I.AW AND GOSPEL.

Go, sinner, visit Sinai's rugged brow,
Where God proclaims his just and holy law,
Midst lightnings—thunders—and the trumpet's sound.
Observe its high demands: a sinless life!
Thoughts—words—and deeds are strictly recognis'd,
And are offence outsile the areful ways. And one offence ontails the awful curse.

Obedience fails! the sentence is gone forth—
The soul that sins shall die; and all have sinn'd! Then all must die eternally who trust To creature righteousness, in whole or part. But see, on Calvary, the sinner's Friend And Surety spreads his hands, and sheds his blood— Tatone for sin and satisfy this law. Now, mercy wings her way to rescu'd man, And, by the gospel trumpet, brings the news Of pard'ning love—atoning blood—free grace—And everlasting life, in Jesus Christ. Blest is the man who knows this joyful sound; Who views the finish'd work of Christ by faith, And calls the righteousness of God his own. He gladly quits his hold of legal hopes— Casts off self rightcousness, as filthy rags, To wear the best-the spotless perfect robe Thus clad, he hates the garment that's defiled With sin, and longs for perfect holiness. "No condemnation" is his daily song: Joy, peace and love become his heavenly guests, And moral excellence adorns his life. O Holy Ghost! be thou my constant guide; Conduct me far away from Sinai's hill, And let mount Calvary be kept in view, Till Jesus' precious blood, which drown'd my guilt, The Jesus' precious blood, which drown'd my guid, Shall conquer every sin—remove each fear, And seal my title to the joys of Heaven; Then I shall honour Moses—love his law—But trust alone in Jesus—taste his grace—And in Him—through Him, gain eternal bliss.

Jazer, by the Rev. Jos. Irons, Jazer, by the Rev. Jos. Irons, Camberwell

## LAW AND GOSPEL.

... The law ministers condemnation to the conscience every day, and for every action, word and thought, even in the most spiritual and holy of all the family of God, as long as they are in this inperfect state; for it can accept nothing but what is perfect: herein appears its glory; for while it leaves us nothing in ourselves to boast of or trust in, it brings a large revenue of glory to Jesus, who is " the end of the law for rightconsness, to every one that believeth." The glorious suitableness of the gospel is never seen, until the rigour of the law is felt; but when this schoolmaster enforces the task which we are utterly unable to perform, and begins to afflict us with Smai's terrors, at first we promise, and often set about doing all he requires, but, finding ourselves without strength, and without inclination to perform what is righteously enjoined, a surety or law-fulfiller, becomes essential to our salvation : then, how precious does large for his portant character; and while the Holy Spirit enables the soul to appropriate his perfect obedience, and infinite merit, he destroys the slavish dread of the law, which before drove him to a mock kind of obedience, and creates a love to the law, yea, a detight in it, which he never before possessed. It is not possible for any man to love the law, until he sees it fulfilled by Christ, nor is it possible for that man to refrain from loving the law, who feels a secret assurance that he is delivered from its curse by the obedience and death of Christ; so that the law, revealing its parity, extent, and rigour, makes Christ precious to the soul, and the soul to whom Christ is precious, must love the law from the condemnation of which he is freed.

..... By the law I learn that I am guilty and deprayed before God; but by the Gospel I am taught ciated, in Mr. Simcon. For the monstrous thing in that I am justified freely by his grace through the re-demption that is in Christ Jesus—by the law I find the name, at first, of Ultra-Protestant, was not, as that I have rained myself by sin, and stand exposed to divine vengeance; but the gospel proclaims, that Jesus was made sin for me, that I might be made the righteousness of God in him-by the law, my legal hopes are destroyed; by the gospel my believing expectations are raised-by the law I become acquainted with my Father's mind; by the gospel I am furnished with grace to attend to his will-in a word, by the law I am stripped, exposed, condemned, and killed; but by the gospel I am quickened, jus-tified, accepted, and clothed: therefore, "I delight in the law of God after the inner man," but "God forbid that I should glory, save in the cross of our Lord Jesus Christ."-From Jazer, by the Rev. Joseph Irons, Camberwell.

## FREEDOM FROM THE BONDAGE OF THE LAW.

The believer, when he so trusts in the Lord Jesus as to realize the life that is in him, discovers he is set free from the curse of the law, not only because it is so written in the word, but from what Christ has done in his heart, through the life which Christ imparts, he finds his soul elevated to this condition of freedom. Christ gives the power to his people who yield themselves up unto him unreservedly, so to love what God commands, that their preference to that which is good is made apparent to themselves. Now this love of what is enjoined, makes them, in its measure, free. " As many as received him, to them gave he power to become the sons of God."
And wherein does this power reside?

Now the power of sons lies in their sensible freedom from the bondage of the law, by reason of the communication of a spirit free to serve and love God. "Ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry Abba, Father; the Spirit itself beareth witness with our spirit, that we are the children of God."

"The Spirit itself beareth witness."-and how? He attests to that loving and obedient spirit which he creates, that it is the spirit of a child and a son. When I experience the grace of Christ within me, enabling me to serve God with my spirit, his Spirit at such times whispers to my spirit, that the law is no longer against me, that I have risen from the condition of a servant under its letter, to that of a son having its Spirit in my heart. And here, once for all I observe, that the Spirit's work is not the ground of our dependence—that thought be far from us. Christ's work is the alone ground of our dependence. The Spirit's work becomes to us tunity of reiterating my protest against what I a ground of assurance by his scaling the work of abbor more and more, as the covert denial of the

netter understanding the apostle's argument, "There ligious views, and such a ministry as his, for the that so much tempting manuscript was consigned clearly written in the Bible, so that the wayfaring is now no condemnation."-Wherefore ?

" For the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." St. Paul transfers the case to himself, and shows how he had obtained relief from the thrilling, condemning voice of the law in his conscience. He here informs us, that there is a living Spirit, or Spirit of life in Christ Jesus, which Spirit, on his believing, had come forth from Christ to him; and coming, had renewed him in the spirit of his mind, shedding abroad the love of God as seen in the gift of his Son.

Now by this his coming with quickening and re-newing energy, and writing the law upon his mind, (in other words, by infusing into him the spirit of love, which is the fulfilling of the law,) he had freed him from the hearing of that voice of terror. with which the law ever speaks to those who have no disposition to obey it. What God enjoined, that Christ's Spirit, as a Spirit of life and power, had given him the desire and the will to comply with. When God said, Do this; his heart made answer, "I delight to do thy will, O God."-The Ren. C D. Mailland, A. B., Perpetual Curate, of St. James's Chapel, Brighton; Sermon on Rom. viii

## THE REV. CHARLES SIMEON, OF CAM-BRIDGE.

Introduction to the American Re-print, of Carus's Memoirs of his Life, by Bishop Mclivaine.

The strong affection and reverence which I enertained for Mr. Simcon, while he was spared to the Church on earth, to afford us so eminent an fruitful in every good work, and increasing in the knowledge of God strengthened with all might, according to his glorious power, unto all patience and long suffering with joyfulness;? my admiration of what the grace of God made him in his office, a most single-minded, unwearied, undaunted, patient, wise, successful minister of the Gospel, induces me fondly to embrace this opportunity of rendering a heart-tribute to his memory. But in doing this, there is a strong auxiliary motive. It arises out of the humiliating controversy which, since the death of Mr. Simeon, has spread through the Church of England and the Episcopal Church in this country, (not to speak of its appearance, under a somewhat different guise, among other Christian communions,) the great principles and the blessed fruits of the Protestant Reformation into contempt, till many the contempt and the reproach which the active promoters of these poisonous issues are continually easting upon evangelical views and measures, I feel great pleasure in doing homage to the ministry of Mr. Simeon. In all his views, and feelings, and public work-in his whole constitution as a follower of Christ, as a theologian, as a preacher of the word; as a man labouring in every way to do good, and save the souls of menhe was a most consecrated example of that in a minister, which the genius of Tractarianism most reviles and most earnestly labours to exterminate. What was meant by Ultra-Protestant in the earlier developments of that now almost acknowledged Romanism, and what is now meant by Protestant in its latter more honest avowals, may be seen in full manifestation, and may be accurately appremany were willing to suppose, the man of violent extremes in divinity, so fond of a few isolated points of Protestant faith as to reduce all other matters of religion into nonentity beside them; running away with a few abstract questions of speculative importance, till the great matters of personal holiness were overlooked, and the Sucraments of Christ, and the ritual order of the Church were treated with neglect. Such men, if found in the Established Church of England, were too few to constitute a class, and too inconsiderable to be the objects of such a zealous crusade. It was a much more influential description of ministers, and I am happy to say, a much more numerous array, that excited an opposition so unsurpassed, in the minds of Tractatians. It was the consistent follower of the Reformers: it was the man who mest nearly walked in the steps, and enforced the doctrines of those holy men who, at the expense of their lives, were God's instruments in cleansing the religion of England from the corruptions of Popery; it was the consistent holder and teacher of the Articles of the Church of England, referring himself, according to those Articles, for authority in matters of faith exclusively to the Scriptures, and utterly rejecting from all claim to the right of determining his creed, the writings or traditions of men; it was the man whose preaching was continually holding forth Christ, and not the Church, as the sinner's refugethe Spirit of Christ, and not the offices of his ministers, as the sinner's sanctification—the fruits of the Spirit in our habitual walk, and not the receiving of sacraments, as the only valid evidence of spiritual regeneration, and of all Christian character; it was the man who drew a broad line between experimental religion and the religion of ordinances merely, keeping outward things in an outward place, and aiming, above all things, at the promotion, in the sinner's heart, of a personal, direct living, by faith, upon Christ, for all hope and all holiness suffering no human ministry, no sacraments, or rites to have any part in mediating between his soul and his Saviout; yea, it was the man in whom all this was exhibited so completely and so carnestly, in the pulpit, at the fire-side, in all his conversation, in all

Thus do I obtain the additional satisfaction in introducing this Memoir of Mr. Simeon to the American render. I take pleasure in the oppor-Christ upon the soul.

Gospel, and the very soul of the Romish Antithe possessor of the mass of materials out of which that a prohibition is a sanction or an injunction.

This train of thought will, I trust, assist us to the Christ, by holding up such a character, such rethe has composed this Memoir. At the same time whole keligious System of Rome

his writings, as in the forvent Simeon, that was the

denounced Ultra-Protestant of the earlier Tractarian

writings, and is now, under whatever name, the

utter aversion of their disciples.

men.

It was not long before Mr. Simeon's death, that, in company with Mr. Carus, I had the pleasure of interest to the reader. But in the selection before fidence they would say: Look here, and judge for been formed during a previous visit to England. Given as Deep was the impression made on my mind by those eminent missionary spirits, who received so that intercourse. I enjoyed his society alone, as much of their spiritual training at Simeon's hands, well as in one of those parties of pious men at his Buchanan, and Martyn, and Thompson—or like your own eye-sight convinces you: and seeing, we the Memoir of that admirable minister of the Gostin which so much of his usefulness had the Memoir of that admirable minister of the Gostin which so much of his usefulness had the Memoir of that admirable minister of the Gostin which so much of his usefulness had the Memoir of that admirable minister of the Gostin which was in Christ before him, and was often the Bible were palable and undeniably on their side. But they do eminent member of the Quaker's Society in England, Mr. Gurney, of a visit he made Mr. Simeon, expresses much that I would say, were I to attempt a description of him. I was exceedingly struck with the flow of devout joy in God, positive, heavenly happiness, which seemed to be all the while possessing his soul, making his mouth, cut of the abundance of the heart, always full of the precions things of the Gospel, and communicating to all his manners, to his every look and action, the most engaging expression of Christian love.

The reader will allow me here to copy an extract from my journal, written at that time, as the hest evidence I can give of what I then thought, when I had no idea of ever publishing anything concern-

ing Mr. Simeon. "Cambridge, March -, 1835.-Went with Mr. Carus, to pay my respects to Mr. Simeon. The old man was yet alive, indeed, as vigorous and sprightly in spirit, as when I saw him five years since. He seemed as young and fresh in mind, as if the joys of religion were new every day, and every step towards example of the man who, according to the prayer of the grave were revealing to his eyes some new beauty of the heavenly inheritance. His greeting was will, in all wisdom and spiritual understanding; most affectionate and cordial; his conversation full of the love of Christ and his word. He seemed constantly, and most happily to himself, to realize in love, so full of joy and peace in believing, I know not that i ever saw before. His presence was a sermon. I could not but feel humbled, exhorted, and animated in his society."

I well remember the peculiar feelings I had dur-ing that visit. After a good deal of conversation, Mr. Carns having left us, Mr. Simeon went out of the room for something he wished to show me. While he was out and I alone, I was sensible of an their Priests can hinder them, from reading such anterent guise, among other Christian communions,) while he was out and 1 alone, I was sensine of an interfree the great principles and the blessed fruits of the Protestant Reformation into contempt, till many from the conversation of man. I have a which is a principle of a spirit come which the active promoters of these poisonscription will, to many, seem extravagant. But so it was, and I could then explain it only as rising out of the sense I had, when conversing with that holy man, that in a very unusual degree he walked with God, and was very near God, and belonged a great deal more to the heavenly world, than to

The Sunday night meetings, so often mentioned in this volume, at which Mr. Simeon was accustomed to receive, at his rooms, the young men of the University who were seriously disposed, and pray with them, hearing and answering questions on points of personal religion, were at that time, I forget for what reason, suspended. A meeting at the rooms of Mr. Carus, in Trinity College, seemed to be their substitute. It was my privilege, one Sunday evening, to attend that meeting, and expound the Scriptures to about one hundred young men, assembled simply for the cause, by the supposition, it stands opposed to what word of God and prayer. A more simple-hearted, affectionate congregation, one that seemed to be more in the spirit of that which Peter found in the house of Cernelius, when they said " now are we all here present before God, to hear all things that are commanded thee of God," I never beheld. That meeting, still kept up, in the same rooms, (rooms, by the way, which Sir Isaac Newton lived in, and over which had remained, till recently, the observatory in which he was accustomed to work,) that meeting cultivating a knowledge of the heavens, by means of the glory of God, in the face of Jesus Christ, seen through the glass of his own word, was one of the fruits of Mr. Simeon's labours in the University. A recent letter from Mr. Carus, adverting to it as still very interesting, says, "We are more prospered of God than ever. Generally two hundred and fifty, or more, young men are at my rooms on Sunday evening."

That is certainly a good number for private

meeting, after all the usual public services of Sunday, and where the only things to attract the minds of young men are prayer, one with another, connected with a simple, familiar exposition of Scripture. It surely speaks encouragingly for the state of scriptural piety and sound doctrine in that venerable University, in these days, when the open attack, and the sapping and inining of Tractarian war, leagued with the secret intrigues of Romish Jesuitism, are directed so mightily against those very views of the Gospel, of which such a meeting may be regarded as an expressive type. That meeting, with its hundreds of devout gownsmen sitting thus at the feet of the simple expositor of the Bible, is a precious monument to the me-mory of that faithful labourer who sowed so long in tears, and now reaps in joy, who was first led to hold a meeting in a private house in Cambridge, by the wardens of his parish church locking its doors and taking away the keys, to prevent him from preaching on Sunday night; whose subsequent usefulness was probably, in no one branch of his many labours, so great or so productive of lasting blessings to the Church, as in his familiar conferences with the young men of the University, meeting him amidst the kind hospitalities of his collegerooms. Happy the young men at Cambridge, who, both in the parish of Trinity Church, and in the more retired walks of college association, have, in Mr. Carus, a successor to Mr. Simeon, so much after his own spirit, and so well qualified to carry on the modes of usefulness which he began.

Mr. Carus was left, by Mr. Simeon's own act,

imitation of all who, in the private walk of true to his hands, his venerable friend restricted him, in man should not err therein; the Priests, purely on piety, or the great duties of the Gospel-ministry, the use of it, to the publication of a Memoir octopying a single volume. The editor was thus strengthen their own hands, would encourage, rather obliged to forego the pleasure of presenting a vast than discourage its perusal by the Laity.

amount of matter which would have been of great "With the full assurance of well-grounded conhearts of thousands of Christian people, and will make the relics of Simeon efficacious, under the blessing of Him who alone giveth life, in quickening anew the graces of his people.

In a recent letter from Mr. Carus, he expresses

his great pleasure and thankfulness in being permitted, at last, to complete and give to the public themselves faithful and honest and Scriptural this memorial of the good man whom he loves to teachers, honour. With similar feelings have I set on foot "All t its republication in this country, confident that much of the blessing which went with Mr. Simcon, when he was permitted to go in and out amongst men, "preaching and teaching Jesus Christ," will go with these his remains, in which, though he be dead, he yet speaketh everywhere of the same glorious theme.

CHAS. P. McIlvaine. Cincinnati, April 21. 1817.

ROME AND THE BIBLE.

By the Rev. G. S. Faher, B.D., Master of Sherburn Hospital, and Prebendary of Salisbury.

If a person has ever allowed himself to think on eligious subjects, he must have been struck with the remarkable circumstance, that the Clergy of the Church of Rome have always shown an extreme constantly, and most happily to binself, to realize the presence, the loving, parental presence of God; and to have continually in sight, the nearness, the blessedness, the assurance of heaven. A Christian blessedness, the assurance of heaven. A Christian blessedness, the assurance of heaven. God, which he has given to his creatures for their instruction: but still they declare, and constantly have declared, that the Laity at large aught so hight in grace, so simple in spirit, so abounding acknowledge the Bible to be the Inspired Word of

Now, if the Bible be God's own Word, given for man's instruction, any person who gives himself the trouble to think, cannot help putting the ques-tion: Way should the Luity be hindered, so far as

A Clergyman of the Church of Rome will an-Christian Jear lest the perusue of is wornels for mischief; for the unrestrained perusal of the Bible by the Laity is sure to produce Horesy.

Our supposed quiet thinking man will be apt to

set down this as a very odd answer to a very simple question. He will, I fancy, be strongly tempted to reason as follows.

"The Bible must be, either plainly favourable or plainly unfavourable, to the Religious System

taught by the Church of Rome.

"If it be plainly favourable: then it seems very strange that the Clergy of that Church should wish to keep from the Laity a Book which is decidedly favourable to their own views, and which, therefore, must needs confirm the People in a reverential affect

the Romish Clergy themselves admit to be God's own Word.

"We are told, however, that the reading of the Bible by the Laity will certainly produce Heresy. "What is Heresy, as the word is perpetually and

familiarly used by a Romish Priest?
"Indisputably, the Church of Rome and her Clergy always apply the name of Heresy to any thing which contradicts their own Doctrinal System and the Roman Clergy, anxious for the good of my soul, assure me that by reading the Bible I run a great risk of falling into Heresy of this description.

"But how can this be, if the Bible teaches us exactly as the Romish Clergy teach?

"On such a supposition, it would rather preserve

me from Heresy, than lead me into Heresy.

"Surely, the Clergy of the Roman Church are not teachers of Heresy: for they assure us, that they alone infallibly deliver the truth. Therefore, if the Bible teaches exactly what they teach : then the Bible can no more teach lierosy than themselves. " As the matter is stated by these Priests, the Bible can only teach Heresy, either by omitting to teach what they teach, or by teaching something contrary to what they leach.

" If, then, the Bible either fuils to support these Priests, or directly contradicts them, I can perfectly understand why they should object to its perusal by the Laity: but if, as they admit, the Bible be the Word of God Himself, then I cannot comprehend how it can teach Heresy; er, in other words, how the Bible can be in the wrong, and these Priests be in the right. No doubt the Bible may be wrested and perverted by corrupt men from its plain sense, just as any other Book may be wrested and perverted, if men be predetermined to quibble, and to impose false constructions; and in this sense the Bible may be made to teach Heresy. But even this does not apply to the case where the Bible omits to teach what these Priests teach: for no man can wrest a passage where no such passage occurs in the Bible: as, for instance, any passage which should teach the doctrine of purgatory. Nor can it apply to the case where the Bible teaches things contrary to what these Priests teach. For it is absurd to say, that a man wrests Scripture merely because he proves it to be contrary to their teaching. As, for instance, in regard to the worshipping of any object but God; which is a thing expressly probibited in Scripture. In this case, they could never say that it is wresting Scripture, unless they could show that to prohibit a thing is to sanction or enjoin it. And no man can surely be so absurd as to say,

pably and undeniably on their side. But they do the very reverse. They caution us against the Bible, because the Bible will teach us Heresy.

The meaning of which can only be: that, either tacity or explicitly, either by ominous omission or by flat contradiction, the Bible will so teach, as to lead us to doubt whether the Romish Clergy are

"All this is very odd: and, it must be owned, looks very suspicious."

Thus reasoning from the notorious conduct of the Clergy of the Church of Rome, our thinking indidual will naturally be anxious to resort to FACTS, by comparing the avowed System of Rome with what is contained in the Bible: and, of course, just as he finds agreement or disagreement, he will be either confirmed or shaken in his favourable opinion of Roman Theology.

To be continued.

TELLSTROM, THE LAPLAND COLPORTEUR. Our friend, Mr. Keyzer, at Stockholm, has sent us a copy of the journal of Mr. C. L. Tellstrom, a Swedish Catechist, on a tour, in the summer of 1815, to the Mountains of Lapland called Fjells. The object of his journey was to ascertain whether it was expedient to establish a missionary school in Jemtland Lapmark, which the Swedish Missonary Society had been often urged to do. He was kindly received by the simple-hearted people, whose joy

as possible.

Tellstrom exhibits a burning zeal and love to souls amid the snows of Lapland, like that of Harlan Page in the United States, or Scudder, or Kincaid under the burning sun of Hindoostan and Burmah. We should be glad to give his journal at large of which the following incident, shewing the blessing of Christian instruction, and the power specifies on the lower of a I had passed the lake, our walking, because who had accompanied us from the Charles. was a youth of dejected appearance. During a conversation with him, I observed that it was occasioned by anxiety for the salvation of his soul. With the most engaging simplicity he spoke the language of his heart, and exhibited another evi-dence of the manner in which the Gospel ennobles the heart of man. He had been removed from a missionary school, where, by the grace of God, he had received some awakening of the heart, but had, as he declared, fallen asleep again. "In the middle of the Fjells, I now made ac-

quaintance with a young Christian, whom no one knew but God alone. Several of those children who have been removed from the schools, have felt the grace of God, upon their hearts, and many who have gone from my school are now seeking the salvation of their souls. We wish that we could bring these before the eyes of the friends of missions; but as we cannot, we send them a salutation from the Fiell, that their work of love has its wages from the Lord, who beholds all that is good, and repays it." -Am. Messenger.

EXTENSION OF PASTORAL LABOURS. From the Bishop of Chester's Speech at the Anniversary of the Pastoral-Aid Society, May 11th,

1817.
This Society calls on the metropolis and those parts of England where the churches are more abundant, to send assistance to those other districts of the land where comparatively the churches are few and the ministers are fewer, and where our paro-chial system has been found insufficient for the spiritual wants of the population. This has been the intention and purpose of the Society, and this, my Lord, it has succeeded in doing. It has succeeded and it desires still to proceed in providing comfort for the operative when issuing from his loom or from his factory, and for the miner when issuing from the dark recesses of his cavern. We have reason to be thankful when we remember that when they now come from their factories and from the recesses of the earth, they will have more time and leisure to think of these things than they have hitherto had; and what we desire is, that they should have the light of the Gospel, and be blessed by the cheerfulness and consolation of their religion. My Lord, the Society calls upon the Meeting to thank God for its success; and I would remind you, though you need not to be reminded, that it is success to do that which you undertake to do. Now, this Society undertook to provide pastoral aid, to give assistance to those shepherds whose flocks have become too large. And it has succeeded, under the blessing of God, in this object. As an example, -in the county of Lancaster, when this Society was established ten years ago, every clergyman employed there had an average of 4,500 persons under his care. At this moment, each clergy-man employed in Lancashire, notwithstanding the increase of the population that has taken place, has not more than 3,000 persons to his share, the means of this Society and the sister Society;—no, I should rather call it the daughter, for certain ly it had its origin in ours, and gradually I find it growing up to such a measure of usefulness, that even its venerable mother need not be ashuned of it. Through the instrumentality of these two Societies, so much has been done for the district to which I have alluded, and with which I am so inlimately connected, it cannot now, I am thankful to say, be declared with the same truth it might once have

\* Alluding to the Additional Curates! Society,