

and Peace have kissed each other." The justice and the mercy of God are both clearly pointed out: his hatred to sin, and his willingness to pardon the sinner are both clearly displayed.

Such is the general view which the Scriptures give us of our fall and remedy. It is not by this or that partial amendment, like the putting "a piece of new cloth into an old garment," that our deliverance is to be effected. There must be an entire change—a complete renewal of the whole man—all must be renewed. All is radically wrong—all must therefore be put right. The old man must be put off—the new man must be put on. We may be assured that no partial remedy will suffice to recover us to health and strength. Nor have we ability in ourselves; as our ruin is complete, so is our helplessness also. All our salvation must be by Christ. And as all is of him, so all must cast their care upon him, and rest upon him continually for what he alone can do, to restore us to the image of God, through the gift of repentance, the grant of pardon, and the hope of glory.

I conclude with a few reflections.

The sin of our first parents which corrupted our whole nature, contained in it all the distinguishing properties of all our sinful propensities—disobedience to God, and selfishness. It is so with all men. David, who had a just view of the state of human nature, said, "Against thee, thee only have I sinned, and done this evil in thy sight!" He was at this time weeping over his adultery with Bathsheba, and his murder of Uriah; these sins were committed against his fellow-creatures, but chiefly against God; hence he uses the language we have quoted. Thus, whatever be our offence, whether in thought, in word, or in deed, we must look at it as an act of disobedience to God; this is its chief evil. We are rebellious as creatures against an all-wise Creator—as subjects against an all-gracious King—as children against a righteous and kind Father. And self-love is at the root of all this. St. Paul sets it down at the head of his marks of "evil times," that "men shall be lovers of their own selves." It is because men love themselves, and would gratify themselves, that all the long train of sensuality, pride, revenge, &c. is introduced. It is the love of self more than others—the seeking "our own, and not the things that are Christ's," that causes so many to conform to the world, and vainly aim to serve two masters. Our Lord Jesus Christ, who know what was in man, sets his mark on this as the root of all evil, the love of self—"If any man will be my disciple, let him deny himself, and take up his cross, and follow me." Let us feel this aright—let us be sensible of our disobedience and selfishness, and then our repentance will flow from a right source. Let us in our self-examination suspect self to be at the bottom of all; let us search carefully for it; let us draw it forth from its secret lurking place, and sacrifice it before the Lord.

After all, we shall be still "unprofitable servants." Much of sin, and much of self will cleave to us and to all we say and do; "there is none righteous, no, not one." Hence there must be constant faith—firm faith in the perfect satisfaction and righteousness of Christ, the promised Seed, the restorer of our race. He knows our state. He is "such an high Priest as became us; holy, harmless, undefiled"—he has made a sufficient atonement. He studied not his own will, but the will of his heavenly Father; indeed, he took up his cross daily. He is the Lamb without blemish and without spot, through whom alone any can be presented to God. He offered himself in his own body as a sacrifice for sin; and through him every true practical believer may be eternally saved. Conscious of sin and of inability, let us approach to God, having nothing in our hands but his merits, and hoping to be saved alone through him. May he be pleased to bless this address to our mutual instruction; that we may no more have to lament our transgressions; but be justified by faith, have peace with God, be filled with love to him, and rejoice in hope—the hope that maketh not ashamed.

Natural feeling needs no stronger excitement to render assistance to an Institution like this, than to see so many poor women who need support in the hour of their greatest difficulty, and so many poor children who have been brought into existence by means of this Institution. And natural feeling needs no greater encouragement than the consideration that so many thousands have been assisted—so ma-

ny infants preserved; and that there is some reason to hope that they have been reared up to become blessings to their parents, and useful members of society. Is there a Husband or a Father present, under the influence of the closest feelings which bind us to each other? Is there a Mother here, under the influence of those feelings which are peculiar to her relation, who will not feel for those who are the objects of this Institution's care?

Such is the influence of mere natural feeling. But let us contemplate it in the aspect of the text, as a perpetual memorial of the sentence which God issued in his righteous wrath, and which we have no power to avert. Let us contemplate it as presenting us with an opportunity of proving our gratitude to that Redeemer who stepped into the gap, and whose spotless life, and whose death of martyrdom and atonement, provided an all-sufficient remedy. Contemplate it in these lights; and then—refuse if you can, the relief which is needed.

May the Holy Spirit be imparted to those who, under God, owe the preservation of their lives to this Institution. And may you, my Christian friends, ever recollect your obligations! Pay the vows you made in your distress, by a consistent walk before God in the land of the living. So shall you, indeed, receive the cup of salvation, and be brought at last to everlasting joy.



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"THE TONGUE CAN NO MAN TAME."—James, iii, 8.

The Apostle understood the unhallowed use to which this important and useful member of the body is put. Nor is the declaration too severe, that "It is an unruly evil, full of deadly poison."

This member is the outlet of the most secret workings of the mind, and betrays the unholy dispositions and passions under which men groan. Thousands are convinced of this truth, while comparatively few even attempt a cure.

It is said, "No man can tame." Not that it is an incurable evil, but no man can effect this on another. The apostle saith, "Every kind of beast, &c. is tamed, and hath been tamed of mankind—but the tongue can no man tame." The plain, simple meaning therefore is, the skill of man is equal to the most ferocious beast of the forest, &c. in controlling their natural dispositions, so far as to make them governable—but the tongue of his fellow man acknowledges no restraint, and will not submit to his discipline. It is a moral evil, flowing from the corrupt fountain of the carnal mind, and can only be cured by the exercise of our agency, under the influences of divine grace, in imposing on this little, busy member, proper restraint.

Let us examine this explanation of the apostle. 1. To suppose it incorrect, and maintain the impossibility of curing this evil in ourselves, is to deny that it is an evil, in direct opposition to the Apostle. God requires no impossibilities of man—but God requires man to abstain from, not only all evil, but from all appearance of evil, and James saith, "The tongue is an unruly evil,"—therefore, man can cease from the provocation of this member, and use it only as pure religion requires. 2. That which it is impossible for man to prevent in his own conduct in life, must be governed by absolute necessity, and consequently, destroy his accountability: for he can be accountable for those actions alone, over which he has, or might have had control by the exercise of his moral agency. It is therefore evident, first, That the Apostle cannot be understood as saying, that a man cannot tame, or govern his own tongue, but the tongue of another. And secondly, That every man can tame his own tongue. But to this point we have the direct testimony of the apostle himself, James i, 26, "If any man among you seemeth to be religious, and brideth not his tongue, this man's religion is vain." Having come to an understanding of the apostle's meaning, let us pursue this subject a little farther. Let us consider what is said in connexion with this passage.

It is granted that a momentary restraint may be imposed on the too free use of this member, when the power is known to exist which is necessary to inflict suitable punishment. But this is not the taming of it; nor does it in the least affect the apostle's statement, "That it is an unruly evil, full of deadly poison." The tongue, considered in the abstract, that is, as a simple member, unconnected

with the agency of the mind, is as harmless as any other member of the body. But as it is the principal instrument in the exhibition of the mind, in making known the thoughts and intents thereof, the appellation of evil is given to it by St. James. Therefore, it is not simply the tongue which offends, but the accountable being, man, who perverts it from its proper use.

"It is an unruly evil." The common experience of man bears testimony to this fact, and argues strongly the necessity of the strictest discipline to overcome this evil. It is "full of deadly poison." What a picture is here! Again, "The tongue is a fire" a world of iniquity: so is the tongue among the members, that it defileth the whole body, and setteth on fire the whole course of nature; and it is set on fire of hell." Thus we see the baneful effects of an unbridled tongue.

But where does the great evil exist? And what is the true cause of it? In answer to the first of these interrogatives we may ask, Where does it not exist? Are we under the necessity of searching for it in uncivilized life, so called? Or in civilized nations, is it to be found among the uncultivated inhabitants of the frontiers and mountains only? No: it pollutes every rank, station, and age in life. Happy would it be for society, if this great evil were banished for ever from the religious world. But, cutting as this truth may seem, and as it really is to the true followers of Jesus Christ, and great as the triumphs of infidelity may be on account thereof, we must confess that it abounds in every church and place. Backbiting, tale bearing, slanderling, lying, evil insinuations, profane swearing, filthy communications, and such like, form a considerable part of the too fashionable employment of the day. How far beneath the true dignity of man is this? How mean the employment! Reader, fly from such degradation: demean thyself no longer.

But what is the true cause of the existence of this evil? Alas! It is but one of the many striking evidences that man is a fallen and corrupt being. And the apostle gives this as the cause. He asks, "Doth a fountain send forth at the same place sweet water and bitter? Can a fig tree, my brethren, bear olive berries? Either a vine, figs? So can no fountain both yield salt water and fresh." Therefore, wherever this evil exists, it exists in a corrupt heart and un sanctified nature, whatever may be the pretensions to morality or religion.

We have already seen, that it is not an incurable evil. But that every man may obtain a complete ascendancy over it. Yea, this must be done, or we must give up all claims to virtue and piety. Hear the Apostle again—"Who is a wise man, and endued with knowledge among you? let him show out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish." Add to this the second verse, "If any man offend not in word, the same is a perfect man, and able also to bridle the whole body." Here we are taught first, That this great evil proceeds from an unholy source; and secondly, That it must be rooted out, or destroyed, if we would come under the appellation of truly good men.

Let us view the effects of this evil upon society in general. Here we behold the busy politician and ambitious statesman, in attempting to gain the pinnacle of worldly aggrandizement, exhausting the treasures of a corrupt heart, through an artful tongue, and leaving many, more worthy than himself, to bear the pangs of a deeply wounded reputation.

See there the greedy grasper after this world's goods losing sight of moral principle, to effect his up-righteous gain, until it is said, "Thy money perish with thee." Or turn aside, and behold the profligate wretch, whose conduct and conversation have been alike corrupt, bewailing in the agonies of death, a life devoted to wretchedness and infamy. But shall we draw a veil over the professed follower of Christ, and conceal from public view the labour of his unhallowed tongue to sow the seeds of contention in the very midst of the sanctuary of God? Rather expose the shame of his nakedness now, lest he stand exposed to a congregated world.

Finally, Let every man consider this subject well; for "by thy words thou shalt be justified or condemned" at the bar of God. No longer let thy tongue, vain man, be devoted to the worst of purposes.