

THE CHRISTIAN CABINET.

LOVE.

Love is properly the image of God in the soul ; for "God is love." By faith we receive from our maker ; by hope we expect a future and eternal good ; but by love we resemble God ; and by it alone are we qualified to enjoy heaven, and be one with Him throughout eternity. Faith and hope respect ourselves alone ; love takes in both God and man. Faith helps, and hope sustains us ; but love to God and man makes us obedient and useful.

Love is the means of preserving all other graces ; indeed, properly speaking, it includes them all ; and all receive their perfection from it. Love to God and man can never be dispensed with. It is essential to social and religious life ; without it no communion can be kept up with God ; nor can any man have a preparation for eternal glory whose heart and soul are not deeply imbued with it. Without it there never was true religion, nor ever can be ; and it not only is necessary through life, but will exist throughout eternity. What were a state of blessedness if it did not comprehend love to God and to human spirits in the most exquisite, refined, and perfect degrees.

Adam Clarke, L.L.D., F.A.S.

ANGER.

Anger is a resentful emotion of the mind, arising upon the receipt, or supposed receipt, of an affront or injury ; and also simple feeling of strong displacency at that which is in itself evil, or base, or injurious to others. In the latter sense it is not only innocent but commendable. Strong displeasure against evil doers, provided it be free from hatred and malice, and interferes not with a just peaceableness, is also blameless, Eph. iv. 26. When it is vindictive against the person of our neighbour, or against the innocent creatures of God, it is wicked, Matt. v. 22. When anger, hatred, wrath, and fury, are ascribed to God, they denote no tumultuous passion, but merely his holy and just displeasure with sin and sinners ; and the evidence of it in his terrible threatenings, or righteous judgments, Psalm vi. 1. ; and vii. 11. We must, however, take care that we refine not too much. These are scriptural terms, and are often used of God ; and though they express not a tumultuous, much less an unjust, passion, there is something in God which answers to them. In him they are principles arising out of his holy and just nature ; and for this reason they are more steady and uniform, and more terrible, than if they were emotions, or as we say passions. Nor can we rightly regard the severity of the judgments which God has so often executed upon sin without standing in awe of him "as a consuming fire" to the ungodly.—Rev. Richard Watson.

BE CONSISTENT.—When we pray to God to mortify our worldly-mindedness, perhaps a man runs away in our debt, and we never imagine this is God's answering our prayers, but cry out vehemently against the man for running away with our money.—Crole.

IMPROVEMENT OF MERCY.—He who has felt the sweetness of mercy, will fear to offend it.

PREACHING.—A good preacher is one who makes all his hearers feel, not one who merely gratifies the learned, or amuses the idle hearer.

WESLEYAN MISSIONS.

FRANCE.

To the Editors of the Watchman.

RUE ROYALE, No. 25, Paris, Feb. 16th, 1838.

DEAR SIRS,—In my last I promised you a few lines more on the subject of our mission in France. At this moment I have letters before me from all our stations ; and, I am happy to say, they are all full of good news. The difficulties of our work are numerous, and very great ; and such as are unknown

in England. A person must live and preach among the people—must visit them at their houses, and converse with them there, to be able to form a just idea of the moral and religious state of this country—and it must be known, that many who have themselves been the subjects of persecution, in forsaking a corrupt church, are among the bitterest enemies of evangelical truth, and are accordingly opposed to the labours of the Wesleyan Methodists in this nation. But—"hitherto hath the Lord helped us"—and He is still with us—yes, "the Lord God of Jacob is our refuge." This good cause, which began among a few people in Normandy many years ago, is now spreading in many parts of this land. At Bologne, Calais, Lisle, and Roubaix, the congregations are good, and the spirit of hearing increases. Even at Caen, where our chapel is still shut, Mr. Le Bas is preaching from house to house, and is doing considerable good. From the south, the accounts are most encouraging. At all the stations the congregations are good, and several conversions have taken place. In Paris also, where so much of good seed falls by "the way side," we have cause "to thank God and take courage ;" "we sow in tears, but we reap in joy." The spirit of hearing increases, the people are anxious to read religious books, they are glad to converse on religious subjects, and they hear the word of God with great attention, and above all, it must be remarked, that, in almost all the places where the Wesleyan Missionaries have preached, sinners have been converted to God. There is another proof that God is about to raise up a living church in this country, namely, increasing opposition to our ministry. Only yesterday, a pamphlet was put into my hands, just out of the press, entitled "Dialogues sur le Protestantisme," in which there is the following passage, of which I will give you a literal translation—"The Wesleyan Methodists teach that murder and adultery do not defile the children of God, but that they rather serve to promote their happiness." Now, we understand very well the meaning of this passage, but certainly it does not, in any respect, apply to us. The author of the pamphlet will hear from me to-morrow.

The light has got into the land, and it cannot be extinguished. The following translation of a letter before me, will show that the work of God is prospering in quarters where one would least expect it. The letter is from a *Religieuse*, or a *Nun*, to a Protestant Pastor.

"SIR, AND DEAR BROTHER IN JESUS CHRIST,—It is a most pleasant thing to be able to make known to you, that you have been the instrument, in the hands of God, of bringing me from death to life, from darkness to the true light. From the first time that I heard you preach, I saw that in order to be saved I must experience that *new birth* of which the Lord Jesus spoke to Nicodemus ; and now my most ardent desire is to enter into that church in which the gospel of the Lord Jesus Christ is preached in its primitive purity. Many of my friends, whom I have always loved and honoured, now trouble my conscience, and reproach me with a wish to abandon the communion of the church of Rome, to which I was once so much attached. But it is neither from a changeable disposition, nor from a desire to please the flesh, but from an earnest desire to save my soul, and I now place myself under you, the good pastor of the flock of Jesus Christ. I will never return to broken cisterns that can hold no water, seeing that I can now drink at the fountain of living waters which spring up unto eternal life. Yes, worthy minister of the Lord, my bonds are broken asunder, and I am free. It seemed to me that the excellent prayer that you addressed to God, had for its especial object the salvation of my poor soul. But alas ! I feel that I need the powerful protection of God, for the * * * are all fire and flame against me, and threaten me with the greatest and most terrible

tortments if I do not re-join then, dear Brother, that the Lord may enable me to confess boldly the Church, and the only man. This letter, which is the fruit of

"Be so kind as to re-ken of Christian love a poor Nun, who was

"Jan. 12, 1838," P. S. We are anxious to open our new place. We are quite ready—We shall be very glad Doctor ; but if any pleasure of accompanying obliged by their remembrance it had happened that the summer, but the we were obliged to fill my sheet, and what I meant to say. given, and therefore giving the prayers of England for the pros in France.

PARIS MISSIONS.

A MEETING of this evening, Feb. 28, at the ministers present Toase, Baird, Kirk, a minister of the French Mr. Farmer, the tree London, having been to the meeting, that the and expenditure of the 1857, amounted to up course of an excellent pleasing facts concern Heathen lands. Dr. took an extensive survey labours, and related show the necessity of part of the society, unble globe should be the Christian religion the letter of a mission group of Polynesia, inhabited by savages, covered to be of a far has been hitherto suffering on prisoners, or each other for the great instances are now of public festivals among men, and children have at a single meal. W immediately on the death and mothers de where no other means had, the graves are repose. Yet among this an missionaries, with abode, and received peaceful and benevolent. The people are deservicably speaking, a n son to doubt that they the paths of civilization. Friendly Islands, on Baird and Kirk, addressed the meeting. the importance and much as it is incumbent part to others that lig himself had been made