

guileless simplicity and unaffected candor were once the invariable adjuncts of a Christian profession; and the man of the world was distinguished from the Christian as much from the want of these attributes, as people are distinguished from each other on account of their dialect, or national prejudices.

To be good and true are the first lessons taught in Christianity. Our Saviour has fixed, as a standard for his disciples, the moral perfections of his Father. "*Be ye holy, for God is holy.*" His sermon upon the mount was not only practical, but altogether replete with the maxims of piety, humanity, and uprightness. He makes Christian morality almost the very Alpha and Omega of that admirable discourse, to which all denominations assent, but which, alas! too few practise.

The impossibility of serving God and Mammon at the same time, rests as much upon the principles upon which they are severally obeyed, as in the different objects proposed to their followers. We know that we cannot have the approbation of the world, unless we carry into practice the maxims of the world. "*Get wealth honestly if you can, but get wealth,*" is the standing maxim of the world's morality. Hence that system of speculation, duplicity, and circumvention so conspicuous in the code of the present age. Simple industry, plain economy, and rigid frugality, without (as it is usually expressed) the art of "taking advantage of the times," will be relied upon in vain in courting the smiles of the god of this world. The delicate sensibilities of benevolence, the sympathies of the renewed soul, and those honorable feelings which throw so much dignity and amiableness around the Christian's character cannot be indulged. The man, therefore, who would anxiously seek for this world's goods, must harden himself for the conflict of conscience. Selfishness and ambition must subordinate every thing, to the supremacy of the demon of personal aggrandizement. A man can seldom arrive at a respectable eminence among the favorites of this world, but at the sacrifice of moral feelings, conscience, and religious enjoyment. The principles, and righteous code of the kingdom of Heaven, which

teaches us to "Seek first the kingdom of God and his righteousness," in the humble expectation that all things necessary will be added, are diametrically opposed to the maxims of the world. Hence the truth of that scriptural expression, "Ye cannot serve God and Mammon.

Our Heavenly King has most positively commanded us not to look every one upon his own wealth, but to look also upon the well-being of others. The man, then, who obeys this injunction of our Divine Lawgiver, will never seek to advance his own fortune by invading the rights of his neighbour. He, that is actuated by this heavenly maxim, will render to every man his just due without distinction; and will do by him, as under the like circumstances, he would willingly be done by. Hence, influenced by this principle, hypocrisy and deceit would be unknown among us; sincerity and plain dealing would distinguish us; with heart and hand we should unite in promoting each other's welfare, and rejoice in each other's prosperity.

It is to this unholy spirit of self-love and self-esteem, that most of the plagues and ills of life are to be referred. The petty thefts, robberies, burglaries, and murders that are committed in the land, owe their origin to the fruitful source of selfishness. The din of war, the clash of arms, the groans of dying soldiers, and shrieks of bereaved widows and orphans, are the fruits of national pride, and national selfishness. The feuds in the church, the unsupplied wants of Missionaries and Ministers, and the destitution of heathen lands may all be charged to the account of this unhallowed principle. And who is there among us that does not know that the unhappy dissensions in our associate body, are the legitimate offspring of self-will, self-esteem, and a sordid ambition in each to subjugate the other to the standard of his own opinions.

From this unrighteous spirit of selfishness, Good God deliver thy people for thy great name sake!

We are, Brethren, most affectionately your's, for Christ's sake,

PETER SCHOFIELD, *Mod.*  
GEORGE C. SCOVIL, *Clerk.*