

without them, and from such a regard to the honour of Christ, that you cannot bear to have him so degraded and dishonoured, this is a blessed sign that your regard for the gospel flows from, and is evidential of, a saving belief of it.

3. Is sin hateful to you? This is another particular, without which a person cannot be supposed to be a true believer; but for this to be a proper proof of a true faith in the heart, 'tis necessary you should farther inquire, Why you hate it? If you detest it merely because it endangers your reputation, or distresses your conscience, or hurts your constitution, or merely because it renders you liable to everlasting misery, the strongest detestation of any iniquity upon these grounds, will not prove the truth of faith in your hearts. But if you hate sin, because Christ died for it; if you see the sinfulness of it, as appearing in the cross of Christ; if you can look upon a suffering Jesus, and mourn for your sins, as what pierced the Saviour; if you cannot bear to indulge it in any of its appearances, because it would be the highest ingratitude to Christ, who loved us so as to give himself for us; such grounds as these for hating sin, will evidence a person to have believed in Christ, and have had some true taste of his love.

4. Is holiness desirable to you? Or is it your desire and endeavour to walk in all the statutes and ordinances of the Lord blameless? This is a necessary ingredient in true Christianity; for it is a Scriptural maxim, "that without holiness no man shall see the Lord." He in vain pretends to have true faith who has no real love to, and desire after, holiness. But for this to be an evidence of true faith, you must further inquire, Why you love it? Perhaps you would be glad to be regular and obedient, in order thereby to promote your temporal interest, or to advance your good name, or perhaps to recommend yourselves to God by your own righteousness. Such by-ends, or selfish and self-righteous views, being at the bottom of your obedience and endeavours, will spoil all, and rather prove that you are destitute of true faith: but if your regard for, and aim at holiness, arises from a love to Christ, a desire to serve and glorify him, if 'tis a sense of his love, and a view of his loveliness, that quickens and constrains hereunto; this is a blessed evidence that your faith is saving, howsoever dark and doubting your frames may be.

5. Is Christ Jesus honourable in your esteem? We are expressly told that he is so to them that believe. 1. Pet. ii. 7. Believers have a real value for him, love to him, and estimation of him. But in order to know whether this value for Christ is of the right kind, and is evidential of saving faith, 'tis necessary to enquire upon what accounts Christ is precious to you. Is it merely because he is able and willing to save from the wrath to come? or is it because he saves from sin as well as from wrath? Do you value Christ because he is an effectual Saviour, and an absolutely free Saviour, and a holy Saviour? Perhaps you desire that he should assist you to save yourselves; but do not like that he should do it effectually, by his own efficacious grace: or it may be, you would like to be interested in his redemption, but had rather receive it upon conditions to be performed by you, than as a free gift, or you may like that he should save you from the desert of sin, while you had rather have him spare sin itself. A regard for Christ and his salvation, in either of these ways, is no evidence of saving faith. But if you esteem, honour, and value Christ, because he saves freely and effectually, both from the guilt and from the power of sin, this will prove that your faith is saving.

6. Lastly, Are the children of God amiable to you? This is another necessary characteristic of a true believer. "For we know that we have passed from death to life, because we love the brethren." 1 John iii. 14. But let us take heed of a deceit here. You may love the children of God, because perhaps they are, seeds of them,

your particular friends, or your relations; or because they have been kind to you; or because their natural temper and valuable qualifications make their conversation agreeable to you. Such things as these may draw forth a strong affection in you towards them, while you yourself, may be strangers to the grace of God. Ask yourselves, therefore, Why you love them? If it be because they bear the image of Christ, because they are holy, serious, spiritual, heavenly, and zealous for Christ, and if you love them the more, the more you see of these things in them, whatever they may be in other respects, this is a proof that the same principle of faith and love is in you that is in them.

By putting such queries as these, a person may, under the influence of the Divine Spirit, arrive at this important knowledge, whether he has saving knowledge or no. Though perhaps you cannot recollect the particular workings of your minds towards Christ, cannot observe the special workings of faith in your souls; yet if you can say that you are low in your own eyes, that the gospel is precious to you, sin hateful, holiness desirable, Christ honourable, and God's children amiable, and can find that the reasons and grounds of this temper of spirit are of an evangelical nature, you may humbly and safely conclude that this divine principle is wrought in your souls.—*Christian Instructor.*

HENRIANA.

1. It were well, if all who take care to provide burying places for their bodies, were as careful to provide a resting place for their souls.

2. Weeping must not hinder sowing.

3. The death of our relations should effectually remind us that we are not at home. Their departure should lead us to say, "We are going."

4. Death will make those unpleasant to our sight, who, while they lived, were the desire of our eyes.

5. Even the light of nature teaches us to be civil and respectful to all men, how much more the gospel of grace.

6. Religion teaches good manners, and those abuse it that place it in rudeness and clownishness.

7. A moderate desire of obtaining that which is convenient for us by fair and honest means, is not such a coveting of what is our neighbour's as is forbidden in the tenth commandment.

8. Professors of religion who adorn the gospel by eminent civility and serviceableness, will find it redounding to their comfort and advantage, as well as to the glory of God.

9. Honesty as well as honour forbid us to sponge on our neighbours, and to impose on those who are free.

10. We know not what affronts we may hereafter receive from those who are now most kind and generous.

11. It is an excellent thing to have low thoughts of this world and its wealth.

12. No little things should occasion demurs and differences between two friends.

13. We should successfully resist the temptation to be hot in resenting affronts, high in demanding our rights, or hard in denying a kindness.

14. Prudence, no less than justice, requires us to be fair in our transactions and open in our dealings.

15. Dominion is not founded on grace. The saint's title to an eternal inheritance, does not give them a right to the possessions of this world, or justify them in doing wrong.

16. As that which is bought must be honestly paid for, so that which is sold must be honestly delivered and secured.

17. Those that own none of this earth find a grave in it.

18. The case of those people is very pitiable, who either have no minister at all, or those that

are as bad as none; that seek their own things, not the things of Christ, and souls.

19. It is a blessed thing to see people in love with good preaching. The valleys are these covered with corn, and there are hopes that it may be well gathered in.

20. It is ill with the Church, when good work stands still, or goes slowly on, for want of good workmen.

21. It is God's work to send forth labourers; Christ makes ministers; the office is of his appointing; the qualification of his working; the call of his giving.

22. Those whom Christ intends for, and calls to any work. He first prepares and qualifies for it, by taking them to be with Him.

23. The best preparation for the work of the ministry is, acquaintance and communion with Christ.

24. They that design to be teachers, must first be learners; they must receive that they may give; they must be able to teach others.

25. To give men authority to teach, who have no ability, is but a mockery of God and the Church; it is sending a message by the hand of a fool.

26. It becomes the disciples of Christ to be more forward to learn than to teach.

27. It is an undeniable proof of the feelings of Christ's power, as Mediator, that he could enable those He employed to work, in his name, the same miracles that He wrought.

28. Nothing worse becomes a servant of the Lord Jesus (who himself did not strive or cry, but was a pattern of meekness, and mildness, and gentleness to all) than strife and contention.

29. Christ in the gospel, is the same yesterday, today, and forever.

30. Religion consists more in believing and doing what God requires, than in subtle disputes.

31. Nature may work fervency, but only grace can work faith.

32. Whenever we profess to direct our attention to the glory of God, we should see to it that the action be according to the will of God.

33. Those we pity we should pray for.

34. It is a sign God is about to bestow some special mercy on a people, when he stirs up those who have interest at a throne of grace, to pray for it. Commissions given in answer to prayer, are most likely to be successful.

RELIGION PREFERABLE TO INFIDELITY, EVEN FOR THE PRESENT LIFE.

When the unbelieving and worldly allege or imagine that a religious life consists of nothing but self-denial, and penance, and mortification, and whatever else is vexing for the flesh and wearisome for the spirit, they make the charge on the ignorant presumption, that there can be no pleasures but those which gratify them—their balls, and routes, and theatres, and gambling, and debauchery; and when they see the saints abstaining from such things, they affect to pity them, as if they could have nothing else in which it is possible to find delight. But what signifies it, in forming a judgment in this matter, though their depraved minds cannot comprehend how there can be any pleasure in life, in the absence of such indulgences? And what signifies it, though they wonder and stare in incredulity, at any one saying, that he finds a wide field of enjoyment in the exercises of religion? When the enquiry respects a man's happiness, the question is not, whether he be possessed of what gratifies you? but whether he be possessed of pleasures which gratify him, as much as yours gratify you? Accordingly, though the Christian is shut up from many things in which the worldling revels, he is admitted to other pleasures in their stead, which are as gratifying to his regenerated taste, as are those of the natural man to his depraved and vitiated taste. When the one chants with glees his loose or bacchanalian song, in the midst of