

and pithy reply. Of this, the following is an instance, which occurred on the same evening:—

'What does the apostle mean, sir, when he says, in 1 Tim. iv. 10, that God 'is the Saviour of all men, especially of those that believe?'

Mr. Simeon replied: 'Of all, potentially; of them that believe, effectually. Does that make it clear to you?' Then, to render the subject practical, he added, 'Faith is a simple apprehension of Christ. It is not merely believing that he is the Saviour of the world; but it is believing in him as peculiarly suited to our individual cases. It is not the saying, 'Oh, now I see I am to be saved in this way, or in that way;' this, so far as it goes, is very well: but the gospel simply declares, 'Believe on the Lord Jesus Christ, and thou shalt be saved.'

'What, sir, do you consider the principal mark of regeneration?'

'The very first and indispensable sign is self-loathing and abhorrence. Nothing short of this can be admitted as an evidence of a real change. Some persons inquire, 'Do you hate what you once loved, and love what you once hated?' But even this mark cannot be so surely relied upon as the other. I have constantly pressed this subject upon my congregation, and it has been the characteristic of my ministry. I want to see more of this humble, contrite, broken spirit amongst us. It is the very spirit that belongs to self-condemned sinners. Permit me to lay this matter near your hearts. Take home with you this passage, 'Then shall ye remember your own evil ways, and your doings that were not good, and shall loathe yourselves in your own sight for your iniquities and for your abominations;' and to-night on your beds, or in the morning, meditate thus within yourselves: 'Loathe?—why if I loathe and abhor any thing, I cannot look upon it without disgust. The very sight of it gives me great pain and uneasiness. I turn away from it as from something abominable and hateful. Have I ever thus loathed and abhorred myself, at the remembrance of my iniquities and abominations?' This sitting in the dust is most pleasing to God. When we carry our thoughts to heaven, and consider what is going on in that blessed region, we behold angels and archangels, throwing their crowns at the feet of Him that sitteth upon the throne, in whose presence the cherubim veil their faces with their wings. I have been into the company of religious professors, and have heard many words about religion; but give me to be with a broken-hearted Christian, and I prefer his society to all the rest. In these days there is too much of talking about religion, and too little of religion itself. On this subject, I remembered having read a passage in the life of a pious man, who observed on his death-bed, 'I have met with many who can talk about religion—with few whose experience keeps pace with their talking. Permit me again to lay this important subject before your consideration. And that you may be able the better to pursue it, and properly to enter into it, allow me to state to you what have sometimes been my feelings while seated in this chair by myself, shut in with God from the world around me. I have thought thus within myself in my retirement: I now look all is comfort and peace about me. I find myself with my God, instead of being shut up in an apartment in hell, although a hell-deserving sinner. Had I suffered my deserts, I should have been in those dark abodes of despair and anguish. There I should

have thought of eternity,—eternity!—without hope of escape or release. From all this I am delivered by the grace of God, though I might have been cut off in my sins, fifty-four years ago—While engaged in these thoughts they sometimes overpower me. Were I now addressing to you my dying words, I should say nothing else but what I have just said. Try to live in this spirit of self-abhorrence, and let it habitually mark your life and conduct.'

'What is the way to maintain a close walk with God?'

'By constantly meditating on the goodness of God, and on our great deliverance from that punishment which our sins have deserved, we are brought to feel our vileness and utter unworthiness; and while we continue in this spirit of self-degradation, every thing else will go on easily. We shall find ourselves advancing in our course; we shall feel the presence of God; we shall experience his love; we shall live in the enjoyment of his favour, and in the hope of his glory. Meditation is the grand means of our growth in grace; without it, prayer itself is an empty service. You often feel that your prayers scarcely reach the ceiling: but oh, get into the humble spirit by considering how good the Lord is, and how evil you all are, and then prayer will mount on wings of faith to heaven. The sigh, the groan of a broken heart, will soon go through the ceiling up to heaven, yea, into the very bosom of God. Without this habitual experience of our sinfulness and natural depravity, even an active religion is a vain thing. I insist upon this point so earnestly, because I feel it so exactly in accordance with the will of God, I have found it to be a good state for my own soul, when I have known what it is to loathe and abhor myself. I was once brought very low before God, when mine eyes were first opened to see my real state. A passage which I found in a book was the means of giving me deliverance from my bondage: I read that the Israelites believed that their iniquities were forgiven and taken away, by being placed upon the head of the victim that was sacrificed according to the ceremonial law. I thought of this, compared their state with my own, saw that Christ was sacrificed for me, took him as my Saviour, and was determined that the burden should not remain upon my conscience another hour: and I am confident it did not remain another hour, no, not another minute. I cannot help trusting that I shall see a kind of revival amongst us before I am taken away. I have been prevented from going to London to attend the Jew's society by indisposition. Who knows whether good may not come even of this? Who can tell but what God may have so ordered it that something I have said this evening may fix in some of your hearts, to bring forth fruit to his glory? For this I would willingly be laid up with ten goats, yea, suffer death itself. I do believe the Lord will shew me that he has kept me here on this occasion for the accomplishment of his own blessed purposes.—'His way is in the sea, and his path in the great waters, and his footsteps are not known.'

The Church.—The visible Church of Christ is a congregation of faithful men, in the which the pure word of God is preached, and the sacraments be duly ministered according to Christ's ordinance, in all those things that of necessity are requisite to the same. *Art. xix.*

Many are in the Church here, who will be out of the Church hereafter: we have now the tares with the wheat; but then, the grain in the garner.

SCRIPTURAL ILLUSTRATION.

SALT LOSING ITS SAVOUR.

MATT. v. 13.—'Ye are the salt of the earth: but if the salt have lost its savour, wherewith shall it be salted? it is henceforth good for nothing, but to be cast out, and to be trodden under foot of men.'

Our Lord's supposition of the salt losing its savour is thus illustrated by Mr. Maundrel. He tells us that in the valley of salt near Gebul, and about four hour's journey from Aleppo, there is a small precipice occasioned by the continual taking away of the salt. 'In this,' he says, 'you may see how the veins lie. I broke a piece of it, of which the part that was exposed to the rain, sun and air, though it had the sparks and particles of salt, yet it had completely lost its savour. The innermost, which had been connected with the rock, retained its savour, as I found by proof.'

This illustration will not fail to remind us, that the mere profession of religion; the possessing as it were, all the outward properties of salt, will avail us nothing if the saltiness, the grace, the spirituality be gone. It may teach us, likewise, that too much intercourse with the world, like the exposure of the salt to the rain, the sun, and the air, will soon deprive us of all our grace and heavenly-mindedness, and leave us spiritless and tasteless: no pungency, no gracious savour remaining.

Preaching in Old Times.—In the ancient Church it was customary for the people to repeat after the preacher any text he might quote from scripture. This was a good method of making persons acquainted with their Bible, while the response, compared to the rolling of the sea, would naturally bring back the attention of the wanderer. The practice of the preacher's sitting when he delivered his sermon, must have been attended with one good effect, especially on the fervid feeling of the eastern Christians; it gave a sober turn to their discourse, and prevented their becoming theatrical in their action. Any appearance of approaching to the eloquence of the theatre was carefully eschewed. The eloquence of the pulpit was always that of a pastor addressing his flock—not spouting an oration, but teaching them their duty.—*Fl. Chron.*

The Bible.—There is in this world an entire remedy, a complete antidote for all the sorrows, for all the miseries, for all the wickedness, that exist. This remedy, this antidote, is the Bible. I wish you therefore, my dear friends, to have recourse to it as the great physician, as the pearl of immense price, as the infallible guide; to seize it as the thing most necessary, most valuable, most indispensable; as the only medicine that begins to operate exactly where the malady of man commences, namely, in the heart.—*C. V. Whitwell.*

Religious Denominations.—The present religious denominations in the United States are computed as follows:—

Baptists, 4,300,000	Dutch Reformed, 450,000
Methodists, 3,500,000	Christians, 300,000
Presbyterians, 2,275,000	Friends, 220,000
Congregationalists, 1,400,000	Unitarians, 180,000
Roman Catholics, 800,000	Mormons, 1,000
Episcopalians, 650,000	Dunkers, 30,000
Universalists, 600,000	Moravians, 5,000
Lutherans, 540,000	Swedenborgians, 4,000

Churchman's Alm. for 1838.

The Church has endured a pagan and a papal persecution. There remains for her an infidel persecution—general, bitter, purifying, cementing.