

glory and our individual and mutual advantage—that wisdom which will enable us to determine how in each case, and in each of all the varieties of circumstance, we may best attain and promote the objects of our high vocation,—that wisdom whose decisions as to propriety and duty, differ oftentimes so widely from those of the wisdom of the world, but which is nevertheless destined to survive all human opinions, and to be justified of all her children on that day when Christ shall come to be glorified in his saints, and to be admired in all them that believe. 'This wisdom, I say, is to be obtained by prayer,—by prayer offered in the name, and answered for the sake, of Christ,—by prayer expressive of the strong, sincere, enlightened desires of a heart subdued by the love and subjected to the law of Christ. Such prayer preceding, accompanying, and following the perusal of the word of God, and the treasuring of it up in the memory, and accompanying and following up too, every fraternal reference to the sacred page, will not fail to secure the blessing from on high. 'Continue, then, in prayer, and watch in the same with thanksgiving;' and 'be able also to admonish one another.'

J. J. C.

THE ELIXIR OF LIFE.—Rosenmuller, the celebrated sacred critic, quotes the following instructive anecdote from the book of Mussar: "A certain person, travelling through the city, continually called out, 'who wants the elixir of life?' The daughter of Rabbi Joda heard him, and told her father, who bade her call the man in. When the man entered, the Rabbi asked, 'what is this elixir of life which thou sellest?' He answered, 'is it not written—'what man is he that loveth life, and desireth to see good days? let him refrain his tongue from evil, and his lips from speaking guile.' This is the elixir of life, and is found in the mouth of man."

FRANCE.

The following letter, which we extract from the New York Evangelist, gives us the cheering assurance that whilst the Man of Sin is in France as elsewhere, striving to regain his lost ascendancy, Protestant Christians are alive to the cause of truth and the claims of an enlightened charity.

CHRISTIAN PROTESTANT SOCIETY OF FRANCE,
PUBLISHED AT BOURDEUX.

Paris, Dec. 6, 1841.

It is possible that your readers have not yet heard of a society that they will like to be acquainted with, and which occupies a distinguished rank amongst those which are concerned in the evangelization of France. I refer to that forming the title of this letter.

Before stating its principles, I should tell you that

it was founded, and is directed by men frankly evangelical, and devoted to the cause of Christ. But I will let them speak for themselves.

"Applying," to the triumph of true Christianity, within and without, the spirit of association which has become the general character of our age, they are united to labor in common in this work, and they come forward with simplicity and openness to expose the principles on which they propose to act, in the interests of faith and true piety. Understanding that they owe first of all, both to themselves and others, a frank statement of what they believe:—they declare that they admit and profess, (holding them to be conformable with the word of God) the doctrines generally designated under the name of Orthodox—doctrines which include the essential basis of Christianity, such as:

"The misery of man by nature, his state of sin, and incapacity of himself to abandon this state.

"His redemption by the blood of Jesus Christ, Son of God, and true God.

"His regeneration and sanctification by the Holy Spirit.

"As also, salvation offered by divine grace to every member of the human family, and assured by faith to all who do not reject it.

"And the necessity of good works as a consequence of this faith, and not as merit before God.

"These are the doctrines they possess in full freedom, in which they see and find the true foundation of the Christian life, and which they propose to propagate and defend with energy and perseverance, but always in the spirit of Christ, with mildness and humility in avoiding all spirit of sect, and condemnation of persons.

"To this end, the first design they have thought fit to put into execution, and which includes implicitly in itself the germ of their future labors, consists in the creation of a society which bears the title of *the Christian Protestant Society of France*.

"This Society will employ for the advancement of the faith, true piety, and the reign of God in the soul, all the means which the Lord shall deign to place at its disposal; and particularly those which are summarily announced in its regulations. Thus will its title of Christian be justified.

"But the employment of these means will be under the subordination, however, of a rule; and this rule which is given by the qualification of *Protestant, of France*, assumed by the Society, is this; that in the accomplishment of every work undertaken, as also in the employment of means it may have at its disposal, the prosperity of our consistorial churches, their revival, their edification, their multiplication, will be held essentially in view.

"In a word, the device of the Society is to be—everything for the advancement of Christianity and the well-being of the Protestant church of France, legally constituted.

"Those who are not acquainted with the field of action where the Society is called to labor, need a few words of explanation. In the fervor, easy to be understood, of a season of revival, other societies have appeared to find it in their power conscientiously to neglect the principles of order, indispensable in the organization of a church, placed in normal circumstances; thus many men are caused to preach, and form stations, who are not consecrated to the holy ministry, and have never studied theology regularly. The Society of Bourdeaux on the contrary, imposes the obligation of only employing regular ministers. In the declaration of its principles, it reads: "We will sustain, we will encour-