

case may be—they depart ; thus the circumstances exciting their feelings of tenderness and benevolence are absent from their view, and too frequently the feelings they produced pass away too, and the good resolution, kind words, and fair promises, though made with honest intention at the time it may be, are forgot and unfulfilled, and thus disappointment and distrust necessarily produced in the minds of those in whose hearing they were uttered.

Thus in a great variety of ways which will readily occur to the minds of your readers, do some Christians exhibit a mournful want of respect to the importance and duty of evincing the most scrupulous regard to veracity in all their behaviour, and inflict a most deadly wound upon that cause with which they are identified. Were the disciples of the Lord more deeply and constantly impressed with the fearfully great and destructive influence which such a course of conduct exerts—preventing the truth from producing its benign and hallowing effects upon Christians, as well as upon the world, and instead of these, producing in the former coldness, suspicion, and distrust ; in the latter, an impression that there is no sincerity in Christian profession, and that it is much better to make no religious profession than to act so much in discordance with what Christianity inculcates ; were we, I say, who bear the worthy name of Christ, more profoundly impressed with this, we should feel and act as feeling the tremendous responsibility which rests upon us for the bearing that our behaviour has upon others ; our watchful attention would be directed, not only in order to avoid the evils to which I have been referring, but also to connect every other trait in our characters discordant with that character which the christian should sustain, and thus we would pursue a course most eminently fitted to bring honor to our Master, happiness to ourselves, and advantage to others.

Your affectionate Brother,

C.

REMARKS.

The preceding epistle is from a brother "whose praise is in all the churches" for a conscientious observance of the laws of the heavenly king and for the graces of christian morality. Our readers should know that the instructions and admonitions of this communication is not from an intellectual formalist, but from one who is become as famous for good character as for acceptable teaching. This adds weight, authority, and moral power to that which he communicates. The precepts and counsels of one who practises what he enforces are always more readily received than from any one who is not careful to perform what he enjoins upon others. "Practice makes perfect," not only in the common business of life, but as a christian teacher.

There is something in the remarks of brother "C." worthy of the strictest attention of the most scrupulous moralist. Perhaps none are so perfect as not to learn something from his critical and valuable hints. Has not our brother spoken truth ? Will any one accuse him of speaking falsely in describing the prevalency of falsehood ? Or is any one prepared to affirm that he has not entered into the merits of this subject scripturally ? If then, our brother, in his letter, is not censurable with the sin