

dance by a word of his mouth; but this he deemed not expedient. Having taken upon him the form of a servant, and made himself of no reputation, he must maintain that character, and submit in all humility to the law of servitude. He wrought as a daily hireling for a trifling remuneration, barely sufficient to supply the pressing calls of nature; and therewith he was content.

In this particular instance, the example of our Lord is of great importance to his followers, because there are such vast numbers in the world whose daily subsistence depends on their daily labor. Their condition precludes them from laying up a store of riches to serve them when the strength of their hands shall fail. For this they must rely on the general providence of God. But though that providence might seem to desert them, the example of our Saviour forbids them to complain. What claims have they, that they cannot be content with such worldly fare as the Lord Jesus submitted to accept with all humility? He set the example of pious contentment amidst poverty; and us he has commanded to seek first of all the kingdom of God and his righteousness, under the assurance that all things necessary should be added. If worldly wealth does not follow godliness, God esteems it needless, and that should stop the mouth of complaint. He knows what is best for us at all times, and he assures us that it is his favor. This we can procure at any time; and this is the true unfailing riches, the meat that endureth unto everlasting life. He places no hindrance on our acquisition thereof; but on the contrary furnishes every needful facility. He surrounds the poor of this world with the means of grace, and by the very hardships which they suffer he ordains to bring them home to himself. They see that Christ entered not into his glory till he had first been made perfect through sufferings; and that thus he became the author of eternal salvation to all that believe. He preached the Gospel to the poor and needy, to take advantage of their depressed condition, and induce them to accept of that offer which would materially alleviate their present afflictions by kindling in their hearts the supporting hopes of a happy immortality hereafter. By his example he has sanctified and made honorable in the eye of faith even the lowest stations in this life, and made true dignity of character perfectly attainable by the humblest of the family of man. A Lazarus may become the friend of God himself, and obtain that which all wealth cannot purchase, while the ungodly rich shall be consigned to shame and everlasting contempt.

Our Lord was satisfied with his lowly condition. This is a practical lesson to the poor. It is particularly addressed to them for their encouragement under difficulty, as well as to moderate their desires after high things. It forbids not their becoming rich in this world's goods if so God will; but it forbids their murmuring and repining if so he wills not. If he emptied himself of his glory and became poor for their sakes, they should empty themselves of pride, ambition, and discontent, and become meek and lowly for his sake. They should remember that God appoints the common lot of men here below; and therefore it is better than they could make it if they had the full controul of it themselves. He wills that we should all make our calling and election sure in that state of life which his providence allots to us, and forbids us to afflict ourselves for things over which it would not be for our good to have the controul.

The poor are, it is true, subject to many temptations: but they are also free from a great number which beset the paths of the rich. And if they are tempted in their own sphere, what then? Has not God promised to make a way of escape from every temptation that can beset us, if we only use the grace he gives us? Let us listen to the exhortation of a holy Apostle. "My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trial of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing..... Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him." Read this, ye sons and daughters of poverty; bless God that he calls you to suffer for Christ's sake and after his holy example, and take courage, knowing that the light afflictions which endure but for a moment will work out for you under his hand a far more exceeding and eternal weight of glory.

ERIEUS.

ORIGINAL.—(Communicated.)

EPITAPH ON AN INFANT.

Lie here sweet babe, and rest in peace,  
Till Gabriel's trump shall bid thee rise;  
Then from the silent gloom awake,  
And with thy God ascend the skies.

EPITAPH ON AN ADULT.

Blest are the dead who die in Christ the Lord,  
Yea—from their labors they securely rest:  
Their works do follow to the bar of God,  
Where all must stand the last and solemn test.  
Yea, blest art thou—with Jesus thou shalt reign,  
Forever freed from toil, and grief, and pain.

With deference to our correspondent, we beg leave to offer a few remarks on the *third line* of the above, which speaks of works to the bar of God. Not, however, to undervalue good works, for God has commanded them; but to anticipate impressions which might be made from the strong terms of the expression, and the doctrinal position it may be construed to assume. We are convinced that the writer does not regard good works as the ground of justification: and would not by any means set them forth to the prejudice of salvation by Christ alone. Indeed, we are sure that he regards man as destitute of all saving merit. Though our correspondent is not a Churchman, yet we believe that his sentiments on this point fully correspond with the doctrines of the Church.

Our twelfth Article defines *good works* to be those that spring out of a lively faith. The Scripture tells us that without the Holy Spirit we can do nothing pleasing to God. It then appears that the Holy Spirit has a participation in such works as the Bible calls good; and hence, as God is and must be pleased with his own doings, we can safely say that the works of faith are good and pleasing in his sight. "Without faith it is impossible to please him; but Abraham, in offering up Isaac," believed God, and it was counted unto him for righteousness."

That good works, as the fruits of true faith, will be demanded at the judgment seat of Christ, in order to justification through faith as a channel for the conveyance of grace and mercy, is fully evinced from our Lord's description of the general judgment in the twelfth Chapter of Matthew; where he speaks of good works as done for his sake; which is nothing but the fruits of faith. Such works the Judge will acknowledge, because in part at least, they are *own*, and "he cannot deny himself." And he will reward them to us if not as a legal stipend or barely just wages, yet far more advantageously—yes, infinitely so. "For God is not unrighteous to forget your work and labor of love, which ye have shewed toward his name, in that ye have ministered to the saints and do minister." Heb. vi. 10. And God said unto Abraham, Gen. xv. 1. "I am thy shield and thy exceeding great reward."—And Matt. v. 12. "Rejoice and be exceeding glad: for great is your reward in heaven."—Notwithstanding that "whatsoever is not of faith is sin," yet here evidently see what glorious things are the fruits of faith in the blessed Lord, and true attachment to his name and cause. Such works shall accompany the faithful to the judgment seat of Christ where every one shall be judged according to his works. Where the fruits of faith appear, transgression shall be blotted out, and according to their faith shall it be unto them: "Come, ye blessed of my Father, inherit the kingdom."

The value of faith in Christ need not be set in a stronger light than it is by the above. This faith we are told is the gift of God. Paul exhorts us "earnestly to covet the best gifts." If any find a better, let them seek it: but no prudent man can be in doubt in a thing so apparent—in a thing so truly great and important. The way is plain. "Ask and ye shall receive; seek and ye shall find; knock, and it shall be opened unto you." "Faith as a grain of mustard seed," if properly cultivated, will grow and become a tree, with branches large and fair, and bear the fruits of "righteousness and peace, and joy in the Holy Ghost."—EDITOR.