

view of things, is only a shining bubble on the waves. Nor is he influenced by a love of sordid gain. What he desires, as to this world, is, plain food and raiment; the rest he leaves to the covetous, proud, and voluptuous sons of folly. But he is influenced by an ardent desire to promote the good of men. It affords him more pleasure to see them happy, than to feel himself great; and he rejoices more abundantly in their prosperity, than in the possession of houses and lands. Another motive by which he is influenced, is a desire to glorify God. The divine glory, in itself, is eternally the same, and can neither receive addition, nor suffer diminution; but as the heavens declare, or manifest, the glory of creating power, so the conversion of a sinner declares, or manifests, the glory of renewing grace: and in this way, the teacher who is instrumental of converting a sinner from the error of his way, glorifies God.

Those who disperse knowledge, meet with various success, in their labour of love. In some instances, dulness in those who are taught, will prevent complete success; in others, carelessness and inattention produce the same effect. Some reject counsel with proud disdain; and others, who receive it with joy, neglect to improve it afterwards. But, in a few, the good seed takes deep root, and flourishes abundantly. But, if a wise man should not meet with success in every instance, he is not weary of his work, knowing that is reward is with God. When a pious husbandman sees his fields covered with abundant crops, he is truly thankful; but, if that be not the case, having used the means, he bows down in silent submission. He who sows the seed of knowledge does the same. Success revives his heart; but when his prospects are the most unpromising, he can say, *The will of the Lord be done.*

But, after all, the encouragements of a wise man, in this blessed work, are very considerable. Heaven smiles upon him; his conscience approves of his labours; good men bless him; and great rewards await him in a future state. In that blessed world rewards will not be measured by success, but by the sincerity and zeal of those who have laboured in the field of God. Go on, then, ye sons of wisdom. If you do good, be thankful; if not, never mind it. You are in the way of duty, and that is the way of honour and happiness. The plans of God are not always successful. Perverse men frequently frustrate his gracious purposes; and shall we wonder when the same cause produces similar effects as to our feeble exertions? Let us do what is right, with promptitude and firmness, and then leave both ourselves and all our concerns to him who cannot err.

The best men that have lived in our world, from the earliest ages to the present day, have been employed in teaching mankind. All the holy prophets, the incarnate Son of God, and the inspired apostles, scattered the seeds of knowledge far and wide. We should endeavour to imitate those bright examples; and, if at any time our hands hang down, may we consider how steadily they persevered, amidst dangers and discouragements. The object which we have in view is of infinite importance; for, if one soul be brought to God, by our united labours, we shall be abundantly repaid. The salvation of one soul in an age, is worth the united labours of wise men in all ages. But there are myriads now in heaven, and thousands on their way thither, who have been rescued from darkness and death, by the instrumentality of wise and good men. To God, the author of all good, be ascribed the honour and glory, both now and for ever! The highest honour of man, in this good work, is merely that of an instrument. The Prophets, the Apostles, the Ministers of Jesus, and all who have dispersed useful knowledge, unitedly acknowledge this great truth. And yet, such is the descending goodness of our God, that the wise, who turn many to righteousness, may expect a glorious reward; for, *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.* Dan. xii. 3. May this precious promise excite in us the greatest diligence, and the most fervent zeal; and may our united labours be honoured with the divine blessing, through Jesus Christ our Lord, Amen!

#### WICKEDNESS OF ABUSING A HORSE.

By Rev. Mr Pierpont.

The sins which we commit, my children, against the brute creatures of God, when we subject them to unnecessary suffering, are sins against God their Creator. Shall we believe according to the declara-

tion of his holy word, that a righteous man regardeth the life of his beast, and not believe that a righteous God will regard it? He heareth the raven cry; and shall he not hear, and will he not avenge the wrongs that cry out against man from youth to age, in the city and the field, by the way and by the fireside?

Look out into the street. See that cartman! What has thrown him into such a passion? The street echoes with the crack of his whip. His horse stung almost to madness, springs forward to clear himself from his confinement—to disengage himself from his cruel thralldom. He is met by a blow with the loaded end of the driver's whip.

Whence comes this dreadful struggle between that manly spirit of a brute and that brutal spirit of a man? Whence comes it? The man has loaded the horse beyond his strength. Every ounce of the generous creature's weight has been thrown forward again and again, but in vain; and now comes the reproach, and now the lash, and the curse, and the staggering blow.

Righteous God! who gavest that noble animal his strength, and his spirit; is that monster, that is thus beating him, a man? the man whom thou madest him to serve? God of battles! who has kindled the fire in the horse's glorious eye, 'clothed his neck with thunder,' and has made him to mock at fear, and to turn not away from the sword, that he might help man to maintain his rights, and defend a righteous cause,—is it to such a creature as this, that thou hast made him to be in subjection?

But, perhaps, the man in form is no longer a man. He has thrown away the only thing that had raised him above the brute. He has drowned his reason in a cup. He is drunk, and his generous horse must suffer! How much nobler is the brute that is beaten, than the brute that beats him!

'Stop, degraded wretch! you shall not thus abuse your horse!'—But hark! he replies:—'It is my horse, and have I not a right to do what I will with my own?' I answer:—'He may be your horse, but he is yours for use, not for abuse.' I answer again:—'You have not a right to do a wrong either with what is your own, or with what is not.' The Maker of this horse is your Maker also, and your Judge. He sees the suffering which you inflict upon the faithful and defenceless subject of your power; and although he has sealed up the dumb creature's lips, so that he cannot plead for himself against you, yet what he meekly and patiently suffers from your cruelty will plead for him, and if more mercy is not shown to you, than you show to your beast, it will bring down upon you the righteous judgment of the Lord.

#### MINISTRY OF THE APOSTLES.

Conceive the Apostles of Jesus Christ, the Tent-maker, or the Fisherman, entering, as strangers, into one of the splendid cities of Syria, Asia Minor, or Greece. Conceive them, I mean, as unendued with miraculous powers, having adopted their itinerant system of teaching from human motives, and for human purposes alone. As they pass along to the remote and obscure quarter, where they expect to meet with precarious hospitality among their countrymen, they survey the strength of the established religion, which it is their avowed purpose to overthrow. Every where they behold temples, on which the utmost extravagance of expenditure has been lavished by successive generations: idols of the most exquisite workmanship, to which, even if the religious feeling of adoration is extinct, the people are strongly attached by national or local vanity. They meet processions, in which the idle find perpetual occupation, the young excitement, the voluptuous a continual stimulant to their passions. They behold a priesthood, numerous, sometimes wealthy; nor are these alone wedded by interest to the established faith; many of the trades, like those of the makers of silver shrines in Ephesus, are pledged to the support of that to which they owe their maintenance.—They pass a magnificent theatre, on the splendour and success of which the popularity of the existing authorities mainly depends; and in which the serious exhibitions are essentially religious, the lighter as intimately with the indulgence of the baser passions. They behold another public building, where even worse feelings, the cruel and the sanguinary, are pampered by the animating contests of wild beasts and gladiators, in which they themselves may shortly play a dreadful part,—

"Datcher'd to make a Roman holiday!"

Show and spectacle are the characteristic enjoyments of the whole people; and every show and spectacle is either sacred to the religious feelings, or incentive to the lusts of the flesh; those feelings which must be entirely eradicated; those lusts which must be brought into total subjection to the law of Christ.—They encounter likewise itinerant jugglers, diviners, magicians, who impose upon the credulous, and excite the contempt of the enlightened; in the first case, dangerous rivals to those who should attempt to propagate a new faith by imposture and deception; in the latter, naturally tending to prejudice the mind against all miraculous pretensions whatever: here, like Elymas, endeavouring to outdo the signs and wonders of the Apostles, there throwing suspicion on all asserted supernatural agency, by the frequency and clumsiness of their delusions. They meet philosophers, frequently itinerant like themselves; or teachers of new religions, priests of Isis and Serapis, who have brought into equal discredit what might otherwise have appeared a proof of philanthropy, the performing laborious journeys at the sacrifice of personal ease and comfort for the moral and religious improvement of mankind; or at least have so accustomed the public mind to such pretensions, as to take away every attraction from their boldness or novelty. There are also the teachers of the different mysteries, which would engross all the anxiety of the inquisitive, perhaps excite, even if they did not satisfy, the hopes of the more pure and lofty minded. Such must have been among the obstacles which would force themselves on the calmer moments of the most ardent; such the overpowering difficulties, of which it would be impossible to overlook the importance, or elude the force; which required no sober calculation to estimate, no laborious inquiry to discover; which met and confronted them wherever they went, and which, either in desperate presumption, or deliberate reliance on their own preternatural powers, they must have contemned and defied.

The commencement of their labours was equally disheartening, and ill calculated to keep alive the flame of ungrounded enthusiasm. They begin their operations in the narrow and secluded synagogue of their own countrymen. The novelty of their doctrine, and curiosity, secure them at first a patient attention; but as the more offensive tenets are developed, the most fierce and violent passions are awakened. Scorn and hatred are seen working in the clouded brows and agitated countenances of the leaders: if here and there one is "pricked in the heart," it requires considerable moral courage to acknowledge his conviction; and the new teachers are either cast forth from the indignant assembly of their own people, liable to all the punishments which they are permitted to inflict, scourged and beaten; or, if they succeed in forming a party, they give rise to a furious schism; and thus appear before the Heathen with the dangerous notoriety of having caused a violent tumult, and broken the public peace by their turbulent and contentious harangues: at all events, disclaimed by that very people on whose traditions they profess to build their doctrines, and to whose Scriptures they appeal in justification of their pretensions. They endure, they persevere, they continue to sustain the contest against Judaism and Paganism. It is still their deliberate, ostensible, and avowed object, to overthrow all this vast system of idolatry; to tear up by the roots all ancient prejudices; to silence shrines, sanctified by the veneration of ages, as oracular; to consign all those gorgeous temples to decay, and all those images to contempt; to wean the people from every barbarous and dissolute amusement. They must have anticipated the time, when the indignant priesthood should lament over the desertion of the luxurious Daphne, and see their unrepaid temples crumble away, while their own stipends are withheld, and their persons treated with contempt. For it was not the object of the Apostles, that their religion should be received into the community of gods; they enforce total and complete subversion, extermination, extinction. They will not be content that Christ be admitted into the Pantheon; the whole edifice must be cleared for his reception, and the whole quarry of gods cast to the moles and to the bats. That such men should attempt this, should persevere in attempting, thus against hope and against reason, yet at the same time display the prudence and promptitude with which Paul, for instance, availed himself of the inscription, "To the Unknown" in Athens; that they should thus unite the desperate rashness of the fana-