

it is no less awful, for they seem to believe that God is either incapable of determining what revelation is best adapted for his creatures, or that his glory in his great salvation of Jesus Christ cannot be seen until the veil that hides it is removed by the intervention of human power under the direction of human wisdom. God is however a jealous God—He is the sole Creator of his own works, the sole bestower of his own blessings, the sole vindicator of his own acts, and the sole interpreter of his word of inspiration, and of his wise though often mysterious providential dealings. But what shall we say of those who read and hear, are “ever learning and yet never able to come to the knowledge of the truth:” whose religion is without life, or light, or comfort, and whose conversation is in the world and the things of the world? In the case of the Church at Sardis the possibility of having a name to live and yet to be spiritually dead is undeniably proved. In the case of the Church at Laodicea the fact of lukewarmness being most offensive to God is plainly stated. In the destruction of Jerusalem the divine indignation against hypocrisy and self-righteousness appears in all its horrors: and in the removal of the candlesticks of the primitive churches, a solemn warning is given to all professing Christians to “know the day of their visitation,”—to redeem their time, and to “apply their hearts unto wisdom.”—Great privileges involve great responsibility, and when they are granted to a people, an improvement of them may reasonably be expected. To you “the word of salvation” has been sent—but, by whom has it been believed? By whom is it prized? By whom is it regarded as the only word that can give hope in the hour of despondency—joy in the season of tribulation—and life in death? Which of you can give “a reason of the hope that is in you with meekness and fear?” The profession of religion is one thing and the power of godliness another—the former may and too often does satisfy man in his natural and unconverted state, for he thinks that God is as variable and inconstant as himself—that he will be pleased with appearances—pass by unnoticed smaller offences; and not only give credit for sincerity, but reward it. It is however far otherwise with the man whose conscience is awakened, and who sees sin to be “the transgression of law,” no matter whether that transgression be in thought or in deed. Whether it be a solitary offence hastily committed, or one of a series of offences perpetrated with the utmost deliberation and malignity.—Such an one discovers that he can no more give peace to his troubled soul by any doing of his own, than the Ethiopian can change his skin or the leopard his spots; and were it not for the record that God hath given of his Son, he would fall a victim to despair. In that record he reads that salvation is of the Lord and not of man—that it is of grace and not of debt; that it is wholly and solely in the Lord Jesus Christ, and that “to him give all the prophets witness, that through his name whosoever believeth in him should receive remission of sins.” He also finds in that record that the wisdom of the world is foolishness with God—and that while the wonders of redeeming love are hidden from the wise (in their own eyes) and prudent (in their own sight) they are revealed unto babes, unto such as have received from the Holy Ghost, who is the spirit of truth, a child-like disposition.

This record holds up the world not as the friend but as the enemy of man—not as an object to be loved and followed, but one to be avoided and forsaken and overcome. Faith in this divine record giveth victory over this world of sin and woe. Faith is the shield wherewith the fiery darts of the wicked one are quenched. Faith worketh by love—and love is exhibited in obedience, for the Holy Ghost by whom the believer is created anew in Christ Jesus, makes his body his temple, and brings into captivity his thoughts and desires. Thus provision is made not only for the pardon and justification, but also for the peace and joy, and perseverance in holiness, unto eternal life, of every child of God. Do not for a moment suppose that the Gospel message differs in the slightest degree from what it was, when first delivered, or that it demanded then crucifixion to the world, while now it allows of conformity to it. Do not suppose that God can be glorified or the truth recommended to others in any other way than by a steady, uncompromising attachment to His service—to His people, and to His cause. If you love his service, you will cheerfully bear his yoke and walk in his ways, not trying to serve God and Mammon, but following Him fully. If you love his people, you will choose their society—you will delight in holding fellowship with them, you will weep and rejoice with them, in their sorrows and in their joys. If you love his cause, you will pray for its prosperity—you will encourage those who are labouring to promote it—you will gladly and generously give, according to your ability, (and of that ability, God is the judge) to spread in every possible way the sacred Scriptures—you will also employ your influence and personal exertions, that the “saving

health” which is in Christ may be made known, not only within the circle of your family and acquaintance, but among all nations. Sincerity, disinterestedness and singleness of heart should be clearly discernible, in those who profess to be redeemed with the precious blood of Christ. Do they appear in you? Is Jesus Christ, the great pattern, imitated by you, and that you may follow his example do you drink into his spirit? Do you give your money for promoting the great object for which he gave up his life? Has the love of Christ laid the axe to the root of your selfishness? Have you practiced self denial? Have you ever been convinced that “it is more blessed to give than to receive?” Think on these things, and that grace may be with you, mercy and peace, from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love, so prays

Your affectionate Pastor,
and faithful friend,

PETER ROE.

Kilkenny, January 1, 1830.

ANOTHER REVOLUTION.

By the unprecedented despatch of a friend who arrived here yesterday morning in *forty-one hours and a half* from New York, we were put in possession of Thursday and Friday evening papers of that place, *two days later* than those brought by the mail.

The intelligence by these arrivals is very important, as it announces that a revolution had broken out in the NETHERLANDS. The symptoms of insurrection, which had been first manifested in the most decided manner at BRUSSELS, had also been displayed in other towns. It was thought however that by the redress of what was considered onerous by the people, the Government would restore tranquillity.—*Mont. Gaz.*

TRIPOLI.—The mission to Tripoli has been successful, without resort to arms. The Bey has signed all the conditions before imposed on him and has ratified them by the treaty which was concluded with him on 11th August. A letter from Tunis states the following as the principal articles: 1. Henceforward full and entire liberty is to be enjoyed by the commerce of all nations, and the Bey will cease to levy the monopoly which he exercised formerly; 2. The cession of the Island of Talarca to France. 3. No tribute is to be paid hereafter. 4. The Turks now employed in military service are to be sent back to their own country. 5. If a vessel belonging to any nation be shipwrecked on the coast of Tunis, if a sailor or a passenger be assassinated or ill treated, the Regency will be obliged to pay the value of the vessel and of its cargo. 6. Piracy is prohibited, and in case of war with any power, the Tunisians will have no right to attack merchantmen. 7. The slaves to be restored to liberty.

SPAIN.—The *Journal de Debats* contains the following under date of Madrid, August 8.—A courier who arrived here on a mission from M. Campana, the Captain General of Andalusia, told us that several bands completely armed and shouting, “Long live the Constitution,” following the example of the French, have suddenly risen in that Province. The public tranquillity has been troubled at several towns, and at Grenada they have sung the hymn of Riego and the Trayala. The officers of the Police have re-established order, though not without difficulty—and notwithstanding the patrols made their rounds night and day, with orders to fire on the people in case of revolt, the Absolutists are much alarmed for their lives. M. Campana has asked for strong reinforcement to distribute them in the towns of the Province under his command.

The Gazette continues to publish a relation of the events of Paris, and takes its information indifferently from all the French papers of the French metropolis. This mode of acting surprises every one; but what is much more astonishing, all the French and English papers will be henceforward allowed to be received in Spain without opposition. The King has issued an order for this measure, and the decree is to be published in a few days.

PORTUGAL.—Mr. M’Kenzie has informed the British Government that Don Miguel refuses to restore the last British prizes made off Terceira. The Government reluctantly consented to restore the *St. Helena*, East Indiaman, as an act of generosity, but refused the rest. Mr. Phillips, Vice Consul, had been grossly insulted by a sentry, for which satisfaction has been demanded.

The London merchants connected with Portugal, expected some “decisive blow to be struck,” in case the vessels should not be given up.