

receive one another, and the strong to support the infirmities of the weak, and not to please themselves. To lock ourselves up in the handbox of our little circle; to associate with a few units, tens, or hundreds, as the pure church, as the elect, is real Protestant monkery, it is evangelical pharisaism.

If we would heal the sick, we must visit them; if we would restore the lame, we must take them by the hand; if we would correct, inform, or reform erring christians, we must do as the Saviour did;—bear with their weaknesses. We must seek every opportunity of converting the sinner from the error of his way, of instructing the weak and feeble-minded. It is lame charity which requires all its objects to be as rich, as wise, and as strong as ourselves. And the history of the world does not afford one instance of any man, or set of men, reforming, or restoring, or enlightening, or comforting the society from which they separated. And the systems and sects which they built, in the lapse of a few years, were as much in need of reformation, as those from which their founders separated.

The Baptist society exhibits a greater variety than any other society in christendom. They are a people made up of all religious persuasions, and, generally speaking, their platform is more consonant to the freedom of inquiry, to freedom from ecclesiastical tyranny, and to the independence of congregations, than any other. With the exception of some rigid “regulars,” confessions of faith and the authority of associations, are held in no great esteem. The congregations in most places are extremely jealous of their rights, and delegate nothing to any superior judicatory. I know some associations whose meetings are as innocent as a tea party, or any social or friendly interview. So long as they will bear reproof, suffer exhortation, and allow us to declare our sentiments without restraint; so long as they manifest a willingness to know the whole truth, and any disposition to obey it; so long as they will hear us and cordially have fellowship with us, we will have fellowship with them.

CHRISTIAN MORALITY.

THE history of the world down from its first page till the present time represents man to be precisely such a being, in respect to moral character, as the bible describes him. In his natural, or rather preternatural character, he exhibits himself to be ignorant of God, alienated from him, filled with enmity, hatred, selfishness, ingratitude, and a false ambition. However the reflex light of christianity in civilized