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Religious Miscellany.

TRIBUTE TO MOTHER.

BY REV. JOSEPH ALDERSON, D.D. Dear mother's gone! Who grew weaned our infant years, Baptized our souls with prayer and tears?

Dear mother's gone! Sweet flower, that age could never fade, And sorrows but more fragrant made!

Dear mother's gone! Her precious form, embalmed with prayer, Lies in the tomb, an angel's care.

Dear mother's gone! But O, not lost! Thank God, not lost! Just out of sight, a small stream crossed, To faith's illumined eye she stands.

Dear mother's gone! Yes, gone before—just gone before, Leaving ajar the heavenly door;

Dear mother's gone! Let us go on unto perfection.—HABREWS 6, 1. This theory simply asserts the attainability, in the present life, of a state of holiness truly denominated Christian Perfection.

Question. What is to be sanctified. Answer. To be renewed in the image of God, in righteousness and true holiness.

Q. What is implied in being a perfect Christian? A. The loving God with all our heart and mind and soul. Dent. 6, 5.

Q. But may we expect it sooner? A. Why not? For although we grant, (1.) That the generalty of believers, who have hitherto known, were not so sanctified till near death.

Q. In what manner should we preach sanctification? A. Scarce at all to those who are not pressing forward; to those who are, always by way of promise, always drawing rather than driving.

grace, comes nearer and nearer to perfection. (3.) That we ought to be continually pressing after it, and to exhort all others to do.

Q. What we allow then? A. We grant (1.) That many of those who have died in the faith, yet the greater part of those who have known, were not perfected in love, till a little before death.

Q. What then is the point where we divide? A. It is this, should we expect to be saved from all sin before the article of death? Again:—

Q. What is Christian perfection? A. The loving God with all our heart, mind, soul and strength. This implies that no wrong temper, none contrary to love, remains in the soul, and that all the thoughts, words and actions, are governed by pure love.

Q. Do you affirm that this perfection excludes all infirmities, ignorances and mistakes? A. I continually affirm quite the contrary, and always have done so.

Q. But how can every thought, word and work, be governed by pure love, and the man be subject at the same time to ignorance and mistake? A. I see no contradiction here: "A man may be filled with pure love, and still be liable to mistake."

Q. What was the judgment of all our brethren who met at Bristol in August, 1758, on this head? A. It was expressed in these words, (1.) Every one may mistake as long as he lives.

Q. When does inward sanctification begin? A. In the moment man is justified. (Yea, sin remains in him, yet the seed of all sin, till he is sanctified throughout.)

Q. Is this ordinarily given till a little before death? A. It is not to those who expect it no sooner.

Q. But may we expect it sooner? A. Why not? For although we grant, (1.) That the generalty of believers, who have hitherto known, were not so sanctified till near death.

Q. In what manner should we preach sanctification? A. Scarce at all to those who are not pressing forward; to those who are, always by way of promise, always drawing rather than driving.

Q. Our fourth Conference began on Tuesday, June 16, 1747. As several persons were present, who did not believe the doctrine of perfection, we agreed to examine it from the foundation.

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