

New Testament—"BEING NOT WITHOUT LAW TO GOD, BUT UNDER THE LAW TO CHRIST."

The public "renewal of the covenant" at the commencement of every year, is a part of the spiritual economy of Methodism; and its admirable adaptation, as evinced by experience, to answer the purpose for which it was introduced by its wise and pious founder, is the best recommendation of the practice.

The form which the Wesleyan Methodists employ on these occasions, is that drawn up by the Rev. Joseph Allison, and is contained in the Rev. Richard Alleine's powerful defence of experimental godliness, entitled *Vindicia Pietatis*. As it is probably in the hands of but few of our readers, we think it may not be unacceptable. We therefore subjoin it:

#### FORM OF THE COVENANT.

"O most dreadful God! for the passion of thy Son, I beseech thee, accept of thy poor prodigal, now prostrating himself at thy door. I have fallen from thee by mine iniquity; and am by nature a son of death, and a thousand fold more the child of hell, by my wicked practice. But, of thine infinite grace, thou hast promised grace to me in CHRIST, if I will but turn to thee with all my heart: therefore, upon the call of thy gospel, I am now come in, and, throwing down my weapons, submit to thy mercy.

"And because thou requirest, as the condition of my peace with thee, that I should put away mine idols, and be at defiance with all thine enemies, which I acknowledge I have wickedly sided with, against thee; I here from the bottom of my heart renounce them all: firmly covenanting with thee, not to allow myself in any known sin, but conscientiously to use all the means which I know thou has prescribed for the utter destruction of all my corruptions. And, whereas I have inordinately and idolatrously let out my affections upon the world, I do here resign up my heart to thee that madest it; humbly protesting before thy glorious majesty, that it is, the firm resolution of my heart, and that I do unfeignedly desire grace from thee that when thou shalt call me hereunto, I may practice this my resolution, to forsake all that is dear unto me in this world, rather than to turn from thee; and that I will watch against all its temptations, whether of prosperity or adversity, lest they should withdraw my heart from thee; beseeching thee also to help me against the temptations of Satan, to whose suggestions I resolve, by thy grace, never to yield myself a servant. And because my own righteousness is filthy rags, I renounce all confidence therein; and acknowledge that I am, of myself, a hopeless, undone creature, without righteousness or strength.

"And forasmuch as thou hast, of thy bottomless mercy, offered most graciously to me, wretched sinner, to be again my God, through Christ, if I would accept of thee; I call heaven and earth to record this day, that I do here solemnly avouch thee for the Lord my God; and with all possible veneration bowing the neck of my soul under the feet of thy most sacred Majesty, I do here take Thee, Lord, Jehovah, Father, Son, and Holy Ghost, for my portion and chief good; and give up myself, my body and soul, for thy servant, promising and vowing to serve thee in holiness and righteousness all the days of my life.

"And since thou hast appointed the Lord Jesus Christ the only means of coming unto thee, I do here accept of Him, as the only new and living way, by which sinners may have access to thee; and do hereby solemnly join myself in marriage covenant to him.

"O blessed Jesus, I come to thee hungry, and poor, and wretched, and miserable, and blind, and naked; a most loathsome, polluted wretch; a guilty, condemned malefactor; unworthy even to wash the feet of the servants of my Lord, and much more to be solemnly married to the King of Glory; but since such is thine unparalleled love, I do here with all my power accept thee, and do take thee for my head and husband; for better for worse; for richer, for poorer; for all times and conditions; to love, honour, and obey thee before all others; and this to the death. I embrace thee in all my offices; I renounce mine own worthiness, and do here avow thee to be the Lord my righteousness: I renounce mine own wisdom, and here take thee for mine only guide: I renounce mine own will, and take thy will for my law.

"And since thou hast told me, that I must suffer if I will reign, I do here covenant with thee to take my lot with thee, and by thy grace assisting, to run all hazards with thee; trusting that neither life nor death shall part between thee and me.

"And because thou hast been pleased to give me thy holy laws as the rule of my life, and the way in which I should walk to thy kingdom, I do here willingly put my neck under thy yoke, and set my shoulder to thy burden; and subscribing to all thy laws, as holy, just, and good; I solemnly take them as the rule of my words, thoughts, and actions; promising that though my flesh contradict and rebel, yet I will endeavour to order and govern my whole life according to their direction, and will not allow myself in the neglect of any thing that I know to be my duty.

"Only, because through the frailty of my flesh I am subject to many failings, I am bold, humbly to protest, that unallowed miscarriages contrary to the settled bent and resolutions of my heart, shall not make void this Covenant; for so thou hast said.

"Now, Almighty God, Searcher of Hearts, thou knowest that I make this Covenant with thee this day, without any known guile or reservation; beseeching thee, that if thou seest any flaw or falsehood wherein, thou wouldst discover it to me, and help me to do it aright.

"And now, Glory be to thee, O God the Father, I shall be bold, from this day forward, to look upon as my God and Father, that ever thou shouldst find out such a way for the recovery of undone sinners.—Glory be to thee, O God the Son, who hast loved me and washed me from my sins in thine own blood, and art now become my Saviour and Redeemer. Glory be to thee, O God the Holy Ghost, who, by the finger of thine almighty power, hast turned my heart from sin to God.

"O dreadful Jehovah, the Lord God Omnipotent! Father, Son, and Holy Ghost! thou art now become my Covenant-Friend; and I, through thy infinite grace, am become thy Covenant-Servant. Amen, so be it! And the Covenant which I have made on earth, let it be ratified in heaven!"

#### A SHORT ARGUMENT WITH THE MILLENARIANS.

A WRITER in the London Christian Observer thus remarks:

That a personal advent of Christ is foretold, and that there will be but one personal advent, both Millenarians and ordinary Christians alike believe—at least, all ordinary Christians so believe, and most Millenarians so believe; the question then is, Will that personal advent take place at the commencement of the Millennium, or at the end of the world? The former period is left to Millenarians to defend. The latter is favoured by that coming being connected with the resurrection of the body: I. Cor. xv. 22—24; Phil. iii. 20, 21; 1. Thess. iii. 13; iv. 14—17; v. 23,—with the last judgment, Matt. xvi. 27; xxv. 31—46; II. Thess. i. 6—9,—and with the final glory of the saints, 1. Cor. i. 7, 8; Col. iii. 4; 1. Thess. ii. 19; II. Thess. i. 10; ii. 1; II. Pet. iii. 12—14; 1 John iii. 2.

It remains, that, if the personal advent is not to be expected till the end of the world, all advents predicted which are prior to that event, such as John xvi. 23, also verse 18 of the same chapter, must be spiritual advents, making the power and greatness of our Saviour sensible, without exhibiting his person,

#### FOR THE CHRISTIAN MIRROR.

#### THE SAVIOUR'S BRIGHT EXAMPLE A MODEL FOR SUNDAY SCHOOL TEACHERS.

##### CHAP. I.

##### INTRODUCTION.

LIFE is aptly compared to a journey: it commences in the cradle—is continued through every part of our existence, and it terminates in the grave; so that we are instantly and always journeying to the tomb. In the progress of this journey, however, duties the most important, and claims the most imperative, are committed to us; and fearful, unutterably fearful, will be our guilt, if we attempt their discharge, irrespective of our vast responsibility, or treat with indifference and carelessness, their momentous concerns. As travellers on the same road will cheer and animate each other amid the toils, fatigues, and difficulties of the way, so should Sabbath School Teachers encourage and animate each other in the good work in which they are engaged. Many a difficulty may thus be removed—fears repressed—anxieties allayed—and a greater zest for that which is noble, honorable and divine, imparted.

With these sentiments, my dear fellow laborers, have I purposed, in a few chapters, to suggest some thoughts on the subject at the head of this paper—a subject than which all others sink into the shade, and with which is connected whatever is dear on earth, momentous in time, and glorious in eternity.

Does the hero part for fame? he must persevere. Does the statesman aspire to honor? he must persevere. Does the minister pray for usefulness? he must persevere: and does the Sabbath School Teacher feel a desire—an ardent desire—to promote the welfare of his youthful charge? he must persevere. Persevere, then, my respected friends, in your

honorable work—be "instant in season and out of season." Amid the frowns of the world on the one hand—the indifference of professed friends on the other—persevere; remembering that an imperative duty is demanded at your hands, and an undying spirit committed to your charge.

And to encourage you, fearlessly, to engage in this glorious work—this labor of love, often direct your eye to your great Exemplar. We admire the zeal and heroism of the brave and the mighty; we are animated by the ardor of the virtuous and persevering—we are roused to action by the spirit-stirring records of enterprise, diligence, and industry; but oh! tell me, is there on the pages of ancient or modern history an example so worthy of imitation as Him, the features of whose character I would commend to your attention."

To conclude this introductory chapter, I would address myself to the young and the old as disciples of the cross, in the words of poetry, which many a drawing room has sounded—which many a beauty has uttered, and to which many a beau has listened.—*Go where glory waits you!* Not the glory of the battle field with garments rolled in blood—not the glory of enslaving the ignorant and fettering the bond. No, *Go where glory waits you*—the glory of rescuing the spirit from its thralldom, and emancipating for ever the enslaved and the captive; for "if the Son make them free, they shall be free indeed." *Go where glory waits you*, and if you die (to use the language of modern heroes, alas how desecrated and abused,) you shall die covered with glory—a glory as lasting as the universe and as perpetual as the pillars of heaven."

Montreal, January, 1843.

JONIVS..

#### MISCELLANEOUS.

##### THE NIGHT OF TOIL.

Two poor men went to Greenland as missionaries. People laughed at them before they went; one gentleman said, "Where will you live when you get there?" "We will build a wooden hut," said they. "Oh, but there are no trees," the gentleman replied. "Then we will dig caves, and live in them."

The gentleman, who was a pious man, was surprised at their faith, and gave them some money and the king of Denmark sent a little wooden house in the ship with them—a house which could be taken down and put up. When these men got to Greenland they had more hardship to endure than I can now relate. Sometimes they could get no food, for though the king of Denmark had promised to send them food in ships, the winds and ice often hindered them from coming for a long while. They tried to fish, and to hunt seals, as the Greenlanders did, but they did not know how to hunt and fish well, and their boat was old, and they sometimes were nearly drowned. As for the Greenlanders, they did not care about the missionaries; and they would not give them food, though sometimes they would sell them a little very dear; but God inclined the heart of one Greenlander to keep them from starving, though even this man did not attend to what they said. The poor missionaries sometimes wandered by the sea-side, and ate the bitter sea-weeds, and picked up the shell-fish. At last more missionaries came to help them.

Five years passed away, and yet the Greenlanders refused to listen, when one day as a missionary was sitting in his hut, translating the Bible into the Greenland language, some of the Greenlanders entered. They asked him what he was doing. He gladly told them, and asked them to stay and hear something out of the book. He then told them (as he had told many before) about Adam's sin and Christ's love, particularly about what Jesus suffered in the garden and on the cross. How pleased he was to see the tears rolling down the cheeks of one of the heathen! These tears showed he felt what he heard, as none had done before in that country. This man entreated the missionary to read again about the Saviour's agony in the garden; he then said he would live near him that he might learn more. Soon he became truly pious, and persuaded many of the Greenlanders to believe also. Now were the missionaries rewarded for all their pains. At this day there are scarcely any heathens in Greenland.—*Miss Repes.*