

therefore and be converted, that your sins may be blotted out. James says, *Cleanse your hands, ye sinners, and purify your hearts, ye double minded.* In all these instances there was no allowance made for the moral impotence of sinners. The duty of sinners was pointed out, and obligation enforced; but there was no direction to pray to get the disposition to do their first and immediate duty. Nor dare we, if we would conform to apostolical example, pursue a different course.

If it be said that this places sinners in a hard case, we reply, that they cannot be placed in any different situation until they repent. It is the situation their own impenitence places them in, nor can any relief be warrantably given until they do repent. The gospel has not a word of encouragement until you do this; and when this is done, it is all mercy, and there will be time enough to offer the balm of its consolations. There is no by-road to heaven, and there is no entrance to the *narrow way* but by *the strait gate*. We must exhort you to repent and believe the gospel. We dare direct to nothing as a substitute for this, to nothing which implies its procrastination. For there is no time to lose. The next resolve may be, *Cut him down, why cumbereth he the ground?* The next discovery of the sinner may be that he is in a world where it is too late to repent. Our next meeting may be at the bar of God, where you shall not have it to say you were directed to use the means and wait God's time, instead of immediate repentance, and a cordial surrender of your whole hearts to your Creator, Benefactor, Redeemer, and Judge."

Beside the publications of Mr. Christmas alluded to in the Memoir, he wrote several addresses for Temperance and Tract Societies. No. 183 and 252 of the American Tract Society were written by him. He also conducted a controversial dis-

cussion with a Catholic Priest and a Catholic layman, in a public print. The pieces were afterward republished in a pamphlet of sixty-four pages.

NOTHING LIKE THE BIBLE.

The following circumstance occurred in the town of Warrington, and was related there at a Bible meeting by a gentleman of respectability and veracity, connected with the Society. The circumstance was introduced in the following words:

About three weeks ago, two little boys, decently clothed, the eldest appearing about thirteen, and the younger eleven, called at the lodging house for vagrants in this town, for a night's lodging; the keeper of the house (very properly) took them to the vagrant's office to be examined, and, if proper objects, to be relieved. The account they gave of themselves was extremely affecting, and no doubt was entertained of its truth. It appears that but a few weeks had elapsed since these poor little wanderers had resided with their parents in London. The Typhus fever, however, in one day, carried off both father and mother, leaving the orphans in the wide world without home and without friends. Immediately after the last mournful tribute had been paid to their parent's memory, having an uncle in Liverpool, poor and destitute as they were, they resolved to go and throw themselves upon his protection. Tired, therefore, and faint, they arrived in this town on their way. Two bundles contained their little all. In the youngest boy's was found, neatly covered and carefully preserved, a BIBLE. The keeper of the lodging house, addressing the little boy, said, "You have neither money nor meat, will you sell me this Bible? I will give you five shillings for it." "No," exclaimed he, (the tears rolling down his youthful