

he contends elsewhere that faith and repentance are also indispensable terms of Communion; but were there credible evidence of their existence in the case of the party in question, what could hinder confidence? and why not associate with him? as a christian. It is very obvious the Dr. perceives little or no evidence that the party has obeyed any law of Christ—except the law of immersion; and for this very reason he has no confidence in him as a christian. Yet he comes according to the law! But can it with any propriety be said of a person in whom we can have no confidence as a christian, “he comes according to the law?” May it not with far greater propriety be said of the party viewed as “eminently religious,” — the party with whom, though unimmersed, he delightfully associates in the service of the Redeemer, &c., “he comes according to the law?” Verily submission to every law or injunction of the Saviour is required of every communicant at his table, as well as to the law of immersion, he speaks of the necessity of “purity, brotherly love,” and of “the heart being imbued with the Spirit of Christ;” (p. 14). Would it not be more in accordance with these to say of the “eminently religious party” “he comes according to the law?” Is it possible that Dr. Howell can entertain the opinion that the divine law is such as to justify him in refusing to celebrate the Lord’s Supper with a person whom he has confidence as being “eminently religious” while it requires him to celebrate with one in whom he can have no confidence as a christian. If the Dr. could lay aside his prepossessions, and take a five minutes’ glance at the consequences of his position, he would cast it to the ground and trample it in the dust: for its legitimate consequence can be no other than this, in the sight of God *to be immersed* is of greater importance than *to be “eminently pious.”* a doctrine as inconsistent with New Testament christianity as any entertained by Dr. Pusey. In truth his preferring to associate with the “eminently pious” party rather than the other, bespeaks his persuasion that genuine piety is of superior importance to the most punctual observance of external rites, however important in themselves. But the all-important question is, on what is the Dr’s confidence in “the eminently” pious person based; it can be nothing less than the inward persuasion that he obeys the law of Christ as far as he knows it. It is impossible indeed that he could “delightfully associate with him in the service of the Redeemer,” if persuaded that he was living in the neglect of known duty,—in disregard of the ordinance of Christ; as elsewhere he would persuade his readers is the case.

For while the Dr. says, “we cherish for them, as the people of God, the sincerest affection; we preach, pray, and labour together, consult and cooperate for the spread of the gospel, and take pleasure in being associated with them in every good word and work,” (p. 23.) it must be remembered this is only the Dr’s christian communion. Speak of sacramental communion; then, what a transmutation takes place! “The

fine gold” immediately becomes “dross.” Pedobaptists become then “delinquents, persevering in disregard of spiritual obligations” (p. 84.) “Conspirators in design to overthrow the law of God!!” Yea “rebels against divine authority!!!” (p. 87.) “Habitual violators of the revealed will of God!!” (p. 109.) No reasoning can better demonstrate the unsoundness of a false theory than the incongruities to which its advocates are driven in their attempts to sustain it.

(to be continued.)

For the Gospel Tribune.

S I N .

We may be able to form some faint idea of the ravages of sin in this world, but who can conceive anything like the consequences which will result from it in the next? Who can imagine the amount of misery and suffering it has already caused? Parents weeping for their children; children weeping for their parents, and hearts breaking for the sake of those who are being led captive by it at its will. If we could at one glance see all the sins we have individually committed, how appalling would be the sight; even our best actions are mixed with it; numberless are the forms in which it presents itself, each suited to its victim. To the weak believer sin comes with the most bland accents on her lips, and almost makes him believe he is going on in the right way, while he is obeying her mandates. O vile hypocrite! mother of woe and all its attendants! daughter of Satan! inhabitant of the lowest regions of hell! when wilt thou cease thy ravages? thou hast almost turned this beautiful earth into a hell. But hark! from the foot of Calvary a voice ascends to heaven, it is the blood of Jesus crying aloud against sin. Ah, thou hitherto implacable foe of God and man! thou shalt no longer have liberty to traverse the earth and do what thou wilt; thou shalt no longer have universal power. Divine grace plants its foot upon thy neck, and holds thee in subjection, making thy downfall redound to the glory of his name.

RAMSAY, October 1856.

C.

FRAGMENTARY ILLUSTRATIONS OF “CUP OF DEVILS.”

No. I.

“They drink the wine of the condemned in the house of their God.”—Amos ii. 8.

“Ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophecy not.”—Amos ii. 12.

“Crime culminates, and by the side of crime, almost worse than crime, epicurean indifference reigns, and whatever space profligacy has left free charlatanism dominates. It needs no wide historical experience, it needs no piercing flash of victorious intellect, it needs only a pure conscience, to mark these gigantic proportions and these foul forms of intense and incorrigible evil. Shrink not then from the confession of thy belief, O brother, that these our times are such as the older prophets would have anathematized as ripe for a reformation. And if thou art asked the reasons for this thy faith, regard none as necessary but the