

Hence the circumstance of so many being baptized in his name—attending the public and private ordinances of his worship—commemorating his death by the eating of bread and drinking of wine—in a word, *professing his religion*, and using various means for the promotion of his cause.

In this profession, doubtless, many are sincere and consistent. They experience what they profess; feel the life and power of religion; really love Christ as their master; obey him as their teacher; and are truly interested in the prosperity of his cause and the extension of his authority.

The sincerity and consistency of their attachment to Christ are evinced in their conduct. They "walk" as become those who profess to have "renounced the hidden things of darkness," and been constituted "children of light." Their behaviour is unblamable and unrepachable before men, being governed by the word of God; none can bring against them a charge of wilful deviation from the principles of truth and honesty; but their conduct, as it respects their neighbour, is such as will bear the test of the strictest scrutiny. They "walk in all the commandments and ordinances of the Lord blameless," and "by manifestation of the truth commend themselves to every man's conscience in the sight of God." In their conversation, also, their consistency appears. Their tongues

are not employed for the vile and ignoble purpose of slandering others. They esteem the character of other persons too sacred to be trifled with. They arraign no man's motives; and call in question no man's veracity without the plainest and most undeniable proof of his wilful departure from the truth. Thus they "backbite not with their tongue, nor take up a reproach against their neighbour." When they converse, the subjects selected are useful and profitable. Religious ones obtain the preference. They delight to have what may be strictly called Christian conversation, that what is said may tend to spiritual edification. But conversation on other subjects is not entirely declined. This, in its place is necessary and highly advantageous; but it is not allowed to occupy all of their time. The themes they most love to dwell upon, are, the love of God—Christ and him crucified—the pleasures of piety—the trials and difficulties of the Christian—his comforts and supports—the glory and happiness of heaven, the eternal rewards which await the faithful. Though prudence may sometimes dictate silence on some or all of these subjects, when in the presence of the ungodly, they, even in such company, embrace a favourable opportunity of speaking "a word in season," with a desire that it may be rendered profitable: at all events they are careful, not by any words of theirs to give the world occasion to suspect their piety. In their tempers, especially, the consistency of their profession discovers itself. They who are actually "converted," become in disposition "like little children;" meek, humble and teachable; patient under provocation, "not rendering evil for evil, but contrawise blessing." This spirit is the spirit which dwelt in their Master. What an example of meekness, humility and patience did he set all his fol-

lowers! Therefore they are required to imitate him in the exhibition of these graces. Says our Lord himself,—*"Take my yoke upon you, and learn of me, for I am meek and lowly in heart."* The truly pious endeavour, in dependence on the grace of God, to learn this lesson. For this purpose they cultivate a watchful, prayerful spirit, that they may not be overcome by any unholy temper; but on its *first stirring*, they may stifle and subdue it. Thus, by God's blessing, they keep their passions in subjection; knowing that "he that ruleth his spirit is better than he that taketh a city." The persons who thus act will be "known of all men" with whom they have any thing to do. Their light *cannot* be hid: an attempt might as well be made to hide the sun when shining in his meridian strength, as to put "their candle under a bushel." Wherever they go they bear on their front the mark of the Lamb, and the world are constrained to "take knowledge of them that they have been with Jesus." They are a credit to their profession; ornaments of piety; and patterns to others. Their reward is great and certain. They "shall be blessed in their deed," and "an entrance shall be ministered unto them abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ."

Exhortation.

(To be continued.)

SCRIPTURE DOCTRINE OF ORIGINAL SIN.

"Of man's first disobedience and the fruit
Of that forbidden tree, whose mortal taste
Brought death into the world, and all our woe."—Milton.

THAT in all ages and nations, great and general wickedness has been prevalent, is a fact, too notorious to be denied. How widely-spread have been, and still are, religious error, superstition, and idolatry. Aggressive wars have made the world a field of blood; and pride, faithlessness, oppression, prodigality, and sensuality, with a thousand other evils, operate, at this moment, with a fatal virulence in every part of the habitable earth. Practical iniquity, like a mighty torrent, bears onward in its destructive course the whole human race, rendering them, regardless of the laws of heaven, and heedless alike of intreaties of divine compassion, and the threatenings of infinite justice. The question naturally arises, What is the *cause* of this universal prevalence of crime? To this important inquiry two answers have been given; one by the opposers of Christianity, and the other by Christianity itself. The answer returned by Infidelity is, in substance, as follows: "*Bad education and bad example are the cause of all the wickedness in the world.*" This reply supposes that human nature is *born* in a state of *purity*; and that it is corrupted by the influence of an external agency only. Such a reply is obviously absurd and untrue, 1st. Because bad education and bad example are themselves practical wickedness, and part too of the general wickedness of mankind. But if so, how can they be the cause of it? Are they the cause of themselves? 2d. Because if all men were born possessed of purity of nature, it would be perfectly reasonable to expect good education and good example as the consequence: But this is not the case, as all history abundantly testifies. And 3d. Because we discover in infants, before either bad education or bad example can possibly affect them, self-will, anger, peevishness, and a variety of other evil dispositions, utterly repugnant to the scheme of man's natural holiness, and indeed fatal to it. The