

ever more? Ah yes! knowing that not the same grace only, but the same glory too awaits us all, not only leaps the heart with livelier gratitude to God, and with a spirit of more cheerful obedience to his will, thus furnishing us with the noblest principles of duty, but, from a conviction of the indissoluble unity of our interests and destiny, we are quickened by a more profound and tender sympathy with our kind and prompted to a more energetic and genial exercise of all the better affections and charities, and thus impelled to the practice of the highest demands of duty.

Such are some of the blessings possessed, such some of the advantages bestowed, by that faith in Christ, through which we have access to the state of grace wherein we stand. How then should the responsibilities it devolves, impress, animate and rouse us? From the different quarters of the land have we assembled to day, according to our yearly custom, to counsel and congratulate one another on the condition of our cause, and to rejoice in our privileges, I trust also to lament before God, the defections in the conduct of the past, and to form high and holy resolves for the conduct of the coming year. We exult in our advantages! Let us remember he only truly appreciates a blessing who appreciates the duties it imposes.

Brothers in the ministry, are we awake to the importance of the charge committed to our care? We are the guardians of our people in "that state of grace wherein they stand." To us it appertains to prevent their fall, to urge, and encourage them to progress. Are we familiar with the whole counsel of God? Do we love it, value it, and enforce it in preaching, and by conduct? Do we give attention to reading, to exhortation, to doctrine? Do we, by a study of all the collateral aids to the word of God, do we, by a critical and devout attention to that word itself, strive constantly to save both ourselves and those who hear us?

Do we amuse our congregations with inferential speculations, do we starve them with meagre courses of moral maxims, or do we enforce upon them the precepts of the Gospel, by the vivifying power of the doctrine of the Gospel? Are we active and affectionate in our intercourse with our people? Are we personally acquainted with our congregations, and thus familiar with their spiritual wants, and able rightly to divide to them the word of truth; or like Eastern despots, do we only come forth periodically from our seclusion, to publish to them on the Sabbath, appeals and exhortations, admirable in theory and principle perhaps, but utterly foreign, it may be, to their peculiar circumstances and necessities? In a word, are we faithful ministers of Jesus Christ, earnest in the cultivation of social qualifications, intellectual excellence, and personal godliness, and so fitting ourselves, judiciously and efficiently to minister grace to our hearers? What we have lacked of all this the past year, may God enable us to supply during the present, give us many rejoicing souls as the souls of our ministry, and shed upon our labors his "blessing, which maketh rich, and addeth no sorrow."

Brothers of the laity, do you strengthen the hands of your pastors, and encourage their hearts, by lives and conduct becoming the gospel of your Master; or do you baffle and defeat their most anxious exertions, by your coldness, your indifference, your parsimony, or your wickedness? Are you regular in your visits to the sanctuary, "instant in prayer," conscious of your possession of the spirit of Christ, and assiduous in cultivating and manifesting its influences, by daily progress in grace, gentleness of temper, kindness in your domestic and social relations, and honesty and integrity in your business intercourse? Are you dogmatical and controversial in matters of faith, loose and negligent perhaps, dishonest and licentious in matters

of practice? God convert you and spare you, and conduct you to our next annual assembly a pardoned and rejoicing penitent. Are you merciful and compassionate, honorable and pure, gentle in your scrutiny of yourself, justified by faith, and at peace with God?

Again we say, God bless you, and spare you, and guide you again to this our yearly convocation, your heart, glowing with the prospect of universal holiness, established, and pregnant with present, and personal holiness, filled with the peace that passeth understanding, the joy that is unutterable and full of glory.

"And now may the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant, make us perfect in every good work to do his will, working in us that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever. Amen.

Partialism doing its Work.

The following letter from Br. Aspinwell records another lamentable case of suicide by faith in the doctrine of endless misery. This is but one of hundreds of instances of the kind which have occurred; and it would seem as though these, if nothing else, might open the eyes of the deluded advocates of the system of partiality and cruelty! Oh how much misery and wretchedness it has caused in the world! The remarks of Br. A. which follow, are so appropriate, that we deem it unnecessary to add more:

"Another of those numerous instances of suicide, caused by false views of God's government and man's destiny, occurred last Saturday night, in Charlestown, Montgomery Co. A Mrs. Hight, an amiable and estimable woman, whose mind for some time previously had been greatly excited upon religious subjects, came to the conclusion that the day of grace for her had passed, and there was no hope for her; and whilst her husband and eldest daughter were attending a meeting in the neighborhood, after arranging her domestic affairs, retired to a smoke house near the dwelling, and there put an end to her earthly existence by hanging herself.

I have made considerable inquiry upon the subject, and from what I can learn from her relatives and others, there seems to be but one opinion by those who know the circumstances in reference to this sad tragedy, viz: that it was caused solely by religious excitement. She has left a husband and a family of small children.

For some two months past there have been many and constant efforts made to create and continue in the minds of the people of that vicinity, an excitement on the question in regard to their condition in the future world.—That those efforts were crowned with some success, we have the melancholy evidence in the tragic end of one upon whom much of those efforts were bestowed. A Camp Meeting was held in the vicinity early in September, during which was exhibited the usual amount of extravagancies and terrific language of similar meetings. But the result it appears did not answer the expectations of the managers, and they accordingly commenced another effort in the shape of a protracted meeting, which I believe continued a number of weeks. Still the result was not satisfactory (the fruits had not yet fully appeared) and adopting it seems the motto of Jacob Faithful, "Better luck next time," they have made the third effort in the same neighborhoods. Mrs. H. was an attendant at all these meetings; and however it may have been with others, her actions and fate prove, that she, at least, was sincere. She made every effort to "get religion;" she followed the directions of the leaders—she agonized and prayed, and wept, relying confidently upon the assurances that were given her, that

if she would throw herself into the arms of Jesus, he would take the burden from her anguished soul. But alas! every expedient failed; hope upon his bright wings fled away; the heavens grew black with anger; the smile of mercy upon God's brow became a frown of wrath; and turn whichever way she would, she saw nought for her but gloom and despair in time, and a gaping insatiate, endless hell, in eternity! Who can wonder that reason tottered upon her throne and fell! that when earth with all its beauties and blessings lost its charms, and eternity was robbed of its glory, the hand of despair should adjust the fatal cord!

O, endless misery! thou scourge of the human race—thou blighting, withering monster curse! when wilt thou cease thy unholly and terrible work of crushing hearts, destroying hopes, and desolating homes! Go, thou monster, to that home to which thou hast brought bereavement and darkness, and death; witness the tear, the heaving bosom; listen to the cries of those little ones for mother—that mother of whom thou in thy dreadful cruelty hast deprived them; and hadst thou a heart, and that heart were adamant itself, it would cry enough!

And ye advocates of endless misery, go and see the work that thy cherished doctrine has done—ponder well upon the lesson which is taught in the sad fate of that earnest and sincere woman; and ask of your hearts the question—did the doctrine of him who came to preach "good tidings" of great joy, which shall be to all people—to comfort all that mourn, over cause a single individual to lift his hand against his own life? Did it ever cause a person to distrust the goodness and mercy of our heavenly Father, who with paternal care and kindness blesses us every moment of his existence? Was it the religion of the Savior, who came to pour joy and gladness into the despairing bosom, give hope to the desponding, and point suffering and sorrowing humanity to the Father who is good to all and whose tender mercies are over all his works; that wrought the mournful result which we, now record? Nay! The religion of Jesus "never was designed to make our pleasures less," and can therefore never make us weary of life and cause us to violate its sacredness. On the contrary, it imparts a sweetness and holy joy to the sacred gifts. It fills the soul with confidence and love. It brightens our whole mortal journey, and yields the delightful anticipations of a glorious and blissful immortality. And I cannot avoid the conviction that, if that fel- low-being whose departure we are called to lament, had believed and realized the great truths that, God is the Father of all, and heaven the home of all, who never would have lifted her hand against her own life.

May the warning of the melancholy instance I have here recorded be heeded by all; and especially may the advocates of the boundless goodness of the Infinite One, do their duty, preach the word faithfully, and "shun not to declare the whole counsel of God."—Amen. J. A. ASPINWELL.

Braman's Corner's, N. Y., Nov. 10, 1849.

The Important Questions.

Every thoughtful Christian inquires, Is God my friend? Is he the friend of my race? Is he the enemy of none? Is he well disposed towards me now, and will he ever remain the same? Shall we all be safe to enter his presence beyond the Jordan of death?

Thousands are tormented day and night through fear of the enmity of the supreme Being. And well might all fear and tremble if he were our enemy—had become so from our multiplied transgressions; for in his hands are our weal and woe for a never ending eternity. Once admit that he burnt with fierce anger; that he has "eternal plagues and heavy chains" in store for those who do not conform

to his requirements in this world, and no reflecting man can feel safe at any hour of his life. Deep, dark, horrid uncertainty is before him—the grave yawns, and hell opens wide its jaws a little beyond.

But all such representations of God are not only destructive to human happiness, but false, and opposite to the plainest teachings of the Bible. God was never the enemy of any man. He never had the disposition to cause suffering beyond what would ultimately in good: The glory of the Gospel consists in the clear revelation it makes of his friendship towards all men, and his intentions to save by his grace, even the vilest man. Look at the record of his will.

"For scarcely for a righteous man will one die; yet peradventure for a good man some would even dare to die. But God commendeth his love towards us; in that, while we were yet sinners, Christ died for us." No intimation here that God hated men because of their sins; no hint that the sword of his justice was uplifted to cut the sinner down, and that Jesus came and received it in his own person, in our stead, as orthodox falsely teach; but the very reverse is affirmed. Jesus came as the pledge, the commendation of his Father's love. As John says, "Not that we loved God, but that he loved us; and sent his Son, to be the propitiation for our sins." John 3:10. When all mankind were overshadowed in unbelief, and covered with wickedness as with a garment, God so loved them that he sent his only begotten Son to redeem them. And now, if he accomplishes what he intended and desires, no soul will be finally lost. But will his love ever fail? Paul says not: "For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord.

The same truth is set forth in all those passages which speak of the unchangeability of God. "But he is of one mind, and who can turn him? and what his soul desireth, even that he doeth?" "Every good gift, and every perfect gift is from above, and cometh down from the Father of lights with whom is no variableness, neither shadow of turning."—Jesus Christ the same yesterday, and to-day, and for ever." Such truths set aside entirely the old notions that by and by God will become the unceasing enemy of sinners; and that his Son, from being a Lamb, will assume the office of a stern and unrelenting judge, and coolly sentence to endless misery the objects of his dying love. What a libel upon his character! What abominable slander! He is the same forever, like his Father whom he represents, and will not cease his efforts as the good Shepherd of mankind, till the last wanderer is restored to the great fold of heaven.

Does any man need to be told that his best friend will do him no harm? Does he require an assurance that he who loves him best will not seek his destruction? We think not; let us know that our neighbor loves us as himself, and all fear of harm from him vanishes. The same faith should exist in reference to God. Admit as all must in the light of the Bible, that our Father in heaven, possesses an unchanging love towards all men, and why should we fear to enter his presence. Why not love him with all the heart in return?—Star in the West.

"UNIVERSALISTS DO NOT BELIEVE IN THE NEW BIRTH."—This is a very great mistake. It is true we do not see anything very miraculous or mysterious in the new birth, nor do we regard it as a radical change of human nature. But yet we profess to believe in it just as it is taught in the Bible.

The powerful hold in long remembrance an ill-limited pleasure.