

indolence. He has a small measure of knowledge, but a large stock of conceit; he deals out strange startling language, and condemns without reserve all who differ from him; his chief aim is to spread mischief, and cause divisions. It were well, indeed, if, in reference to these things, his favourite expression were literally true, that he could do nothing. Let him have his own high doctrine, and he discards duties. Let who will visit and relieve the poor, instruct the children of ignorance, send the gospel to benighted heathen, *he can do nothing*. Let zealous ministers employ every effort to recommend the use of appointed means, for promoting the life of godliness, he evades every pressing exhortation, by the convenient subterfuge, *I can do nothing*. Miserable, deluded man! thy words are but too true! for thou hast drunk in those errors, which first intoxicate, and finally poison and paralyze the soul!

*I can do nothing*, in the mouth of a sound and sincere Christian, is self-annihilation, or genuine humility. With him, such language is not a cloak for avarice, prejudice, or indolence. He feels and owns his constant dependance on God, but refuses all servile subjection to fallible fellow men. Nay, the same sentiment which humbles him in devotion, animates in action. By myself I can do nothing; but I can do all things through Christ, who strengtheneth me. Hence, Lord, I dedicate to thee my time, property, talents, and all I have and am. Thy service is perfect freedom; and I feel happy in proportion as I yield myself wholly to it. O, come, thou Spirit of wisdom and grace, enlighten my mind and warm my heart, and work in me to will and to do, of thy good pleasure; let me never grow weary in well-doing; for in due season I shall reap if I faint not.

BILLERICAY, *Evan. Mag.*

### To the Editor.

DEAR BROTHER,—The following article from a late number of the *Philadelphia Sunday School Journal*, will be interesting to all of your Baptist readers who have heard of that excellent Missionary of the Cross, the Rev. W. Ward. The notes of the sermon convey some valuable and very important hints for reflection to all, whether believers or unbelievers. *To die is gain*. Gain, to whom? Not to the thoughtless and careless sinner; to him, if he does not turn from his evil ways and believe in the Lord Jesus Christ, it will be loss; and O, who, in this world, can estimate the enormous amount of that loss? The loss of the favour, and friendship, and presence of God; the loss of the company and fellowship of the Holy Angels and the redeemed before the Throne; the loss of the durable and everlasting riches, honours, pleasures, and delights of the heavenly world; the loss of the rest that remains, and is laid up only for the people of God. And, my dear brother, to lose these is to lose every thing that is valuable or worth desiring. And those who madly sacrifice so much, what do they gain to make up for such a loss? Worse than nothing; a few years of vanity; false pleasure, mixed with vexation, sickness, and sorrow; and in the end, the pains, torments, and inexpressible misery of Hell, the worm that never dies; in fine, the realization of that most dreadful (but often profanely used) word, DAMNATION. May God, of his infinite mercy in Christ Jesus, save you, and me, and all who read this article, from such a dreadful doom.

O, stop, poor sinner, stop and think,  
Before you farther go;  
Nor madly rush upon the brink  
Of everlasting woe.

Stop, poor sinner, why will you die?  
God, your Saviour, asks you why.

But death is declared in the Bible to be gain; to whom? To those