

and this day, for any thing you know, may prove to be your last. Your nature, remember, is frail;—you are liable to accident, and the seeds of dissolution are sown in your frame. Awake then from your wild reveries of fancy, and boast not of to-morrow, knowing not what a day nor what an hour may bring forth.

Behold this dreamer that cometh last! He is one who imagines that all religion is a farce, and that there is no occasion to be concerned about futurity.

It must appear to every one that this person also is under a fatal delusion. Is it not reasonable to suppose, that we should respect the Most High, and pay religious homage to the great Sovereign of the universe? Surely it is. 'Great is the Lord, and therefore greatly to be feared; he is to be adored in the assembly of the saints, and had in reverence by all that are about him.' We must certainly fear God, as well as honour the king;—we must certainly acknowledge his Sacred Majesty, as well as give obedience to princes and potentates upon earth. And, as to being concerned about futurity, there is surely the greatest reason for being so. Are we anxious about our condition here; and shall we not be much more about our state hereafter? This life, observe, is but the morning of our existence. It cannot be that we are to be annihilated, or reduced to nothing, when we terminate our days upon earth. No; many arguments might be advanced in contradiction of this, but let one at present suffice. Are we not endowed with noble powers, and excellent faculties of mind, which are far superior to those of the irrational animals? This, indeed, is a truth which all admit. As to the powers of the brute creation, there are some of them which are susceptible of no improvement; and even with respect to those that are susceptible, it is in a very limited degree. There is a certain length to which it may go, but no further, however long the animal may live. It is quite otherwise, you will observe, with the faculties of the human mind. No bounds can be set to their improvement. While they are exercised they are continually advancing from a smaller to a greater degree of perfection; so that the man of scientific research has reason to regret that he has so short a time to live; as the longest life upon earth is scarcely sufficient for the bud of the soul to burst, and unfold the blossom of its powers. Now, are we possessed of such noble faculties,—faculties which seem capable of endless improvement,—and shall these cease to be exercised whenever the body returns to the dust? This cannot be; not if it were so, it might be properly said, that God made man in vain. But who dares impeach the wisdom of the Almighty? Every one of his creatures was certainly adapted to the sphere in which it was placed; and if so, such is the nature and excellence of the human soul, that man must have been made, not only for time, but also for eternity. You must certainly be dreaming, therefore,—you, who imagine that religion is all a farce, and that there is no occasion to be concerned about another state of existence. Be not deceived: another state there certainly is, beyond death and the grave,—a state, for which there are many evidences from nature; but which are fully established by divine testimony, whereby life and immortality are clearly brought to light. Be persuaded, I beseech you, of this important truth; and however little regard you may have hitherto paid to the future and the invisible state, now study, according to the revelation of heaven, to be prepared for the same. As one that has offended your Maker, look for acceptance through Jesus, who is the propitiation for sin, and the end of the law for righteousness unto every one that believeth. And convinced that without holiness no man can see the Lord, endeavour in the strength of divine grace to maintain a walk and conversation becoming the gospel; thus seeking for glory, for honour, and for immortality, till you are put into the full possession of eternal life.

He that believeth and is baptized, shall be saved.

THOUGHTS FOR THINKERS.

"And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall humble himself as this little child, the same is greatest in the kingdom of heaven."—Matt. xviii. 2-4.

The scriptures must make their appeal to the human reason. It is impossible that the mind, in the free exercise of thought, can receive as *true*, that which the reason intuitively discerns as *absurd*. To compel it to do so, is to put a chain upon the conscience, and to extinguish that light which enlighteneth every man that cometh into the world. This is spiritual despotism, ending in moral death. It is only in proportion to the freedom which has been given to the exercise of the human reason, that the true interpretation of the scriptures has been reached. A foolish heart is necessarily dark. A stupid veneration for authority, is to the mind as the cataract is to the eye; it cuts off the free influx of light to the reason, or passes it first through spectacles which discolour and distort it. As the unclouded sunlight is to a well organized eye, so is revelation to the purified reason; and as vision presupposes an adaptation of the eye to light, and of light to the eye, so faith which is but mental vision, presupposes a correspondence between the word of truth and the conscience. A man with his eyes open cannot but feel the light, so one whose reason is not utterly closed against its entrance, cannot but feel the truth. Thus it was that Paul made Felix tremble "as he reasoned of righteousness, temperance, and judgment." The truth met with a response in his heart, wicked as it was, and like the music-chord under the pulse of the invisible breeze, there was an inborn sympathy that made it vibrate with fear.

The Catholic, discarding the light of reason, claims a literal interpretation of the scriptures, even where it is absurd to the reason; but here, it is evident, the influence is not that of truth, but of authority, and the benefit or blessing of the obedience or the faith, can rise no higher than its object. It may entitle the poor wretch to the approbation of his despot, but it cannot give any enjoyment of God. "This is my body," means the veritable, real body; and "this is my blood," must be understood to mean the real material blood of Christ! We must understand it to mean! yes, and so we can understand it to mean, &c., for we can understand an absurdity; but under the free exercise of reason, can we believe it to mean what the reason, by its immediate intuition declares to be impossible, because absurd? The man who thinks, will ponder this question but a little before he will answer, with full assurance, No.

These remarks are very practical: as practical as the faculties of the soul, concerning the action of which they are made. Let us try them on our text, "Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven." We must become as little children in what sense? In every sense says the literalist. This is absurd, says the reason; I cannot receive it. Shall the scripture, therefore, be thrown away? By no means; but we will search for an interpretation that can be harmonized with the light that is in us. Though we may become fools by shutting our eyes against the light of revelation, we will not allow that revelation to be used to stultify the reason given us by its author for its comprehension and reception. If we cannot become like children in stature, in physical inability, we can resemble them in some moral qualities. "Humility," indeed, is specified by the Saviour, for he adds, "Whosoever shall humble himself as this little child," &c. Interpreted by the reason, under the suggestion of this clause, how beautiful does this comparison seem! What can be more

illustrative of the spirit in which a fallen and guilty man shall approach the Saviour than the dependent and helpless suppliancy of a little child. He is not ashamed to confess his weakness, for he is conscious that he has no strength in himself, save to express his willingness and his wants; he does not scruple to surrender his will, because he feels that his parents are to him nothing but love; or to cry out for his wants, because he has realized his dependence, his absolute dependence, from his cradle. These are the elements in the character and temper of a child, to which the Saviour declares every man must be assimilated, before he can enter the kingdom of heaven. And are they not the foundation upon which all true—that is, all vital religion—rests? O, the depth of the philosophy of Christ! The searchings of his reason how profound! But why should we marvel? Is he not the Logos embodied, and in him are there not hidden even the deep things of God? Let me ask the reader who thinks, to ponder on this revelation, so beautifully and simply made in the illustration drawn from the character of a child, and, uncovering the depths of his own soul, to ask himself, in what spirit it is that he feels himself nearest to God, and actualizes, by faith, most fully the reign of God in his heart, and I shall not fear that he will differ from me, when I say, that, the beginning of all genuine religion in the heart, is in the feeling of absolute childlike dependence on God, with a will reconciled to His will, and harmonizing, through the light of reason, with the law of love. —*Millennial Harbinger*.

MY FIRST INQUIRY MEETING.

One man soweth, and another reapeth. The town in which it was my privilege to commence my ministerial labors, had enjoyed much valuable preaching. The people regularly attended public worship, but no additions had for a long time been made to the church, which now consisted of only about twenty-five members. In some families, as many as five or six sons and daughters from 16 to 26 were living at home, all in an unconverted state, and the father and the mother, in several cases, were in the same condition.

I had held the usual meetings on the Sabbath, and on Thursday evening what was called a conference-meeting was held in one part of the town, at the house of Dr. —. The parable of the prodigal son was read, and remarks and prayers offered by myself and others. In the course of the meeting, several appeared considerably affected.

"I perceive," said I, "that a number present are awakened to a view of their condition as unpardoned sinners. I am well aware, that persons who are inquiring what shall they do to be saved, may be greatly benefited by personal conversation with Christians. For such a purpose, it is proposed that such persons remain on their seats when the meeting shall be closed, and interviews will be had with them."

Eight stayed where they were. They were respectfully approached and conversed with, to their benefit, and to that of those who undertook to direct their inquiring minds. The results were so profitable that the practice continued through the winter, and the next summer that church consisted of about four times as many members as when the work began. Several of the young men who then made a profession, became useful ministers in different States of the Union. We had then never heard of such meetings; but the voice of Providence seemed to direct us to a course which, with various modifications, has been blessed in other places. —*American Messenger*.

ANECDOTE OF THE REV. MR. GUTHRIE.—Mr. Guthrie, an ancient Scotch divine, and author of "The trial of a Saving interest in Christ," was one evening travelling home very late. Having lost his way in a moor, he laid the reins on the neck of his horse, and committed himself to the