupied with the vast importance of the subject. Soon after which, perusing the life of David Brainerd, his soul was filled with a holy emulation of that extraordinary man; and after deep consideration and fervent prayer, he was at length fixed in his resolution to imitate his example. Thus, all the incalculable good produced by this devoted missionary of the cross, is traced to an individual and casual *remark*.

4. *Let parents remember their obligations to train up their children in the nurture and admonition of the Lord.* Should you be the instrument of saving one of your family, that one child will, in eternity, enjoy an amount of happiness infinitely greater than the aggregate sum of all the human and angelic happiness that has, as yet, been enjoyed. Are you the honored instruments of rearing up a son to be an ambassador of Christ? he may turn many to righteousness, and hereafter shine as the brightness of the firmament, and as the stars for ever and ever. Or you may rear up a daughter who, through your instrumentality, may become a mother in Israel. Moses, you will remember, after he was taken from the waters of the Nile, was again, by the special providence of God, committed to his parents. This mother, unquestionably, early taught him the character of God, his dealings with her people, and his designs of future mercies. These instructions, aided by the blessing of God, preserved him, in his juvenile years, amid all the profligacy of the Egyptian court, and prepared him to become the

future deliverer, guide, and legislator of the people of God.

In the city of London lived a poor and obscure woman, who brought forth a son, who, at his birth, was laid aside as dead. But, through the assiduities of the nurse, the expiring flame of life was rekindled. This child his mother took and brought up for God. Before he could read, she taught him the history of the Old and New Testaments, by the assistance of some Dutch tiles in the chimney of the room where she usually sat. Little did this woman think what an important service she was performing. She was then training up the famous Philip Doddridge, who appeared in the kingdom of God as a star of prime magnitude.

Those of you who have read the life of the late celebrated John Newton, will recollect that the instructions which his mother gave him before he was four years old, made such a deep impression on his mind, that they were not wholly defaced during his many years of dissipation. They kept him from entire apostasy from the Christian faith, and were, without doubt, the means of preparing him to become a distinguished minister of Christ. This Mr. Newton was the earthly agent in the conversion of Mr. Scott, the famous commentator, and of Claudius Buchanan, the distinguished missionary, both of whose writings will continue to irradiate the church ages after they are slumbering in the dust. Look at this sum of good, and remember, that, so far as human agency deserves to be mentioned in any case, all this is to be ascribed, under God, to parental instructions imparted to little children!

5. *Let us give ourselves to prayer.* Praying breath is but a feeble means, yet God has often owned it with distinguished encouragement in carrying on his work of redemption. The prayers of Moses often removed the plagues of Egypt, the prayers of Elijah procured rain from heaven, and the prayers of the church liberated Peter from prison. Prayer moves the hand that controls the sceptre and all the treasures of heaven. Many other instances of

the efficacy of prayer might be adduced. “ Among these the destruction of the French armament under the duke D’Anville, in the year 1746, ought to be remembered with gratitude and admiration by every inhabitant of this country. This fleet consisted of forty ships of war; was destined for the destruction of New England; was of sufficient force to render that destruction, in the ordinary progress of things, certain; sailed from Chebucto, in Nova Scotia, for this purpose, and was entirely destroyed, on the night following a general fast throughout New England, by a terrible tempest. Impious men, who regard not the work of the Lord, nor the operation of his hands, and who, for that reason, are finally destroyed, may refuse to give God the glory of this most merciful interposition. But our ancestors had, and it is to be hoped their descendants ever will have, both piety and good sense sufficient to acknowledge that God who hears and answers prayer.”

Let us, then, pray often and fervently to the Lord of the harvest, and who can tell but one prayer of ours may be owned in the conversion of another Brainerd, another Swartz, another Carey, to be sent forth to visit another spot in the dark places of cruelty, to kindle another Gospel fire, and to raise another race of converts, to help fill the kingdom of heaven, and to heighten the song of redeeming love?

HISTORY

OF

JONATHAN BROWN,

THE BARGEMAN.

BY THE LATE REV. DR. CALAMY, OF LONDON



THE following history is taken from a narrative left in manuscript by the Rev. Dr. Calamy, being included in his "Historical Account of his own Life and Times."

It was my usual custom, from the time of my settlement in the congregation at Westminster, on the Lord's day before every administration of the sacrament, to give notice of my intention to administer that ordinance, and also to invite such as were desirous to discourse with me about coming to that ordinance, to be with me at my own house, on the Thursday evening before. Having at a certain time done so—the year I cannot remember—when I came home on

the evening appointed, I found several waiting for me. Among the rest, there was a little old man, who, upon my entering the room, cried out with an audible voice, "Sir, here's *Jonathan Brown*, that can neither write nor read, that, according to your invitation on Sunday last, is come to see you, and hear what you have to say to him."

I looked about, and knew none of the others any more than I did him; and, perceiving he was much the oldest person in the company, told him that I no more invited him than others; but that, now he was come, if I could be of any use to him, I should rejoice in it.

"Nay, but, Master," said he, "how can you say you did not invite *me*? for when you spoke, you looked me full in the face, which, to me, seemed all one as if you had said, *Jonathan Brown*, do *you* come."

I told him that I did not know there was any such person in being as *Jonathan Brown*, till now; nor did I look at him, or invite him, any more than others; but that if I could do him any service in the best respects, it would be a real pleasure to me, and I should be thankful to God and his providence for giving me the opportunity.

He told me he was in hopes I both could and would do him the greatest service in the world, by directing and assisting him to steer right, in his way to heaven, which was the thing he most earnestly desired.

"I, sir," said he, "am well known, and there are few, if any, that do know me, but will tell you, *Jonathan Brown* is as honest a man as any in the parish. But I find this won't do; I want something further, and I beg your advice upon it; and that you may the better know how to suit your advice to my case, I have such a story to tell you of myself, as I dare say you never heard since you were born."

I could not but take notice of the honest simplicity of the poor man, and the earnestness of his spirit, and observed

several signs of great concern. I therefore determined to hear his narrative, and to endeavor to make such remarks on what he said, as, with the blessing of God, might do him good. I then separated him from the rest of the company, and he told me that he knew nothing of his father or mother, but that, when he was about six or seven years of age, he was put to a barge-master, and so he was bred up in one of the barges that plied between Ware and London; and that he continued with his barge-master till he was twenty-five years of age. He told me that, from his childhood, he was just to every body, and wronged no one. He hated lying, and spoke what was true, according to the best of his knowledge; and found something within him often telling him, that such ill things as he heard and saw from day to day were to be avoided. His master was kind to him, and much favored him, though his fellow-servants and others seemed to bear an ill-will to him, because he would not speak and act as they did. But, after all, he was uneasy, and thought he wanted something farther; though, through the ignorance in which he had been trained up, he could not tell what that should be. He added, that in all this time he had not any notion of worship due to the great God, nor had he ever been present at, or so much as heard of any thing of the kind; nor ever so much as heard who or what Christ was, or observed the name of God mentioned by any that were about him, but in their oaths and curses: he had no knowledge of any difference between one day and another, or, indeed, between good and evil of any sort, but what he had from some inward stirrings in his own breast, which he could not account for. And upon mentioning this, I observed the tears running down his cheeks. He said, that upon the whole he grew so uneasy, that he could not be satisfied to continue with his master any longer, but resolved to go away and shift for himself in the wide world.

One Lord's-day morning, whilst he was walking about the streets of London to make his remarks, without knowing where to go, or having any thing to do, he had wandered as far as Temple Bar; and walking without the gate he observed a number of people go in at a certain place, and them he followed, reckoning they were going to see some sight. When he came in, he said, he saw a great many people in seats, and one in black, mounted high above all the rest, at which he was surprised. He heard the man in black talking with great earnestness to the people present, and telling them that they had souls as well as bodies, and that there was another life after this; and that all such as did not take care to serve and please God, while they were in this life, would be miserable in the other life, and that for ever. He added, that he told them also of Jesus Christ, of whom he had never heard any thing distinctly before, who was so exceedingly kind as to come from heaven to earth, to show us the way from earth to heaven; and that it was only by his means that any could get the favor of God, so as to be happy in that other life. And the poor man added, that he was so affected with these things, that, before he stirred, he took up a fixed resolution, that, for the time to come, he would never live anywhere but where he might hear of Jesus Christ; that so he might become acquainted with him, in order to his being made happy, and having his soul saved by his means.

At length the barge-master, after making great inquiry after him, found him, and tried every means to get him back into his service, offering him more wages, and one-fourth of his barge, which was supposed to be worth eighty pounds; but Jonathan told him that nothing would induce him to return; that though he could not say he had wanted for any thing necessary as to his body, while he was in his service, yet his soul, which was his better part, had been

wholly neglected: he had been bred up like a mere brute, without knowing any thing of the worship of God, or hearing any thing of Jesus Christ, by whom alone, he now understood, he could be saved and made happy. And that he had taken up a fixed resolution to live nowhere, for the time to come, but where he might have an opportunity of getting acquainted with Jesus Christ, whom he declared he esteemed and valued as his best friend. The master endeavored to divert Jonathan from such thoughts as these, which he did not at all relish, but could not move him; and finding him fully resolved, and being unable to oblige him to comply with his own choice, left him to take his own way.

By living thriftily, and saving all he could, he at length got, first a smaller vessel, and then a larger one, of his own, till he came and settled at Westminster, where he had an established reputation as an honest man, and was worth money. From the time of his settling there, he told me he was a constant hearer of my predecessor, Mr. Allsop, as he was also of me upon my succeeding him; though I had never heard any thing of him till the time of his coming to me upon the occasion forementioned.

When he thus came to me he was turned of threescore; and I began with asking him if he knew that he was a sinner. He answered, that he did; but that he hoped a merciful God would forgive him all that was amiss. But proceeding to enter upon particulars, about man's fall from God, his recovery by grace, the terms of forgiveness, and the nature of regeneration and sanctification, I found he was very defective in knowledge. He told me he was not book-learned, and could neither read nor write, which he much lamented; but hoped God would make him a merciful allowance, in consideration of his unhappy education. I asked him, how it came about, that when he, for so many years before, had been so pleased with hearing of Jesus

Christ, he should have taken no more pains to get a distinct knowledge of him in all this time. He told me that he had attended upon God on Lord's day duly, in public worship, and called upon him in private as he was able; and endeavored to learn to read, on purpose that he might be able to consult his Bible, and distinctly learn the way to heaven; but he found himself incapable. He added, that he had been forced to take abundance of pains to pick up a livelihood, and God had therein wonderfully succeeded and blessed him, and that he was ashamed he had not made better returns; but that this he could say, that he most earnestly desired to be the Lord's, and there was nothing that he valued like his favor. When I asked him why he did not apply to some minister in private for direction and advice, he told me he never had an opportunity of acquaintance with any minister, though he had heard a great many preach and pray, which he hoped he was the better for; and added, that he was afraid of conversing with ministers alone, for fear they should despise him when they observed his ignorance, and discourage him, instead of giving him assistance.

Asking him further, whether he never thought it his duty to remember Christ and his dying love at his table, which was a charge he had given all his followers that hoped to reach heaven and happiness by his means, he told me he had often been thinking of it, and more than ever upon his hearing me discourse in the pulpit upon that duty; but that he knew not how to imagine, that such a poor, ignorant, despicable creature as he was, could ever be worthy of such an honor. On the Lord's day before he came to me, when I invited persons to my house from the pulpit, he said, he thought I looked very pleasantly upon him, as if I was desirous he should come; and that thereupon he took up a resolution that nothing should prevent his coming. Asking

him what he now desired of me, and expected from me, he told me, that what he desired and expected was, that, like a faithful minister of Christ, I should direct him how to bottom his hopes rightly for heaven, that he might go upon such grounds as not to be in danger of miscarrying. Asking him further, whether he would be willing to take pains to get what knowledge was necessary, and was disposed to receive and listen to instruction, he burst into tears, and told me he was ready and willing with all his soul, and should be extremely thankful both to God and me; which put me in mind of the man in the Gospel, that cried to our Saviour, "*Lord, I believe; help thou mine unbelief.*" Mark 9: 24.

I could not help being much affected with this poor man's case, and told him that I was very willing to take pains with him, to help him by degrees to such knowledge as was necessary, without which the heart could not be good, nor his state safe. He told me I should find him a very dull scholar, and that he knew not how to express himself, nor, indeed, to take things in, like others who had better capacities; but he would pray God to help him, and earnestly desired me to pray for him. I gave him a short explication of the principles of religion, and put him upon getting one to read it over to him again and again; and told him that if he would come to me at such times as I mentioned to him, I would discourse things over particularly with him. That, as for expressing himself to me about the things of religion, he might take his own plain way, without cramping himself with words and phrases; and that, in my discoursing with him, I would endeavor to turn things several ways, so that he might take them in one way, if he did not in another. He went away much pleased, and very thankful, saying again and again, he hoped God would reward me.

As I had opportunity afterwards, I inquired this poor man's character of some that lived in his neighborhood, and of others that he dealt with in the way of business; and all gave him the character of a sincere, honest man, who was ready to help any one he knew wanted help, as far as he was able, and that would not wrong a worm; which was the very expression that I remember many made use of concerning him. He afterwards visited me frequently, and I discoursed with him very freely about the main principles of religion, endeavoring to help him to right notions of the happiness of man while innocent, the sinfulness and misery of the state into which he fell, the great work of redemption, the nature of the Gospel covenant, the evil of sin, the excellency of holiness, the duties and blessings of vital Christianity, the evidence with which supernatural revelation is attended, and the purifying nature of Christian hopes. And afterwards I endeavored to give him an insight into the nature of the ordinances, especially that I might assist him in preparing for the Lord's Supper. This was a work of time and pains; for Jonathan used intense application, and appeared very warmly concerned to get what knowledge was necessary upon those heads on which I discoursed with him; but he found it attended with abundance of difficulty. However, at length, he arrived to such a degree of knowledge, and what he did attain to was attended with such marks and evidences of sincerity, that I durst not deny admitting him to the Lord's table; notwithstanding, I found he could as well carry a mountain upon his shoulders, as learn to read at his age.

He was afterwards exceedingly pleased and satisfied, and often declared he knew not how to express his thankfulness to God, in the first place, for his great mercy to him; and to me, in the next place, for the pains I had taken with him. His heart seemed to be wholly set upon doing

good. In one of his visits to me, he brought a bag of money, and told me he was very sensible he had but a little time before him to do good in; and desired me to take what I thought good out of the bag, and distribute to such objects of charity as I was acquainted with, the relieving of whom might be for the glory of God; and he signified to me, that I could not in any way give him a truer satisfaction and pleasure, than by directing him to any thing by which he might glorify that God to whom he was infinitely indebted. His discourse in the whole of his conversation was very serious, and all his behavior exemplary. No one attended divine worship with more constancy, or a greater appearance of seriousness; and the Lord's day was no sooner over, than he longed for the next. The whole of his behavior was indeed exemplary; and it continued so for the remainder of his life.

Missing him one Lord's-day, my heart misgave me that he was not well, and I determined the next day to make inquiry after him; but I was prevented by a message sent me early the next morning, that Jonathan Brown was very ill, and that if I desired to see him alive, it was requisite I should be with him some time that day. I went in the morning, and found him in a very bad condition; and though he had good advice, yet nothing afforded him any relief. There was a mixed company in the room, talking and chatting with great freedom. Stepping to the bedside, I said, Honest Jonathan, how is it with thee? "Ah, sir," said he, "Jonathan is agoing." Going! said I, whither art thou going? "To my God, sir," said he, "I hope." I hope so too, said I; but then, I added, I pray thee, let me know, in a narrow compass, and that in thine own way, the ground of this thy hope. "Why, sir," said he, "you know, as I have often told you, that I can neither read nor write: I wish I could. But I have heard from several ministers,

whose faithfulness I have no reason to call in question, and from you in particular, who I am satisfied would not impose upon me, that, if I gave myself heartily to the Lord Jesus Christ, God would be merciful even to such a poor, miserable sinner as I am, and own me for his; and that this was the sum of the whole Gospel. Now, sir," said he, "if ever I did any thing heartily all the days of my life, I gave myself, my whole self, to Christ, and therefore I hope that God, for his sake, will be gracious to me, pardon my sins, and take me to himself in heaven, whenever he calls me hence." I endeavored to strengthen, comfort, and encourage him; and afterwards recommended him to God in prayer; and he died that evening, not only peaceably, but triumphantly. To God be the praise!

In attempting to draw instruction from this narrative, we may observe,

1. It appears that Jonathan Brown was entirely without education, and that his ignorance kept him from rendering any worship to God, either in public or in private. Lamentable, however, as his condition was, "God had not left himself without witness" in his conscience; but "the stirrings in his own breast, which he could not account for," had induced an uneasiness in his mind, and an impression "that he wanted something farther, though he could not tell what that should be."

2. This faint light and these feeble convictions undoubtedly came "*from above*," and were the commencement of that "*good work*" which God was producing in the heart of this poor man. Has then the reader of this Tract had light to see his ignorance and the darkness which surrounds him? Has he had convictions of his depravity and guilt, and felt uneasiness on account of the danger to which they expose him? Let him cherish these impressions, and act

upon them in every way that the providence and word of God point out for his comfort and relief; and trusting in Christ, he shall never be forsaken.

3. The effect of the preaching of the Gospel on the soul of Jonathan Brown is well worthy of observation. When he first heard of Jesus Christ, and of his coming from heaven to earth to save sinners, "he was so affected, that, before he stirred from the place, he resolved that, for the time to come, he would never live anywhere but where he might hear of Jesus Christ." How happy was this poor man! his darkness was dispelled, the "*true light*" now shone upon him, and his uneasiness and uncertainty were alleviated or removed, by hearing and accepting the faithful saying, "that Jesus Christ came into the world to save sinners, even the chief." 1 Tim. 1 : 15. Surely, "there is salvation in no other, nor any other name under heaven given among men, whereby we must be saved." Acts 4 : 12. Reader, whether thou art rich or poor, learned or unlearned, thou art by nature a depraved, and by practice a sinful and guilty creature. In the language of Scripture, "thou hast destroyed thyself;" but Jesus is the hope set before thee in the Gospel. In him alone thy help is found; therefore, "Believe in him, and *thou* shalt be saved." Acts 16 : 31.

4. The evidence which Jonathan Brown gave of the reality of his conversion to God, in his life and conduct, is very pleasing and satisfactory. "His conversation was serious, his behavior exemplary, his attendance on the public worship of God constant; and a part of his little bag of money was devoted to the poor, in order that God might be glorified thereby." Reader, there is but one "common salvation" for every class of mankind, and every description of persons in each class. All "believers are justified in the name of the Lord Jesus, and by the Spirit of our God," 1

Cor. 6 : 11 ; their souls are “ purified in obeying the truth, through the Spirit,” 1 Pet. 1 : 22 ; and they produce “ the fruit of the Spirit, which is in all goodness, righteousness, and truth.” Eph. 5 : 9. Try yourself, therefore, by these marks and evidences of real, scriptural Christianity ; and remember, “ if any man have not the Spirit of Christ, he is none of his,” Rom. 8 : 9 ; and that “ without holiness, no man shall see the Lord.” Heb. 12. 14.

Finally, the account of Jonathan’s death is very interesting and affecting. “ If,” said he with his dying breath, “ if I ever did any thing heartily all the days of my life, I gave myself, my whole self, to Christ ”—and he departed, not only “ peacefully, but triumphantly.” Godly simplicity marked the language and the conduct of this poor, but good man ; and that gracious Redeemer in whom he believed, and to whom he had given himself, his whole self, owned, supported, and comforted his expiring servant, and, without doubt, took him to the happiness and glory of the heavenly state. May every poor and uninstructed man be encouraged by this narrative to attend the preaching of the Gospel, the substance of which is “ Christ crucified, for the redemption and salvation of sinners.” “ To know God, and Jesus Christ whom he hath sent, is life eternal.” John 17 : 3. It is a blessed, holy, and saving knowledge ; and, as in the case of Jonathan Brown, it makes the poor “ rich in faith, and heirs of the promises.”

TO PARENTS.

ALLOW me, reader, to hold converse with you, for a little while, on the subject of educating the rising generation. If you are a parent, it is a subject in which you have a deeper interest than any other, the question of your own personal salvation excepted; and even this may be much more affected by it than you are aware. If you are without "son or nephew," and never expect to have a child of Adam under your care, yet you are a man, and may not make yourself an alien to your fellow-men, nor withhold your efforts for the welfare of the generations who are to succeed you, without committing an outrage on the best feelings of human nature.

Two points relative to religious education I beg to press upon your deepest attention—its importance, and the best method of conducting it.

ITS IMPORTANCE. It is the opinion of some, who wish to be accounted philosophers rather than Christians, that human nature, in infancy, is a material which may, by education, be manufactured into almost any thing; that it is like a sheet of white paper, on which you may write good or evil; and of consequence, every corrupt bias of the *man* is the fruit of some impure taint, communicated during the process of his education. As to your own opinion, reader, I shall not here dispute with you about its correctness: if it is that above expressed, I perfectly agree with you in two inferences which no doubt you deduce from it. They are inferences of very great importance.

1. That great care ought to be taken of the human offspring, in their progress from infancy to adult years, to protect them from that corrupt influence to which they are astonishingly susceptible; and,

2. That there is great necessity for an *improved* system of education; since the moral condition of man, in every age and country, demonstrates a lamentable deficiency in every system hitherto pursued.

But allow me to remark, that the great objection to the opinion above expressed, as a practical doctrine, is, that it falls utterly short of offering that excitement to arduous diligence, which is essential to success in the great business of education. The Christian doctrine is, that human nature is "shapen in iniquity;" inclined to evil; predisposed to what is wrong. Now, from this doctrine the very same inferences follow as those just mentioned; only with this addition, that the power of corruption being to be combated in every stage of education, an increased solicitude and diligence of effort are required accordingly. But it also follows, further, from this Christian doctrine, that the assistance of almighty power is requisite, coöperating with human means, to render education successful to the full extent that is needed. And this coöperating grace the Christian is abundantly warranted to expect from that almighty Being who has revealed himself as the hearer of prayer, and has promised, "I will pour my Spirit on thy seed, and my blessing on thine offspring, and they shall grow up as among the grass, and as willows by the water-courses."

You perceive, then, that there is no difference between the Christian and the philosophic unbeliever, on the subject of the *importance* of education, to make man what he ought to be. But, on the side of Christianity, there is this immense advantage, that the Christian is compelled by his creed to a *far higher exertion* in the case, and has besides the animating encouragement of *divine assistance*, to render his labor not in vain, which the other rejects.

It may be well, before we proceed farther, to inquire, *what degree of success* may reasonably be expected, when early training is conducted with the wisdom, diligence, and perseverance, which is within the reach of human ability,

under the influence of divine grace. On this subject I will not assert that education, so conducted, will never fail of the desired success. Yet ordinarily, I believe, when young people of common faculties grow up to mature age, remarkably ignorant of their duty, or remarkably deficient in the outward performance of it, a radical defect will be found to have existed in their early *education*; for which those who were charged with it are answerable.

There are a great variety of causes, all involving criminal short-coming, which operate to defeat even good people in the successful training of their children; as,

1. Want of knowledge how the business should be conducted. Few undertakings require a greater amount of skill than that of properly training a young family; and no man ought to put himself in the highly responsible station of the head of a family, who is not well instructed how to fill it. The first question which a person proposing to enter the social state should ask himself, is, not whether he is able to support a family, but whether he is duly qualified to educate one.

2. Want of the firmness, self-denial, self-control, and of the vigorous diligence which the arduous nature of the duty calls for.

3. Grievous obstacles to success are often multiplied to parents by their own imprudence; as the injudicious choice of a partner, who proves a hinderance, rather than a *helpmeet*; too much society with the graceless; conformity to the world; over-ardent pursuit of business or study, which interferes with faithfulness to the family; and the deceitfulness of riches.

It is no argument against the ordinary success of correct training, that two children of the same parent, who have received the same management, turn out very differently; since different dispositions call for very different treatment. Giving in substance the same treatment, may have been the capital mistake.

If training children in the way in which they should go,

is a duty of God's appointment, and if he has warranted us to look to him both for *assistance* and *success*, we ought certainly to ascribe our failure of success to ourselves, rather than to him. When is God wanting to his people, if they are not wanting to themselves? In truth, the success that is found ordinarily to attend education, even in the very defective manner in which it is usually conducted, is itself a sufficient evidence that, if it were what, through grace, it might be, there would very seldom be a failure.

A careful attention cannot fail to discover, that the whole process of education, as it is at present too generally conducted, is exceedingly defective; and nothing is more wanted, for the welfare of society, and especially for the success of the Gospel, than a thorough reformation in this respect. Can we hope, that the millennial state of the church, so long expected and prayed for, will ever come, until this reformation takes place? Shall "the earth be full of the knowledge of the Lord as the waters cover the seas," and improved education not have an essential instrumentality in producing it? Make education what, through grace, it may be made—make it universal, and, through the outpouring of the Holy Ghost, which will not be withheld when duly sought, the millennium will have commenced as soon as the rebel race of full-grown sinners, who are doomed, for their unbelief, to perish, shall have passed away.

There is another idea worthy of attentive consideration. It is, *the degree of improvement* to which human nature, in body and soul, is capable of being brought, in the course of a number of generations, by education. There is no doubt that the human body, in point of health and vigor, might be raised to a degree that would fit it for continuing in life much longer than is at present the ordinary lot of man; while the human soul might undergo an enlargement of all its faculties in the same measure. Every body knows how much debility and disease, both of body and mind, are inherited. Every species of vice has its direct effect in

wasting the energies of the human system. And this is one way especially, in which the law of the divine government, "visiting the iniquities of the fathers upon the children," takes effect. Not only the vices of the parents are transmitted to their offspring, but the debility and disease generated by these vices are imparted; so that the children live on suffering, and die prematurely, in consequence of that state of bodily constitution under which they have been born.

Let mankind be trained up generally to a high degree of wisdom, to a full command of their appetites and passions, to sobriety, to temperance, to chastity, and discreet and correct living in all respects; and, in the course of a few generations, human nature would necessarily undergo a vast improvement: we are unable to say to how great an extent. A general diffusion through society of the wisdom and morality of the Gospel; banishing intemperance, dishonesty, blasphemy, war, and every other baleful, corrupting, and deteriorating influence, and binding mankind together in the bonds of love to God and love to one another, would increase the comfort of living in society a hundred fold; and if so, would doubtless greatly add to the health and the duration of human life.

And if the corporeal energies are thus capable of being invigorated in such a high degree, obviously the mental faculties are susceptible of an enlargement in proportion. And what may be expected to be the inventions and improvements, to benefit and beautify the world, which will thence result! Thus, laying futurity out of the question—escape from hell with all its horrors; meetness for, and admission to heaven, with all its eternal weight of glory—there are considerations belonging to the life that now is, abundantly sufficient to rouse us to every effort in training up the young to wisdom and goodness.

When to these considerations we add those which belong to our eternal destinies; when we recollect that this life constitutes the preparative to the life to come—that on *what*

we are, and *how* we act our part here, depend what we shall be hereafter ; when we consider that we came into the world in a lost state, outcasts from God, and exposed to everlasting perdition, unless recovered from the ruin which sin has brought upon us : in a word, when we reflect that, without a reconciliation to God, through the mediation of his Son Jesus Christ, restoration to his image, and a conscientious submission to his authority, which enjoins supreme love to himself, and love to our neighbor as ourselves, exclusion from the holiness and happiness of heaven, and consignment to the misery of hell for ever and ever, must be the inevitable consequence ; I say, when we consider these things, and recollect that education is the all-essential means of bringing the young to know and make these attainments, then it follows, that words cannot express half the importance that ought to be attached to good education ; words cannot express half the guilt they incur, who fail to train up those committed to their care in a way that will qualify them to act well their part here, and meet with acceptance, at last, from Him who will judge the world in righteousness, and render to every one according to the deeds done in the body, whether it be good, or whether it be evil.

Let us now turn our thoughts to THE BEST METHOD OF CONDUCTING education. But allow me first to remark,

That the whole process of education, to be rightly conducted, must have its origin in a deep sense of responsibility to God, and dependence upon him, in the mind of him who conducts it. Every parent, every person who has a child under his care, ought to feel that such child is God's, committed to him for the express purpose of being *trained up for God*—for the service and enjoyment of God, in time and eternity ; and at his hands will that child be required, if, through his neglect or mismanagement, it should perish eternally. This ought to be an every-day feeling ; and, under its deep impression, ought he to address himself to his every-day task, in humble but firm dependence, both for assistance and success, on that God who hath promised, “ I

will be your God, and the God of your seed." Thus will he be cheered with the animating hope, that he shall be the happy instrument of carrying forward his little charge to comfort and usefulness here, and happiness hereafter. Be assured, where the powerful excitement of such considerations is wanting, the performance of duty will infallibly be deficient.

To the first part of education belongs the *proper management of the body in infancy*, so as to give it the best advantages for health and vigor. This is important, not merely for the sake of the well-being of the body, but also on account of the soul, which is so much under the influence of the body. If the body be disordered, the mind is sure in some way to be affected by it. If you expect a sound mind, you must take care to have a sound body; and this will require, from early infancy, a proper management of aliment, of exercise, clothing, sleep, and every thing on which the well-being of the body depends. Essential mismanagement in these particulars often brings death, or entails debility through life; and what is still worse, not unfrequently subjects the soul to the demoralizing and darkening influence of deranged feelings and depraved appetites, which subsequent education will be scarcely able to overcome. It is thus that a foundation is often laid for a total miscarriage of education before any error is suspected. The proper rearing and management of infants, so as in the best possible manner to promote their bodily vigor, and influence the happy development of their intellectual and moral faculties, is a part of *female education* of vast consequence, which is yet in its infancy; and until it is properly cultivated, many of the human race must be the victims of much disaster, both temporal and eternal.

The first efforts with children, in their moral training, should go to the establishment of *complete parental authority over their minds*. This is a measure of such vital importance, that without it much success can scarcely be expected; and very much depends on the *early* establishment of this au-

thority : unless it is established early, it is hardly ever complete. By the time a child is two years of age, he ought to be in the habit of cheerful submission to whatever he knows to be the will of his parent. Be assured, if your child says to any of your requirements, "I wont," or sets up resistance in the way of crying and pouting, there is a radical error in your management, that threatens shipwreck to the whole business of education. Besides, a ready, cheerful obedience from the early dawn of reason, while it greatly facilitates every part of after-education, is of essential use to counteract the self-will, the obstinacy, and bad temper of a child, before they are confirmed and strengthened by indulgence. Every parent ought to be fully aware, that it is in the *early part* of childhood, more especially, that a corrective *can* be applied to those evil passions, whose dominion in manhood will be certain ruin. To obtain and maintain this subjection of the child, much severity is, ordinarily, not at all necessary. It requires, on the part of the parent or master, only reasonableness united with firmness, and at first a judicious use of the rod. Never require any thing of your child but what is reasonable ; and be firm in requiring it ; and let your government be, and appear to be, uniformly, the government of love. Any other government will assuredly defeat the purpose for which it ought to be exercised. He who tyrannizes in a passion, will be apt to destroy himself, with the victim of his misrule.

After the establishment of authority over the infant mind, must commence the arduous effort of *storing it with knowledge*. "Wisdom," says Solomon, "is the principal thing ; therefore, get wisdom." It is, indeed, the principal thing ; as, without it, nothing really valuable can be acquired. It is wisdom that elevates man above the beasts of the field. It is wisdom that constitutes a leading item of the Divine resemblance. Let the impression dwell upon your heart, and stimulate your every-day's effort, that, in proportion as you make your child wise—wise in the possession of *every kind* of useful knowledge, but especially the knowledge of

“the living and true God, and Jesus Christ whom he hath sent”—you bring within his reach the means of every kind of usefulness and comfort, here and hereafter; while, without it, there can be nothing but degradation and wretchedness in time, and, through eternity, everlasting perdition, from that God who hath pronounced on the people of “no understanding,” “that the God who made them will not have mercy on them; he that formed them will show them no favor.”

And remember, that the most unwearied diligence is to be used in communicating this instruction, especially as it regards religious knowledge. As God himself has commanded, “YE SHALL TEACH THEM YOUR CHILDREN, SPEAKING OF THEM WHEN THOU SITTEST IN THINE HOUSE, AND WHEN THOU WALKEST BY THE WAY, WHEN THOU LIEST DOWN, AND WHEN THOU RISEST UP; AND THOU SHALT WRITE THEM UPON THE DOOR-POSTS OF THINE HOUSE, AND UPON THY GATES.” Let those who have failed in training up their children to wisdom and piety, inquire, whether their diligence has been, from the early dawn of reason, any thing like what is here enjoined.

In communicating religious knowledge, the *chief means ought to be the sacred Scriptures*. The plan of Eunice, which was so successful with her son Timothy, ought to be the plan of every mother and father. It is said that “from a child he knew the holy Scriptures;” which must have been the fruit of much reading of them. But take notice, that it is said, not simply that he *read* the holy Scriptures, but he *knew* them; which implies that he was instructed in their *meaning*. And this is best effected, by mingling much explanation, in the way of question and answer, with much reading. Those who find themselves ill qualified for this duty, will find good assistance in some of the excellent catechisms which are readily to be obtained. If a qualified minister of the Gospel, within your reach, conducts a Bible class, I beseech you, let your young people receive the benefit of it.

In storing the minds of the young, correct school education has a most important instrumentality. But, alas, the great deficiency that exists in this department, through our country generally, is one of the heavy calamities of society. You will agree with me, that the teacher to whom is confided the rising generation, ought to be a man of the best standing in society, for wisdom and piety; a man who, both by precept and example, will train the young "to fear God and keep his commandments," as well as instruct them in useful literature. It ought to be continually on the minds, both of the master and the scholars, that the whole process of literary education is a matter secondary to the formation of correct principles and moral habits. To the pollution of bad instruction, bad example, and bad society at school, many pious parents have to impute their failure in the religious education of their children. A fearful responsibility rests upon society generally, and on every individual in it, for the correction of this evil. It is hardly possible that education can be what it ought to be, until common schools are greatly reformed; and the proper corrective consists in giving adequate compensation and countenance to teachers duly qualified, and employing no other.

On the subject of *boarding-schools*, allow me to offer a word of advice. If you are really a praying, practical Christian parent, qualified in some good degree to watch over your offspring, and impart to them religious instruction, unless circumstances of absolute necessity require it, do not think of a boarding-school for common education. There is no human being who feels parental tenderness, prompting to ceaseless watchfulness over your child, equal to yourself. You cannot, therefore, find a substitute for the performance of those duties which the God of nature and the God of grace has made strongly your own. Besides, the very multitude usually at a common boarding-school must put it out of the power of its conductors to give to each the watchful attention which each requires. But, if you are not a praying, practical Christian, living in

communion with God, then, whether you profess religion or not, if there is a boarding-school within the reach of your means, under good reputation for its instruction, its discipline, its morality, but, above all, its religion, by all means send your children to it. Give it the preference to any plan of home education.

In training the young, much use is to be made of the ordinances of *public worship and the preaching of the Gospel on the Sabbath*. If you are destitute of these privileges, then you are without one main help for rightly educating your rising offspring; and for their sakes, as well as your own, every effort within your means ought to be made, to obtain the ministrations of a wise, practical, well-gifted minister of the Gospel. Possessing this privilege, make the due use of it, by habituating your young people to a regular, practical attention to it. Strictly and habitually inquire of them, *what* they have heard, and *how* they have heard; whether they have received the instruction of the Gospel into their understanding, and into their hearts. Let it be inculcated upon them, that one sermon, well heard, is much better than a hundred of which the sound only has passed through their ears. The practice of requiring young persons to put down upon paper, in the best order they can, the whole they are able to recollect of the sermon they have heard, has been found to be greatly beneficial.

Reading is another important means for storing the mind with knowledge. It is so important that, without much reading, any great amount of general knowledge is rarely acquired. Great care is therefore requisite, as early as possible, to form in the young mind a taste for reading; and happily, at this day, suitable books for early reading are within almost every person's reach, who will inquire after them. Every head of a family ought to make it a point, as much as possible, to furnish the young of his charge with a collection of good books; and at the same time to guard them from wasting their time and vitiating their minds, by reading books which inculcate any thing

hostile to truth and godliness. Religious periodical publications may be of vast benefit, in various respects; and no family should be without them. Great care, however, should be taken to select those which are distinguished for sound sense and sound evangelical doctrine.

Further, the whole business of education should be conducted with a view *to amend the heart, and direct the practice* in what is right. Mere knowledge, without this, constitutes a character allied to a demon. Make your children wise, simply that you may make them good. Teach them the knowledge of God, that they may love him, fear him, trust him, and obey him. Teach them to understand the principles of society, that they may love their neighbor as themselves, and live in the discharge of all those duties that grow out of love. This is the education that will qualify them for being useful here, and happy hereafter; and be assured, the education which does not result in this, will result in fearful disappointment. And if you would escape this disappointment, two things will be indispensably necessary on your part—your *prayers*, and your *example*.

Your prayers. Every good gift cometh down from the “Father of lights,” who hath said, “Ask, and ye shall receive; seek, and ye shall find.” And if this is so, to expect that God will give our children knowledge, and faith, and love, and fear, with an obedient heart, while we ask them not at his hand with an earnestness and importunity corresponding with their value, is certainly the height of presumption. But besides, the habit of praying is itself an all-important part of Christian education. The child who is not taught to pray—who is not trained up in the daily practice of prayer—wants that part of education, without which, there is the most imminent danger that all he has learned will be worse than useless.

To prayer, daily prayer in your house, “with and for your children,” must be added *your example*. Children, in the first instance, learn almost every thing by imitation.

It seems to be a law of their nature to do what they see others do. Hence the fact so universally observed, that children grow up to be like those with whom they are reared. Regard it, then, as essential to your success, that you should be, before your children, what you would have them to be. Teach them to be wise, by acting wisely in their presence. Teach them love, and faith, and humility, and godly fear, and other Christian graces, by habitually acting those graces before their eyes. Keeping your children much with yourself, carrying them daily to a throne of grace, and exemplifying, in simplicity and godly sincerity, the true Christian character before them, it will be marvellous indeed, if, in due time, you have not the unspeakable happiness of seeing "some good thing towards the Lord" found in them.

There is another point of vital importance in the education of the young, which is very far from being attended to as it ought. It is, training them to *habits of useful industry*; such useful industry as exercises the body, while it interests the mind. Active exertion is essential to health and comfort. Every physician will tell you so. Indolence begets disease, while it destroys enjoyment. The oil of gladness, says one, "glistens on the face of labor only." But not only so, idleness is positive vice, and of a very heinous kind. God has created every thing to be useful; and every faculty of body and mind is a talent conferred under the injunction, "Occupy till I come." He who arrives at manhood, without having acquired a habit of industry, lacks a most essential part of education.

If you are rich, and feel no necessity for training up your children to daily industry, you have a most difficult task to perform; namely, to counteract their natural propensity to indolence, which belongs to the worst vices of human nature. Indolence leads to amusement, amusement to dissipation, and dissipation to ruin. One chief reason why it is so hard for the rich to enter into the kingdom of heaven, is, that being pressed by no necessity, it is so diffi-

cult a thing to compel themselves to the daily efforts of useful industry, which, next to grace, is the very best preservative against every kind of vice. "Pride, fulness of bread, and *abundance of idleness* in her, and in her daughters," were the chief means of sinking Sodom to the depths of her abominations, and ripening her for her terrible overthrow.

I have only one measure further to press upon your attention, as of vast importance to the success of Christian education. It is, extending your watchful care to *every youthful member of your household*. If you have apprentices, or servants, neglected and left to ignorance and vice, the sin is as great as if they were your own children. All souls are of equal value in God's sight; and they who are charged with their care, are under the same command to bring them up for God. And as every sin brings its proper punishment, so does the neglect of this duty. Very often even religious masters who, from indolence, or thoughtlessness of duty, or lust of gain, surrender their young domestics to irreligion, pay the forfeit of their crime in the perdition of their own children—ruined by the pollution contracted from the influence of these very domestics. If you harbor ignorance and immorality in your kitchen, or in your out-house, it is a plague of leprosy, that will certainly spread, and carry death in its progress.

Nay, farther; it is certainly hardly possible that education can be conducted with entire success, unless the whole community are the objects of it. Your children must mingle with your neighbors' children, and will certainly be influenced by them. Lot, in Sodom, lost his wife and all his children, from the filthy communication of the inhabitants of the place, and was himself scarcely saved. Just in proportion to the depravity of the society among whom they dwell, is the difficulty and danger in training up a family for God. And even where a man succeeds with the whole of his children, there is reason to fear there will be, of his grandchildren, some who will fall a prey to the cor-

ruption around them ; and the total apostasy of his whole posterity may be the result, in a few generations. The consequence is, that there is no certainty of success, permanent success, but in the religious training of the whole community ; and, Herculean as the task is, there is no alternative but to set about it. It is the task of duty, under the mandate of Him who hath bound society together, and given them an inseparable interest in *each other's* welfare, under one common law of their being—"Thou shalt love thy neighbor as thyself."

Yes, if there is but one family in your vicinity untaught, whose rising progeny are growing up in sin, this family is a source of contagion that endangers the health of the whole community. The salvation of yourself, and of yours, for generations to come, calls upon you to do your utmost to stay the plague, by extending religious cultivation to the young of that family. You see, then, that to promote Sabbath-schools, and carry them to all the perfection of which they are capable, and to add to them every other means that goes to the same end, is not merely a measure of mercy to the poor children and youth who immediately receive the benefit ; it is a measure of safety to the children and grandchildren of the whole Christian community. It is adding to the facilities of every head of a family, to train up his posterity in the way in which they should go ; while it is adding to his hopes that, in generations to come, they will not apostatize from the good way in which they have been taught.

And now, beloved reader, before we part, let us look back and gather up the substance of what has been stated, and see what important results follow. It appears that every child, possessing the ordinary powers of body and mind, is capable, with the assistance of that grace which God has promised to bestow on the due use of means, of being trained to knowledge and the habits of religion and virtue. It appears that such training would have the happiest effect on the subject of it, in every respect ; on his

health, his comfort, his usefulness, his life here, and his everlasting happiness. And if the whole community were so trained, then a new order of things would commence; society would be regenerated; "all would know God, from the least unto the greatest," and "the earth be full of the knowledge of the Lord, as the waters cover the seas."

If these things are so, does it not follow that society has the deepest interest in the proper training of the young; and ought not every individual in the community to contribute, not his mite, but his vigorous efforts, towards an object so momentous? But what is the responsibility under which every father, every master of a household, acts? It is not merely the temporal and eternal welfare of the young committed to his care, in their successive generations, that is affected by his fidelity, but the whole of society. The introduction of the millennial glory is hastened or retarded, by his diligence or his negligence. Farewell; and may it be given to you and me to know our duty, and be faithful in its performance, "even unto death," that we "may receive the crown of life."

A SERIOUS INQUIRY.

DEAR FRIEND—We are all travelling to another country. Whatever direction we take in this world, our bodies must soon return to dust, and our spirits appear before God, who gave them. The time of our sojourning here is short. Eternity is at hand. Death will in a little while execute his commission. And the Judge already standeth at the door, before whom we must give account.

Are you then ready to die and appear before God? This question is of infinite importance. To know whether you are ready to die, you must ascertain whether you are a Christian, or righteous before God; for God hath said, “The wicked shall be driven away in his wickedness.” The righteous only “have hope in their death.” Prov. 14 : 32. The question, then, which concerns you is, *What constitutes a man righteous? Or what are the evidences of a man’s being a true Christian?* To this we reply, the true Christian believes the record which God has given concerning his Son. He is justified by the righteousness of the Lord Jesus Christ. He is renewed and converted to God by the power of the Holy Spirit. He is taught to love God and his brethren. He desires himself and promotes the glory of God. He observes all things whatsoever Christ hath commanded him. He mortifies sin, and cultivates a life of holiness. He maintains fellowship with God. He takes all his comfort from the Gospel, and advances towards perfection and glory. These are some of the most distinguishing features in the Christian character. Suffer us seriously to inquire whether they be yours.

1. Do you *believe in the Son of God?* John 9 : 35. Do you believe God’s account of his Son, or the notions which

the men of the world hold concerning him? You may be holding some corruption of the true Gospel, Gal. 1 : 6, some lie instead of the truth, 2 Thess. 2 : 11, or some error in connection with the truth, that renders it unprofitable. Gal. 5 : 2. How did you obtain your knowledge of the Gospel? It is written concerning them that believe, that they shall all be taught of God; and they who have heard and learned of the Father come to Christ. John 6 : 45. Have you then been taught of God? Has the Gospel come to you, not in word only, but also in power, and with the Holy Spirit, and with much assurance? 1 Thess. 1 : 5. Has your understanding been opened to perceive the glory of the truth? Luke 24 : 45. Or are you satisfied with holding the ideas of others, or with your own natural apprehensions of the Gospel? Be not deceived. The natural man receiveth not the things of the Spirit of God, neither can he know them, because they are spiritually discerned, 1 Cor. 2 : 14; and if he does not know them, he cannot believe them, for no man can confess that Jesus is the Christ, but by the Holy Spirit.

Does the truth work in you effectually, producing every gracious principle, and all holy obedience? Or do you remain cold and formal, and dead to the exercises of godliness? We beseech you, see whether you have that faith which is of the operation of God's Spirit, for all men have not faith, 2 Thess. 3 : 2; and without faith it is impossible to please God, Heb. 11 : 6, or obtain salvation. "He that believeth, shall be saved; but he that believeth not, shall be damned." Mark 16 : 16.

2. Have you obtained *the pardon of your sins* by faith in the Lord Jesus Christ? Did you ever see your need of pardon? "The whole need not a physician, but they that are sick." Matt. 9 : 12. If you have not seen your sin and felt your disease, you are yet unpardoned. Did you ever despair of help from every other quarter but Christ? A pardoned sinner sees he is justified through him from all things, from which he could not be justified by the law of

Moses. Have you known the gracious effect of pardon? "Being justified by faith, we have peace with God, through our Lord Jesus Christ." Rom. 5 : 1. Christ's perfect righteousness will never fail to "make perfect, as to the conscience," the most guilty who receive it as the only ground of hope before God. Heb. 10 : 1, 2, 14. Look well, then, to the nature of your peace. There is a false peace, which deceives men who are not pardoned. Your peace may consist in stupidity and ignorance of your danger, or in the security of your hardened heart. It may be founded on your covenant with death and your agreement with hell, Isa. 28 : 18; and maintained by the strong man armed, who keeps the palace, and the goods are in peace. Luke 11 : 21. Your hope may arise from that partiality which inclines you to judge favorably of yourself. Because you have maintained your credit in the world, you may think you stand on the same terms with God; or that you are in no great danger, because you imagine there are many worse around you. You may think you are safe, because you have not fallen into gross sins; or that your virtues will atone for your vices, and that your deficiencies will find an apology in the mercy of God. These are slippery places, sandy foundations. If you have indeed obtained the peace of the Gospel, your false peace, your carnal security, so natural and common to every unconverted sinner, must have been disturbed and destroyed, Isa. 28 : 19, and Christ's finished righteousness become all your salvation and glory.

3. Is your *heart right in the sight of God*? The heart of every sinner, by nature, is deceitful and wicked, and the fruitful source of all things which defile mankind and dishonor God. Have you been made sensible of this? Without full conviction of natural depravity, there can be no conversion to God. Have you then seen, that all your former actions, having come from an evil heart of unbelief, are only sin, Rom. 3 : 9-19; and that your heart is so vile and wicked as not to admit of being mended; and have you, on account of this, abhorred, and bewailed, and con-

fessed your wickedness before God, beseeching him to take away your stony heart, and to create a new heart and a right spirit within you? Has the gracious change taken place in you? You may have changed your opinions, your professions, your forms, your religious connections; you may have corrected your natural temper, and reformed your external conduct, while, after all, you remain unchanged in heart, and without the life and love of God in you? Do not suppose that you can be a Christian without this radical change; for, "if any man be in Christ Jesus, he is a new creature." 2 Cor. 5:17. "Whosoever believeth that Jesus is the Christ, is born of God." 1 John, 5:1. "Except a man be born again, he cannot enter into the kingdom of God." John 3:3.

4. Do you *love God and his people*? The religion of Jesus is a religion of love. Do you then love God? Is it the God revealed in the Bible that you love, or the idol of your own imagination? Do you love him on account of the holiness of his character, or on account of his common benefits conferred on you? Do you love him supremely, and constantly, and fervently; or do you prefer the world, and love the creatures and the pleasures of time more than God?

Do you love the people of God? Is your love to them pure and holy, 1 Pet. 1:22, or some carnal affection? Is your love to them for Christ's sake, for the truth's sake which dwelleth in them; or does it regard some natural accomplishment which suits your temper or humor? Is your love disinterested? Does it arise from perceiving worth and excellency in the disciples of Jesus, or from your hoping for their love in return? Matt. 5:46. And is it substantial and operative, "not in word or in tongue, but in deed and in truth?" The apostle John considers the love of the brethren in Christ as the touchstone of the Christian character. 1 John, 3:14-19.

5. Have you learned to *deny yourself, and seek the glory of God*? The men of the world are emphatically called

lovers of their own selves. 2 Tim. 3:2. The Christian's object, in all he does, is to please God. Do you then deny yourself, that you may honor God? Are you ready to part with all for Christ, to make every sacrifice for a pure conscience? Do you willingly bear the reproach of the cross, and glory in being counted worthy to suffer shame for the name of Jesus? In your transactions in life, do you study to please men, or Christ, Gal. 1:10; your own self, or God? The temporizing spirit of many professors proves them to be hypocrites. They follow the truth for a season; but when they meet with reproach, persecution, or any thing which requires self-denial, they become offended. Such a spirit manifests, that men love themselves and the world more than God, and prefer their own pleasure to his glory. If such be your principles, you are not a Christian; for Christ hath said, "If any man will come after me, let him deny himself, and take up his cross daily, and follow me." Luke 9:23.

6. Are you *obedient to the commandments* of the Lord Jesus? "Ye are my friends," says Christ, "if ye do whatsoever I command you: he that hath my commandments and keepeth them, he it is that loveth me." "To whom ye yield yourselves servants to obey, his servants ye are whom ye obey, whether of sin unto death, or of obedience unto righteousness." Rom. 6:16. "He that committeth sin is the servant of sin." John 8:34. "Every one that is of the truth heareth Christ's voice." John 18:37. Do you then serve God, or mammon? Is your obedience according to the word of God? If you serve Christ, the Scriptures must be the rule, and his authority the reason of your conduct in every thing you do. It is only in so far as you conform to this rule, that your obedience can be acceptable with God; for if you neglect any thing that he requires, he will count you negligent; and if you observe what he has not commanded, he will reprove you as a liar, and say, "Who hath required this at your hands?"

7. Do you *mortify sin, and cultivate a life of holiness?*

The Christian experiences in his soul a constant conflict between grace and sin. "The flesh lusteth against the Spirit, and the Spirit against the flesh, and these are contrary the one to the other." Gal. 5 : 17. If this conflict be not in you, it is because there is no gracious principle in you. But you may mistake the resistance of a natural conscience against sin, for this spiritual warfare. In the Christian, sin is opposed by that principle which makes him delight in the law of the Lord, after the inward man. He desires to do good, though evil be present with him ; he abhors his natural sinfulness, and earnestly desires to be fully free, and looks for deliverance from the Lord Jesus Christ. Rom. 7 : 1-5. The hypocrite seeks only to restrain the operations of sin : the believer labors to destroy its existence. The former, if he lays aside his sins, does it but at intervals, returning to them again : the latter renounces them entirely, saying, "What have I to do any more with idols?" The former forsakes some sins, but indulges in others : the latter forsakes all sin, that he may be holy as God is holy. The former is only afraid of the consequences of sin : the latter hates sin itself, and seeks its destruction. The former does all in his own strength : the latter does all by the grace that is in Christ Jesus. Say, then, reader, how is it with you ? Perhaps you never engaged in the destruction of one sin. Be not deceived. If you live after the flesh, you shall die, Rom. 8 : 13 ; either you must get sin destroyed, or it will eternally destroy you. If you are not daily mortifying sin, you are not Christ's ; you are not a Christian ; "for they that are Christ's have crucified the flesh, with its affections and lusts." Gal. 5 : 24.

8. Do you maintain *fellowship with God*? Perhaps you live without prayer. If so, you must have the heart of an atheist ; for if you acknowledge a God, why do you not worship him ? Psal. 14 : 1. Perhaps you observe a form of prayer ; but this is not enough—do you pray with the understanding ? 1 Cor. 14 : 15. Why do you pray ? Is it to support your profession, to quiet conscience ; or to

profit your soul and glorify God? How do you pray? Do you feel your wants, believe God's promises, and enter into the holiest by the blood of Jesus, and by the Spirit of God? Do you plead with humble boldness? Heb. 10:19. Do you wrestle and get power to prevail? Do you reckon prayer a privilege, or a burden? Do you say, It is good for me that I draw near to God, Psal. 73:28; or are you satisfied with the lifeless task of lifting your lips and hands to God, while your heart goeth after its covetousness? Matt. 15:8. What do you get by prayer; are you eased of your burdens, Phil. 4:6, 7; spiritually enriched and comforted? We beseech you, attend to this. Without the life and spirit of prayer you cannot be a Christian; for it is a mark of the wicked, that "through the pride of their countenance, they will not seek after God;" and the experience of every true believer is, "Truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John, 1:3.

9. Do you *find your happiness in the Gospel, and steadily advance towards perfection and glory?* The nature of your enjoyments will help you to determine what spirit you are of; for where a man's treasure is, there will his heart be also. The men of the world are always saying, Who will show us any good? Psal. 4:6, and find their enjoyments in prosperous circumstances, cheerful friends, a healthy constitution, or a lively natural temper; but the Christian finds his chief good in God. Are your comforts scriptural and substantial, or enthusiastic and transitory? Many are satisfied with lively feelings, without attending to their nature, origin, and effects; and hence the danger of mistaking the operations of our own spirit for those of the Spirit of God; and the light of the sparks which we ourselves have kindled, for the light of God's countenance. Does your comfort then flow from God, and does it arise from what you know of him, from what he has done, and promised to do for you? Does it flow from the death, resurrection, intercession, and reign of Christ Jesus, as all your salvation and joy?

Again, the Christian *advances* towards perfection and glory. Is your soul prospering, then, in the things of God? It is not enough that you have begun well; you must hold on well, and end well. You must hold fast the faith, Heb. 10; 23, and abound in fruitfulness, if you be indeed a Christian; for he that endureth to the end shall be saved; but if any man draw back, God's soul shall have no pleasure in him.

Thus you have a few important questions, by which you may determine whether you be a Christian.

There is a class of men who neither profess Christianity, nor avow infidelity, but pretend to be neutral and indifferent. Do you well, friends, to be indifferent in so important a matter? What, is the soul of no value? Is eternity of no importance? Is salvation of no consequence? You may bless yourselves in your retreat from controversy, but are you therefore safe? Verily, no. The Scriptures every where declare, that indifference, stupidity, and ignorance of danger, are the striking symptoms of ungodliness; and while persons remain so, their case is the most hopeless and dangerous. We would, therefore, avail ourselves of the awful symptoms of your dreadful situation, to arouse and alarm you, and would beseech you, by all the mercies and terrors of the Lord, to attend to the precious Gospel. Think not that, because you are no hypocrite, you are therefore in no danger. The unprofitable servant shall be cast into hell, as well as the profane. Neither suppose that, because you are not an avowed infidel, you are no enemy to God. Christ says, "He that is not for me, is against me." It is impossible to be neutral. You must either awake and live to God, or sleep the sleep of death.

Reader, apply these questions to yourself. Be faithful to your own soul, for you must soon give up your account.

THE

SINNER FOREWARNED.

 HEAR FOR ETERNITY!

IMPENITENT READER! I would address you as a friend, in the name of the God who made you. This glorious and holy Being has said, "*He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy.*"

Hardened sinner! I come to you with heavy tidings; and I abjure you, as you love your own immortal soul, hear the word of God. Are not you the very individual pointed out in this awful passage? It describes a character, and is not that character precisely yours? *Pause—examine—and then answer.* The sinner here described has been often reprov'd; he has hardened his neck. Could any language have given, more concisely and perfectly, the history of your own wretched life?

1. HAVE YOU NOT BEEN OFTEN REPROVED? God, your Maker, Preserver, and Judge, has not left you to perish without instruction. He has declared to you your guilt and danger; forewarned you of the judgment and the wrath to come; and entreated you to flee for your life to an almighty Savior. This he has done, not once or twice, but in instances and by means more than you can enumerate.

He has reprov'd you by *his word*; "All Scripture is given by inspiration of God." By that holy Book he has been continually setting life and death before you, and calling upon you, in the most earnest and affecting language, to turn from your wicked ways and live. Read Isa. 1:18, and 55:6, 7. Ezek. 18:30, 31, 32, and 33:11. Prov. 1:20-31. If you suffer it to lie, unopened, upon your shelf, do

not its silent leaves seem to condemn you for the indifference and neglect with which you can treat so precious a gift of God to man? You have never heard a faithful sermon from any minister of Christ, that did not contain truth which might well have alarmed you, and which ought to have led you, as a humble suppliant, to the foot of the cross. How many such sermons have you heard? How has God spoken to you, as from Sinai, and from Calvary? How has he declared his love in sending his Son for your redemption? How has he, in his Word, uncovered the bottomless pit before you; set before you his holy law, that, as in a glass, you might see the vileness of your character; and entreated you, as by the blood of Jesus Christ, to throw down the weapons of your rebellion and submit to Him? 2 Cor. 5:20. "Now then we are ambassadors for Christ, as though God did beseech you by us; we pray you in Christ's stead, be ye reconciled to God."

Has God never reproved you by the instrumentality of your *neighbors and friends*, as well as by *his ministers*? Perhaps you are the child of pious parents. Patiently they have instructed you; they have prayed to God for you and with you; they have admonished you with many tears. *Are you young?* Some of your brothers and sisters have perhaps been taught the fear of the Lord; and surely they cannot have suffered you to go on in sin, without warning you of your guilt, and the necessity of true conversion. *Are you at the head of a family?* Your wife—your husband—is, peradventure, a Christian indeed, and, by example and affectionate exhortation, has reproved you. But if you have not been favored with pious relatives, you have yet found friends and reprovers among your godly acquaintance, or among strangers. Have you not been personally and plainly addressed on the subject of your immortal interests, and urged to escape the "damnation of hell?"

God has reproved you by the *works of creation*. In every object his presence is visible; and every thing that he has made has a voice addressed to your very soul. Every forest, every tree, every plant, proclaims the power and skill of the divine Author of all, and calls upon you to adore the goodness of Him who has clothed the earth with beauty and magnificence. The irrational tribes, which fully accomplish the end of their existence, and even in

animate nature, that obeys the laws impressed upon it at the beginning, condemn your guilty disregard of the authority of your Creator. Day and night, the changes of the seasons, and the revolutions of the heavenly bodies, all reprove your disobedience and ingratitude.

God has often reproved you by *his Providence*. Have not his mercies proclaimed the unreasonableness and guilt of forgetting your divine Benefactor? Have not your food and raiment, house, granaries, and fields, merchandise and treasures, all testified against you? Can you think of his signal interposition to save you, in the hour of trouble and of peril, without shame for your ingratitude? Upon every benefit that you have received at his hand, you might have read this inscription,

**THE GIFT OF GOD:
HONOR THE GIVER.**

He has reproved you by *his judgments*. Do you not remember the hour of sickness, when fever raged in your veins, when eternity seemed near? Was there no voice of God in that awful admonition? How often have you been warned by the death, perhaps by the sudden death, of your acquaintance and associates! One has fallen at your right hand, and another at your left: multitudes, whom you once knew, are now in the grave. By these reproofs Jehovah has been speaking to you from year to year, and from month to month; and the language of them all has been, "Be ready; for in such an hour as you think not, the Son of man cometh."

God has reproved you by *conscience*. He has placed in your breast that faithful monitor; and how often has it pointed you to the coming retribution? How often has it set your sins in order before your eyes? In whatever degree you may have stifled its dictates, has it not sometimes charged upon you the guilt of your profane and careless life? Has it not sometimes made you tremble like Felix? Has not its dreadful voice terrified you in the midst of your crimes, and sent you away, deeply agitated, from the theatre of your wickedness? Have not its accents of terror sometimes burst upon you in the place of social worship, in the retired walk, or at the midnight hour? Has not con-

science sometimes caused you to start at the shaking of a leaf, and to flee from a shadow, as though the ghosts of all your sins were pursuing you down to the infernal dungeon?

God has reproved you by *his Spirit*. Do you remember no solemn seasons, in which you saw yourself to be deeply depraved, standing on the brink of a miserable eternity? Do you not recollect the promises you then made; the prayers you then offered to God? Then it was that he addressed you by his Holy Spirit, and in infinite kindness called upon you to repent, believe, and be saved.

You see, then, that you have been *often, yea, continually* reproved. But one more inquiry remains, to determine what doom you have reason to expect.

2. HAVE YOU NOT HARDENED YOUR NECK? Yes, sinner, this is likewise true. Instead of being made wise by correction, you have continued obstinate in impenitence? you are, to this moment, unconverted, and, of course, an enemy of God. You have rejected his counsel, and despised his reproof. Your way has been hedged up by his threatenings; but through these briers and thorns you have forced your passage toward the pit of eternal despair.

Think of your wasted Sabbaths. When you have read, or heard the word of God, it has been without any serious design of learning his righteous will, and yielding to his authority. You have stopped your ears against the thunders of Sinai and the groans of a dying Savior. You have refused to listen to the warnings of justice and the mild melting entreaties of mercy. With what carelessness have you sat under the sound of the Gospel! How unmoved have you been by those accents of grace that melt the hearts of angels? If you have been for an instant affected by the truth, how soon have you employed yourself in endeavoring to regain your tranquillity! How many and frivolous have been your excuses! By these you have quieted yourself in sin. When a plain declaration of the Bible has been addressed to you, how ready have you been to cavil and to doubt! When reminded of the brevity of life, instead of being excited to prepare for your last account, you have flattered yourself with the hope of years to come. When urged to immediate repentance, you have talked of your own good deeds, or of the multiplicity of your worldly concerns, or of the difficulty of knowing what the truth is; and

have perhaps had the impiety to charge God with injustice in his dealings with you. Heaven has been opened to you, but you have turned from it in disgust; the terrors of hell have been exhibited, but you have treated them as the phantoms of superstition. Thus you have hardened your neck against the reproofs of the Bible; and far less guilty would you have been, had you never heard of Jesus and his salvation. O, you have been a practical atheist, on the very ground where God has displayed the wonders of his redeeming love.

The counsels of pious friends you have also slighted. Have you never been even displeased by their faithfulness in laboring for your salvation? How have you avoided the company of those who, you have believed, would admonish you; and with what unkindness have you repaid their endeavors to promote your best good!

When God has reproved you by his works, how insensible have you been to his admonition! "The brutes obey their God, and bow their necks to men;" but you reject the easy reign of the Redeemer. The birds of the air raise their artless songs to his honor, but you are silent in his praise. Summer and winter, seed-time and harvest fulfill his word; yet you continue to rebel. You have abused his very mercies to purposes of sin; and "because sentence against an evil work is not executed speedily," your heart "has been fully set in you to do evil."

You have hardened your neck against his judgments; and, instead of submitting to his rebukes, you have been stubborn, like a bullock unaccustomed to the yoke. What spiritual advantage have you derived from sickness, from disappointments, from worldly losses, from the death of friends? Where are the impressions you felt at the bedside of a dying relative; at the house of mourning; and at the solemn funeral? The resolutions you made in affliction, you have broken; you have waxed worse and worse under the rebukes of the Almighty.

You have hardened your neck against the warnings of conscience. Dreading its rebukes, you have endeavored to avoid them. You have sought a retreat from its fearful accusations, in the hurry of business, in trifling conversation, in unprofitable reading, or in the haunts of amusement.

You have hardened your neck against the kindly motions

of the Holy Spirit, calling your sins to your remembrance, and urging you to secure, by repentance and faith, your eternal salvation. Instead of yielding to his suggestions, you have been striving to counteract them; you have virtually said to this glorious Agent, "Depart from me; for I desire not the knowledge of thy ways."

Thus have you resisted all the reproofs of the great and dreadful Jehovah. You have resisted them to this day. And are you not resisting them now, even while your eye is passing over these pages? The eternal God is now addressing you; he is giving you one more call; and will you not hear? Why will you not hear? Why will you not acknowledge your sinfulness and ruin? Impenitent reader! God means this message for you. Why do you not repent? Why do you not believe in the Son of God? If you refuse obedience, you have at this moment the character of one who, "being often reprov'd, hardeneth his neck" against God. *Remember it—realize it—fix your mind upon the awful thought!* You are the very person to whom God in this affecting language refers. You "have been often reprov'd;" you "harden your neck."

3. CAN YOU THEN HOPE TO ESCAPE THE THREATENED DOOM? "He that, being often reprov'd, hardeneth his neck, shall *suddenly be destroyed, and that without remedy.*"

These words, sinner, may well make you tremble, for they are the words of "Him who cannot lie." Having continued so long the enemy of God, is there not reason to fear that you will continue incorrigible till death? No stronger motives will ever be used, than those that have already been employed, to awaken and save you. No new atonement will be made for your sins; no new Gospel will ever be proclaimed from heaven; no other Savior than He whom the Bible reveals will ever interpose to deliver you from perdition. Why should it be imagined that the very means you have so long slighted will ever prove effectual to your salvation? If they have had no influence in overcoming your obstinacy hitherto, why should you suppose that they will ever prove sufficient for this purpose? Are you any nearer to the kingdom of heaven now, than you were six months, or six years ago? Has your heart begun to soften? Is it not increasing in obduracy. You were never so guilty as you now are; and, left to yourself, you are less likely

than you have been at any former period, to yield to the persuasions of the Gospel. You have probably never been more hardened than you are at the present time; and while you have been reading, or hearing this Tract, especially designed for your conviction, you have set yourself against conviction, and have been secretly saying, "*Peace, peace.*" What reason, then, have you to conclude that you shall repent? "Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it;" and why should you be confident that, obdurate as you are, you will be of that happy number? If the Lord do not appear for you in mere mercy, you will certainly perish; and may he not justly leave you, as well as others, to eat the fruit of your own way, and be filled with your own devices?

When I think of these things, sinner, I cannot but conclude (I tremble while I say it) that it is far more probable you will live and die in your sins, than that you will turn to God and be saved. And, without repentance, your destruction is certain; for God has declared it. You will know what it is to lose the soul; to be an associate of fallen spirits; to be banished from God and all happiness. You will not be annihilated. This is not the destruction threatened in the volume of inspired truth. "Their worm dieth not, and their fire is not quenched. There shall be weeping and gnashing of teeth." How would you welcome annihilation! But you will exist, to be "*tormented,*" "day and night," "in the presence of the holy angels, and in the presence of the Lamb."

Your destruction will be *sudden*; it will overtake you by surprise. You now put far off the evil day; thus you will continue to do, till death shall come upon you in all its terrors. Wholly unprepared, you will hear the dreadful summons. As it was with the inhabitants of Sodom and Gomorrah, so it will be with you; they were eating and drinking, marrying and giving in marriage; and knew not, till the Lord rained upon them brimstone and fire out of heaven, and destroyed them all. In a moment, all your unconcern, all your gayety, all your contempt of his warnings, will be succeeded by the most bitter compunction, intolerable anguish, and the wailings of despair.

But the most tremendous ingredient in your misery is yet to be mentioned. It will be *without remedy*. The smoke

of your torment shall rise up for ever and ever. "These shall go away into everlasting punishment." You will have sinned away your day of grace; you will have thrust the Savior for ever from you; "there remaineth no more sacrifice for sin, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries." The evils you will have brought upon yourself, in all their extent and aggravations, will be irreparable. Where will you look for help? If you raise your eyes to heaven, you will behold, on the throne of God, and even on the brow of Jesus, the awful inscription, "WITHOUT REMEDY." On the walls of your dungeon, on its bolts and bars, on the chains which bind you, you will read, in letters of fire, "WITHOUT REMEDY;" "WITHOUT REMEDY" will echo, in groans, through all the caverns of hell.

Sinner, if you continue impenitent, this is your certain doom. But one hope remains: "God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. Repent, and be converted, that your sins may be blotted out. Except ye repent, ye shall all likewise perish." Do you doubt? "It is impossible for God to lie." "Heaven and earth shall pass away; but his words shall not pass away." Harden your neck against his warnings a little longer, and you will be beyond the reach of mercy.

Will you still refuse to obey the Gospel of the Lord Jesus Christ? Shall this warning serve but to aggravate your condemnation? Shall it rise up against you in the judgment? Shall it burst upon your thought, like fire in the glooms of hell? Shall it ring its peal of terror through your soul to all eternity?

If any thing is to be done for your salvation, remember, it must be done quickly. For this reason, I have written what you now read. Whoever you may be, the writer expects soon to meet you at the bar of God. O may it then appear that this feeble effort has been followed by thy blessing, Almighty Spirit of God! and may some now lost sinner adore thy grace for ever, that he was warned, in these pages, of his guilt and danger! Grant it, good Lord; and thine shall be all the praise.

MORE THAN ONE HUNDRED

SCRIPTURAL AND INCONTROVERTIBLE ARGUMENTS

FOR BELIEVING IN

THE SUPREME DIVINITY

OF

OUR LORD AND SAVIOUR JESUS CHRIST.

“I COUNT ALL THINGS BUT LOSS FOR THE EXCELLENCY OF THE KNOWLEDGE OF CHRIST JESUS MY LORD.—PHIL. 3 : 8.

Do you say I cannot comprehend God as existing in *three persons*, FATHER, SON, and HOLY SPIRIT? But can you comprehend his existence in *one person*? In what consists the unity of that Being who is personally present in millions of worlds at the same instant of time? Grant that he exists in perfect *unity*—what then? Can you comprehend one of the attributes of this *infinite* Being? Can you conceive of *his eternity*, that existence which had *no beginning*? Can you comprehend his *omnipresence*; or how he could create a world out of *nothing*?

You reply, though I cannot explain these things, yet to represent God as existing in three persons, is to represent him as being wholly unlike any other being. True, he is unlike any other being, and this, too, in his *eternity*, *self-existence*, and *omnipresence*, as well as in his triune nature: “Who can by searching find out God? To whom will ye liken him?” You say there is so much more *simplicity* in

the belief that he is *one* without any distinctions in the God-head—but is there therefore more *truth*? Is *simplicity* in such a case evidence of truth? How various and incomprehensible the attributes of Deity! How complex and mysterious his works of creation and providence! You say the terms *trinity* and *trinitarianism* are not found in the Bible. Where in the Bible are the words *unity* and *unitarianism* to be found?

But you say it is impossible that Christ should be both God and man. Why so? Do we not say of man that he is *mortal* and *immortal*? But he cannot be mortal and immortal in the same sense. No more is Christ God and man in the same sense. As to his *divine* nature he is God, as to his *human* nature he is man. Still you say there is a great mystery, that God and man should be united in one person, and I cannot comprehend it. Your good sense, however, will not permit you to urge this as a reason why you should reject the truth. Are *you* not a mystery to yourself? Can you comprehend how a thought moves your arm; or how the spires of grass under your feet grow; or what are the properties of a single pebble you may take in your hand?

There is no more confusion or inconsistency in speaking of Christ sometimes as God, and at others as man, than in speaking of man sometimes as mortal, and at others, as immortal. The humble Christian, in his seasons of near and holy communion with the Son of God, feels no difficulty on this point. Because we hear it said of man, “Dust thou art, and unto dust shalt thou return,” we do not disbelieve those passages that speak of the soul which at death goeth upward. Could a thousand texts be arrayed in an argument, asserting expressly man’s earthly origin and mortality—what then? Are not *those* likewise true, which speak of the immortality of his spiritual existence? How then does proving the *humanity* of Christ disprove his *divinity*?

While in the humble form of a servant, assumed that he might make an atonement for our sins, what more natural, than that he should be generally spoken of according to that humble form? Was not his humiliation *real*?

That he is truly man, we entertain not one doubt, and equally certain are we, that he is the *Word made flesh, God manifest in the flesh*, and in his divine nature, *God*. For this belief, we urge, among others, the following reasons.

1. Because there is no evidence to the contrary: a hundred arguments to prove that Jesus Christ is a man, and as a man inferior to the Father, do not prove that a *superior* and *divine* nature does not exist in alliance with the human.

“My Father is greater than I.” What does this text prove but that which Trinitarians readily admit? that in his human nature and mediatorial office he is inferior to the Father. It surely was never intended to contradict another text, which declares, that in his original divine nature, “he thought it not robbery to be equal with God.”

“But of that day knoweth no man, no, not the angels which are in heaven, neither the Son, but my Father only.” Mark 13:32. This is a matter of course, if he be truly man. But does this disprove his Deity? “Man fleeth also as a shadow, and continueth not.” Does this disprove man’s immortality? Is it not expressly said of Christ, that he *knoweth all things*; and that he is to preside over all the decisions of the general judgment? He says, John 8:15, “*I judge no man*.” Shall we thence infer that he is not to be our final Judge?

“If he called them gods, unto whom the word of God came, say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest; because I said, I am the Son of God?” John 10:35, 36. Some have alleged that the Saviour here denies his divinity. But how do his words bear such a construction? The Jews accused him of making himself God. He does not deny that he

made himself God, but denies that he blasphemed, and this on a ground that might fully justify him even in claiming the honors of Deity, namely, that he was the Messiah, the Son of God, Immanuel. That the Jews did not consider him as in the least receding from his lofty claims, is evident from the continued enmity they manifested: see verse 39, "Therefore they sought again to take him."

"Why callest thou me good? there is none good but one, that is God." Matt. 19: 17. The Saviour's object seems to be simply to test the young man's views of his character, whether he applied this significant epithet as a mere compliment, or in the exercise of faith in him as Immanuel. Why callest thou me good? Do you intend, indeed, to acknowledge my divinity?

"All power is *given* unto me in heaven and in earth." As Mediator, he acts in a subordinate capacity; the Father is the bestower, and he is the recipient: but then, *could* he be the *recipient of all power* in heaven and earth, unless he possess the attributes of Deity to sustain and exercise it? A *finite* being the recipient of *all power* is a far greater mystery than the doctrine of the Trinity; it is a contradiction in terms.

"Jesus was made a little lower than the angels for the suffering of death." He was *made* lower for the accomplishment of a specific object—what was he originally? This is perfectly consistent with his being God, and "*all the angels* being commanded to *worship* him." Ungrateful mortals, because you behold your Lord in the form of a servant, and suffering death for your redemption, will you take occasion from this very expression of his condescending love, to rob him of his divine glories?

"To sit on my right hand and on my left, *is not mine to give*, but it shall be given to them for whom it is prepared of *my Father*." Matt. 20: 23. It is a sufficient explanation of this text to observe, that our blessed Saviour has

elsewhere promised to bestow this very reward in his *own right*. "To him that overcometh, *will I grant to sit with me in my throne.*" Rev. 3 : 21. "Be thou faithful unto death, and *I will give thee a crown of life.*" Rev. 2 : 10.

We have been surprised to see those texts which represent Christ as *sent* and *instructed* by the Father, and as *offering prayer* to him, alleged, over and over again, as proof incontrovertible that he does not possess a divine nature, whereas they are wholly irrelevant. If the Son of God actually assumed our nature, it was befitting him in that condition, like a perfectly holy man, to pray and exhibit an example of obedience and submission, to seek not his own glory, but the glory of his Father. Nor were his prayers offered to himself: there is not only a real distinction between the Father and the Son, as all allow, but it was the Son in *human nature*, that prayed to the Father.

"This is life eternal, to know thee, the only true God, and Jesus Christ whom thou hast sent." In this and similar passages the Father is called the only true God in opposition to idols, and not to Christ or the Holy Spirit. Nothing is said which intimates that there are no personal distinctions in the Supreme Divinity. And such passages were never intended to exclude the divine nature of Christ, because the Scriptures expressly call him *God*, the *true God*, *God*, *beside whom there is none else*, as we shall hereafter see.

All these expressions of inferiority, therefore, relate to him in his humanity, and in his official character as Saviour. The kingdom which he is to resign is a mediatorial and inferior kingdom; his subjection to the Father, then to take place, is an official subjection. The tears which he shed were human.* In short, was Christ's humiliation only in *pretence*, or was it *real*? If *real*, why should he not *manifest* it in *words* and *actions*? The question is not whether

* Collier's Lectures on the Divinity of Christ, p. 158.

the Son of God appeared in *human nature*, this is admitted ; but whether he possessed a *divine nature* with which the human was taken into intimate alliance ; a question in which the whole plan of salvation is essentially involved. Texts to prove the existence of his *human nature* we have seen adduced, but not one that even intimates that he did not possess a *divine nature*, or that, in that divine nature, he is inferior to the Father.

2. Because the voice of inspiration declares, “Without controversy, *great* is the *mystery* of godliness: *God was manifest in the flesh*—believed on in the world, received up into glory.” 1 Tim. 3 : 16. If Christ were but an inspired teacher, as one of the prophets, how is he *God* manifest in the flesh ? What is there peculiar in his character ? How does it differ from that of the prophets ?

3. Because Isaiah, in so many words, announces him as “*The mighty God, the everlasting Father,*”—as this phrase imports, the Author and Possessor of eternity. Isa. 9 : 6.

4. Because John, in the most explicit manner, testifies to his Deity. “*The Word was God.*” John 1 : 1 What more decisive could the disciple have said ? That this is Christ, is learned beyond a doubt from verse 14: “*The Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only-begotten of the Father.*”

5. Because he is styled the *Lord of glory*. “*Had they known, they would not have crucified the Lord of glory.*” 1 Cor. 2 : 8.

6. Because Paul denominates him God, in his charge to the Ephesian elders: “*Take heed to all the flock over the which the Holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood.*” Acts 20 : 28. Compare 1 Pet. 5 : 2, “*Feed the flock of God.*” Also, chapter 1 : 18, 19, “*Redeemed with the precious blood of Christ.*”

NOTE. Much has been said and written of late to preju-

dice the public mind against our most excellent translation of the Holy Scriptures, as though it were unwarrantably partial to Trinitarian views. That it is *perfect*, would be to say that the translators were more than human. That they were firm Trinitarians, is granted, as the great body of holy and learned men have always been ; but that, on the whole, a more fair and just representation of the original was never produced, has been acknowledged by all denominations of Christians speaking the English tongue, for more than two centuries. The force of a very few texts often alleged in support of the Divinity of the Son of God, might be weakened by a different rendering. But are there not a number on the other hand, which, by a rendering the highest authorities sanction, might be added to the support of this great doctrine ? For example : 2 Pet. 1 : 1, "Through the righteousness of God, and our Saviour Jesus Christ." A slight improvement in the version would give the title *God* to our Saviour. "Through the righteousness of our *God* and *Saviour* Jesus Christ." A similar additional proof may be seen in Titus 2 : 13. "Looking for that blessed hope, and the glorious appearing of the great God and our Saviour Jesus Christ." The following improvement, sanctioned by the highest authority, makes our Saviour *the great God* : "And glorious appearing of our *great God and Saviour* Jesus Christ." But, thanks to the divine Spirit, we are not driven, by a deficiency of proof texts, to call in question so sacred a vehicle of inspired truth as our present version, and so incur the responsibility of unsettling the public confidence in a momentous concern. And that religious system which excites among its defenders a perpetual outcry about mistranslations and various readings, ought to be more than suspected. The testimony against them is so full, it would seem the witnesses must be impeached, or their cause is lost.

7. Because he is pronounced in so many words to be

God over all. “Of whom,” the Jewish nation, “as concerning the flesh, Christ came, who is over all, God blessed for ever.” Rom. 9 : 5. Is any thing above him who is *God over all*? Note, also, the antithesis between his two natures: of the seed of Abraham according to the *flesh*. What was he according to his *divine nature*? “*God over all.*” Compare Rom. 1 : 3, 4.

8. Because Christ claims, in unqualified terms, an *equality* with the Father. Christ “being in the form of God, *thought it not robbery to be equal with God.*” Philip. 2 : 6.

9. Because it cannot be said that “in him dwelleth all the fulness of the Godhead bodily,” unless he be essentially God. Col. 2 : 9.

10. Because he is the JEHOVAH whom Isaiah saw in vision. “I saw, also, the Lord sitting upon a throne, high and lifted up. Above it stood the seraphim. And one cried unto another, and said, Holy, holy, holy is the LORD* of hosts. And he said, Go, make the heart of this people fat, and make their ears heavy, and shut their eyes.” Isa. 6 : 1, 2, 3, 9, 10.

That the Being seen in this vision is the supreme God, none will doubt. Now, the evangelist John informs us this was *Christ and his glory*. “Therefore, they could not believe, because Esaias said again, He hath blinded their eyes, and hardened their hearts, that they should not see with their eyes, etc. These things said Esaias, *when he saw his,*” *Christ’s, “glory, and spake of him.*” John 12 : 39, 40, 41. Therefore, the Holy Spirit has decided that Jesus Christ is JEHOVAH of hosts.

11. Because he proclaims himself to be God, and invites the ends of the earth to look to him for salvation. “Look unto me, and be ye saved, all ye ends of the earth; for I

* It may not be amiss to remind the reader that where LORD is printed in capitals in our common translation of the Bible, it is uniformly Jehovah in the original.

am God, and there is none else. I have sworn by myself—that unto me every knee shall bow, every tongue shall swear.” Isa. 45 : 22, 23. The apostle has decided that the person who here speaks is Christ, and quotes the last verse as an argument that all must appear before *his* judgment-seat. “We shall all stand before the judgment-seat of *Christ*. For it is written, As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God.” Rom. 14 : 10, 11. Here you will observe the titles, *Christ*, *Lord*, and *God*, are used interchangeably, as of equal import.

12. Because the Father addresses the Son as God, in express terms. “Unto the Son he saith, Thy throne, O God, is for ever and ever.” Heb. 1 : 8. Compare Psalm 45 : 6, from which this is quoted, and where it is an address to the God of the Old Testament. But here we have the authority of an inspired apostle that it was addressed to *Christ*. Then, without controversy, Christ is God.

13. Because the Lord God of the holy prophets, and Christ, are represented as the same Being by the inspired John. Rev. 22 : 6. “The *Lord God* of the holy prophets sent his angel to show unto his servants the things which must shortly be done.” Observe, the *Lord God* sent his angel; then read the 16th verse: “I *Jesus* have sent my angel to testify unto you these things in the churches.” Do you not perceive that here, “the Lord God,” and “Jesus,” are the same? They assume the same style, and the same prerogative.

14. Because Isaiah again announces him in prophecy as Jehovah of hosts. “Sanctify the Lord of hosts himself; and let him be your fear—and he shall be for a sanctuary; but for a stone of stumbling,” etc. Isa. 8 : 13, 14. Is the Father anywhere represented as a *stone of stumbling* to the Jews? This language applies only to Christ. Compare 1 Pet. 2 : 8, where the apostle settles the question by in-

terpreting the prophecy of Christ, "Unto you, therefore, which believe, he," Christ, "is precious; but unto them which be disobedient, a stone of stumbling, and a rock of offence."

15. Because he is the God whom the Israelites tempted in the wilderness. "Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents." 1 Cor. 10 : 9. Compare Exod. 17 : 7, and Numb. 21 : 5, 6. "The people spake against God, and the LORD sent fiery serpents among the people." The Psalmist says, "They tempted the most high God." Psalm 78 : 56.

16. Because an apostle has decided that the following sublime description of the LORD God by the Psalmist, was a description of Christ. "The chariots of God are twenty thousand, even thousands of angels. The LORD is among them, as in Sinai, the holy place. Thou hast ascended on high, thou hast led captivity captive, thou hast received gifts for men." Now observe the application as quoted by Paul : "Wherefore he saith, when he ascended up on high, he led captivity captive, and gave gifts unto men. He that descended is the same, also, that ascended up far above all heavens, that he might fill all things : And he gave some apostles, and some prophets," etc. Psalm 68 : 17, 18 ; Eph. 4 : 8, 10, 11. Here the Psalmist informs us that the Being who *ascended up on high and led captivity captive*, is God the LORD. The apostle informs us that this Being, who *ascended up on high and led captivity captive*, is Christ. Then, on apostolic authority, Christ is God.

17. Because Thomas, in so many words, pronounced him to be his *Lord* and his *God*. "And Thomas *answered and said unto him*, My Lord, and my God." John 20 : 28. For this act of faith Christ commended the adoring disciple. This is not a profane exclamation, but an address to Christ ; Thomas *answered and said unto Christ*, My Lord, and my God. Now, had not the lowly Saviour been worthy of such

divine honor, would he not have administered a reproof instead of a blessing ?

18. Because he is called, “ *The Lord from heaven,*” and “ *Lord both of the dead and living.*” 1 Cor. 15 : 47 ; Rom. 14 : 9.

19. Because he is denominated, *Lord of all*. “ Preaching peace by Jesus Christ : he is Lord of all.” Acts 10 : 36.

20. Because he is also solemnly announced by Paul to Jews and Gentiles as *Lord over all*. “ The same Lord over all is rich unto all that call upon him.” Rom. 10 : 12. Compare verse 11 with 1 Pet. 2 : 6. Is not he the *supreme Lord, who is Lord of all, and God over all ?*

21. Because it is said he has a name, that is *above every name*. Phil. 2 : 9.

22. Because he is addressed as *Lord, Creator of heaven and earth*. “ Unto the Son he saith, Thou, Lord, in the beginning, didst lay the foundation of the earth, and the heavens are the works of thine hands.” Heb. 1 : 8–10. The 10th verse is connected with the two preceding verses by the conjunction *and*, and is a continuation of the address to the Son. Compare Psalm 102 : 25–27.

23. Because he is repeatedly proclaimed, “ *Lord of lords, and King of kings.*” Rev. 17 : 14, and 19 : 16. Precisely as God is styled, 1 Tim. 6 : 15, and Deut. 10 : 17. He is also *above all*. “ He that cometh from above is *above all.*” John 3 : 31. Now who can be his superior, who is *Lord of lords, and above all ?*

24. Because he is called, in so many words, *the true God*. “ We are in him that is true, even in his Son Jesus Christ : *this is the true God,* and eternal life.” 1 John, 5 : 20. What more explicit declaration of his Deity can even the most incredulous demand ?*

* Said a Unitarian to a venerable clergyman, if the doctrine of Christ’s Deity were true, I am sure so important a doctrine must have been revealed with a clearness no one could have mistaken.

25. Because the following passages demonstrably show there was formed a union of a *divine* nature with a *human* at the birth of Christ. “*God* was manifest in the *flesh*.” When a *child* he is denominated the *mighty God*: “Unto us a *child* is born, and his name shall be called the *mighty God*.” “Of whom, as concerning the *flesh*, Christ came, who is *God* over all.” “He thought it not robbery to be *equal* with *God*—but *was made* in the likeness of *men*.” “He came down from heaven.” “The *Word*, which was *God*, was *made flesh*.” He repeatedly alluded to his *original glory*. These passages, and others like them, allude distinctly to his *two natures*, and are utterly unmeaning unless there was a union of a *divine* and *human* nature at the birth of our Saviour.

26. Because we are expressly informed, to *know him* is the *same* as to *know the Father*. John 14: 7, 9.

27. Because to *see him* is the *same* as to see the *Father*. John 14: 9.

28. Because Paul offers prayer to him jointly with the Father, in the same manner, and for the same blessings. “Now our Lord Jesus Christ himself, and God, even our Father, comfort your hearts, and establish you in every good word and work.” 2 Thess. 2: 16, 17. Is it not idolatry to address prayer to Christ if he be not really God? What propriety in praying to a being who is not *omniscient* to know our desires, and *omnipotent* to satisfy them? To show that the usual mode adopted in Scripture, of placing the name of Christ after the Father, implies no inferiority, it is in this instance placed first.

29. Because Stephen, when full of the Holy Ghost, and in most solemn circumstances, prayed to Christ, and com-

And what language would *you* have chosen? said the clergyman. I would have had him called *the true God*, replied the man. Right, said the venerable clergyman—the very language of the apostle, 1 John, 5: 20.

mended to him his departing spirit. "And they stoned Stephen, calling upon God, and saying, *Lord Jesus*, receive my spirit. And he kneeled down, and cried with a loud voice, *Lord*, lay not this sin to their charge." Acts 7 : 59, 60.

30. Because Paul *besought the Lord*—Christ, as is seen in the subsequent verse—thrice, that the thorn in his flesh might depart from him. 2 Cor. 12 : 8. He also received from him an answer. "And he said unto me, My grace is sufficient for thee." Ver. 9. Christ, then, is both the *hearer and answerer of prayer*. Is not this the prerogative of God alone?

31. Because it is written, "Whosoever shall call upon the name of the Lord," Christ, "shall be saved." Rom. 10 : 13.

32. Because Paul speaks of his *dependence on Christ*, and of *Christ dwelling in him*, in a manner in which it would be impious to speak of any one but God. "I can do *all things through Christ*, which strengtheneth me. I live; yet not I, but *Christ liveth in me*." Phil. 4 : 13. Gal. 2 : 20. How could this be said of a being who was not *omnipotent* to aid, and *omnipresent* to sustain? "I will go in the strength of the Lord God." Psalm 71 : 16.

33. Because we find him joined with the Father in a solemn petition for divine guidance. "Now God himself, and our Father, and our Lord Jesus Christ, direct our way unto you." 1 Thess. 3 : 11.

34. Because Paul prays for his never-failing presence with the soul of Timothy, just as we find the accompanying presence of the Father is everywhere prayed for. "The Lord Jesus Christ be with thy spirit." 2 Tim. 4 : 22. Does not this prayer imply omnipresence?

35. Because the same apostle speaks of him as the Being to whom he habitually looked for success in all his concerns. "But I *trust in the Lord Jesus* to send Timotheus shortly unto you." Philip. 2 : 19. Was the apostle's habitual reliance then upon a creature? "Cursed is he that trusteth in man, and maketh flesh his arm."

36. Because those Christians whom Paul persecuted before his conversion *habitually offered their prayers to Christ*. “Here he hath authority to bind all that *call on this name*.” Acts 9 : 14. Also verse 21. “Is not this he that destroyed them which called on this,” Christ’s, “name?”

37. Because the custom of addressing their petitions to Christ was so prevalent in the apostolic churches, that Christians of that day were designated by that feature of their worship. “With all that in every place *call on the name of Jesus Christ our Lord*.” 1 Cor. 1 : 2. Would inspired apostles have offered worship and prayer habitually to one who was not God ?*

38. Because we find Christ solemnly addressed alone in prayer eight times in this particular form. “The grace of our Lord Jesus Christ be with you.” Rom. 16 : 20, 24 ; 1 Cor. 16 : 23 ; Phil. 4 : 23, etc.

39. Because we find the name of *Christ* associated with the *Father*, and *equally* the object of a most solemn and comprehensive *prayer*, sixteen times in the Epistles, and once in the Revelation. Rom. 1 : 7 ; 1 Cor. 1 : 3 ; 2 Cor. 1 : 2 ; Gal. 1 : 3, etc. And in more than forty different passages through the New Testament do we find, either examples of *prayer offered to Christ*, or the *duty of praying to him* expressly implied.

40. Because we find it written, *every knee shall bow to him* : an homage due to God alone. “That at the name of Jesus every knee should bow, of things in heaven, and

* So prominent and so constant was the worship paid Christ by the primitive Christians, that it did not escape the observation even of the heathen. Says Pliny, in writing to Trajan, “They,” Christians, “sing in social worship a hymn to Christ as God.” Lib. 10. Ep. 97. Eusebius, too, Ecc. Hist. V. 28, in writing against the Artemonites, appeals to the ancient songs of Christians thus : “Whatever psalms and hymns were composed by faithful brethren, from the beginning, praise *Christ, the Word of God*.”

things in earth, and things under the earth." Philip. 2 : 10. Compare this language with Rom. 14 : 11 : "As I live, saith the Lord, every knee shall bow to me, and every tongue shall confess to God."

41. Because the apostle Peter ascribes endless glory to him. "Grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever. Amen." 2 Peter, 3 : 18.

42. Because we hear *all the angels of God* expressly commanded to *worship the Son*. "And when he bringeth in his first-begotten into the world, he saith, And let all the angels of God worship him." Heb. 1 : 6. Does the Father command the angels to be guilty of idolatry ?

43. Because, after the miracle of stilling the tempest, he permitted his disciples and others to worship him. "Then they that were in the ship came and *worshipped* him, saying, Of a truth, thou art the *Son of God*." Matt. 14 : 33. "It is written, Thou shalt worship the *Lord thy God*, and him *only* shalt thou serve."

44. Because, just before his ascension, those of his disciples whose *faith* was *strongest*, paid him *divine honors*. "And when they saw him, they *worshipped him* ; but some doubted." Matt. 28 : 17.* Immediately after his ascension, we find them all united in paying him this divine homage. "He was parted from them, and carried up into heaven, and they *worshipped* him, and returned to Jerusalem." Luke 24 : 51, 52.

45. Because there are fifteen instances recorded of *worship** being actually paid to our Lord while on earth, with-

* The word translated *to worship* occurs sixty times in the New Testament : of these, two denote civil homage, fifteen refer to idolatrous rites, three are used of disapproved homage to creatures, twenty-five respect the worship due to the Father, and the remaining fifteen relate to acts of homage paid to Jesus Christ. So that in fifty-eight instances out of the sixty, including those where it

out so much as a hint of disapprobation on his part. The reader will remember that Paul and Barnabas at Lystra, and the angel in Revelation, instantly repelled the worship which was about to be offered them. Would not the meek and lowly Saviour have been equally jealous of his Father's honor, and so indignantly repelled such idolatry, had he not been God, equal with the Father, and the proper object of religious worship? Would he otherwise have endured for a moment even the *appearance of divine homage*?

46. Because all the redeemed in heaven surround *his throne* with shouts of adoration. "Unto him that loved us, and washed us from our sins in his own blood: to him be glory and dominion for ever and ever. Amen." Rev. 1 : 5, 6. Is the whole host of the redeemed in heaven continually employed in acts of idolatry?

47. Because John again testifies, that "the four living creatures, and the four and twenty elders *fell down before the Lamb*, having every one of them harps and golden *vials full of odors*." But what are these *odors*, which the leaders of this celestial band, with such profound adoration, present to the Lamb? The apostle has told us, "*they are the prayers of the saints*." Here, then, are we certain that the Lamb is the object of worship, and of prayer, by the church on earth, and her highest orders in heaven. Rev. 5 : 8.

48. Because this apostle further informs us that "he heard *every creature*, which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, saying, Blessing, and honor, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever." Rev. 5 : 13.

49. Because John again opens heaven to us, and the

is applied to Christ, the term is used to express supreme homage, or that which was intended as such. See Smith's Scripture Testimonies to the Messiah, vol. 2, p. 271.

same lofty adorations are paid to the Lamb. "After this I beheld, and lo, a great multitude, which no man could number, of all nations, stood before the throne, and before the Lamb, and cried with a loud voice, saying, Salvation to our God, which sitteth on the throne, and unto the Lamb." Rev. 7 : 9, 10.

50. Because John says again, "I heard the voice of many angels round about the throne, and the living creatures, and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands; saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honor, and glory, and blessing." Rev. 5 : 11, 12. What more can be ascribed to God? And if this be not supreme worship, what is?*

51. Because, in short, it is not in the power of language to express acts of confidence and homage of a higher character than those which the Scriptures frequently represent as rendered to Christ.

52. Because, "By him were all things created, that are in heaven, and that are in the earth, visible or invisible, whether they be thrones, dominions, principalities, or powers." Col. 1 : 16. Creation is everywhere appealed to as the peculiar prerogative of Jehovah. "Thus saith the LORD, thy Redeemer, and he that formed thee: I am the LORD that maketh *all things*; that stretcheth forth the heavens *alone*; that spreadeth abroad the earth *by myself*." Isa. 44 : 24. The evasion, that it was *by* Christ, as an instrument, is, besides being an absurd supposition, absolutely forbidden by God himself. Mark his language: "I am the

* Let me live and die with a prayer to the Son of God on my lips; and if I err, it will be with Stephen when full of the Holy Ghost, and with the whole apostolic church. Let me now, and for ever, be a worshipper of the Son of God; and if I err, it will be with all the angels, and the spirits of just men made perfect.

LORD, that stretcheth forth the heavens ALONE ; that spreadeth abroad the earth *by myself*.”*

53. Because the inspired John bears a similar testimony : “The world was made by him.” John 1 : 10. Now the *eternal power* and *Godhead* of the Father are clearly understood by the things that are *made*. Rom. 1 : 20. Then do not these same works, which are repeatedly and in the most express terms ascribed to our Lord Jesus Christ, clearly show *his eternal power and Godhead* ?

54. Because this apostle confirms the same truth in another passage, with still more emphasis. “All things were made by him, and without *him* was not *any thing* made that was made.” John 1 : 3. The Holy Ghost then has settled the question of his Deity. “He that made all things *is God*.” Heb. 3 : 4.

55. Because in the following passage the Son is addressed, not only as the *Creator* of all things, but also as the *unchangeable God*. “Thou, Lord, in the beginning didst lay the foundations of the earth, and the heavens are the works of thine hands ; they shall perish, but thou *remainest* : as a vesture shalt thou fold them up, and they shall be changed ; but *thou* art the *same*.” Heb. 1 : 10, 12 ; Psa. 102 : 26. What language could more sublimely describe the works and the immutable perfections of Omnipotence ?

56. Because it is written, “*All things* were created *by* him and *for* him.” Col. 1 : 16. Not only, then, is Jesus Christ the Creator of all things, but likewise the *ultimate end* for which all things were made. But the Scripture

* The preposition *by* designates *principal*, as well as *subordinate* agency : see the passage last quoted ; also Heb. 2 : 10. “For it became him, for whom are all things, and *by* whom are all things,” etc. 1 Cor. 1 : 9. “God is faithful, *by* whom ye are called into the fellowship of his Son.” Hos. 1 : 7. “I will save them *by Jehovah*.” And numerous other passages.

saith, "The LORD hath made all things *for himself*." Prov. 16 : 4. Then is Jesus Christ this LORD, or Jehovah. If being the CREATOR and the *end* of all creation does not designate the Supreme God, what does ?

57. Because it is written, "We must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad." 2 Cor. 5 : 10. He who is worthy to preside over the scenes of the final judgment, and distribute the rewards of eternity, must be God.

58. Because Christ himself declares, "The Son of man shall come in his glory, and all the holy angels with him ; then shall he sit upon the throne of his glory. Before him shall be gathered all nations, and he shall separate them one from another," etc. Matt. 25 : 31, 33. Now, the Bible and reason conspire to forbid the belief, that any being can weigh all the motives of all the actions, secret and open, of all the myriads of the human race, but the *omniscient God*.

59. Because Paul again bears testimony to the same solemn truth. "We shall all stand before the judgment-seat of Christ." Rom. 14 : 10.

60. Because he confirms this testimony in 2 Tim. 4 : 1. "The Lord Jesus shall judge the quick and the dead at his appearing and kingdom."

61. Because we again hear Christ himself declare, "The Son of man shall come, and then he shall reward every man according to his works." Matt. 16 : 27. But is not the Judge of all the earth *God* ? See Gen. 18 : 25. Then is our Lord Jesus Christ God, for in more than thirty different passages is he represented as the final Judge of the world. Are there two final Judges ? It is very evident we must stand before the throne of God and the throne of Christ ; and render an account to God and to Christ ; and receive our reward and punishment of God and of Christ. The Judge is God alone ; but Jesus is the Judge. Therefore Jesus is God.

62. Because he is that Being, whose almighty voice will raise the dead. "The hour is coming in which all that are in their graves shall hear his," Christ's, "voice, and shall come forth: they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation." John 5: 28, 29.

63. Because he assumes the disposal of the rewards of heaven, the peculiar prerogative of God. "Be thou faithful unto death, and *I will give thee a crown of life.*" Rev. 2: 10.

64. Because the Scriptures declare Jesus *knew the thoughts* of men. "And Jesus, knowing their thoughts," etc., Matt. 9: 4, the prerogative of God alone. "Thou, LORD, *even thou only*, knowest the hearts of all the children of men." 1 Kings, 8: 39.

65. Because it is positively declared, "He *knew all men*—he knew what was *in man.*" John 2: 24, 25.

66. Because he is solemnly appealed to in prayer, as knowing the hearts of all men. "Thou, Lord, which knowest the hearts of all men." Acts 1: 24.

67. Because he proclaims himself to all the thousands of his worshippers to be the great SEARCHER of hearts. "And all the churches shall know that I am HE which *searcheth the reins and hearts.*" Rev. 2: 23. That the Son here speaks, see verse 18. Is not this the appropriate language of Deity alone? "I the LORD search the heart, I try the reins," etc. Jer. 17: 10. "*Thou, LORD, even thou only*, knowest the hearts of all the children of men." 1 Kings, 8: 39. What can be more manifest? If Jehovah alone search the heart, and yet the Scriptures expressly affirm that Christ possesses that prerogative, then Christ must be Jehovah.

68. Because his disciples bear testimony to his omniscience in so many words, just before his crucifixion. "Now are we *sure that thou knowest all things.*" John 16: 30.

Would the meekness of Jesus have suffered the divine attribute of *omniscience* to be thus ascribed to him had he not possessed it?

69. Because the same solemn testimony to his omniscience is repeated by Peter, after his resurrection, and the faith of the disciples had been wonderfully strengthened. "Lord, thou *knowest all things* : thou knowest that I love thee." John 21 : 17. Can language be more express?

70. Because "In him are hid *all* the treasures of *wisdom* and *knowledge*." Col. 2 : 3. If *all* the treasures of wisdom and knowledge are hid in him, must he not be *infinite* in wisdom and knowledge?

71. Because he says, "I have power to lay down my life, and to take it again." John 10 : 18. What creature ever possessed this power? Are not the issues of life and death with God alone?

72. Because he is "*far above* all principality, and power, and might, and dominion, and every name that is named, not only in *this world*, but also in *that* which is to come." Eph. 1 : 21. What more could be said of *God*?

73. Because he is absolutely declared to be "*the head of all power*." Col. 2 : 10. The head of all power must be he who originates and wields all power; and who is this but the Almighty God?

74. Because he is not only represented as the Creator of all things, but as also the *upholder* of *all things*—and this not by effort, as creatures sustain a burden, but by his *word*. "*Upholding all things by the word* of his *power*." Heb. 1 : 3. What more sublime description of Jehovah? He is called also, "The *mighty* God." Isa. 9 : 6. Who is this being, that upholds millions of worlds with all their inhabitants by his powerful word? Is it a dependent creature, or is it the only true God?

75. Because of the *divine authority* which he assumed in healing the leper. "*I will* ; be thou clean ;" and the

leprous man was cleansed. Matt. 8: 3. Is not this the language of Him "who worketh all things after the counsel of his *own will*?"

76. Because of the *divine majesty* and *power* with which he spoke to the paralytic. "Arise, take up thy bed, and go to thy house;" and he went away healed. Matt. 9: 6. Here is the air and manner of Jehovah alone. "Let there be light." "Let there be a firmament," etc.

77. Because he assumes the authority of God over the elements. When the winds and the waves were raging, "He rebuked the wind, and said unto the sea, Peace, be still; and the wind ceased, and there was a great calm." Mark 4: 39. Does not this remind us of the Psalmist's description of the Almighty? "O LORD God of hosts, who is a strong LORD like unto thee? Thou rulest the raging of the sea; when the waves thereof arise, thou stillest them." Ps. 89: 8, 9.

78. Because he assumes divine authority over *death*. He said to the widow's son, "Young man, *I* say unto thee, arise. And he that was dead sat up." To Lazarus, "Come forth." And he that had been dead four days came forth. Luke 7: 14, 15; John 11: 43, 44. The prophets had to wait for special commissions from heaven, but "the *Son* quickeneth whom he *will*." John 5: 21.

79. Because he assumes divine authority over *devils*. "He cast out the spirits with *his word*." Matt. 8: 16. In these instances it was not *borrowed* power, be it remembered. Jesus manifested his *own* glory by his miracles. "This beginning of miracles did Jesus in Cana of Galilee, and *manifested forth his own glory*." John 2: 11. So when he raised Lazarus, he said, "*I am the resurrection and the life*."

80. Because the disciples wrought miracles in the *name* of Christ, thereby acknowledging that their authority and power to suspend the laws of nature, were derived from *him*, as the God of nature. "*His name*, through faith in

his name, hath made this man strong." "Peter said unto him, Eneas, *Jesus Christ* maketh thee whole." Acts 3 : 16, and 9 : 34.

81. Because then, in a word, he wrought miracles—by his *own power*—according to his *own will*—for his *own glory*—with a *divine authority*, and likewise commissioned his disciples to work them *in his name*.

82. Because he says, "I hold the keys of death and of hell." Also declares himself to be that Almighty Being, "who openeth, and no man shutteth; and shutteth, and no man openeth." Rev. 1 : 18, and 3 : 7. Is not this the prerogative of God alone? "Unto God the LORD belong the issues from death." Psalm 68 : 20.

83. Because he asserts his *omnipotence* when he says there is *no work* which the Father performs but he performs likewise. "Whatsoever things the Father doeth, these also doeth the Son likewise." John 5 : 19. Observe these expressions: do not the *works* of the Father prove him omnipotent? But the *Son* performs the very *same works* likewise: then, without controversy, do they prove the *Son* omnipotent.*

84. Because he is represented as the great *fountain* from which Christians of all ages and countries receive their supplies. "Of his fulness have all we received, and grace for grace." John 1 : 16. Just as God is represented: "With thee, O God, is the fountain of life." Psalm 36 : 9.

85. Because he says to Paul in a season of severe conflict, "*My grace is sufficient* for thee; for *my strength* is made perfect in thy weakness," etc. 2 Cor. 12 : 9. Who but the all-sufficient God would presume to use such lan-

* It has been said, this was delegated power. *Delegated omnipotence!* Most absurd evasion to rob the Saviour of divine attributes. If *omnipotence* be not one of the *incommunicable* attributes of the Deity, what is? If omnipotent, he must be God. Are there two omnipotent beings?

guage? Says the Psalmist, "God is the strength of my heart." Psalm 73 : 26.

When, therefore, the Saviour says, "I can of my own self do nothing," he does not intend to deny these claims to omnipotence, but to deny all *separate* interest from the Father, and to declare his essential *oneness* with him; or, we may consider him as speaking of himself in the humble form of a servant which he assumed: in both respects the assertion is obviously true, and in perfect harmony with his claims, as God, to omnipotence.

86. Because he in so many words assumes to himself the attribute of *omnipotence*. "I am Alpha and Omega—the *Almighty*." Rev. 1 : 8. See verse 7. The same who was pierced.

87. Because he not only healed all manner of diseases and raised the dead in his *own name*, but, with the same air of divine authority, said to the paralytic, "Son, thy *sins be forgiven* thee." Mark 2 : 5. Would not this be blasphemy, were he not himself the great Lawgiver, the supreme Judge, even God? "Who can forgive sins but God only?" The language of Jehovah is, "I, even I, am he that blotteth out thy transgressions." Isaiah 43 : 25. Jesus Christ authoritatively pronounced the forgiveness of sins, he is therefore God.

88. Because he declared himself to be in heaven at the same time he was on earth, thereby showing that he is *omnipresent*. In conversation with Nicodemus he says, "No man hath ascended up to heaven but he that came down from heaven, even the Son of man *which is in heaven*." John 3 : 13. Paul to the Ephesians, chapter 1 : 23, speaks of "the fulness of him," Christ, "that filleth all in all." This accords with the language of Jehovah: "Do not I fill heaven and earth? saith the LORD." Jer. 23 : 24.

89. Because he says, "Where two or three are gath-

ered together in my name," for my worship, "there am I in the midst of them." Matt. 18 : 20. Who could make this promise but the *omnipresent God*? Compare this with the language of God, Exod. 20 : 24. "In all places where I record my name, I will come unto thee, and I will bless thee."

90. Because he promises his disciples, and through them, all Christians, to be present with them as an unfailing source of consolation. "I will not leave you comfortless, I will come to you." John 14 : 18. Is not this the common consolation which the omnipresent God gives his people? "Fear not, for I am with thee." Isa. 43 : 5.

91. Because he again promises he will manifest himself to the man that loves him, and in the *same manner* as God visits every pious soul. "I will love him, and manifest myself to him. My Father will love him, and *we* will come to him." John 14 : 21, 23.

92. Because there is a holy, familiar communion maintained between Christ and every believer, just as between God and every believer, over the whole earth. "Truly our fellowship is with the Father, and with his Son Jesus Christ." 1 John, 1 : 3.

93. Because he proclaims himself to be that omniscient and omnipresent Being, who, though on his throne in heaven, yet, at the same time, "walks in the midst of the seven golden candlesticks," the churches. Rev. 2 : 1.

94. Because he expressly asserts his presence at the door of every heart. "Behold, I stand at the door, and knock; if any man hear my voice, and open the door, I will come in and sup with him, and he with me." Rev. 3 : 20.

95. Because he declares, in so many words, "Lo, *I am with you always*, even unto the end of the world." Matt. 28 : 20. Not merely by good wishes, but by an *efficient presence*, so that Paul could say, "I can do all things *through Christ*, which strengtheneth me." Does not our Saviour here assume the *omnipresence* of God, and claim

that *confidence* which belongs to God alone? "God is the strength of my life. In God I have put my trust." Psa. 27 : 1, and 56 : 4.

96. Because in prophecy he is represented as existing from *eternity*. "But thou, Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall *He* come forth unto me that is to be Ruler in Israel; whose goings forth have been from of *old*, from *everlasting*." Micah 5 : 2. Compare Matt. 2 : 6, where the evangelist applies it to Christ.

97. Because he says, "Before Abraham was, *I am*." John 8 : 58. God, in his message to Pharaoh, styled himself "I AM."

98. Because Christ prays, "Glorify me with the glory which I had with thee *before the world was*," or from *eternity*, to which the phrase is equivalent. John 17 : 5.

99. Because it is again written, "He is *before all things*." Col. 1 : 17.

100. Because we hear him expressly and repeatedly say of himself, "I am the *first* and the *last*:" "And he laid his right hand upon me, saying unto me, Fear not; I am the *first* and the *last*: I am he that *liveth* and was dead; and behold, I am alive for evermore. Amen." Rev. 1 : 17, 18, and 2 : 8. Who but the *eternal* God would dare to assume the prerogative of being the *first* and the *last*? Can any being but *God* be the *first* and the *last*?

101. Because the following language unequivocally designates *eternal* and *immutable* existence. "Jesus Christ, the *same yesterday, and to-day, and for ever*." Heb. 13 : 8. Who is *unchangeable*, and *for ever the same*, but the eternal God? JESUS CHRIST is here pronounced *unchangeable*, he is therefore God.

102. Because he is expressly declared to be "the *everlasting Father*," the Father or possessor of eternity. Isaiah 9 : 6.

103. Because it is not only declared, that all things were created *by him*, and *for him*, but also that “by him *all things consist.*” Col. 1 : 17. Is not that being, who *supports all things*, God? Then is Christ truly God, for he is the *Creator* and *Supporter* of all things.

104. Because Paul ascribes *glory* to him in precisely the same manner as to the Father. “And the Lord,” Christ, “shall deliver me from every evil work, and will preserve me unto his heavenly kingdom; to whom be glory for ever and ever. Amen.” 2 Tim. 4 : 18. Compare verse 17 with Acts 23 : 11.

105. Because we cannot for a moment believe that any *finite, dependent being* would be joined with the Almighty, and denominated the *temple*, and the *light* of heaven. “The Lord God Almighty and the *Lamb* are the *temple* of the city. The glory of God did lighten it, and the *Lamb* is the *light* thereof.” Rev. 21 : 22, 23.

106. Because we are commanded to be *baptized* in his *name*. “Baptizing them in the name of the FATHER, and of the SON, and of the HOLY GHOST.” Matt. 28 : 19. A most solemn form of entire consecration to each of the THREE persons in the Divine Nature, consequently to the service of the SON, as well as of the FATHER, and the HOLY GHOST. In the most solemn act this side the eternal world are we devoted, soul and body, to a finite, dependent creature? Or is the SON, as well as the HOLY GHOST, truly divine?*

107. Because we find it required, in so many words, “That *all* men should *honor* the Son, *even as* they honor the Father.” John 5 : 23. Would the Father thus speak, were not the Son truly divine? His language is, “I am

* It is matter of astonishment to the writer, how Unitarians can use this divinely-prescribed formula of baptism. They first baptize into the *Father*, and then into a *creature*, and thirdly, into a *nonentity*, or into an *attribute* or *influence* of the Father, which seems to be unmeaning jargon.

the LORD, that is my name; and my glory I will not give to another." Isa. 42: 8. Now, to ascribe to the Son any thing short of real Deity, is to *degrade* him infinitely below the Father; for between *God* and the most exalted *creature* there must be an infinite distance. This requirement is absolutely and necessarily broken by all men who do not believe in the real Deity of Jesus Christ. They rob God our Saviour. Weigh the solemn thought!

108. Because no person was ever censured by Christ, when on earth, for entertaining too exalted views of his character; but for admitting low conceptions of him multitudes were condemned. Thomas' exalted views of him, as his "Lord and his God," were approved, and a blessing promised all others who should exercise a similar faith. Whereas, "he that believeth not is condemned already."

109. Because the inspired apostles, so far from intimating a fear, or even a possibility of exalting Christ too highly, exhaust language to set forth his glories, and the consequent efficacy of his atoning blood. "I am not only ready to be bound, but to die also for the name of the Lord Jesus." "God forbid that I should glory, save in the cross of our Lord Jesus Christ." "I have a desire to depart, and to be with Christ." "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge." "Who shall separate us from the love of Christ?" "Ye are redeemed with the precious blood of Christ." "Considering the end of their conversation: Jesus Christ, the same yesterday, to-day, and for ever." "At the name of Jesus every knee shall bow." "When *he*, who is the *believer's life*, shall appear, we shall see him as he is." "Worthy is the Lamb that was slain." "In him dwelleth all the fulness of the Godhead bodily." "To him be glory for ever and ever." Does Unitarianism produce such adoring views of Christ?

110. Because most of those who have rejected the Deity of our Lord Jesus Christ, have gone on progressively in a course of error, letting slip one great doctrine after another, till they have denied the inspiration of most or all of the holy Scriptures. “Therefore we ought to give the more earnest heed to the things we have heard, lest at any time we should let them slip.” Heb. 2 : 1. “Beware, lest any man spoil you through philosophy and vain deceit, after the rudiments of the world, and not after Christ.” Col. 2 : 8. See, on this head, Prof. Stuart’s Letters, particularly Lett. 5.

111. Because there is no instance recorded in the Bible, nor on the page of ecclesiastical history, nor have we ever heard of the case, where a person lamented, on a *dying bed*, that he had reposed too much confidence in Christ, served him with too unreserved devotion, or ascribed to him more glory than was his due ; whilst lamentations of the opposite character come with a mournful frequency. “If ye believe not that I am HE, ye shall die in your sins ; and whither I go ye cannot come.” John 8 : 24. “He that believeth not on the Son shall not see life, but the wrath of God abideth on him.” John 3 : 36.*

112. Because John closes the canon of holy Scripture with a solemn prayer to Christ. “Come, Lord Jesus, come quickly. Amen. The grace of our Lord Jesus Christ be with you all. Amen.” Rev. 22 : 20, 21.

May the reader close his life with such triumphant and adoring views of the Son of God. Amen.

Subjoined are a few of the very numerous testimonies to the Deity of our Lord, which might be selected from the

* Would the reader wish to die, like Stephen, with the prayer on his lips, “Lord Jesus, receive my spirit,” or, like Priestley, taking shelter in Universalism, the refuge of the wicked and impenitent? See John Pye Smith’s Letters, p. 48.

writings of the early Fathers. These men must have known what were the opinions of the apostles on so important and prominent a point.

Ignatius, a disciple of John, bishop of the church at Antioch, and honored with martyrdom in the year of our Lord 107, says, "We have also a physician, *the Lord our God*, Jesus the Christ, before ages the only-begotten Son and Word, but afterwards man, also, of the virgin Mary; *for the Word was made flesh.*" "Permit me to imitate the passion of Christ my *God.*"

The venerable Polycarp, a disciple of John, born A. D. 82, and called to a martyr's crown at the advanced age of 100, finished his prayer at the stake with this doxology: "I bless thee, I glorify thee, by the *eternal* and heavenly High-Priest, Jesus Christ, thy beloved Son; *with whom* to thee and the Holy Ghost, be glory, both now and to all succeeding ages. Amen."

Justin Martyr, born A. D. 103, and beheaded at Rome, A. D. 167, has the following sentence: "That ye might also know *God*, who came forth from above, and became man among men, and who is again to return, when they who pierced him shall see and bewail him."

Theophilus was ordained bishop of the church at Antioch about the middle of the second century, and says, "*The Word was God*, and sprung from God."

Irenæus suffered martyrdom under Severus, A. D. 202, was a disciple of Polycarp, a disciple of John, and says, "The Ebionites are vain, not receiving the union of *God* and *man*, by faith, into their souls."

Clemens Alexandrinus, the friend of Irenæus, says, "Believe, O man, in him who is both *man* and *God*; believe, O man, in him who suffered death, and yet is *adored as the living God.*" This father flourished about the close of the second century.

We have now seen that all those texts which speak of Christ as in a subordinate condition, have not the least weight in disproving his essential Deity, being all easily and naturally explained by the fact that, though he thought it not robbery to be equal with God, he took on him the form of a servant, and became obedient unto death, for the redemption of sinful men. We have seen of Jesus, that his *namē* is GOD, JEHOVAH, JEHOVAH OF HOSTS, the LORD GOD, the LORD OF GLORY, the LORD of ALL; He is THE TRUE GOD, the MIGHTY GOD, LORD OF LORDS, and GOD over all; the FIRST and the LAST, the self-existent I AM. We have seen that all the attributes and incommunicable perfections of JEHOVAH belong to Christ. He is ETERNAL, IMMUTABLE, OMNIPRESENT, OMNISCIENT, OMNIPOTENT. We have seen that the *works* which can be done by none but JEHOVAH himself, are done by Christ. He created all worlds, and upholdeth all things by the *word* of his power; governs the whole universe, and is the light of heaven. By his omnipotent voice he will raise the dead at the last day, and decide the eternal destinies of all flesh. Although the company before his awful tribunal will be as innumerable as the sand upon the sea-shore, yet will he perfectly recollect all their actions, words, and thoughts, from the birth of creation to the end of time: impossible for any creature, but easy for Christ. He is also to *his* church what none but God can be: he is the source of all grace and eternal salvation to his people—and we are to *act towards Christ* exactly in the same manner as we are to act towards God the Father; to be baptized in his name, to believe in him, to pray unto him, and to serve and worship him, even as we serve and worship the Father; and not thus to honor the Son is the same, and equally sinful, as not to honor the Father. These are some of the things which irresistibly prove the GOD-HEAD of the SAVIOUR. What stronger proof can the power of language convey? What stronger proofs than

these have we of the existence and perfections of the Father?

Now, reader, what thinkest thou of CHRIST? A question of greater moment, more vital to your eternal well-being, cannot be asked you. Answer it with his own solemn warning before you. "If ye believe not that I am HE, ye shall die in your sins." Will you incur the guilt, and run the hazard of robbing your Saviour of his divine glories? Will you not this moment imitate the angels and all the redeemed, and cast yourself at his feet, and with adoring gratitude ascribe all glory to his name? As his personal dignity is exalted or debased in your estimation, so will be your confidence in him, and expectations from him. A creature as your Saviour, however exalted, cannot satisfy your soul, cannot pardon your sins. Rise, then, to loftier views; let a heaven-born faith present him before you as that *Being in whom dwelleth all the fulness of the Godhead bodily*. Then, great indeed will be your expectations; and they will for ever rise and swell, as you gaze on the glories of his person, and the unsearchable riches of his grace. And I beseech you, remember, whatever be your views of Christ, in a few days you must stand before his judgment-seat. He that came in swaddling-bands shall come in clouds, and every eye shall see him, even they who have pierced and dishonored him.

THE

IMPORTANCE OF SALVATION.

BY REV. ARCHIBALD ALEXANDER, D. D.

IN comparison with salvation, all other subjects are trivial. To waste time in the pursuit of wealth, or in the chase of sensual pleasure, while our salvation is not secure, is more than folly—it is madness. What, would you agree to dwell in the dark dungeon of despair for ever and ever, for the sake of living a few years upon earth in a sumptuous house? Would you consent to endure the sting of the never-dying worm, and the torment of unquenchable fire, to all eternity, for the sake of gratifying your appetites and senses for a moment? No man would deliberately make such a determination; yet such is the language which many speak by their conduct. The world is pursued daily, at the risk of salvation.

The resolution of attending to the concerns of the soul *hereafter*, answers no other purpose than to lull the conscience asleep. Where have we known a person, by virtue of these flattering resolutions, change his conduct? The next day is like the one that preceded it. Every succeeding year passes by, like those that went before. No convenient time for repentance and reformation ever comes. Youth soon runs out in the giddy circle of pleasure and amusement. Middle age is completely occupied with cares and business; and old age, if it ever arrives, finds the heart hardened, the habits fixed, and the conscience seared. Death overtakes the unfortunate wretch. He dies as he lived, either goaded by guilt, or benumbed with stupidity. He dies, and sinks to hell, where there are no amusements

to entertain, no business to engage, no error to becloud the mind. To fall into the hands of the living God, as an avenging Judge, is dreadful beyond conception : to be eternally miserable, overwhelms the thoughts ; and we turn away from it with instinctive horror.

Now, reader, if hell be intolerably dreadful, salvation is important. Can *you reconcile yourself* to such sufferings ? Can you dwell with everlasting burnings ? Only try the torment of fire for a moment, for longer you cannot voluntarily endure it, and you will soon be convinced that the pains of hell are not to be supported with patience, if they are comparable to fire ; but they are worse. Remorse and despair are worse than Nebuchadnezzar's furnace, heated seven times. No flames are equal to the raging of unrepented sin ; no strokes of any enemy like the taunts of infernal spirits. If you had to endure this punishment only for a limited time, the hope of deliverance might help you to bear up under the dreadful weight of sorrow ; but although many support themselves by such a hope here, the miserable in hell have no such alleviation ! The darkness which surrounds them is thick and horrible. No ray of light ever penetrates it. No gleam of hope ever mitigates the raging anguish of the lost soul. Consider also, that although your sins may not be openly flagrant ; yet, as you have heard the Gospel and enjoyed many calls and warnings, and also many strivings of the Spirit, these will exceedingly aggravate your misery, and make your hell hotter than that of the miserable inhabitants of Sodom and Gomorrah. The more comfortable you are in your worldly circumstances, the more miserable will your condition be. To be cast out from among affectionate friends, to keep company with monsters of depravity : from fine houses, pleasant gardens, fertile farms, and downy beds, to be cast into *a lake of fire !* from well-furnished tables, and generous wines and cordials, to be eternally famished with burning thirst, and no gratification ever obtained ; no, not so much as a drop of water to cool the tongue. This is hell indeed ! Suppose you were

doomed to suffer the torment which a sinner in hell must eternally endure, for one hour, in this world, would not the prospect of this doleful hour mar all your pleasures? In the midst of mirth, would it not make your heart sad; and would it not be ever present in your thoughts? You would be unable to compose yourself to sleep, or to betake yourself to your necessary business. You would consider yourself as an unfortunate wretch; and would perhaps regret that you had ever been born. Your friends would sympathize with you, and all around would look upon you with compassion.

But if, from an hour, the term of your punishment should be enlarged to a year, what would you do; how would you feel? Suppose you could endure the pain of a fiery furnace for a year without dying or losing your sensibility, and you knew that this was your certain doom, could you be at ease; could you contain yourself? Would you not disregard all pursuits and enjoyments which the world could propose; and would you not take up a continual lamentation over your unhappy case? Would you not call upon all to pity you, as the most miserable wretch that ever was born? And would you consider the wealth of a prince, the honor of a conqueror, or the pleasure of an epicure, any compensation for such dreadful sufferings? Would you not despise all these things, and say, "The more I enjoy these earthly delights, and the more I forget the misery which is coming upon me, the more intolerable will be my anguish when it arrives?" Should we be thus affected with an hour's, or year's continuation of such sufferings as must be endured in hell, and shall we be indifferent to these same torments when their duration will be WITHOUT END? O God, what kind of infatuated beings are we? Surely, man, of all creatures, is the most stupid in those things which relate to his salvation. ETERNAL PUNISHMENT! ETERNAL FIRE! EVERLASTING DESTRUCTION! What awful sounds are these! Who can fully understand their import?

I extend my views forward to *the day of judgment*; but this great day, instead of bringing these sufferings to an end,

is the date of their beginning in all their terror. What shall be endured before, is nothing to what comes after. The fire will then be kindled around both soul and body, which will never cease to burn. The sufferings of the soul in a separate state, will be like the anticipations of a criminal, who is conscious of guilt, whilst confined in a prison, before the day of trial. They shall then *go away into everlasting punishment*. Only put yourself, for a moment, in the place of one of those who are commanded by the Judge to depart, under the vengeance of an everlasting curse. The feeling mind recoils from such suppositions, with such repulsive violence, that it is almost impossible to induce men to fix their thoughts steadily on such subjects. But try, for once, the experiment. Overcome your natural reluctance, and imagine yourself to be in the company that will be driven off, by the command of the Judge, from the awful tribunal, into outer darkness, *where there is weeping and gnashing of teeth*. May I venture to suggest a few reflections which would probably arise in your mind, in such a situation?

“Well, the scene is ended—I now know, I feel the misery of my situation! Hope, my last comforter, is eternally fled. Despair has full possession; all is lost, eternally lost! All that I now have is a miserable, accursed existence! O that I could sink into nothing, and thus escape the wrath of my avenging enemy! But I wish in vain; exist I must. Hell is my portion! I already feel its overwhelming horrors! I am tortured with agonies, and rent with pangs which no words can describe. All passions assist in increasing my misery. I see others glorious and happy, but the sight greatly enhances my woe. I feel my envy and malice raging against them, and against their God and Saviour; but my wrath is impotent; it recoils upon myself, and inflicts new wounds on my tormented soul. Was this the price at which I purchased the world and its pleasures? O wretch and fool that I was! We are commanded to go away. Ah, whither can we go? Is there any secure, or even obscure retreat for us? No, no. We sink in flames.

We go into *everlasting misery!* We go to be companions of devils! We plunge into the dark abyss, never to rise again! And these bodies, our old companions in sin, must be also tormented. They are made strong and incorruptible, to bear their part in the unquenchable fire!"

But we cannot describe the anguish and despair of a lost sinner. The mere possibility of falling into such a state of indescribable anguish ought to fill us with trembling; and so it would, were not our minds blinded by the god of this world. Now, reader, do you feel no concern about your salvation; or have you some method of easing your mind under these thoughts? I beseech you to consider well what the nature of that resource is.

The first thought which occurs, by way of relief to your mind, is, perhaps, that *these things cannot be so*; that such torments will never be inflicted by a good and merciful God. This ground appears to many very plausible, and they rest upon it with the greater confidence, because it has the appearance of honoring the character of God, at the same time that it promises safety to themselves. But before you lean on this prop, look well, I beseech you, to its foundation. Consider, that before you can derive any rational comfort from this consideration, you must be able to demonstrate that the tremendous denunciations of God's word against sinners are false; or that he will forfeit his veracity, and never execute his own threatenings. Wretched, indeed, is that subterfuge, the safety of which depends on proving the God of truth a liar. No, sinner! God will not deny himself for the sake of your ease; he will not suffer his word to fall to the ground, to enable you to realize your vain and impious hopes. "He will by no means clear the guilty. Surely, O God, thou wilt slay the wicked. The wicked shall be turned into hell, and all the nations that forget God. Upon the wicked he shall rain snares, fire and brimstone, this shall be the portion of their cup."

If you have imbibed the pernicious heresy of those false teachers who tell you that there is no future punishment for

transgressors, even if they should die in the commission of the most atrocious crimes; if you believe these men who dare contradict the plain declarations of God's word, your delusion will afford you only a temporary relief. It will be like shutting your eyes, when borne by an irresistible torrent towards a frightful cataract. Your own conscience, if it has not lost all sensibility, will intimate to you, too plainly to be misunderstood, that there is punishment reserved for the wicked in the world to come. Lean not, then, I beseech you, on this broken reed, which will not only fail to support you, but will pierce you to the heart.

But it is more probable that you seek relief from the apprehension of the wrath to come, in a *vague hope of the mercy of God*, of which so much is said in Scripture. The mercy of God is, indeed, a sure refuge for sinners; but it is never extended to the impenitent, who refuse to forsake their evil ways. If you will repent and believe the Gospel, then will the Lord most graciously and freely forgive all your sins; but if you depend on the mercy of God to save you from hell, without being saved from sin, you trust to that which has no existence. God will not show mercy to obstinate rebels. The whole tenor of his word assures us of the certainty of this truth.

But perhaps you expect and intend to *turn from your sinful ways hereafter*, and thus bring yourself within the influence of God's pardoning mercy. Well, if you should become a true penitent, and humble believer in Jesus, you will be saved: but before you cry peace to yourself from this expectation, I beg you to consider that your continuance on earth is uncertain. What is your life? It is a vapor. We have ocular demonstration that death comes upon many very unexpectedly; and although they had entertained the same hope of future repentance, we have awful reason to fear that it was never realized. They died as they lived, and went to meet their Judge with the guilt of all their heinous sins upon their heads. And very often men are taken suddenly away, and have not a moment

allowed for that last hope of the sinner, a death-bed repentance. And in other cases, reason is bewildered, and the feelings are stupefied; so that the person who lived carelessly, has no bands in his death. And when it is otherwise, and alarm seizes the guilty person, no help or comfort can be obtained, and he dies in fearful horror and despair.

But if you should live for scores of years, you will never see the day when there will not be as many obstructions to your turning to God as there are now; and as many inducements to cleave to the present world. Do you see men, commonly, forsaking the courses to which they have long been habituated? Or do you observe that disinclination to piety becomes less, by increase of years? You may live to be old and gray-headed, and yet remain unconverted, and go down to hell with a double curse on your head. There is no greater, nor more dangerous delusion among men, than the procrastination of their conversion. While thousands lose their souls in consequence of it, not one ever puts his resolution into practice, unless some other influence than his own former purposes operates on him. Reader, awake! Eternity is just before you; heaven or hell will soon be your abode. For the first, you know, you are not prepared. If you were admitted to that holy place, the exercises and employments of the inhabitants would be no way in accordance with the state of your heart. You love not the service and worship of God here, and death will make no reformation in the sinner's heart. Then, you must be excluded from heaven, by the necessity of the case, unless you acquire new principles and a new taste. "*Except a man be born again, he cannot see the kingdom of God.*" "*Without holiness no man shall see the Lord.*"

What you intend to do, do quickly, for *the time is short*. While you are halting between two opinions, the door of mercy may be shut for ever. Seize the present moment; break off your sins by repentance; renounce all confidence in your own good deeds or righteousness, and trust alone in the atoning sacrifice of Christ. "Whosoever believeth in

him shall not be ashamed." Cry mightily to him for mercy, and for the Holy Spirit to sanctify you and aid you in every duty.

Search the Scriptures daily. Attend on the preaching of the word. Make one among the company who surround the throne of grace in social prayer. Avoid ensnaring company and dissipating amusements. Forsake all known sin; and see that you perform those external duties which have hitherto been neglected. If you have wronged or injured any, make restitution, or give satisfaction, as far as is in your power. Abandon all quarrels and strife with your neighbors, and promote piety and good order in your own house, by reading the Scriptures, and calling upon God; and requiring all within your gates to observe with reverence the Lord's day.

But never think that external duties, or attendance on means and ordinances, however exact, is an evidence that your soul is saved. Never rest satisfied with your spiritual state, until you have evidence in a heart-felt sense of the burden of your sins, that you have in truth *fled for refuge to the hope set before you in the Gospel*. The Lord Jesus Christ, apprehended and received by faith, is the only safe sanctuary for a soul pursued by the demands of a broken law.

O man, flee to this dear refuge, before the storm, which is black and lowering, overtake you. "LAY HOLD ON ETERNAL LIFE." "NOW IS THE ACCEPTED TIME; BEHOLD, NOW IS THE DAY OF SALVATION." See, the door of reconciliation is open. Jesus invites you to come to him for rest, and promises that he will not cast you out; yea, complains that you will not come unto him, that you may have life. Others are entering in at the strait gate—why do you delay? Instead of losing by the change, even in this world, you will gain a hundred-fold. *Godliness with contentment is great gain.*

A WORD FOR THE BIBLE.

It is true, this is a land of Bibles, and an age in which we are privileged to behold a revival of true religion ; day after day the heart is gladdened with intelligence that the word of God has “free course,” and is “glorified ;” that the church at home is widening her cords and strengthening her stakes ; and that Christ is becoming “a light to lighten the Gentiles, and the glory of his people Israel.”

But it is likewise awfully true, that this is a day of rebuke and blasphemy, in which bold bad men have arisen, speaking perverse things, even “denying the Lord who bought them”—men who would rob the Christian of his charter, and strip him of his hope, his help, his heaven.

Oh, my dear readers, should evil men and seducers seek to turn you away from the truth, pray for grace, that you may “stand fast in the Lord ;” that, “being grounded and settled in the faith, you may not be moved away from the hope of the Gospel.” Nay, more—I would urge you to contend “earnestly for the faith once delivered to the saints,” and “be ready always to give an answer to every one that asketh you a reason of the hope that is in you.”

Tell them you are resolved, by the help of God, to hold on in the good old way, which so many wise and holy men have trodden before you ; patriarchs, prophets, apostles, saints ; they could find no other road that leadeth to life, save the “strait gate and the narrow way” of Scripture ; and having counted the cost, they strove and agonized to enter in thereat.

Tell them that you cannot part with your Bible ; that it is your food, your sword, and your solace ; that it contains “words whereby a man may be saved ;” that “it is a lamp unto your feet, and a light unto your path ;” nay, that they themselves confirm the truth of the Bible, which declares, that “there shall come in the last days scoffers, walking after their own lusts.”

Tell them you can own no other than a covenant-God, who, while he "is of purer eyes than to behold iniquity," hath sworn that he "hath no pleasure in the death of him that dieth;" and hath found out a wondrous method of "reconciling the world unto himself," through the blood of the cross: by which he "can be just, and yet the justifier of him that believeth in Jesus."

Tell them your absolute need of Jesus Christ, his Son; that, as a sinner, you are utterly undone without such a Saviour; one who is not less able than he is willing to save to the uttermost all who come to God by him; in whose blood there is a "fountain opened for sin and for uncleanness;" yea, that so essential is this Saviour to you, that you are ready, in comparison, to "count all things but loss for the excellency of the knowledge of Christ Jesus our Lord."

Tell them that you can do nothing effectual without the aid of God the Holy Ghost; that he helpeth your infirmities, and teacheth you what you should pray for as you ought; that you need his daily grace as much as you need your daily bread; that he "takes of the things of Jesus and shows them unto you;" and that he intercedes *in* you and *with* you upon earth, while the Son of God intercedes *for* you in heaven.

Tell them that each person in the blessed Trinity sustains a part you cannot dispense with, in the great work of salvation; the Son redeems, the Father forgives, the Spirit sanctifies; and that when you can cry, with a feeling of adoption, "Abba, Father!" you "rejoice with joy unspeakable and full of glory."

Tell them that this is the salvation which the goodly fellowship of the prophets foretold, which the glorious company of the apostles preached, and the noble army of martyrs sealed with their blood.

Tell them of *Stephen*, calmly breathing out his soul under a shower of stones, and praying for his murderers, amidst their scoffs and insults, "Lord Jesus, receive my spirit! Lord, lay not this sin to their charge."

Tell them of *Ignatius*, who met the wild beasts let loose to devour him without dismay, joyfully crying, "Now, indeed, I begin to be a disciple; I weigh neither visible nor invisible things, in comparison of an interest in Jesus Christ."

Tell them of good old *Polycarp*, who, when he was

solicited to reproach Christ and save his life, nobly replied, "Eighty and six years have I served Christ, who has never deserted nor injured me; how then can I blaspheme my King and Saviour?"

Tell them, in later times, of *Ridley*, and *Latimer*, and *Cranmer*, who yielded their bodies to be burned for the truth as it is in Jesus, "rejoicing that they were counted worthy to suffer for his name."

Tell them, with the great *Lord Bacon*, "There never was found, in any age of the world, either religion, or law, or discipline, that did so highly exalt the public good, as the Christian faith."

Tell them, with the celebrated *Boyle*, "The Bible is a matchless volume. It is impossible we can study it too much, or esteem it too highly."

Tell them, with the incomparable *Newton*, "We account the Scriptures of God the most sublime philosophy."

Tell them, with *Milton*, we are of opinion, "There are no songs to be compared with the songs of Zion."

Tell them, with *Locke*, that profound reasoner, "The Gospel has God for its author, salvation for its end, and truth, without any mixture of error, for its matter."

Tell them, with the justly renowned *Selden*, "There is no book in the universe upon which we can rest our souls, in a dying moment, but the Bible."

And tell them too, that the Bible, which these great men believed and loved, is equally the *poor man's friend*; and hence the benevolent wish of a late venerable king, who loved the Scriptures: "I wish that every poor boy in my dominions might be able to read the Bible!"

For, believe me, wherever the word of God is received in the love of it, in whatever station of life it be, whether a palace or a poor-house, there it will uniformly produce the same gracious fruits; a "humble and contented mind—a kind and forgiving disposition—a tender conscience—a holy life—and, usually, a happy death."

In proof of this, let me, in conclusion, adduce two striking instances, from very opposite spheres of life, to show how suitable is the salvation of the gospel to every rank and every circumstance.

Such, then, was the blessed influence of divine truth on one of the most forlorn of the human race, to whom Provi-

dence once guided my footsteps in a foreign country : an old, deserted, and dying negro. Having relieved the pressing wants of the body, I was led to talk to him about his soul ; and I bade him, in his sufferings, look to Jesus, who had suffered so much to redeem us from everlasting woe. While I was speaking of the Saviour, the poor creature wept like a child ; but they were not tears of bitterness ; a ray of cheerfulness seemed to beam through them : they were tears such as flow when others speak kindly of those we love. Taking my hand tenderly, he pressed it to his lips, and said, in his broken dialect, "Tankee, my good massa ; tankee more for this : Jesus is my Saviour and my God ; him keep me in all my sickness ; and Jesus make me no fear death."

Such, too, was its blessed influence upon the mind of a dear lamented youth, born to move in a high sphere of life, and heir to brilliant worldly prospects, who sojourned for a while amongst us, while it was my province to watch over his early education. Rare was his talent, and still rarer his integrity ; and long will the bosom throb, and the tear fall, at the recollection of the bright promise on which the tomb so early closed. Short, however, as was his earthly career, he did not live in vain. He lived to realize religion ; to avow, before his departure, his entire reliance on the merits of Jesus Christ for salvation ; placing no dependence on the purity of his own life, but looking simply to Christ, and to him crucified. All his hopes were founded on this rock, and he found it a rock in his time of need. Supported and cheered by this all-sufficient Saviour, he was enabled to resign all his bright hopes in life, give up the world without a sigh, and calmly and peacefully depart to be with Christ. In the hour of pining sickness, and in the near approach of death, he addressed these memorable words to one whose salvation he anxiously sought to promote—words which I pray may be engraven on the heart of every reader : "READ THE BIBLE ; IT IS THE BIBLE TO WHICH I WOULD DIRECT YOUR ATTENTION ; ALL MY SUPPORT IS DERIVED FROM THAT HOLY BOOK."

THE

HISTORY OF AMELIA GALE.



AMELIA GALE was born in 1755, and died in 1827, in Lincolnshire, England, aged 72 years. The early part of her history is not much known. She had been married, but had long lived a widow; and at the time of her death did not know that she had a relative in the world.

She used to gain her living by attending fairs and wakes with a gaming-board, by which she would sometimes win two or three pounds in a day; but she was then generally poor, and never happy. In this state of ignorance, misery, and sin, did she live—careless about God and eternity, and scarcely knowing that she had a soul. About sixteen years before her death, she was induced to attend church; when, hearing the minister speak of that place “where hope never, never comes,” it pleased God to direct the words to her heart like an arrow, and for the first time she was concerned about her eternal welfare. She was deeply convinced of her sinfulness and guilt: for about four years she kept her feel-

ings to herself, and suffered great darkness and distress of mind ; but at length it pleased God to reveal his Son in her as the hope of glory, and she obtained that peace and joy in believing, which are only to be found at the foot of the Saviour's cross. The burden of her guilt was thus removed, a sense of pardoning love was experienced in her soul, and from that time she went on her way rejoicing, proving that the ways of true religion are ways of pleasantness and peace.

From this time a complete change took place in the habits and pursuits of her life, thus affording the most satisfactory proof that the change in her views and feelings was genuine and scriptural, and that it was no delusion, nor the effect of a heated imagination. The evidences of piety which she gave did not consist merely in words or strong feelings, or in vain ostentation, or loud talking on religious subjects ; for no one was less obtrusive than she was on these points. She knew when to be silent, and when to speak on those matters ; and though she could, as clearly as any one, when required, give a reason of the hope that was in her, yet hers was rather the eloquence of a humble, holy, devoted life—and that was language which every body could read and understand. And here it may be observed, by the way, how remarkably religion improves the faculties of the mind, and strengthens the understanding, while it benefits the heart. Seldom was this more strikingly shown than in the instance of this poor, ignorant woman. Before she was a partaker of true religion, she had scarcely two ideas on any subject ; but after divine grace had changed her heart, and her thinking faculties began to be employed, it is astonishing how her understanding became enlarged. The powers of her mind were so improved, that she could give an opinion on most subjects with prudence and judgment, and could converse in a sensible manner on some points concerning which persons of education could say little or nothing ; and it was no uncommon thing for her superiors to go and ask her opinion in difficult matters, that they might have the benefit of her better judgment.

One very remarkable part of her character was her ardent zeal to promote the glory of God, the spread of the *Redeemer's kingdom*, and the *eternal interests of her fellow-creatures*. Having “had much forgiven her, she loved much,” and the constant language of her heart and life

was, "What shall I render to the Lord for all his benefits?" Her zeal in the cause of Bible and Missionary Societies was very great. There was something rather remarkable in the manner in which she first entered on this good work. When a missionary association was established, about 1817, in the parish in which she resided, and she heard of the zeal of others in this good cause, and of the sacrifices they had made in order to contribute their mite towards the support of similar institutions, she began to ask herself, "What can I do to promote this blessed work? Tea is my only beverage, and often my only meal. It is not whitened with milk, to be sure; but it is sweetened with sugar. I will try to do without sugar." Accordingly she deprived herself of this little luxury, and was thereby enabled to give one penny per week to the Bible and Missionary Societies. From that time her worldly circumstances were improved; the more she gave, the more she prospered; and thus the scriptural maxim was verified to her: "There is that scattereth, and yet increaseth." In due time she was enabled to double her subscriptions, and gave regularly eightpence a month, to the day of her death. But this was not all: a hen that was given her by a neighbor for her own benefit, was immediately dedicated to the cause so near her heart; and this hen was the means of producing, for several years, nearly twenty shillings a year towards that fund. But not content with giving to this cause herself, she used every possible means to stir up the zeal and liberality of others. In her basket, by means of which she gained her living, she always carried a missionary-box, and those who did not purchase her needles and cotton balls, were invited to drop their mite into the sacred box. By these, and by other means, she seldom brought less than six pounds a year towards the funds of the institutions alluded to. This was procured not only by great personal labor, but generally by a denial of many personal comforts. More frequently than otherwise would she give the last eightpence she had in the world, and nothing would pain her more than an intimation that she gave more than she could afford. Indeed, she felt it *an honor* to be permitted to do any thing whatever towards promoting the cause of God; and, so far from boasting or indulging a vain feeling for having done so much, she was often grieved and humbled that she did no more.

God was pleased to honor her humble endeavors in a remarkable manner. Many persons, in very distant places, were stirred up, by hearing of her self-denying zeal, to exert themselves in the cause of benevolence more than they had done before; and even in Western Africa, a Missionary Society was formed in consequence of an account of her exertions being read to a body of Christians near Sierra Leone. The committee of the Boston Auxiliary Bible Society presented her with a large and handsome Bible, as a proof of their respect, and a testimony to the zeal she manifested in promoting the welfare of that institution. So truly did she find that scriptural promise literally fulfilled, "Them that honor me, I will honor." So far from being made poor by her remarkable liberality, she actually *died rich*, in one sense of the word; for she was not only enabled to pay all her debts, and leave enough to defray her funeral expenses, but when her goods were sold, there were several pounds over, which were given, according to her own desire, to the cause in which she took so warm and lively an interest.

Another remarkable part of her character *was her simple dependence on God, and faith in his promises*. She felt assured that, when God promised that "if we seek first the kingdom of God and his righteousness, all other things shall be added to us," he meant what he said, and she took him at his word. She used to say that, sooner than God would suffer her to want, he would send ravens to feed her; and that he who took care of the sparrows would not forget her. As a proof that her confidence was well founded, her wants were frequently supplied by persons at a distance, some of whom she had never seen, and who lived upwards of one hundred miles north, south, and west of the place where she resided. Her landlord never once applied for her rent when it was not ready, and often it was sent her, by persons who were ignorant of the circumstances, within a few days of its becoming due. Though so aged and infirm, she *never*, at any time, applied for *parish* relief, but thought it her duty to use every means, that she might not have recourse to that expedient. And a few days before she died, she set her seal to the truth of God's promise. She said, "She had found religion to be perfectly true: she had tried it sixteen years, and it would not have supported her if it had been false: she had always found God true to

his promises." God had said, "Bread shall be given, water shall be sure;" and he had made that promise good. His promises were not like man's promises, yea and nay; "but they were all yea in Christ Jesus." And yet, with all this simple faith and confidence, she was no enthusiast: she did not expect God to supply her wants while she sat still, doing nothing. She did not thus "tempt God" to come out of his way and work a miracle for her. No; she diligently used all the means in her power to procure a livelihood, and sometimes went beyond her power; leaving the event with God. Indeed, her death was, humanly speaking, hastened by undertaking an employment which was decidedly beyond her strength, and her conscience smote her for having been somewhat too anxious on this point. She was afraid she had not trusted God enough, and that therefore he had sent her this affliction because she had taken upon herself to provide, and he was now teaching her how insufficient she was to support herself, and that she might well leave him to take care of her, as he had always done. One effect of her trust in God was her remarkable spirit of contentment. She was never heard to murmur or complain, though sometimes placed in very distressing circumstances.

Another part of her character worthy of observation was, *her diligent attendance on the means of grace, and her remarkable delight in prayer.* Seldom or never was her place empty in the house of God, when she was able to attend. The weather was no hinderance to her. Whoever else was absent, morning or evening, her seat was always occupied; and it was delightful to see the seriousness and attention with which she used to drink in every word of God that was read and preached in his house. Equally great was her attachment to the written word: as a proof of this, she actually learnt to *read* after she was sixty-six years old, that she might read the Scriptures for herself; and poor as she was, she used to give a little girl one penny a week to come to her cottage to teach her, till she began to attend an adult school that was established in the place where she lived. Her delight in prayer, too, was very remarkable: not only were her days begun and ended with prayer, but she was continually lifting up her heart to God as she walked through the fields, and went with her basket from house to house. She *never* dared go out with her

basket without first kneeling down and imploring a blessing upon "her basket and her store." She always bent the knee before she left her cottage for the house of God, and asked for a blessing upon her minister, and prayed that the word about to be preached might come with power to her own soul, and the souls of those who were about to hear it; and immediately after the service she would generally, if possible, walk home alone, meditating upon the truths she had heard, and then retire again to her closet to ask for the dew of the Holy Spirit to descend upon the seed that had just been sown. When any of her friends were in peculiar distress, or laboring under bodily affliction, they were sure to have the benefit of her prayers at the throne of grace; and there have been instances where she has spent the whole night wrestling in prayer to God on behalf of her afflicted friends. She had also learnt that difficult lesson, to pray for her enemies; and if there were any in the parish that were more ignorant, more profane, more wicked, or that ridiculed and opposed true religion more than others, those persons were sure to have an especial interest in her prayers.

Another very remarkable part of her character was her *benevolence to others in supplying their wants to the utmost of her power, and beyond her power*: she had indeed a large heart, in the best sense of the word. She not only sympathized with others in their affliction, but if she saw any poor neighbors in distress, she would frequently divide her last sixpence between herself and them, giving them generally the largest share; and whatever charitable object was advocated in the house of God, or elsewhere, she never thought of putting less than silver into the plate. All her neighbors bear witness that there was nothing she would not do for them to the utmost of her power: they consider her death a public loss to the parish and the neighborhood, and several respectable people have expressed a wish to have some article belonging to her, to keep as a token of respect and affection for her memory.

Another remarkable part of her character, and what indeed will account for all the rest, was *her love to the Saviour*; this was the mainspring of all her zeal, and benevolence, and activity in the cause of God; and, indeed, without this all her religious profession would have been no better than "sounding brass or a tinkling cymbal." 1 Cor. 13:1,

2. This was the subject upon which she most delighted to dwell: her eye quite brightened, and her countenance was quite lighted up with holy gratitude and heavenly joy, when the suffering, dying, bleeding love of the Saviour was mentioned to her: she would clasp her hands, and lift up her eyes, and exclaim with all her soul, "Oh, what were the sufferings of that dear, spotless Lamb, for a sinful worm like me!"

Though a holy life is a much more satisfactory evidence of the safety of our state than a joyful death, still we are not surprised to find that the end of this good woman was not only peaceful, but triumphant. For some time death had no terrors for her; she had long looked upon it as a friend to set her at liberty from a world of sin and misery, and so she found it to be when she came to grapple with it: she found the sting was gone; her Saviour, to whom she had applied in the time of health and strength, had drawn its sting, and he gave her victory over the last enemy. Often was she heard to say, "I am not afraid to die; I long to be with Jesus in heaven. Oh, if I had nothing but an arm of flesh to rest upon, what would become of me now?" Holding out her arm, "See," said she, "it is but flesh, and the arm of my minister is but flesh; it is well that I have something better to lean upon, for that would be a poor prop in a dying hour." When she was first confined to her bed, she said she hoped that the Lord would hear her prayer, and that she should not have to grovel here any longer; but that her sick bed would be the bed to take her to her happy home. And notwithstanding all her benevolence, her activity, her zeal, and her good works, so far was she from placing the least trust in them for acceptance with God, that she exclaimed, "Oh, it would be but a dark passage if I had trusted to my own merits." The day before she died, she said, "This is the grand point; this is the last conflict; but I am happy—I am very ill to-night, but I am going higher: it will soon be over. Come, Lord Jesus, come quickly." She now found that he whom she had served, and loved, and trusted in life, did not forsake her in her dying moments. The dark valley was enlightened by his gracious presence, and, to use her own expression, she felt, at that time, *such a weight of her Saviour's love in her soul*, as almost overpowered her poor,

sinking frame. She frequently called out before she died, "Welcome, death—O death, where is thy sting? boasting grave, where is thy victory? Glory to God." "O," said she, "this is a victorious death, through Christ:" and her last words were, "In heaven the top-most stone will be brought forth with shoutings of 'Grace, grace unto it;' my notes in heaven will be, 'Grace, grace.'" Her soul, we confidently hope, is now unspeakably happy in the presence of her Saviour, tuning her golden harp to the praise of redeeming love and sovereign grace. Her heavenly Master saw that, at last, her work was done, and he came and called her to her everlasting mansion above, to hear the welcome sound, "Well done, good and faithful servant, enter thou into the joy of thy Lord!"

Reader, whoever you are, whether you are blest with a moderate share of this world's goods, or whether you move in a more humble station in life, you see, from this short account of this poor woman, *where alone* you can expect to find true happiness. So long as you have a load of guilt and of unpardoned sin weighing on your conscience, it is impossible you can be happy. Oh, seek for true peace and solid comfort where she found it—at the foot of the Saviour's cross—and be assured that you will not there seek it in vain. It is only by seeking to be "justified by faith" in a crucified Redeemer, that you can "have peace with God through our Lord Jesus Christ."

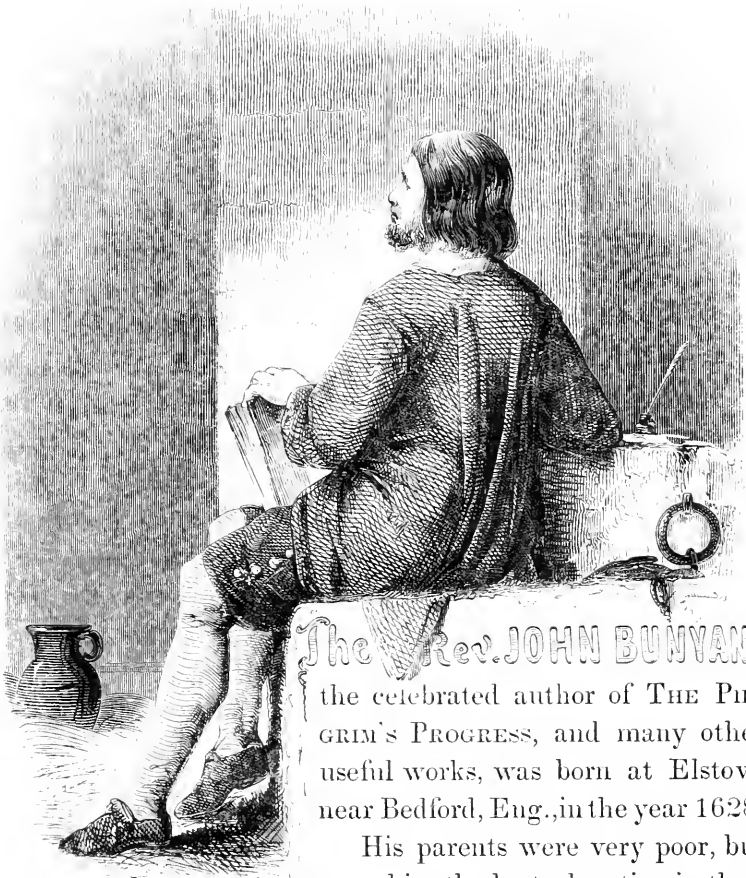
We may also learn from this short history, that there are none, however poor or however obscure may be their situation in life, but may be the means of *doing some good*, in benefiting their fellow-creatures, and in promoting the cause of God. This poor woman was very poor as to this world, and yet see how extensively useful she was; let no one therefore say, "I am too poor to do any good." Endeavor, through God's grace, to imitate the example here placed before you; and if you have no other means of doing good, "let your light so shine before men," in a humble, holy, and devoted life, "that they, seeing your good works, may glorify your Father which is in heaven."

NOTE. On December 31, 1830, a plain, solid stone was erected at the grave of Amelia Gale, procured by the contributions of more than two hundred persons; the subscriptions being limited to sixpence each.

No. 218.

THE LIFE
OF
REV. JOHN BUNYAN,

AUTHOR OF THE PILGRIM'S PROGRESS.



The Rev. JOHN BUNYAN

the celebrated author of THE PILGRIM'S PROGRESS, and many other useful works, was born at Elstow, near Bedford, Eng., in the year 1628.

His parents were very poor, but gave him the best education in their power. Such, however, was his extreme depravity, that he addicted himself, even in childhood, to the basest practices, particularly to cursing and swearing, in which he exceeded the worst of his wicked companions, and arrived at such a sad preëminence in sin, that he became the ringleader of the profane.

Yet, amidst all these enormities, God left not himself without a witness in his bosom. He had many severe checks of conscience, and terrifying thoughts of hell. After days spent in sin, his dreams were sometimes peculiarly frightful. The fears of death and judgment intruded into his gayest hours. A copious narrative of these early conflicts and crimes, is to be found in his treatise, entitled, *Grace abounding to the Chief of Sinners*. The Lord was also pleased to grant him several remarkable deliverances from death. Once he fell into the river Ouse; at another time he fell into the sea, and narrowly escaped being drowned. When he was seventeen years of age he became a soldier; and, at the siege of Leicester, being called out to stand sentinel, another desired to take his place; he consented, and his comrade, who took his place, was shot through the head with a musket-ball.

But neither mercies nor judgments made any durable impression on his hardened heart. He was not only insensible of the evil and danger of sin, but an enemy to every thing serious. The thought of religion, or the very appearance of it in others, was an intolerable burden to him.

The first step towards his reformation was his marriage with a woman whose parents were accounted religious. Being extremely poor, she had brought him, as her whole portion, two books, *The Practice of Piety*, and *The Plain Man's Pathway to Heaven*. In these they sometimes read together; and his wife often talked to him of the godly life of her father. By these means, and especially in consequence of hearing a sermon against Sabbath-breaking, he formed some resolutions of reformation, and of performing a few religious duties, which he then thought would be enough to carry him to heaven. His convictions were not, however, sufficient to keep him from his beloved sports, even in the afternoon of that Sabbath on which he had

received them, when, being engaged in a game, a sentence was impressed on his mind so forcibly, that he thought it like a voice from heaven, *Wilt thou leave thy sins and go to Heaven, or have thy sins and go to Hell?* This excited dreadful consternation in his mind, which was instantly followed by suggestions that he was an enormous, unparalleled sinner—that it was now too late to seek after heaven—and that his transgressions were beyond the reach of mercy. Despair reached his mind, and he formed this desperate conclusion—that he must be miserable if he left his sins, and miserable if he continued in his sins; and therefore he determined to take his fill of them, as the only pleasure he was likely to have. It may justly be feared that multitudes perish by such temptations as these. Their language is, “There is no hope—but we will walk after our own devices, and we will every one do the imagination of his evil heart.”

Contriving how to gratify himself with sin, yet deriving no satisfaction from it, he continued about a month longer; when it pleased God to give him another severe check by means of a woman, who, though a notorious sinner herself, was so shocked at the oaths he uttered, that she told him, “he was the most ungodly fellow for swearing that she had ever seen in her life, and that he was enough to spoil all the youth in the town, if they came into his company.” By this reproof, from such a person, he was entirely confounded; and from that moment he refrained, in general, from swearing, though, before, he scarcely ever spoke a sentence without an oath.

About this time, he had several remarkable dreams, in which he thought that the earth shook and opened her mouth to receive him—that the end of the world and the day of judgment were arrived. Once he dreamed that he was just dropping into the flames among the damned, and

that a person in white shining raiment suddenly plucked him as a brand out of the fire. These dreams made impressions on his mind which were never forgotten, and perhaps inclined him, many years after, to publish the masterpiece of all his works, *THE PILGRIM'S PROGRESS*, under the similitude of a dream.

Soon after, he fell into the company of a poor, serious man, whose discourses of religion and of the Scriptures so affected him, that he applied himself to reading the Bible, especially the historical parts of it.

By degrees a reformation of manners took place, which became so remarkable, that his neighbors were greatly surprised at it, and often complimented him upon it. By these commendations he was greatly puffed up with pride, and began to think himself a very good Christian, and, to use his own words, "that no man in England could please God better than he." But all this was only lopping off the branches of sin, while the root of an unregenerate nature still remained. With much difficulty, and by slow degrees, he refrained from his accustomed diversions of dancing and ringing; he relinquished the latter, from the apprehension that one of the bells, or even the steeple, might fall and crush him to death. But hitherto he remained ignorant of Christ, and was "going about to establish his own righteousness." He was still of that generation "who are pure in their own eyes, and yet not washed from their filthiness."

Not long after, the providence of God so ordered it, that he went to work at Bedford, and happening to hear some women, who were sitting at a door, talk about the things of God, his curiosity induced him to listen to them, but he soon found their conversation above his reach. They were speaking of the new birth, and the work of God on their hearts—how they were convinced of their miserable state by nature—how God had visited their souls with his love in

Christ Jesus ; with what promises they had been refreshed, comforted, and supported under affliction and temptations. They also talked of the wretchedness of their own hearts, and of their unbelief—of renouncing their own works and righteousness, as insufficient to justify them before God. All this appeared to be spoken in such spiritual language, in such a serious manner, and with such an air of Christian joy and cheerfulness, that he seemed like one who had found a new world. This conversation was of great service to him. He now saw that his case was not so good as he had fondly imagined ; that, among all his thoughts of religion, the grand essential of it—the NEW BIRTH—had never entered his mind—that he had never derived comfort from the promises of God—that he had never known the plague of his own heart, having never taken notice of his secret thoughts—and that he was entirely unacquainted with Satan's temptations, and the way to resist them. He therefore frequented the company of those persons to obtain information ; his mind became constantly intent upon gaining spiritual knowledge, and his whole soul was so fixed on eternal things, that it was difficult to draw his mind from heaven to earth. He now began to read his Bible, as it were with new eyes ; it became inexpressibly sweet and pleasant to him, because it held forth a Saviour whom he now felt the want of. Reading, meditation, and prayer to understand the Scriptures, were the employments in which he delighted.

Now the enemy of souls assaulted him with his temptations. One of the principal was, whether he was elected or not ? But it pleased God to relieve him, by the application of that Scripture, "Look at the generations of old, and see, did ever any trust in God and were confounded ?" This gave him much encouragement, as if it had been said, "Begin at Genesis, and read to the end of the Revelation, and try if you can find any that ever trusted in God and

were confounded; and if none that trusted in God ever miscarried, then your duty is to trust in God, and not to concern yourself about election, which is a secret thing."

Another temptation that violently assaulted him, was, "How if the day of grace should be past and gone?" But after many days spent in bitterness of spirit, he was relieved by that blessed word, "Compel them to come in, that my house may be filled;" and "yet there is room."

Many more were his temptations, of which the reader may find a large account in the treatise before referred to. But the Lord, who knows how to deliver the godly out of temptation, was pleased to deliver him out of all his spiritual distresses, and to fill his soul with joy and peace in believing. To this happy event, under the blessing of the Holy Spirit, the conversation he had with experienced Christians, and the valuable labors of Mr. Gifford, then minister of the Gospel at Bedford, were chiefly conducive. When twenty-seven years of age, Mr. Bunyan joined a congregation of pious Christians at Bedford. His natural abilities, eminent grace, and the remarkable temptations he had experienced, soon pointed him out as a proper person for the ministry. Curiosity naturally excited multitudes to attend his preaching, and he soon found that his labors were not in vain in the Lord. Such were his diffidence and modesty, that at first he thought it incredible that God should speak to the hearts of sinners by his means. But he was encouraged by many seals of his ministry. His views of the work, and his method in it, deserve notice and imitation. The Lord gave him much compassion for perishing sinners. He studied with great diligence to find out such words as might awaken the conscience, exhibit Christ in all his infinite fulness, and show the sinner that, except in his precious atonement, there is no salvation.

“In my preaching,” says he, “the Lord did lead me to begin where his word begins, with sinners; to condemn all flesh, and to open and allege that the curse of God doth lay hold on all men, as they come into the world, because of sin. This part of my work I fulfilled with the terrors of the law, and guilt for my own transgressions, lying heavy on my conscience. I went myself in chains, to preach to them in chains; and carried that fire in my own conscience, of which I persuaded them to beware. I have gone full of a sense of guilt and terror, even to the pulpit door, and there it hath been taken off, and I have been at liberty in my mind until I have done my work, and then immediately it has returned as heavily as before; yet God carried me on, and surely with a strong hand, for neither guilt nor hell could take me off my work.

“Thus I went on for the space of two years; after which, the Lord came in upon my soul with some sure peace and comfort through Christ, giving me many sweet discoveries of his blessed grace. And I did much labor to hold forth Jesus Christ in all his offices, relations, and benefits, unto the world; and did strive also to discover, to condemn, and to remove those false supports on which the world lean, and, by depending on them, fall and perish.

“When I have been preaching, my heart hath often, all the time of this and the other exercises, with great earnestness cried to God that he would make the word effectual to salvation; wherefore I did labor so to speak as that thereby, if possible, the sin, and the person guilty, might be particularized. And when I have done the exercise, it hath gone to my heart to think the word should now fall as rain on stony places: still wishing, ‘O that they who have heard me did but see, as I do, what sin, and death, and hell, and the curse of God are; and what the grace, and love, and mercy of God are, through Christ, to men who

are yet estranged from him. And indeed I did often say in my heart before the Lord, that if to be hanged up presently before their eyes would be a means of awakening them and confirming them in the truth, I could gladly consent to it.

“I never cared to meddle with unimportant points which were in dispute among the saints, yet it pleased me much to contend with great earnestness for the word of faith, and the remission of sins by the sufferings and death of Jesus. I saw my work before me did run in another channel, even to carry the awakening word; to that, therefore, I did adhere.

“If any of those who were awakened by my ministry fell back, I can truly say, that their loss hath been more to me than if my own child had been going to its grave. My heart hath been so wrapped up in the glory of this excellent work, that I counted myself more blessed and honored by it, than if God had made me emperor of the Christian world, or the lord of all the glory of the earth, without it. Oh, these words, ‘He that converteth a sinner from the error of his way doth save a soul from death.’ ‘They that be wise, shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever.’ James 5: 20; Dan. 12: 3. These, with many others of a like nature, have been great refreshments to me.”

“My great desire, in fulfilling my ministry, was to get into the darkest places of the country, because I found my spirit leaned most after awakening and converting work; and the word that I carried did lean itself most that way also: ‘Yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build on another man’s foundation.’” Rom. 15: 20.

This fidelity excited many enemies; and the time in which he lived being a time of persecution for conscience’

sake, he was thrown into prison, and there continued, in the whole, for twelve years.

He was enabled to bear this tedious imprisonment patiently. The Lord was very gracious to him. "I never had," he said, while in prison, "in all my life, so great an insight into the word of God as now. Those Scriptures which I saw nothing in before, are made, in this place and state, to shine upon me. I have had sweet sights of the forgiveness of my sins, and of my being with Jesus in another world. 'O, the mount Sion, the heavenly Jerusalem, the innumerable company of angels, and God the Judge of all, and the spirits of just men made perfect,' and Jesus, have been sweet unto me in this place! I have seen that here, which I am persuaded I shall never, while in this world, be able to express. I have seen a truth in the words, 'Whom having not seen, ye love; in whom, though now ye see him not, yet believing, ye rejoice with joy unspeakable and full of glory.'"

The thoughts of his afflicted family would sometimes press upon his mind, especially the case of one of his four children, who was blind. Mr. Bunyan was a man of strong affections, a tender husband, and a very indulgent parent. But he was supported under this affliction by these two Scriptures: "Leave thy fatherless children, I will preserve them alive; and let thy widows trust in me." The Lord said, "Verily it shall be well with thy remnant; verily I will cause the enemy to entreat thee well in the time of evil."

He was not idle during his long and severe confinement, but diligently studied his Bible, which, with the book of Martyrs, composed his whole library. His own hands also ministered to the necessity of his indigent family; but he was still more usefully employed in preaching to all who could gain access to the jail, and with a spirit and a power that surprised his hearers.

It was here, also, that he composed several useful treatises, especially *THE PILGRIM'S PROGRESS*, a book which has done as much good, perhaps, as any other, except the Bible; and by writing which, he has probably been more useful than if he had enjoyed the unrestrained exercise of his public ministry. In composing it, he was evidently favored with a peculiar measure of the divine assistance. Within the confines of a jail, he was able so to delineate the Christian's course, with its various difficulties, perils, and conflicts, that scarcely any thing seems to have escaped his notice. The most accurate observer will hardly find one character, either good or bad, or one fatal delusion, or injurious mistake, which is not essentially pointed out in the *Pilgrim's Progress*. The book suits all the various descriptions of persons who profess godliness, and relates the experience, temptations, conflicts, supports, and consolations of Christians in our own times, as exactly as if it had been penned for their own immediate benefit. Cowper has spoken of this book and its author in the following manner:

“O thou, whom, borne on fancy's eager wing
 Back to the season of life's happy spring,
 I pleased remember, and while mem'ry yet
 Holds fast her office here, can ne'er forget.
 Ingenious dreamer, in whose well-told tale,
 Sweet fiction and sweet truth alike prevail;
 Whose hum'rous vein, strong sense, and simple style,
 May teach the gayest, make the gravest smile;
 Witty, and well employed, and like thy Lord,
 Speaking in parables his slighted word.
 I name thee not, lest so despised a name
 Should move a sneer at thy deserved fame;
 Yet even in transitory life's late day,
 That mingles all my brown with sober gray,
 Revere the man whose *Pilgrim* marks the road,
 And guides the *Progress* of the soul to God.

The narrative is so entertaining, that the heart becomes interested in the event of every transaction ; ministers may draw from it the most valuable instruction, as a text-book to be used in their private meetings ; and parents may with great advantage select portions of it to be read and explained to their children.

After the Lord had accomplished what he had designed in the works written by this man of God in his dreary solitude, he at length disposed Dr. Barlow, then Bishop of Lincoln, and others, to pity his undeserved sufferings, and to interest themselves in procuring his enlargement.

His active spirit soon improved the liberty afforded him ; he visited the people of God in several places, especially the afflicted, tempted, persecuted, to whom he was now well qualified to speak a word in season. He took this opportunity of paying his grateful acknowledgments to his friends, whose kind assistance he had experienced in prison ; and as occasion offered, he preached the Gospel with great boldness and acceptance, particularly to the congregation at Bedford, of whom he was now chosen minister.

Amidst all his popularity and success, he was kept humble, and was seldom or never known to speak of himself. His whole behavior was exemplary, so that malice herself has not been able to find, even on the closest inspection, a single stain on his reputation and moral character.

His valuable life, worn out with sufferings, age, and ministerial labors, was closed with a memorable act of Christian charity. He was well known under the blessed character of a peace-maker. He was therefore desired, by a young gentleman in the neighborhood of Bedford, to interpose as a mediator between him and his offended father, who lived at Reading, in Berkshire : this friendly business he cheerfully undertook, and happily effected. But, in his return to London, being overtaken with excessive rain, he

came to a friend's, on Snow Hill, very wet, and was seized with a violent fever, the pains of which he bore with great patience, resigning himself to the will of God, desiring to be called away, that he might be with Christ, looking upon life as a delay of that blessedness to which his soul was aspiring, and after which it was thirsting. In this holy, longing frame of spirit, after a sickness of ten days, he breathed out his soul into the hands of his blessed Redeemer on the 31st of August, 1668.

His natural abilities were remarkably great; his fancy and invention uncommonly fertile. His wit was sharp and quick, his memory very good, it being customary with him to commit his sermons to writing after he had preached them. His works are collected in two volumes folio, and contain as many treatises as he lived years. His judgment was sound and deep in the essential principles of the Gospel, as his writings sufficiently evince. His piety and sincerity towards God were apparent to all who conversed with him. He constantly maintained the Godlike principle of love, often bewailing that there should be so much division among Christians. He was a man of heroic courage, resolute for Christ and the Gospel, and bold in reproving sin, both in public and private; yet mild, condescending, and affable to all. Thus lived and died a man, in whose character, conduct, and usefulness, that Scripture was remarkably verified: "Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise, that no flesh should glory in his presence."

JOHN ROBINS,

THE SAILOR.



As I was walking, one summer evening, through the streets of Portsmouth, I noticed an English sailor hobbling over the pavement with a wooden leg and crutch. He soon approached me, and bowed respectfully. As he stood leaning on his crutch, with his hat in his hand, his mind seemed to be overcome, and I saw tears roll down his hardy, weather-beaten face.

Grasping my hand, he soon said, "Mr. T——, have you forgot Jack Robins, one of your old Sunday-school boys, twenty years ago? I have thought of you and your kind instructions ten thousand times since I saw you last. Though oceans have rolled between us, and it is many years since I saw your face, I shall never forget my dear Sunday-school teacher, till this heart," striking his bosom with the top of his crutch, "shall cease to beat."

"I am very glad indeed to see you, Robins," said I; "I am just now going to my lodgings to take tea, and you

must come along with me for old acquaintance' sake, and we will then talk over some of our old matters together: I am very anxious to hear something about you, since I last saw you." No sooner said than done, Robins and I marched off together, mutually delighted with an opportunity of seeing and conversing with each other.

When tea was finished, I inquired how long it was since he first went to sea. "Nineteen years," said he; "well do I recollect the time, for you called on me the evening before I left home, and would not be satisfied till you had prayed with me, and committed me to the gracious care of Almighty God. You then gave me a pocket-Bible, and insisted upon its being carefully packed up with my sea-stores; and blessed be God, I have still got that Bible, and I hope I shall keep it till my latest day."

Saying this, he put his hand in his pocket, and pulling out the Bible, he showed me the following words, which I had written about twenty years ago. "*J. T.— presents this book to John Robins, hoping that he will read it with attention and prayer, when he is far away from his native land, and that he will treasure up its truths in his heart, and live in obedience to its directions.*"

"Were not you in my Sunday-school for several years?"

"Yes, sir, between five and six years; but what I learned at school was very often opposed at home, by the example of my parents and those who surrounded me, so that good impressions soon wore off, and bad habits were quickly formed. When I was about fifteen years old, and became rather more my own master, I began to dislike the strict rules of the school; and by keeping bad company with idle lads in the street, I soon became as bad as they were, and at length resolved to go to sea with them.

"When I was on board ship, I found myself surrounded with temptations and evil company, without a way of escape; no Sunday-school, no pious teacher, no faithful minister, to counteract the depraved inclinations of my heart; so that I became more hardened in iniquity, and increasingly bold in my enmity to God and his ways. The delights which my

youthful mind had fondly imagined as attending a seafaring life, all vanished in the reality; and I found hard work and severe discipline, instead of constant happiness and unmingled pleasure, which I had hoped for. Notwithstanding the progress which I was making in wickedness, and the hardening nature of sin, sometimes I felt myself most truly wretched. Conscience upbraided me, in the moments of reflection, with the severest reproaches; I had enjoyed superior privileges to most of my companions; I had received pious instructions in a Sunday-school; I was able to read the Bible, and had a Bible to read, therefore my depravity was most inexcusable. Sometimes a verse from the Scriptures, or a hymn, would recur to my memory with such force as to make me, for the time, completely miserable. Sometimes the recollection of my teacher and his instructions would affect my mind, especially on the Sabbath, and then all my boasted pleasures appeared but madness and misery. How just is that passage of the Bible: 'The wicked are like the troubled sea when it cannot rest, whose waters cast up mire and dirt. There is no peace, saith my God, to the wicked.' But these serious thoughts and rebukes of conscience soon wore off, when I returned to my shipmates, and was persuaded to join in their sports, their profane swearing, and habits of intemperance.

"I continued in his Majesty's service, in various stations, for seven years, before I returned home. All this time was spent in the service of sin, and I was hastening on in the course of wickedness and departure from God. I had been, during this time, exposed to innumerable perils, and had many hairbreadth escapes from death; yet the unseen hand of the Almighty kept me safe, and preserved the life of one so undeserving of any mercy.

"Being allowed to go home for a few weeks, I found that my father had died about six months before, and that my mother was very ill, and in reduced circumstances. I rejoiced that it was in my power to supply her wants with the pay I had received. At this time I felt a longing desire to go and see my old Sunday-school; but the thoughts of my

disgraceful conduct, and the dread of seeing your face and receiving your reproofs, deterred me from making the attempt. However, William Adams, one of my old school-fellows, who had then become an active, pious teacher, happened to meet me in the street a few days before I returned to the ship, and he mentioned the circumstance to you. The next day you called upon me; the sight of my old teacher was like a dagger to my heart. You endeavored to enter upon serious subjects with me; but I recollect that I purposely steered away from these topics, and tried to put you off, by giving an account of some of my adventures, and the battles in which I had been concerned. You engaged in prayer with me; but I recollect that I stopped my ears at the time, that I might not be disturbed in my guilty pleasures, and rendered uncomfortable. You then gave me some Tracts and books, and as you took leave, I could not help observing in your eyes the tears of regret at the hardness of heart which I had displayed. Perhaps, sir, you recollect this visit?"

"Yes, John, and I remember the next Sabbath talking to the Sabbath-school children of the deceitfulness of sin, the danger of neglecting the instructions they then received, and the evils of bad company: these subjects I enforced by referring to you, and saying that I had once thought you a promising lad; but that you had now become a bold and presumptuous sinner. When I had closed these remarks, I said, 'Let us all pray for poor John Robins, the wicked sailor; O may God keep all the children here present from imitating his bad example.' We joined in our prayers at the throne of grace; and I now begin to indulge some hope that our petitions were not in vain."

"I feel much obliged to you," said John Robins, "for your kind and earnest prayers; it is often a long time before God answers his people's prayers, but he never entirely forgets them, and his time is always the best; he has not only a bottle for their tears, but a register for their prayers. However, to continue my story, when I returned to the ship to which I was appointed, I felt ashamed of my ingratitude.

I also, for want of some other amusement, often looked into some of the books and Tracts you had given me; though I too frequently did this that I might raise a joke, and excite laughter among my wicked shipmates. Yet while I did this, the noisy laugh often concealed an agonized spirit, and an accusing conscience. I could not be happy, and sometimes I almost cursed those kind instructors who taught me to read the Bible when young, because I could not sin without a restraint, and enjoy my guilty pleasures without remorse.

“Among the new comrades with whom I was sailing, there was one whose name was Isaac North, who always refused to join in our sinful amusements, and who frequently rebuked our ungodly mirth. We all of us joined to ridicule his piety, and he commonly went by the name of ‘the Methodist,’ or ‘the parson,’ because he was fond of reading his Bible, and delighted in prayer. I have often heard our captain say, with an oath, that he wished all his men were Methodists, if they would be as orderly and attentive to their duties as Isaac North. This man happened to see my Bible, and the inscription you had written on it, and he also frequently borrowed my books to read, so that we were led into conversation; and he took the opportunity of alluding to the privileges I had possessed when young, and the awful manner in which I had abused them. One of his observations I could not easily forget, it recurred to my mind continually: ‘Jack,’ said he, ‘if a Sunday-school boy becomes a wicked man, he is ten thousand times more guilty than an ignorant, untaught sinner; for ‘unto whomsoever much is given, of him shall be much required.’” Sometimes I listened to Isaac’s instructions, when I could do it unobserved; and I very often wished I was like him, for he always seemed cheerful and happy, though he refused to partake of our boisterous mirth and sinful pleasures.

“You may, perhaps, sir, recollect Henry Brown, the coal-heaver’s son, who was turned out of your Sunday-school, and who went to sea with me; he was our ringleader in every sin, and was the most notorious character on board the ship. In an engagement with one of the enemy’s vessels

he received a severe wound near the shoulder, and one of his legs was carried away with a grape-shot, and shattered in a most dreadful manner. After we had taken the vessel, I went to see my old companion, and found that his life was in imminent danger. Oh, how was he altered! anguish was strongly marked on his countenance, and despair glared in his dying eyes. When he saw me, he exclaimed, ‘Oh, John, take warning by my fate, I am wretched and undone for ever; I have no hope, no joy, no peace; my sins stand in array against me more terrible than the roaring cannon; there is no refuge for me to fly to; I am undone! I perish! I perish, for ever and ever!’ Alas, I could afford my companion no consolation, for I had been a partner in his sins; but I sent for Isaac, who rejoiced to obey the Saviour’s command, ‘Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you and persecute you.’ When Isaac came, he endeavored to direct his mind to serious subjects, and exhorted him to seek for mercy through Jesus Christ; but he exclaimed, ‘There is no mercy for me; I have slighted all the invitations of mercy, and nothing but darkness, and despair, and misery lie before me. Isaac attempted to pray with him, but he stopped him, and said, ‘I have cursed and blasphemed my Maker through life, he will not hear me now; ’tis too late; I feel my punishment begun already, and I have deserved all the righteous anger of Almighty God.’ He soon became worse, his feelings were insupportable, he sunk into a delirium; and, as I stood by his bedside, I witnessed his last convulsive struggle, and saw him expire. If I had died instead of my comrade, said I, how awful would my end have been; I could have no hope of mercy, and should now be lifting up my eyes in misery. This solemn thought deeply affected my mind, especially as I found, on retiring to my hammock, that my jacket had been shot through, and that a ball had scarred the top of my hat.

“The impression produced by this alarming event was deep and lasting. I was led to review my past life, and to reflect on the sinfulness of my conduct, in abusing every

privilege, in opposing the dictates of conscience, and in persisting so long to walk in the way of transgressors, though I found it to be hard. I saw that my sins were, as the sand on the seashore, innumerable; and I thought that there was no mercy for such a sinner as I had been. These reflections agitated my mind day after day, my former pleasures became insipid and disgusting, and I felt that I was like a shattered bark at sea, without sails, or compass, and exposed to winds and waves on every side.

“Isaac noticed the difference in my conduct, and he took an opportunity of conversing privately with me. I unbosomed myself to him, and related all my feelings and sorrows. He directed me to pray; he pointed out to me the gracious promises of the Gospel; and kneeling down in a private part of the ship, prayed fervently and affectionately for my immortal spirit. We had frequent opportunities of conversing together on religious subjects, and I trust that the divine blessing attended our conversations. When my heart became truly awakened to a sense of my situation as a sinner before God, the truths I had learned in the Sunday-school came afresh into my mind with prevailing power. I was enabled to fly to Jesus Christ for pardon and grace, as a poor sinner, trusting alone in his mercy, and committing my soul to his care. I at length was enabled to hope in the divine promise, ‘Thou wilt cast all their sins into the depth of the sea.’ Oh, may I hope that all my sins are buried in the ocean of my Saviour’s love, so that they will be found no more for ever.

“I trust that from this time my mind became gradually more enlightened. The Bible you had given me became my chosen companion, and the good books were of great use to me. I shall have to bless God for them through eternity. I must say that I never found any true happiness till I had fled for refuge from the wrath to come, to ‘the Lamb of God, who taketh away the sins of the world.’ O that, as I have sinned much, I may love him much, and serve him wholly.

“Just at this time, in boarding a French vessel, I re-

ceived these scars in my face, lost one of my eyes, and had two or three wounds in my body; yet God preserved my life. While I was confined from active service by these wounds, I had much time for serious reflection, reading, and prayer; and I trust that the seed sown in my heart, by divine grace, was watered by this affliction, and rendered fruitful.

“I have been in every quarter of the globe; I have fought in eleven different engagements; I have been twice shipwrecked; and notwithstanding all these perils, I have been preserved by the goodness of Almighty God. Oh that I loved him more, and served him better!

“My friend Isaac, who joined me in the battle of Trafalgar, there received a mortal wound; he lingered for a few days, and then expired. His mind was tranquil; he looked to heaven, his desired haven, with as much delight as the mariner beholds the first headland of his native country, after a long and tiresome voyage. With a firm reliance upon his Saviour, he launched into the ocean of eternity; and, wafted by the gales of faith, hope, and joy, entered the port of everlasting bliss.

“About eighteen months ago I lost my leg by a cannon shot, in an action with an enemy’s vessel of superior force, which struck her flag to us just after I had fallen on the deck from my wound. Happily, we were approaching near to old England, and the amputation of my leg turned out favorably. God supported me under this severe trial, and when I landed at Portsmouth, I gradually recovered strength, and now I enjoy as good health as ever I had.”

Thus employed, John Robins the Sailor and I spent the evening most pleasantly, and closed it with prayer and praise. As I retired to rest, I felt exceedingly thankful to God that he had brought back one of my wandering lambs to his fold; and I felt increasingly convinced of the inestimable benefits arising from early religious instruction, even when no immediate good is apparent.

THE BIBLE, THE BEST OF ALL BOOKS.

You have long gloried in the name of *Christian*. The Bible, the Bible has been your religion. Your learned men have defended it; your martyrs have bled for it. It has been the support of the aged, the guide of the young, the consolation of the sick, and the hope of the dying. Yet some men, more cruel than the wretch that robs you of your daily bread, would deprive you of this heavenly treasure. But will you, can you part with it? A guilty and dying creature as you are, can you part with that word which tells you, "God so loved the world that he gave his only-begotten Son, that whosoever believeth in him might not perish, but have everlasting life?" Can you renounce that Saviour who says, "I am come that you might have life—I am come to seek and to save that which was lost?"

They tell you the Bible is not true. But is there any thing in the Gospel that appears like a cunningly-devised fable? Can you suppose that the apostles invented the story of Jesus? Can you believe them liars, when they declare, "That which we have seen, which we have looked upon, and our hands have handled, of the word of life, declare we unto you?" Had not the story been true, would Peter have ventured to declare, in the presence of all the Jews, "This Jesus hath God raised up, whereof we all are witnesses?" And they not only published the truth, but wrought miracles to prove it; and those miracles were not done in a corner, but in the face of the world, in the face of enemies. Would they have suffered and laid down their lives in defence of what they knew to be false? Had it been a forgery, would not they and their story have perished together? Can you read their writings, so full of piety, simplicity, and benevolence, and think them false witnesses of God?

Read the LIFE OF JESUS. Trace him from his cradle in the manger, to his cross and resurrection, and then say, "Is not this the Christ?" At his birth angels were his *witnesses*: they brought the glad news from heaven, and sung, "Good-will to men." While the Son of God lay an infant below, his record was on high; for there appeared a strange new

star, which was his *witness* in heaven. The wise men of the East were his witnesses, when they came from afar and paid gold, frankincense, and myrrh to him as King of the Jews. Simeon and Anna in the temple, by spirit of prophecy, *witnessed* to the Holy Child Jesus; and the doctors, with whom he disputed at twelve years old, were his *witnesses* that there was something in him more than man. At his baptism the Father and the Spirit *witnessed* to the Son of God; they told the world that this was the Messiah—the Father, by a voice from heaven, saying, “This is my beloved Son, in whom I am well pleased”—and the Spirit, by descending upon him like a dove. His life was a life of wonders, and each of them *witnessed* to the truth of his commission, and to the divinity of his doctrine. Every blind eye that he opened, saw and *witnessed* Jesus. Every one of the dead that he raised was his *witness*. Miracles attended him to the cross, and the grave opened and made a passage for him to his Father’s right hand. That salvation which began to be spoken by Jesus the Lord, was afterwards published by those that heard him, God himself bearing them *witness* with signs and wonders.

View the CHARACTER of Jesus. Is there any thing in him that looks like an impostor? “Never man spake like this man.” Read those gracious words: “The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bound, to preach the acceptable year of the Lord.” Well might he say, “This day is this Scripture fulfilled in your ears.” What was his language to the weary and heavy laden sinner? “Come unto me, and I will give you rest. Him that cometh unto me, I will in no wise cast out. Peace I leave with you, my peace I give unto you. Let not your heart be troubled, neither let it be afraid.”

To the poor he said, “Blessed are ye poor, for yours is the kingdom of heaven. Blessed are ye that hunger now, for ye shall be filled; he that cometh unto me shall never hunger, and he that believeth on me shall never thirst. In the world ye shall have tribulation; but be of good cheer, I have overcome the world.”

When the lame, the blind, and the deaf crowded round

him, did he turn away from them? No; he was the good physician—he had compassion on them, and healed them all. He wept with those that wept. When he met the poor widow following her only son to the grave, he had compassion on her, and said unto her, “Weep not;” and he raised the young man to life, and delivered him to his mother. He “went about doing good.”

What was the temper he showed? He was meek and lowly of heart. When he was reviled, he reviled not again. His language was, “Father, forgive them, for they know not what they do.” He washed his disciples’ feet, and then said, “I have given you an example, that ye should do as I have done to you.”

In what beautiful parables does he teach you the compassion of your heavenly Father! Read the parables of the lost sheep, and of the prodigal son, and you will surely say, “I will arise and go to my Father.” Read the parable of the Pharisee and the publican, and learn to be ashamed of every spark of pride in your heart.

Thus Jesus lived, and thus he taught. Attend him to the cross, and see how he died.

Read his last farewell discourse to his disciples; the heart must be hard indeed that is not melted by its tenderness and love. “Let not your hearts be troubled. Ye believe in God, believe also in me. In my Father’s house are many mansions; if it were not so, I would have told you. I go to prepare a place for you—and I will come again and receive you unto myself, that where I am, there ye may be also.” “Father, I will that they whom thou hast given me be with me where I am, that they may behold my glory.” See him eating the last passover with his disciples. “With desire I have desired to eat this passover with you before I suffer.” See him giving the kind memorials of his death: “Do this in remembrance of me.” Thus he parted with his beloved friends, and went to drink his bitter cup of suffering. In these words read the agony of his soul, and his entire resignation to his heavenly Father’s will: “Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done.”

See him brought as a lamb to the slaughter, or as a good shepherd giving up his life for his sheep; wounded for our transgressions, bruised for our iniquities, that by his stripes

we might be healed. See him mourning over sinners, praying for his murderers, granting pardon to the dying penitent, and then crying out, "It is finished! Father, into thy hands I commend my Spirit." While you thus behold the Lamb of God that taketh away the sins of the world, are you not ready to cry, "Worthy is the Lamb that was slain, to receive honor, and glory, and blessing?" Follow him to the tomb, "and see the place where the Lord lay."

SEE HIM RISING FROM THE GRAVE, "the first fruits of them that slept," and rejoice in that promise which says, "Because I live, ye shall live also. I ascend to my Father and your Father, to my God and your God." After he had tarried some time on earth, conversing with his disciples, instructing them, opening their understanding that they might understand the Scriptures, and promising the Holy Spirit to endue them with power from on high, he led them out to Bethany, and lifted up his hands and blessed them, and while he blessed them he was parted from them, and carried up into heaven.

And now, friends, what think you of Jesus? Are you tempted to leave him? He says to you, as he did to his disciples, "Will ye also go away?" Do not your hearts reply, "Lord, to whom should we go? Thou hast the words of eternal life." No—we will not leave thee, nor the blessed volume thou hast given. Though the doctrine of the cross may be to some a stumbling-block, and to others foolishness, we will esteem it "the power of God and the wisdom of God." Blessed Jesus! thou art the Sun of righteousness; we will not leave light for darkness; we feel our guilt, and we need such an High Priest to make atonement for us. Our corrupt natures need the sanctifying influence of thy grace; our weak natures want the assistance of thy good Spirit; our dying natures want all the hopes thou hast given us of life and immortality. No, we cannot leave thee: amidst all the sorrows and temptations of the world, we will look to thee, who hast endured the cross and overcome the world. Thou art the Captain of our salvation, and by thy grace we will follow thee till we "overcome, and sit down with thee on thy throne, even as thou also hast overcome, and art set down with thy Father on his throne."

ADDRESS

ON

THE EFFECTS OF ARDENT SPIRITS.

BY JONATHAN KITTREDGE, ESQ.



FELLOW-CITIZENS—That intemperance, in our country, is a great and growing evil, all are ready to admit. When we look abroad, and examine into the state of society, we find the number of those who are in the constant and habitual practice of an excessive use of ardent spirits to be alarming. We see the effects that they produce among our friends and our neighbors, but the evil is so common, and it is so fashionable to drink, and I had almost said, to drink to excess, that the sight of it has lost half its terror, and we look upon an intemperate man without those feelings of disgust and abhorrence which his real situation and character are calculated to produce. This is the natural result of things. The mind becomes familiar with the contemplation, the eye accustomed

to the sight ; we pay but little attention to the object—he passes on—we laugh at the exhibition, and grow callous and indifferènt to the guilt. Our pity is not excited, our hearts do not ache at the scenes of intoxication that are almost daily exhibited around us. But if for a moment we seriously reflect upon the real situation of the habitually intemperate ; if we call to mind what they have been—what they now are ; if we cast our eye to the future, and realize what, in a few years, they will be ; if we go further, and examine into the state of their families, of their wives and their children, we shall discover a scene of misery and wretchedness that will not long suffer us to remain cold, and indifferènt, and unfeeling.

This examination we can all make for ourselves. We can all call to mind the case of some individual, whom we have known for years, perhaps from his infancy, who is now a poor, miserable drunkard. In early life his hopes and prospects were as fair as ours. His family was respectable, and he received all those advantages which are necessary, and which were calculated to make him a useful and respectable member of society. Perhaps he was our school-fellow, and our boyhood may have been passed in his company. We witnessed the first buddings of his mental powers, and know that he possessed an active, enterprising mind. He grew up into life with every prospect of usefulness. He entered into business, and, for a while, did well. His parents looked to him for support in old age, and he was capable of affording it. He accumulated property, and, in a few years, with ordinary prudence and industry, would have been independent. He married, and became the head of a family, and the father of children, and all was prosperous and happy around him. Had he continued as he began, he would now have been a comfort to his friends, and an honor to the community. But the scene quickly changed.

He grew fond of ardent spirits. He was seen at the store and the tavern. By degrees he became intemperate. He neglected his business, and his affairs went to gradual decay. He is now a drunkard, his property is wasted, his parents have died of broken hearts, his wife is pale and emaciated, his children ragged, and squalid, and ignorant. He is the tenant of some little cabin that poverty has erected to house him from the storm and the tempest. He is useless, and worse than useless: he is a pest to all around him. All the feelings of his nature are blunted; he has lost all shame; he procures his accustomed supply of the poison that consumes him; he staggers through mud and through filth to his hut; he meets a weeping wife and starving children; he abuses them, he tumbles into his straw, and he rolls and foams like a mad brute, till he is able to go again. He calls for more rum—he repeats the scene from time to time, and from day to day, till soon his nature faints, and he becomes sober in death.

Let us reflect, that this guilty, wretched creature had an immortal mind—he was like us, of the same flesh and blood—he was our brother, destined to the same eternity, created by, and accountable to, the same God; and will, at last, stand at the same judgment-bar; and who, amid such reflections, will not weep at his fate—whose eye can remain dry, and whose heart unmoved?

This is no picture of the imagination. It is a common and sober reality. It is what we see almost every day of our lives; and we live in the midst of such scenes and such events. With the addition or subtraction of a few circumstances, it is the case of every one of the common drunkards around us. They have not completed the drama—they are alive—but they are going to death with rapid strides, as their predecessors have already gone. Another company of immortal minds are coming on to fill their places, as they

have filled others. The number is kept good, and increasing. Shops, as nurseries, are established in every town and neighborhood, and drunkards are raised up by the score. They are made—they are formed—for no man was ever born a drunkard—and, I may say, no man was ever born with a taste for ardent spirits. They are not the food which nature has provided. The infant may cry for its mother's milk, and for nourishing food, but none was ever heard to cry for ardent spirits. The taste is created, and in some instances may be created so young, that, perhaps, many cannot remember the time when they were not fond of them.

And here permit me to make a few remarks upon the *formation, or creation of this taste*. I will begin with the infant, and I may say that he is born into rum. At his birth, according to custom, a quantity of ardent spirits is provided; they are thought to be as necessary as any thing else. They are considered as indispensable as if the child could not be born without them. The father treats his friends and his household, and the mother partakes with the rest. The infant is fed with them, as if he could not know the good things he is heir to without a taste of ardent spirits. They are kept on hand, and often given to him as medicine, especially where the parents are fond of them themselves. By this practice, even in the cradle, his disrelish for ardent spirits is done away. He grows up, and during the first months or years of his existence, his taste and his appetite are formed. As he runs about, and begins to take notice of passing events, he sees his father and friends drink; he partakes, and grows fond of them. In most families, ardent spirits are introduced and used on every extraordinary occasion. Without mentioning many, that the knowledge and experience of every man can supply, I will instance only the case of visitors.

A gentleman's friends and acquaintance call on him. He is glad to see them, and fashion and custom make it necessary for him to invite them to the sideboard. This is all done in his best style, in his most easy and affable manner. The best set of drinking-vessels are brought forward, and make quite a display. The children of the family notice this; they are delighted with the sight and the exhibition; they are pleased with the manners, and gratified with the conversation of the visitors on the occasion. As soon as they go abroad, they associate the idea of drinking with all that is manly and genteel. They fall into the custom, and imitate the example that is set them. Circumstances and situations expose one to more temptations than the rest. Perhaps his resolution, or his moral principle, is not so strong; and in this way, one out of twenty-five of those who live to thirty years of age becomes intemperate. He becomes so, perhaps not from any uncommon predisposition to the vice, but is at first led on by fashion, and custom, and favorable circumstances, till at last he plunges headlong into the vortex of dissipation and ruin. Our natural disrelish for ardent spirits is first done away—a relish for them is then created. They next become occasional, next habitual drinks. The habit gains strength, till, at last, the daily drinker is swept away by the first adverse gale.

It is on this principle, and let the fact operate as a caution to those who need it, that many men of fair unblemished characters, who have made a temperate, but habitual use of ardent spirits in days of prosperity, have, on a change of fortune, become notorious drunkards; while those who have refrained in prosperity, have encountered all the storms of adversity unhurt. We frequently hear a man's intemperance attributed to a particular cause, as loss of friends, loss of property, disappointed love, or ambition; when, if the truth were known, it would be seen that such men had

previously been addicted to the use of ardent spirits, perhaps not immoderately, and fly to them on such events as their solace and support. Intemperance requires an apprenticeship, as much as law or physic; and a man can no more become intemperate in a month, than he can become a lawyer or a physician in a month. Many wonder that certain intemperate men, of fine talents, noble hearts, and manly feelings, do not reform; but it is a greater wonder that any ever do. The evil genius of intemperance gradually preys upon the strength of both body and mind, till the victim, when he is caught, finds, that although he was a giant once, he is now a child. Its influence is seductive and insinuating, and men are often irretrievably lost before they are aware of it. Let them beware how they take the first step. It is by degrees that men become intemperate. No man ever became so all at once—it is an impossibility in the nature of things. It requires time to harden the heart, to do away shame, to blunt the moral principle, to deaden the intellectual faculties, and temper the body. The intemperance of the day is the natural and legitimate consequence of the customs of society—of genteel and respectable society. It is the common and ordinary use of ardent spirits, as practised in our towns and villages, that has already peopled them with drunkards, and which, unless checked, will fill them with drunkards. The degree of intemperance that prevails, and the quantity of ardent spirits used, in our most respectable towns, is almost incredible. Perhaps some facts on this subject will be interesting.

As it regards *the degree of intemperance that prevails*, it may be safely said, that one out of a hundred of the inhabitants of this part of the country is a common drunkard. By a common drunkard is meant one who is habitually intemperate, who is often intoxicated, and who is restrained from intoxication neither by principle nor shame. Of such

there are from ten to twenty, and upward, in every inhabited township. There is another class who are intemperate, and many of them are occasional drunkards. This class is more numerous than the former, and one out of about forty of the inhabitants belongs to one or the other class. Is not this a horrid state of society? But any one can satisfy himself of the truth of the statement, by making the examination himself.

The quantity of ardent spirits yearly consumed in our towns, varies from six to ten thousand gallons. It will answer the argument I intend to draw from it, to state the annual quantity in this town to be six thousand gallons, although short of the truth. This would be three gallons to every inhabitant, or twenty-one gallons to every legal voter. The cost of this liquid, at the low price of fifty cents per gallon, will be three thousand dollars, which will pay all your town, county, and state taxes three years, and is as much as it costs you to support and maintain all your privileges, civil, religious, and literary. In one hundred years you would drink up all the town in ardent spirits; or it would cost just such a town as this, with all your farms, stock, and personal property, to furnish the inhabitants with ardent spirits, at the present rate of drinking, only one hundred years. But should the town continue to drink as they now do for fifty years, and in the mean time suffer the cost of the spirits to accumulate by simple interest only, the whole town, at the end of the term, could not pay their rum bills. It can be no consolation that all other towns would be alike insolvent.

But this is not all. Add to this sum the loss of time and the waste of property occasioned by it, independent of its cost, and it swells the amount to a monstrous size. Here you have an account of the cost of ardent spirits, calculated within bounds. At present there is a great com-

plaint about the pressure of the times, and the complaint is doubtless well-founded. "Hard times" is in every body's mouth; but if you had for the last year only abstained from the use of ardent spirits, you would now have been independent and easy in your circumstances. Three thousand dollars, which you have paid for them, divided among you, would pay all the debts you are called upon to pay. I do not mean that no one wants more than his proportion of this sum, but there are some who want none of it, and who would circulate it, by loan or otherwise, among those who do want it, and it would relieve the whole town from the distress they are now in.

If this town had an income that would pay all its taxes, you would consider it a matter of great joy and congratulation. But if it had an income that would discharge all its taxes, and each man, instead of paying, should receive the amount he now pays, you would consider your situation highly prosperous and enviable. Discontinue the use of ardent spirits, and you have it. Use none, and your situation, as a town, will be as good, yea, far better than if you had an income of three thousand dollars yearly, to be divided among its inhabitants.

If we carry this calculation farther, we shall find, on the principle adopted, that there are in the state of New Hampshire 2,441 common drunkards, and 3,663 intemperate, or occasional drunkards—in the whole, 6,104; and that the state consumes 732,483 gallons of ardent spirits annually, which cost, at 50 cents a gallon, \$366,241. In the United States, there would be 96,379 common, and 240,949 common and occasional drunkards; and the country would consume annually 28,913,887 gallons of ardent spirits, which cost, at 50 cents per gallon, \$14,456,943—as much as it costs to support the whole system of our national government, with all that is laid out in improvements, roads,

canals, pensions, etc., etc., and is more than one-half of the whole revenue of the Union for the last year. It must be remembered that this calculation embraces only the quantity and cost of the spirits, and is on the supposition that this town consumes only 6,000 gallons, at 50 cents per gallon, and is a fair criterion for the state and nation. As it regards this state, it would be safe nearly to double the quantity, and to treble the cost of the spirits; and as it regards the nation, it would be safe to double all my calculations. In the United States, the quantity of ardent spirits yearly consumed, may be fairly estimated at 60,000,000 gallons, the cost at \$30,000,000, and the number of drunkards, of both kinds, at 480,000.

But we all know, and it is common to remark, that the cost of the article is comparatively nothing; that it hardly makes an item in the calculation of pernicious consequences resulting from the consumption of ardent spirits. Were we to embrace the usual concomitants, and estimate the value of time lost, the amount of property wasted, of disease produced, and of crime committed, where ardent spirits are the only cause, it would transcend our conceptions, and the imagination would be lost in the contemplation. The number of drunkards in the United States would make an army as large as that with which Bonaparte marched into Russia; and would be sufficient to defend the United States from the combined force of all Europe. Convert our drunkards into good soldiers, and one-tenth of them would redeem Greece from the Turks. Convert them into apostles, and they would Christianize the world. And what are they now? Strike them from existence, and who would feel the loss? Yes, strike them from existence, and the United States would be benefited by the blow.

But this is not half. I cannot tell you half the effects of ardent spirits. And yet ardent spirits are said to be

useful and necessary. It is false! It is nothing but the apology that love of them renders for their use. There are only two cases in which, Dr. Rush says, they can be administered without injury, and those are cases of persons like to perish, and where substitutes may be applied of equal effect. What rational man would use them, for the sake of these two possible cases? As well might he introduce rattlesnakes among his children, because their oil is good in diseases with which they may possibly be afflicted.

The number of persons in the United States who are mentally deranged, I do not know; probably there are several thousands; and it is ascertained, that one-third of those confined in the insane hospitals of Philadelphia and New York, are rendered insane by the use of ardent spirits. Yes, one-third of the poor, miserable maniacs of our land, are made such by the use of that which, in the opinion of some, is a very useful and necessary article, and which they cannot do without. This article has deprived one-third of the crazy wretches of our land of their reason—of that which makes them men—of the very image of their God.

Out of the number of the intemperate in the United States, ten thousand die annually from the effects of ardent spirits. And what a death! To live a drunkard is enough; but to die so, and to be ushered into the presence of your angry Judge, only to hear the sentence, "Depart, thou drunkard!" Ah! language fails, and I leave it to your imagination to fill up the horrid picture.

This death happens in various ways. Some are killed instantly; some die a lingering, gradual death; some commit suicide in fits of intoxication; and some are actually burnt up.

I read of an intemperate man, a few years since, whose breath caught fire by coming in contact with a lighted candle, and he was consumed. At the time, I disbelieved the

story, but my reading has since furnished me with well authenticated cases of a combustion of the human body from the use of ardent spirits. Trotter mentions ten such cases, and relates them at length. They are attended with all the proof we require to believe any event. They are attested by living witnesses, examined by learned men, and published in the journals of the day without contradiction. It would be unnecessary to relate the whole, but I will state one of them, and from this an idea can be formed of the rest. It is the case "of a woman eighty years of age, exceedingly meagre, who had drunk nothing but ardent spirits for several years. She was sitting in her elbow-chair, while her waiting-maid went out of the room for a few moments. On her return, seeing her mistress on fire, she immediately gave an alarm; and some people coming to her assistance, one of them endeavored to extinguish the flames with his hands, *but they adhered to them as if they had been dipped in brandy or oil on fire.* Water was brought and thrown on the body in abundance, *yet the fire appeared more violent, and was not extinguished till the whole body had been consumed.* The lady was in the same place in which she sat every day, there was no extraordinary fire, and she had not fallen."*

This, with nine other cases, related by the same author, was a consumption of the body produced by the use of ardent spirits. The horror of a drunkard's death beggars description. Need I point to yonder grave, just closed over the remains of one who went from the cup of excess to almost instant death? You all know it.

But this is not all. One half the poor you support by taxes and individual charity, are made poor by the use of ardent spirits. This has been demonstrated by actual inquiry and examination. In the city of New York, where there are more poor, and where more is done for them than

* Trotter on Drunkenness, pp. 78, 79.

in any other city of the United States, a committee appointed for the purpose, ascertained by facts, that more than one half of the city poor were reduced to poverty by intemperance. This is also the case throughout the Union. And here permit me to state a case, with which I am acquainted. I do it with a double object. I do it to show that the use of ardent spirits produces poverty and distress, and the disuse of them restores to wealth and comfort.

A gentleman in the city of New York, who carried on ship-building on an extensive scale, and employed a great number of hands daily, and paid them all in the same manner, and nearly to the same amount, was struck with the difference in their situations. A few, and only a few, were able, from their wages, to support their families; but these were out of debt, and independent in their circumstances. They always had money on hand, and frequently suffered their wages to lie in the hands of their employer. The rest were poor and harassed, the former easy and comfortable in their circumstances, and he resolved, if possible, to ascertain the cause of the difference. On inquiry and examination, he found that those of them who were above-board used no ardent spirits, while the others were in the constant and daily use of them. He satisfied himself that this use of ardent spirits was the only cause of the difference in their condition. He determined, if he could, to prevail upon them all to abstain altogether from their use. On a thorough and parental representation of the case to them, he succeeded, and they all agreed to make use of none for a year. At the end of the year they were all, to a man, out of debt, had supported their families in better condition, had done more work, destroyed fewer tools, and were hearty and robust, and enjoyed better health.

This fact speaks volumes, and needs no comment. Adopt the same practice in this town, and the result will be the

same. "What, drink none?" Yes, I say, drink none—one gallon for this town is just four quarts too much. In addition to the miseries of debt and poverty which they entail upon a community, they are the parent of one half the diseases that prevail, and one half the crimes that are committed. It is ardent spirits that fill our poor-houses and our jails; it is ardent spirits that fill our penitentiaries, our mad-houses, and our state prisons; and it is ardent spirits that furnish victims for the gallows. They are the greatest curse that God ever inflicted on the world, and may well be called the seven vials of his wrath. They are more destructive in their consequences than war, plague, pestilence, or famine; yea, than all combined. They are slow in their march, but sure in their grasp. They seize not only the natural, but the moral man. They consign the body to the tomb, and the soul to hell.

While on earth, the victim of intemperance is as stupid as an ass, as ferocious as a tiger, as savage as a bear, as poisonous as the asp, as filthy as the swine, as fetid as a goat, and as malignant as a fiend. No matter what may be the original materials of the man; his figure may possess every grace of the sculptor; his mind may be imbued with every art and science; he may be fit to command at the head of armies, to sway a Roman senate, to wield the destinies of nations; his heart may be the seat of every virtue; but ardent spirits will strip him of the whole, and convert him into a demon. Need I tell how? Need I point out the change that ebriety produces in the moral and social affections? Need I present the sword red with a brother's blood? It was in a drunken revel that the infuriate Alexander slew his best friend and most beloved companion Clytus. And it was in a drunken revel that he proclaimed himself a god, and died.

"But have not ardent spirits one good quality, one re-

deeming virtue?" None. I say, none. There is nothing, not even the shadow of a virtue, to rescue them from universal and everlasting execration.

"But they are good as a medicine." No, not as a medicine. There is no physician, that does not love them, that needs them in his practice. There is no disease that they cure or relieve, that cannot be cured or relieved without them. They add to no man's health; they save no man's life.*

It is impossible to name a single good thing that they do. Give them to the divine; do they add to his piety, to his zeal, to his faithfulness, to his love of God or man? No; they destroy them all. Give them to the physician; do they increase his skill, his power to discriminate amid the symptoms of disease, his judgment to apply the appropriate remedies, his kind and affectionate solicitude? Nay, verily, they destroy them all. Give them to the legal advocate; do they increase his knowledge, his perception to discover the points of his case, his readiness to apply the evidence, his ability to persuade a court and jury? No; they destroy them all. Give them to the mechanic; do they assist his ingenuity, his judgment, or his taste? No;

* The writer is aware that spirits or alcohol are necessary in some preparations of the chemist and apothecary. But it is the use of them as drinks which he is combating, and which, he is assured by respectable physicians, are not only unnecessary, but hurtful, in sickness and in health. Were they to exist only in the apothecary's shop in the state of alcohol, it would be all that the world needs of them. Some physicians, nevertheless, may think them useful in two or three cases or conditions of the body; but it is apprehended, that if they should discontinue the use of them altogether, except in certain tinctures, etc., they would be as successful as they now are. They are often used where they would not be, if they were not the most common thing that could be found.

they destroy them all. Give them to the laborer; do they add to his strength? Do they enable him to bear fatigue, to endure heat and cold? Can he do more work, or do it better? No; they are the ruin of the whole. They reduce his strength, weaken his frame, make him more susceptible to heat and cold, disorganize his whole system, and unfit him for labor.

“But there are some men,” say you, “who use ardent spirits, and who get along very well.” Admitted. They endure it. So there are some men who get along very well with poor health and feeble constitutions. Are poor health and feeble constitutions, therefore, no evils? Is the prosperity of such to be attributed to them? As much as is that of the former to the use of ardent spirits. Was ever a man made rich by the use of ardent spirits? Never; but millions have been made beggars by it.

Yet some say, they *feel better* by drinking ardent spirits. Let us examine this excuse. It is nothing but an excuse, and he who loves rum and is ashamed to own it, says he feels better to drink it. Let us inquire how. Are they conducive to health? On this subject let the physician decide. One, as great as this country has produced, Dr. Rush, says that the habitual use of ardent spirits usually produces the following diseases: A loss of appetite, sickness at the stomach, obstruction of the liver, jaundice and dropsy, hoarseness and a husky cough, which often ends in consumption, diabetes, redness and eruptions of the skin, a fetid breath, frequent and disgusting belchings, epilepsy, gout, and madness. This is the train of diseases produced by the use of ardent spirits, and the usual, natural, and legitimate consequences of their use. And now, I ask, can that which, of its own nature, produces these diseases, make a man feel better? Reason might answer; and were she on her throne, uninfluenced and unbiassed by the love of

ardent spirits, she would unequivocally answer, No. And we find that those who say they feel better to drink ardent spirits, are those who are in health, but love rum, and it gratifies their appetite, and this is what they mean by feeling better.

I will examine for a moment the effect, the immediate effect of ardent spirits upon the man. I will take a man in health, and give him a glass of ardent spirits. The effect is, to produce mental derangement and false notions and conceptions. But one glass will not have much effect. I will give him another, and, if he loves rum, he feels better; another, and he feels better; another, better yet. By this time he has got to feel pretty well; quite happy. He has no fear or shame. He can curse, and swear, and break things. "He is fit for treason, stratagems, and spoils." He fears no consequences, and can accomplish impossibilities. If he is a cripple, he fancies he can dance like a satyr; if he is slow and unwieldy, he can run like a hart; if he is weak and feeble in strength, he can lift like Samson, and fight like Hercules; if he is poor and penniless, he is rich as Cræsus on his throne, and has money to lend. This is all a correct representation. It is what happens universally with the drunkard. I know one man who is intemperate, who is poor, and never known to have five dollars at a time, who, when he is intoxicated, has often, and does usually, offer to lend me a thousand dollars. Poor, miserable, and deluded man! But he feels well; he is one of those who feel better to drink. He is mentally deranged; his imagination is disordered. He fancies bliss, and felicity, and plenty, and abundance, which do not exist; and he awakes to misery, and poverty, and shame, and contempt. Yet this is the exact feeling of all those who feel better to drink spirits. He who drinks but a glass, has not the same degree, but precisely the same kind of feeling with the one I have described.

And this is all—this is all that rum does to make a man feel better. If his wife and children are starving, he feels it not. He feels better. If his affairs are going to ruin, or are already plunged into ruin, he is not sensible to his condition. If his house is on fire, he sings the maniac's song, and regards it not. He feels better.

Let him who likes this better feeling enjoy it. Enjoy it, did I say? No. Reclaim him, if possible. Convince him that he labors under a delusion. Restore him to truth, and to reason; banish the cup from his mouth, and change the brute into the man.

And now, need any more be said to persuade mankind to abandon the use of ardent spirits? the appalling facts, in relation to them, are known to all. Experience and observation teach us that they are the source of ruin, and misery, and squalid wretchedness, in a thousand shapes. They are the three-headed monster; they are the Gorgons with their thousand snakes; their name is Legion. And shall I yet find advocates for their use? Will this enlightened community yet say, they are useful and necessary? All those who have used them, and discontinued the use of them, say they are totally unnecessary and useless. We see that those who live without them enjoy more happiness and better health than those who use them—that they live longer lives. But oh, the folly, the stupidity, and the delusion of rum-drinkers!

But perhaps it may be said, that the effects and consequences that I have mentioned, result from the abuse, and not from the proper and moderate use of ardent spirits; and that on many occasions, in small quantities, they are useful. Let us examine the circumstances and occasions when they are said to be necessary; and perhaps I cannot do it better than in the words of another.

“They are said to be necessary in very *cold weather*.

This is far from being true; for the temporary heat they produce is always succeeded by a greater disposition in the body to be affected by cold. Warm dresses, a plentiful meal just before exposure to the cold, and eating occasionally a cracker or any other food, is a much more durable method of preserving the heat of the body in cold weather." In confirmation of this, the case of the vessel wrecked off the harbor of Newburyport, a few years since, may be adduced. On an intensely cold night, when all the men of that vessel were in danger of freezing to death, the master advised them to drink no ardent spirits. He told them, if they did, they must surely freeze. Some took his advice, while others, notwithstanding his most earnest entreaties, disregarded it. The result was, that of those who used the spirits, some lost their hands, some their feet, and some perished; while the rest survived unhurt.

"They are said to be necessary in very *warm weather*. Experience proves that they increase, instead of lessening the effects of heat upon the body, and thereby expose it to diseases of all kinds. Even in the warm climate of the West Indies, Dr. Bell asserts this to be true. Rum, says this author, whether used habitually, moderately, or in excessive quantities, always diminishes the strength of the body, and renders man more susceptible to disease, and unfit for any service in which vigor or activity is required. As well might we throw oil into a house, the roof of which was on fire, in order to prevent the flames from extending to its inside, as pour ardent spirits into the stomach, to lessen the effects of a hot sun upon the skin." And here permit me to add, that they are said to be necessary in cold weather to warm, and in warm weather to cool. The bare statement of the argument on these two points confounds itself.

"Nor do ardent spirits lessen the effects of *hard labor* upon the body. Look at the horse, with every muscle of

his body swelled from morning till night, in a plough or a team. Does he make signs for a glass of spirits, to enable him to cleave the ground or climb a hill? No; he requires nothing but cold water and substantial food. There is no nourishment in ardent spirits. The strength they produce in labor is of a transient nature, and is always followed by a sense of weakness and fatigue.”*

Some people, nevertheless, pretend that ardent spirits add to their strength, and increase their muscular powers; but this is all a delusion. They think they are strong when they are weak. Rum makes them boast, and that is all. The truth is, it weakens them in body, but strengthens them in imagination. Was not one reason why Samson was forbidden by the angel of God to drink either wine or strong drink, that he might thus increase and preserve his strength? When you hear a man telling how strong rum makes him, you may be sure he is weak, both in body and mind.

There is one other occasion for using ardent spirits, which it will be proper to examine. They are said to be necessary to keep off the *contagion* of disease, and are recommended to attendants upon the sick. But the united testimony of all physicians proves, that the intemperate are first attacked by epidemic disorders. This is almost universally the case in the southern states, and in the West Indies. Experience also proves that those attendants upon the sick, who refrain from the use of ardent spirits, escape, while those who use them are swept away. If facts could convince, the use of ardent spirits would be abolished. But the love of rum is stronger on the human mind than the truth of Heaven.

If, then, ardent spirits are not necessary in sickness; if they do not prevent the effects of heat and cold; if they do not add to our strength, and enable us to perform more

* Dr. Rush.

labor; when are they necessary? Why, people in health say, they want to drink them now and then—they do them good. What good? If they are well, why do they need them? For nothing but to gratify the taste, and to produce a feeling of intoxication and derangement, slight in its degree when moderately used, as they are by such people, but the character of the feeling is no less certain. It is the same feeling that induces the drunkard to drink. One man takes a glass to do him good, to make him feel better; another wants two; another three; another six; and by this time he is intoxicated, and he never feels well till he is so. He has the same feeling with the man who drinks a single glass, but more of it; and that man who, in health, drinks one glass to make him feel better, is just so much of a drunkard; one-sixth, if it takes six glasses to intoxicate him. He has one-sixth of the materials of a drunkard in his constitution.

But it is this *moderate use* of ardent spirits that produces all the excess. It is this which paves the way to downright and brutal intoxication. Abolish the ordinary and temperate use of ardent spirits, and there would not be a drunkard in the country. He who advises men not to drink to excess, may lop off the branches; he who advises them to drink only on certain occasions, may fell the trunk; but he who tells them not to drink at all, strikes and digs deep for the root of the hideous vice of intemperance; and this is the only course to pursue. It is this temperate use of ardent spirits that must be discontinued. They must be no longer necessary when friends call, when we go to the store to trade, to the tavern to transact business, when we travel the road on public days—in fact, they must cease to be fashionable and customary drinks. Do away the fashion and custom that attend their use, and change the tone of public feeling, so that it will be thought disgraceful to use

them as they are now used by the most temperate and respectable men, and an end is for ever put to the prevalence of the beastly disease of intoxication. Let those who cannot be reclaimed from intemperance go to ruin, and the quicker the better, if you regard only the public good; but save the rest of our population; save yourselves; save your children! Raise not up an army of drunkards to supply their places. Purify your houses. They contain the plague of death; the poison that, in a few years, will render some of your little ones what the miserable wretches that you see staggering the streets are now. And who, I ask, would not do it? What father, who knew that one of his sons that he loves was, in a few years, to be what hundreds you can name are now, would hesitate, that he might save him, to banish intoxicating drinks from his premises for ever?

But if all will do it, he is saved; and he who contributes but a mite in this work of God, deserves the everlasting gratitude of the republic. If the names of a Brainerd, of a Swartz, of a Buchanan, have been rendered immortal by their efforts to convert the heathen to Christianity, the names of those men who shall succeed in converting Christians to temperance and sobriety, should be written in letters of ever-during gold, and appended by angels in the temple of the living God. The sum of their benevolence would be exceeded only by His, who came down from heaven for man's redemption. Then banish it; this is the only way to save your children. As long as you keep ardent spirits in your houses, as long as you drink it yourselves, as long as it is polite and genteel to sip the intoxicating bowl, so long society will remain just what it is now, and so long drunkards will spring from your loins, and so long drunkards will wear your names to future generations. And there is no other way given under heaven, whereby man can

be saved from the vice of intemperance, but that of *total abstinence*.

And, if ardent spirits are the parent of all the poverty, and disease, and crime, and madness, that I have named, and if they produce no good, what rational man will use them? If he loves himself, he will not; if he loves his children, he will not; and as Hamilcar brought Hannibal to the altar, at eight years of age, and made him swear eternal hatred to the Romans, so every parent should bring his children to the altar, and make them swear, if I may so speak, eternal hatred to ardent spirits. He should teach them by precept and example. He should instil into his children a hatred of ardent spirits, as much as he does of falsehood and of theft. He should no more suffer his children to drink a little, than he does to lie a little, and to steal a little.

And what other security have you for your children, or for yourselves? Yes, for yourselves. I knew a man who, a few years ago, was as temperate as any of you; was as respectable as any of you, as learned as any of you, and as useful in life as any of you; I have heard him from the sacred desk again and again; but by the same use of ardent spirits that most men justify and advocate, under the mistaken notion that they were beneficial to him, he has at last fallen the victim of intemperance. And this is not a solitary example. I had almost said, it is a common example. I could easily add to the number.

And now, what security have you for yourselves? You have none but in the course I have recommended. If it is necessary for the intemperate man to write on every vessel containing ardent spirits, "Taste not, touch not, handle not," and to brand them as full of the very wrath of God, it is also necessary for the temperate man to do so, to save himself from intemperance.

But the difficulty on this subject is to convince men of their individual danger ; that intemperance stands at their own doors, and is knocking for an entrance into their own houses ; that they and their children are the victims that he seeks.

But if the places of the present generation of drunkards are to be supplied, whence will the victims come but from your own children ? And who knows but that the infant the mother is now dandling upon her knee, and pressing to her bosom, however lovely he may appear, however respectable and elevated she is, will be selected to be one of that degraded, and squalid, and filthy class that, in her old age, will walk the streets as houseless, hopeless, and abandoned drunkards ? You have no security, no assurance.

But we are apt to think that the wretches whom we see and have described were always so ; that they were out of miserable and degraded families ; and that they are walking in the road in which they were born. But this is not so. Among the number may be found a large proportion who were as lovely in their infancy, as promising in their youth, and as useful in early life, as your own children, and have become drunkards—I repeat it, and never let it be forgotten—*have become drunkards by the temperate, moderate, and habitual use of ardent spirits, just as you use them now.* Were it not for this use of ardent spirits, we should not now hear of drunken senators and drunken magistrates ; of drunken lawyers and drunken doctors ; churches would not now be mourning over drunken ministers and drunken members ; parents would not be weeping over drunken children, wives over drunken husbands, husbands over drunken wives, and angels over a drunken world.

Then cease. No longer use that which is the source of infinite mischief, without one redeeming benefit ; which has entailed upon you, upon your children, and upon society,

woes unnumbered and unutterable. Banish it from your houses: it can be done. You have only to will, and it is effected. Use it not at home. Let it never be found to pollute your dwellings. Give it not to your friends or to your workmen. Touch it not yourselves, and suffer not your children to touch it; and let it be a part of your morning and evening prayer, that you and your children may be saved from intemperance, as much as from famine, from sickness, and from death.

Reader, have you perused this pamphlet; and are you still willing to drink, use, or sell this soul-destroying poison? If so—if you are willing to risk your own soul, disgrace your friends, and ruin your children by this fell destroyer, then go on; but remember, that to the drunkard is allotted the “blackness of darkness and despair for ever.” But if not—if you feel the magnitude of the evil; if you are willing to do something to correct it, sit not down in hopeless silence, but arouse to action; “resist the devil, and he will flee from you;” not only banish it from your houses, but from your stores, your shops, your farms; give it not to your workmen; refuse to employ those who use it; invite, entreat, conjure your friends and neighbors to refrain wholly from the use of it; never forgetting that the day of final account is at hand; that what we do for Christ, and for the good of our fellow-men, must be done soon; and that those who sacrifice interest for the sake of conscience, and who are instrumental in turning men from their errors, shall not lose their reward.

OUR LORD'S

SERMON ON THE MOUNT.

AND Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing all manner of sickness, and all manner of disease among the people. And his fame went throughout all Syria: and they brought unto him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatic, and those that had the palsy; and he healed them. And there followed him great multitudes of people from Galilee, and *from* Decapolis, and *from* Jerusalem, and *from* Judea, and *from* beyond Jordan. And seeing the multitudes, he went up into a mountain: and when he was set, his disciples came unto him. And he opened his mouth, and taught them, saying,

Blessed *are* the poor in spirit: for theirs is the kingdom of heaven. Blessed *are* they that mourn: for they shall be comforted. Blessed *are* the meek: for they shall inherit the earth. Blessed *are* they which do hunger and thirst after righteousness: for they shall be filled. Blessed *are* the merciful: for they shall obtain mercy. Blessed *are* the pure in heart: for they shall see God. Blessed *are* the peace-makers: for they shall be called the children of God. Blessed *are* they which are persecuted for righteous-

ness' sake : for theirs is the kingdom of heaven. Blessed are ye when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake. Rejoice, and be exceeding glad : for great *is* your reward in heaven : for so persecuted they the prophets which were before you.

Ye are the salt of the earth : but if the salt have lost his savor, wherewith shall it be salted ? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men. Ye are the light of the world. A city that is set on a hill cannot be hid. Neither do men light a candle, and put it under a bushel, but on a candlestick : and it giveth light unto all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.

Think not that I am come to destroy the law or the prophets : I am not come to destroy, but to fulfil. For verily, I say unto you, till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven : but whosoever shall do, and teach *them*, the same shall be called great in the kingdom of heaven. For I say unto you, that except your righteousness shall exceed *the righteousness* of the scribes and Pharisees, ye shall in no case enter into the kingdom of heaven.

Ye have heard that it was said by them of old time, Thou shalt not kill ; and whosoever shall kill, shall be in danger of the judgment ; but I say unto you, that whosoever is angry with his brother without a cause, shall be in danger of the judgment : and whosoever shall say to his brother, Raca, shall be in danger of the council ; but whosoever shall say, Thou fool, shall be in danger of hell-fire.

Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee, leave there thy gift before the altar, and go thy way ; first be reconciled to thy brother, and then come and offer thy gift. Agree with thine adversary quickly, while thou art in the way with him ; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily, I say unto thee, thou shalt by no means come out thence, till thou hast paid the uttermost farthing.

Ye have heard that it was said by them of old time, Thou shalt not commit adultery : but I say unto you, that whosoever looketh on a woman to lust after her, hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast *it* from thee : for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. It hath been said, Whosoever shall put away his wife, let him give her a writing of divorcement : but I say unto you, that whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery : and whosoever shall marry her that is divorced, committeth adultery.

Again, ye have heard that it hath been said by them of old time, Thou shalt not forswear thyself, but shalt perform unto the Lord thine oaths : but I say unto you, Swear not at all : neither by heaven ; for it is God's throne : nor by the earth ; for it is his footstool : neither by Jerusalem ; for it is the city of the great king : neither shalt thou swear by thy head, because thou canst not make one hair white or black. But let your communication be, Yea, yea ;

Nay, nay : for whatsoever *is* more than these, cometh of evil.

Ye have heard that it hath been said, An eye for an eye, and a tooth for a tooth. But I say unto you, that ye resist not evil : but whosoever shall smite thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have *thy* cloak also. And whosoever shall compel thee to go a mile, go with him twain. Give to him that asketh thee, and from him that would borrow of thee, turn not thou away.

Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thine enemy : but I say unto you, Love your enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you ; that ye may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye ? do not even the publicans the same ? And if ye salute your brethren only, what do ye more *than others* ? do not even the publicans so ? Be ye therefore perfect, even as your Father which is in heaven is perfect.

Take heed that ye do not your alms before men, to be seen of them : otherwise ye have no reward of your Father which is in heaven. Therefore, when thou doest *thine* alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they have their reward. But when thou doest alms, let not thy left hand know what thy right hand doeth ; that thine alms may be in secret : and thy Father which seeth in secret, himself shall reward thee openly.

And when thou prayest, thou shalt not be as the hypocrites *are* : for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Verily, I say unto you, they have their reward. But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret ; and thy Father, which seeth in secret, shall reward thee openly. But when ye pray, use not vain repetitions, as the heathen *do* : for they think that they shall be heard for their much speaking. Be not ye therefore like unto them : for your Father knoweth what things ye have need of before ye ask him. After this manner, therefore, pray ye :

OUR FATHER which art in heaven, hallowed be thy name. Thy kingdom come. Thy will be done in earth as *it is* in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil. For thine is the kingdom, and the power, and the glory, for ever. Amen.

For, if ye forgive men their trespasses, your heavenly Father will also forgive you : but, if ye forgive not men their trespasses, neither will your Father forgive your trespasses.

Moreover, when ye fast, be not as the hypocrites, of a sad countenance : for they disfigure their faces, that they may appear unto men to fast. Verily, I say unto you, they have their reward. But thou, when thou fastest, anoint thy head, and wash thy face ; that thou appear not unto men to fast, but unto thy Father, which is in secret : and thy Father, which seeth in secret, shall reward thee openly.

Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal : but lay up for yourselves treasures in heaven,

where neither moth nor rust doth corrupt, and where thieves do not break through nor steal. For where your treasure is, there will your heart be also. The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great *is* that darkness!

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. Ye cannot serve God and mammon. Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them. Are ye not much better than they? Which of you by taking thought can add one cubit unto his stature? And why take ye thought for raiment? Consider the lilies of the field how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which to-day is, and to-morrow is cast into the oven, *shall he* not much more *clothe* you, O ye of little faith? Therefore take no thought, saying, what shall we eat? or, what shall we drink? or, wherewithal shall we be clothed? (for after all these things do the Gentiles seek:) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you. Take therefore no thought for the morrow; for the morrow shall take thought for the things of itself. Sufficient unto the day *is* the evil thereof.

Judge not, that ye be not judged. For with what judg-

ment ye judge, ye shall be judged : and with what measure ye mete, it shall be measured to you again. And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye ; and behold, a beam *is* in thine own eye? Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye.

Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you : for every one that asketh, receiveth ; and he that seeketh, findeth ; and to him that knocketh, it shall be opened. Or what man is there of you, whom if his son ask bread, will he give him a stone? Or if he ask a fish, will he give him a serpent? If ye then, 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? Therefore all things whatsoever ye would that men should do to you, do ye even so to them : for this is the law and the prophets.

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.

Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. Ye shall know them by their fruits : do men gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit ; but a corrupt tree bringeth forth evil fruit. A good tree cannot bring forth evil fruit, neither *can* a corrupt

tree bring forth good fruit. Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. Wherefore, by their fruits ye shall know them.

Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.

Therefore, whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: and great was the fall of it.

And it came to pass when Jesus had ended these sayings, the people were astonished at his doctrine. For he taught them as *one* having authority, and not as the scribes. Matt. 4 : 23 to 7 : 29.



