

would repent ; or as she more than once expressed it, "THAT FATAL RESOLUTION." Had she *actually repented* and embraced salvation *then*, instead of simply resolving that she *would do it*, her death, though in the morning of her days might have been peaceful and triumphant, her memory blessed, and her immortality glorious.

But how was it that a *resolution to repent* and become a *Christian*—a resolution so solemnly adopted, and to be executed so soon, could have led to a result so disastrous ? The answer is clear. We see in this case the deceitfulness of the human heart and the dark device of Satan. Instead of yielding to conviction and repenting at once, she was quieted by her resolution, until the cares and pleasures of the day could have time to come in and take possession of her soul. Her resolution was so firmly made and so soon to be accomplished, that she felt in a measure secure, and her anxieties subsided. The resolution that she *would* repent that day, calmed her apprehensions, and thus removed from her mind the most powerful stimulant to do it *now*. The effect upon her conscience was that of a deceptive and deadly opiate ; it lulled to a fatal slumber, to be broken only by the angel of death.

How many, as we have reason to fear, are going down to the pit under the same delusion ! Impenitent reader, is not this your case ? Why are you so unconcerned ? Is it not that you are *purposing* to repent hereafter ? Would you—could you be content to live one day, one hour, in this unprepared state, if you had not some such opiate to stupify conscience and perpetuate its slumbers ? Suppose that it were now revealed, that in a few short hours death would be upon you, would you not be awakened ? would you not with great earnestness seek the Lord while he might be found ? But what real difference is there between the condition here supposed and your actual condition now ? Death is certain to come. Why then, when the fact that you must die ere long is so certain, why do you feel so little solicitude to be prepared ? With the tremendous alternative of heaven or hell appended to your decision, what satanic delusion holds you in fatal slumbers ?—what but this delusive purpose to repent *hereafter* ? Take away this, and the vain hope which hangs upon it, and would you slumber ?—No more than you would slumber under the trumpet of the last day.

The deceptive influence then of this *resolution*—this mere purpose to repent, can at once be seen. It perpetuates that insensibility which threatens, even now, your soul's eternal ruin. No matter how *firmly* you may *resolve* to repent hereafter ; the more *firmly* you resolve, the more imminent perhaps is your danger, for the greater is the probability that you will trust in it, and that conscience will be silenced. No matter how short the period before your resolution is to be accomplished. Though it were merely "to go and bury your father," or "bid them farewell that are at home at your house ;" if it admits a *single half hour* of delay, it involves a hazard for which the wealth of kingdoms would not compensate. It is a wilful delay of *repentance, now commanded* ; it may lead to diverting company or care ; it may

grieve away the Holy Spirit ; it may be that sin, for which all the sighs, and groans and tears of a world could not atone. This mere *purpose* to repent has long enough been peopling the world of perdition. It is one of the darkest devices of Satan. It is not to be trusted, even for an hour. It is like the pilgrim's "enchanted ground ;" he who sleeps there sleeps in the gate of death. If religion *ever* has any value, it has that value *now*. If its sanctions ever *will* be binding, they are binding *now*. If the Most High ever will have a claim to your obedience, he has that claim *now*. The business of religion is a business to be *transacted*, not to be trifled with or delayed. It requires not simply your purposes, or promises, or resolutions, but the immediate surrender of your hearts ; a cheerful submission of *your will* to the word and the Spirit, and holy will of God ; a cordial acquiescence in the method of salvation through Jesus Christ. It is a concern in which no man's *word* can be taken, even for an hour. Not even the most solemn vow, if it fix only on a future period, can meet that high and holy injunction which "*now urges all men every where to repent*." O then, by the awful majesty of that God who thus "commands"—by the tremendous decisions of his last tribunal—by the amazing worth of your own soul—and above all, by the infinite love of Him who has died for sinners, be constrained to **REPENT NOW.**—*Am. Tract Society.*

DIVINITY.

THE SUBSTANCE OF A SERMON.

BY THE LATE REV. E. HARE.

"Brethren, pray for us."—1 THESS. v. 25.

I do not need to doubt whether you have frequently suffered this word of exhortation. This text, I presume, has been often read from this place, and as frequently enlarged upon. It cannot be hoped, that any thing new will be said on it. You will not think it grievous to hear what you have often heard ; for I am sure it is safe that "your pure minds be stirred up by way of remembrance."

The subject itself is, however, a little out of the common line of preaching. It is a general rule that the children should be provided for by their parents, and not that they should lay up for them. Our business is rather to seek your profit than ours ; and to impart something to you, rather than to ask any thing from you. But this rule may properly enough admit of some exceptions. We may certainly be permitted, without any breach of decorum, occasionally to lay our own case before you, and, once in the year at least, to prefer our requests to you ; especially if your granting requests may turn out, in the end, as much for your own advantage, as for ours. This, I trust, will indeed appear to be the case.

The nature of our present request, I suppose, you already understand ; viz. that you should pray *for us*. We do not mean that you should pray *at us*. There is a way of praying *at* people, by seeming to tell the Searcher of hearts (who knows abundantly better than we), all the real or imaginary faults of those *for* whom we pretend to pray in their presence, and in the presence of others. I cannot recommend this me-