

Advertisements
Notice.

Having resolved upon re-
Book and Stationery
takes this opportunity of
informing customers
would be to inform
day disposed of his
and will of the business
from his own account
recommends Mr.
support, as he pos-
supplying their various
Business on the most

THOMAS CRAIG,
31
the above notice, the
to submit to Mr.
the managers of Lon-
generally, that
Book and Stationery
is lately occupied by
re. C's stock on favor-
superior advantage
and supply of Books
in, by trusts, by rel-
giving prompt and
customers orders, than
their liberal patronage.
J. M. CHAMBERLAIN.

STATIONERY!
receiving large
Books and Station-
ery, and will
to receive sup-
American reports
and Navy Lists, and
they are issued from
simply executed, for
Books, Maps, and
Instrument, &c., all
will be charged in
M. CHAMBERLAIN,
31

Instruction.
Great Britain—Mr.
of Rudimentary
Lectures, F. R. S.
by, for, for, for
by Mrs. C. M. Tomlin-
son, Portlock, R. E.

Play, author of
London, and
Snow Harris,
Tomlinson,
Lectures, C. E.
W. H. Lees,
and examples by
J. B. A.,
Architecture, by
P. P. P., artist;
of Works on
Blasting, Ma-

RAMM,
Dundas Street,
No. 38
BOOKS
and for sale
Books and Rural
Chemistry and
Mineralogy, M. A.,
Manufactures and
Practical Re-
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ises, and Domest-
Economics, Engi-
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of the Modern
Inhabitants, M.

ABHAM,
Dundas Street,
No. 38
Subscriber,
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and, library
People.

Band Head.
ABHAM,
Dundas Street,
No. 38
TEL.
STREET

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D. has large
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EVANGELICAL OBEEDIENCE.

BY DR. CHAMBERS.

I call upon you to be up and doing; but I call upon you with the very same breath, not to rest satisfied with any dark, or doubtful, or confused notions about your way of acceptance with God, and let it be your earnest and never-ceasing object to be found in that way. While you have the commandments and keep them, look at the same time for the promised manifestations. To be indifferent whether you have a clear understanding of the righteousness of Christ, is the same as thinking it not worth your while to inquire into that which God thought it worth his while to give up his Son unto the death that he might accomplish. It is to allow God, by letting him speak while you refuse to listen or attend to him. Have a care, lest as an insidious sentiment on your part, as to the worth of your polished services, and that, sinful as they are, and delusive as they are, they are good enough for God. Learn not on such a brazened reed, but let Christ, in all the perfection of that righteousness, which is unto all them and upon all them that believe, be the alone rock of your confidence. Your feet will never get on a sure place till they be established on that foundation than which there is no other; and to delay a single moment in your attempts to reach it, and to find rest upon it, after it is so broadly announced to you, is to incur the aggravated guilt of those who neglect the great salvation, and who make God a law, by suspending their belief of that record which he hath given of his Son. And this is the record that God hath given us eternal life, and this life is in his Son.

Again I call upon you to be up and doing; and I call upon you to accept of Christ as your alone Saviour; but I call upon you, at the same time, to look to the whole extent of his salvation. "You hath he quickened, having forgiven you all trespasses." There is the forgiveness of all that has been dead, and sinful, and alienated from God; but there is also a quickening, and a reforming, and a putting within you a new and lively sense of God, so as that you may henceforth serve him with a newness of heart, and walk before him in all newness of life and of conversation. Your hearts will be enlarged, so as that you may run the way of all the commandments. O how it puts to flight all Pharisaical confidence in the present exercises of obedience, when one casts an enlightened eye over the whole extent of the Christian race, and thinks of the mighty extent of those attainments which were exemplified by the disciples of the New Testament! The service which I now yield, and is perhaps offered up in the spirit of bondage, must be offered up in the spirit of adoption. It must be the obedience of a child, who yields the willing homage of his affections to his heavenly Father. It must be the obedience of the heart; and O how far is a slavish performance of the hidden task, from the consent of the inner man to the law of that God whom he delights to honour! This love to him, and delight in him, occupy the foremost place in the list of the hidden requirements of the creature more than that of the Creator. It is the authority of the first and greatest of the commandments; and what an imposing exhibition of solemnity, and justice, and aims giving, and religious decorum, may be presented in the character and doings of him whose confession is not in heaven, who sends his Spirit, who has his seat and comfort on this side of time more than all his prospects on the other side of it, and who, therefore, though he may never have looked upon himself to be anything else than a fair Christian, is looked upon by every spiritual being as a rebel to his God, with the principle of rebellion in his heart, and his most vile part, even in his heart turned in coldness and alienation away from him. But if God be looked upon by you as a Father with whom you are reconciled through the blood of sprinkling, it will not be so with you. Now, this is what he calls you to do. He gives you a warrant to close your eyes, and to turn your backs to your acceptance; and he sees all to whom the word of salvation is sent, to be reconciled to him. It is indeed a wonderful change in the state of a heart, when, giving up its coldness and indifference to God, (and I call upon every careless and unawakened man to tell me upon his honesty, whether this is not the actual state of his heart,) it surrenders itself to him with its warm and the willing tribute of all its affections. Now, there is not one power, within the compass of nature, that can bring about this change. It does not lie with man to give up the radical iniquity of an alienated heart, the Ethiopian may as soon change his skin, as the Jew his race; and what cannot be done by him is done to him, when he accepts of the Gospel. The promises of Christ are abundantly performed upon all who trust in him. Through him is the dispensation of forgiveness, and with him is the dispensation of the all-powerful and all-sustaining Spirit. While, therefore, what is the reason of his name, I call on you to cease your hand from doing evil, surely there is nothing in the call that can lead you to stop at any one point of obedience, when I, at the same time, tell you of the mighty change that must be accomplished, ere you are meet for the inheritance of the saints. You must be made the workmanship of God; you must be born again; you must be made to feel your dependence on the power of the renewing Spirit; and that power must come down upon you, and by his ever-nestling supplies must form the habitual answer to your habitual and believing prayers.

I have now got upon ground on which many will refuse to go along with me. I can get their testimony to the spectacle of a reforming people, putting the visible images of stealing, and lying, and evil speaking, and drunkenness, away from them; but from the moment we come to the only principle which confers any value on these visible expressions, even the willing homage of the heart to God, and to his law, all its spirituality and extent; and from the moment that we come to the only expedient by which such a principle can ever obtain an establishment within us, (and we challenge them to attempt the establishment of this principle in any other way,) even the operation of that spirit which is given to those who accept of Christ as he is laid before us in the Gospel; then, and at that moment, are we looked upon as having entered within the borders of fanaticism; and while they lavish their superfluous admiration on the flowers of virtue, do they refuse the patience of their attention to the root from which they spring, or to the nourishment which maintains them. And here I cannot but record the effect of an actual though undesigned experiment, which I prosecuted for upwards of twenty years among

you. For the greater part of that time, I could expatiate on the meanness of dishonesty, on the villainy of falsehood, on the despicable arts of calumny,—in a word, upon all those deformities of character, which awaken the natural indignation of the human heart against the pests and the disturbers of human society. Now could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me that all this might have been done, and yet every soul of every hearer have remained in full alienation from God; and that even could I have established in the bosom of one who stole, such a principle of abhorrence at the meanness of dishonesty, that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to God, and as totally unpossessed by a principle of love to Him, as before. In a word, though I might have made him a more upright and honourable man, I might have left him as destitute of the essence of religious principle as ever. But he interesting fact is that during the whole of that period in which I made no attempt against the natural enemy of the mind to God, while I was inattentive to the way in which this enemy is dissolved, even by free offer on the one hand, and the believing acceptance on the other, of the gospel salvation; while I arid, through whose blood the sinner who by nature stands afar off, is brought near to the heavenly Lawgiver whom he has offended, was scarcely ever spoken of, or spoken of in such a way, as stripped him of all the importance of his character and his offices, even at this time I certainly did press the reformations of honour and truth, and of equity among my people; but I never once heard of any such reformations having been effected among them. If there was any thing at all brought about in this way, it was more than ever I got any account of. I am not sensible, that all the vehemence with which I urged the virtues and the proprieties of social life, had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God; it was not till reconciliation to Him became the distinct and the prominent object of my ministerial exertions; it was not till I took the scriptural way of laying the method of reconciliation before them, that it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit given through the channel of Christ's mediation to all who ask him as yet before them as the one and only object of their dependence and their prayers; it was not, in one word, till the contemplation of my people were turned to these great and essential elements in the business of a soul providing for its interest with God and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I before time and earnest and the zeal, but I am afraid at the same time, the ultimate object of my ministerial ministrations. To servants, whose scrupulous fidelity has now attracted the notice, and drawn forth in my hearing a delightful testimony from your masters, what mischief you have done, had your zeal for doctrines and sacraments been accompanied by the Spirit of the remission, and the Spirit of the adoption, and what a glorious change would have been effected in the hearts of your people! But since sense of your heavenly Master's eye has brought another influence to bear upon you, and while you are still striving to adorn the doctrine of God your Saviour in all things, you may, poor as you are, reclaim the great ones of the land to the adoption of the faith. You have at least taught me, that to preach Christ is the only effective way of preaching morality in all its branches; and out of your humble cottages have I gathered a lesson, which I pray God I may be enabled to carry with all its simplicity into a wider theatre, and to bring with it the power of its salutary efficacy upon the views of a more crowded population.

THE INCOMPARABLE EXCELLENCE OF THE KNOWLEDGE OF JESUS.

Noble, noble are all the sciences, so far as they are truly sciences; but more noble, infinitely more noble, is the science of God, the knowledge of our Lord and Saviour Jesus Christ. If it is important and glorious to be acquainted with the works of God, it must be much more so to be acquainted with God himself. What science, then, can in dignity compare with the science that treats of the glorious Creator of the universe! But the science of God, as he is manifested in the gospel, manifests the Creator in the still more wonderful character of Redeemer. In the salvation of his people, it exhibits all the attributes of Godhead operating in harmony. As a mere matter of science, this exceeds all sciences. It is overwhelmingly wonderful in wisdom. What, then, is the reason that philosophers exclude it from science? What is the reason that they are not transported with its wisdom? What is the reason that they are not continually proclaiming its praise? What is the reason that they are more unacquainted with it than are the most illiterate of the people? What is the reason that, in all their wisdom, they do not understand this wisdom of God? It is a doctrine too humbling for their pride. The god of this world blinds their mind. They hate the truth, because it is not the wisdom of this world. They cannot admit that man is so degraded and helpless as this gospel teaches, and therefore they cannot admit the character of God that makes such a plan of salvation necessary. To show his infinite power, Jesus occasionally calls some of the wise men of this world to a knowledge of himself; but the bulk of them, in all ages, seem to be left to perish in their wisdom. It is astonishing what a hat of the wisdom of this world bears to the gospel plan of salvation. The cool metaphysician, whose wealth is not in the most profane fanaticism, or the grossest superstition, cannot excite, will grind the teeth when he speaks of the disciples of Christ. Of all the persecutors of the Christians, none were so bitter as the amiable philosopher Antoninus. The science of God, as he is manifested in Jesus Christ, is important above all sciences, in that it gives spiritual life to those who are dead in sin, converts the soul from the love of sin to the love of God and of his law. What other science can boast of such an effect? Cultivation of mind, by attention to the sciences, it is admitted, has an effect for giving taste for nobler objects. But the knowledge of all the sciences, in the most perfect degree, will not have the smallest influence in changing the heart, or producing the love of God. The knowledge of Jesus delivers from the bondage of Satan, and

makes the captives free. All men, wise and unwise, are by nature the slaves of Satan. Nothing but the knowledge of the gospel will free them from this state of bondage. "Ye shall know the truth," says Jesus, "and the truth shall make you free." This science is excellent above all sciences, in that it delivers from that eternal misery which is the doom of all who are unacquainted with it. When the Lord Jesus shall be revealed from heaven in flaming fire, we are told that it will be to take "vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord and the glory of his power." What a terrible destruction is this! How excellent is that knowledge which delivers from such misery! The wise men of the world, instead of being delivered by their wisdom, will be condemned with an aggravated condemnation. The many talents which they received from the Lord they have used not in his service, but against him. This science is the most excellent of the sciences, in that it frees the guilty, not only from punishment, but from guilt; and exalts the virtuous, in that as far as it prevails, it does without the smallest appearance of coercion. According to this science, when Christ's people are over all creation, they are only in a suitable rank. This, then, must be the most excellent and the most wonderful of sciences. Even for the sciences, in that as far as it prevails, it does peace and happiness. The wisdom of the sciences, in legislators, philosophers, and philanthropists, has always been searching for plans to lessen human misery, reform from crime, and promote peace. But their efforts have, in all ages, been vain. The knowledge of the Lord would produce the effects which they foolishly expect from their own plans. When the knowledge of the Lord shall fill the earth, peace and plenty will succeed to poverty and disorder. If statesmen were not blind, they might see that the disciples of the Lord Jesus are, in all countries, the best subjects.

This science is the most excellent of all sciences, in that it introduces us to the immediate and intimate society, friendship, and familiarity with God. It connects us with him in a union which belongs to no other being in heaven or earth. By it he becomes our Father, and we become his children. It makes Jesus our brother, our husband, and the head of the body of which we are members. It makes us one with him who is one with God. We have access at all times to his presence, and are permitted to ask of him whatever we need. The poorest Christian can look at the heavens and the earth, and say, "I have seen the face of my Father, and I have heard his voice." Paul declares that "having nothing he possessed of all things." No wonder, then, that he so highly prized the knowledge by which his possessions were bestowed on him. "But what things were gain to me, those I counted loss for Christ. Yea, death, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is through the law, but that which is through the faith of Christ, the righteousness which is of God by faith." "Philosophy is counted for nothing by the apostle Paul, for when I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is through the law, but that which is through the faith of Christ, the righteousness which is of God by faith." 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