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WITNESS OF TRUTH.

VOL. III.

OSHAWA, JULY, 1848.

NO. 7.

DIALOGUE BETWEEN TWO JEWS.

Hanani. Have you heard of the extraordinary person who has lately appeared in Judea?

Ithiel. Do you mean the carpenter's son at Nazareth?

Hanani. The same. Joshua, or, as the Hellenists style him, Jesus is his name.

Ithiel. Very strange things are reported of him, and I do not wonder at it, for I have seen him, and he is in truth, a very singular character.

Hanani. Where did you see him?

Ithiel. Our brother, Simeon the Pharisee, invited him one day to his house; and as public curiosity had been considerably excited by him, several of us were invited to partake of a repast along with him, that we might be gratified by observing his behaviour at a private entertainment.

Hanani. And how did he behave?

Ithiel. With an admirable mixture of dignified reserve and engaging affability—I never before saw so much mildness and so much majesty fitly blended. There was no constraint in his manner—his discourse seemed to be no way studied, but to arise merely out of the occasion, and he uttered it with an air, that rather enticed, than forced attention. In short, if you would not suspect me of being too partial to him, I would say, that there was something altogether superhuman in his appearance and behaviour.

Hanani. How has a man of his mean birth arrived at such accomplishments?

Ithiel. I cannot tell: his manners far exceed his station.

Hanani. I wish I had been present.

Ithiel. I wish you had; especially as a singular occurrence served in some degree to develop his character.

Hanani. What was that?

Ithiel. While we were at supper, a profligate woman, a daughter of Belial, one of those foreign women, who live a life of lewdness, entered the chamber. I marked her approach. Her look was down-cast, abashed and timid. For a while she hesitated apparently whether to draw near or not, at length spying the couch on which the stranger reclined, she came forward, and kneeling behind it at his feet, she bathed them with her tears, wiped them with the hairs of her head, kissed them repeatedly with great affection and anointed them with some precious ointment which she had purposely brought.

Hanani. How did Jesus act on the occasion?

Ithiel. Why the eyes of all the guests were turned upon the woman—all seemed at a loss what to think of her behaviour. Our host Simon, appeared thoughtful, as if he was muttering something with himself, as much as to say, “I wonder this man who has the character of being a prophet, and should therefore know the quality of this woman, would allow her to use these familiarities with him, lest any might defame him, for she is an abandoned woman.” Indeed the very same sentiments occurred to my own mind. After a silence of some minutes, during which the feelings of the woman seemed to be very acute, the stranger to our great surprise, as if he had known by intuition, all that had passed in our landlord’s mind, addressed him thus, “Simon I have a question to put to thee?” Simon answered, “Master, say on.” On which Jesus said, “A certain person had two debtors; one owed him five hundred denarii, the other fifty. Neither of them being in a condition to discharge the debt he freely remitted both. Now tell me Simon, which of the two will be most grateful?” Simon replied, “Most likely he to whom most was remitted.”—Jesus approved the reply, and turning to the woman, who all this time exhibited great anxiety and agitation he said, “Do you see this woman? Here is an instance of the very case I just now proposed to you; you (like the debtor of the fifty denarii) do not consider yourself as under any great obligation to me, and therefore you have received me, as men receive a common acquaintance. This poor woman again, (like the debtor of five hundred denarii) thinks herself unspeakably obliged to me, and cannot do enough to testify her gratitude. When I came into your house, you did not even show me the ordinary civility of offering me water to wash my feet: but she has

bathed them with her tears, and wiped them with the hair of her head. You did not salute me when I came in, but she has incessantly kissed my feet. You offered me not the accustomed oil to anoint my *head* with; but she has annointed my *feet* with costly ointment. The reason of all this is: the height of her gratitude arises from a sense of the forgiveness of multiplied transgressions; but he who has received pardon of fewer sins, is seldom found to be very zealous in his acknowledgements.

Hanani. What could he mean by these remarks? Did Simon make any reply to them?

Itiel. No: all of us were silent, and stared at each other. The only person present, who seemed to understand this discourse, was the poor woman, in whose countenance I could discover mingled emotions of joy and thankfulness, especially when Jesus addressing her, said, "Woman, thy sins are pardoned."

Hanani. Her sins pardoned! What authority has this man to pardon sin? I thought that had been the prerogative of God alone.

Itiel. So thought the guests, and were going to express their wonder, when Jesus again said to the woman, "Thy faith hath saved thee; go in peace."

Hanani. The language and conduct of this man greatly surprise me; he speaks and acts, as if he were invested with supreme authority. Those who have heard his discourses in public, say, that he widely differs from the expounders of our law, in as much as he speaks with an energy and decision, and at the same time with a simplicity and affection, rarely to be found among them. He avoids all mystery, and brings every thing down to the level of the meanest understanding. He speaks of our sacred writings with great reverence, and quotes them as the inspirations of the Almighty; but disregards all the comments of our learned scribes, and refuses the authority of the traditions of the fathers.

Itiel. Your character of him as a teacher is just; only there is one peculiarity you have not noticed, which is, that he carefully avoids treating of matters merely speculative, his whole aim evidently being, to raise the standard of morals, to reform the conduct of men, and to purify their minds from gross and unhallowed passions. Whatever be his object, the common people hear him with enthusiasm; this morning they were flocking in crowds to our temple, before the sun arose, on purpose to listen to his instructions.—*Edinburgh Evangelical Magazine.*

THE TIMES.

No. IV.

It is not in accordance with our design to particularize farther in making out the full list of denominations who are more or less subject to the teaching, manners and example of the Mother of Mystery. This work is too slow for the spirit of the age. We must either submit to the labour of seven years, or move toward our consummation with greater rapidity by another method: for time would fail us to individualize the sects and parties either honestly claiming or hypocritically holding friendly connexion with the heresy of modern papacy.

Hence, we shall fix attention upon certain cardinal facts, doctrines, and practices, found in these our own times, and to be seen and felt throughout christendom, illustrative of the prevalence and present influence of the great apostacy. As we proceed in this unpleasant and yet very needful work, every party may take what it chooses to itself of the general defection, and thus be its own judge of its proximity to the deformed beauties of Rome.

Apart from the learned absurdity, everywhere abounding, that ministers now have all the authority of ambassadors of Christ, claiming equal ground with the primitive hearlds, there is a doctrine almost universally accredited which no apostle, prophet, or inspired teacher ever taught. We mean the popular doctrine of special operation or special agency in conversion. By birth and inheritance this doctrine is Roman. It is made up of two religious ingredients, first, that God has at command a spirit for special errands, not subject to any law or regulation, and second, that ministers have a greater or less degree of power to secure this Spirit's presence in times of need. No doubt many of our modest protestants would not allow this last specification in its present form; but logic stronger than their modesty can be adduced to show that the expression is correct, for their prayers and sermons betray them, and make our affirmation good.

The Romanist uses the two parts of this doctrine in one manner, and the protestant in another. Both classes of doctors use the mixture, but each mixes to suit the peculiarities of the ecclesiastical constitution to which he administers. The papal priest, receiving his spiritual power directly from the pope, whom God, as he believes, has made a depositary for his spirit, carries with him his official unction, and uses it at pleasure, and remits sin and pardons sinners according to the good pleasure of his will. The protestant priest, more in harmony

with popular custom, or the latest edition of delusion, only secures the forgiveness of sinners by praying and preaching the spirit down upon them, or in some way obtaining or acting as the agent of the blessed influence in order to their salvation.

Scarcely can we find a denomination in the whole religious world but acknowledges and holds as most dear this counterfeit coin of the traders lodged in the cells and garrets beneath and above the foundations of the city which stands as the grand rival to Jerusalem. The doctrine, we say, originally and legitimately, is Roman; and the protestant tribes, more than twelve times twelve in number, have, in their zeal to improve, only modified and new moulded the old currency, and retain it among them as indispensably precious.

The doctrine of creedism, and the validity of learned tradition, is also fruitfully abundant in protestant husbandry. Articles of religious belief, formed and fashioned after human models, and the opinions of men whose bones have long since been converted into dust are held as sacred among most orders of the modern "Evangelical," as among the various orders of monks found in the papal dominions. Every little party, as well as every large party, must have its creed, and the precious points of its most precious faith marked and written in full, without which even its existence is not recognized. Traditions, too, are honoured with all the honour of divine oracles, insomuch that more than a few doctrines only to be found in these man-written documents are as heartily acknowledged, received, and obeyed as the things found in the inspired record.

Are these things so? They cannot, indeed, be denied. Protestantism, in its multiplied colors and varieties, lives and has its being in creeds; and as to traditions, it loves and honors them, and without their aid cannot exist one moment. All this we say is Catholicism slightly modified, and the statements as they are made carry with them their own proof.

The scriptures—the pure writings of the Spirit—have been virtually rejected and set aside both by the Catholic and the anti-Catholic; and here lies the revealed secret of the whole apostacy, Roman or English, Catholic or Protestant. The religious world in its two great primary divisions, has listened to a thousand instructors instead of one, and received for good authority ten thousand volumes instead of the one only volume stampt with the authority of Heaven. Every other charge is engrossed and marshalled in this great charge against christendom—the dethronement of the bible; and as it equally stands against the

ism of the Catholic and the popular protestant, we are compelled, in witnessing faithfully, to bring forward the testimony that protestantism is entitled to full membership in the family of the apostacy.

Until the christian scriptures appear in their proper place. receive their own homage, and be recognized as God's test, measure, and standard of christianity. all the noise made by new reformers and reformations will pass for nothing more valid than the voice of vanity. The times in which we live, notwithstanding all that has been done and is doing, show an alarming deficiency of practical reverence for the unmixed word, the Lord's own language. "What saith the scripture?" has not yet become the great test question.—But we shall bear upon this topic at another stage of our review.

There is, in the management and active government of the two chief systems under contemplation, one very striking point of coincidence or resemblance, to which we shall do well to take heed, as unto a dark spot in a very dark place. The priesthood of both have well developed features of brotherhood. Indeed, without a very narrow look, it is easy making a mistake in deciding whether the priest be among the best regiments of the papacy, or a full-faced protestant. The papal priest is manufactured by a long course of preparation: is not the protestant priest put through the mill too? The priest of Rome is duly invested with authority imparted with hands made sacred by the legalized unction of ordination: is not the priest of protestantism clothed with a power almost the same, and in the same way? The pope's priest lifts himself upon his dignity, swells even over the bounds of his office, and exercises the full authority of a spiritual lord: is not the "reformed" priest as expert in all these? The Roman priest has a particular aversion to labour, gives himself to the pleasures of luxury and ease, and is the next thing to being killed with indolence: is not the anti-Roman priest fully versed and well established in things of the like nature?

True, the priesthood of the younger sects, cannot, in all respects, be classed with that of the old parent sect. This indeed has not been affirmed. It does not therefore need to be proved. But enough of the Roman marks and manners, signs and insignias, are to be found among the protestant officials, as to show they have too much interest in the sayings and doings of the idolatrous city. . . CONDUCTOR.

If children are useful in after life, it will be because they obtained *the power to be so while young.*

CHRISTIANS OUGHT TO GUARD AGAINST TOO EASILY TAKING OFFENCE.

WHEN an offence takes place between one Christian and another, from what appears a personal injury, the spirit of the gospel will dispose the offended party to explain that part of his brother's conduct, which is the ground of the offence, in the most favourable way. He will see, if it can be imputed to a deficiency in the knowledge of some part of divine truth, or to a casual neglect, or to some view which, though false, was conscientiously held by the aggressor, or to some peculiarity in his temper, or situation in life, which particularly exposed him to temptation. This is the manner in which love naturally operates. We discover this every day, in the attempts which the partiality of friendship makes, to apologize for those parts of the conduct of one to whom we are attached, which really may in themselves be in a great measure indefensible.

We may go, indeed, too far in justifying a friend's conduct to the world; and if we do so, it may have a pernicious effect: it may have the appearance of sacrificing truth to partiality. But I question if it be possible to go too far, in endeavoring to mitigate, in our own minds, what appears to us a personal injury. One thing is certain, that if there be an extreme on this side, it is one into which men very rarely fall, while they almost universally fall into the opposite one. It is equally certain, that while such a disposition to take the most favourable view we possibly can of a man's conduct, who has offended us, is evidently that which the spirit of the gospel inspires, it tends greatly to prepare the mind for the removal of the offence, and for the complete restoration of mutual confidence and affection.

But, of all considerations, that which is calculated most effectually to subdue every improper feeling here, is a deep conviction how much we ourselves need forgiveness. There must be a great deficiency in our impression of this truth, if we do not discover the utmost readiness to promote a reconciliation. Our Lord taught his disciples to pray, "forgive us our debts as we forgive our debtors;" and on this part of his prayer we have his own infallible commentary: "for if ye forgive men their trespasses, your heavenly father will also forgive you. But if ye forgive not men their trespasses, neither will your father forgive you your trespasses." Matt. 6: 14. The necessity of habitually cultivating a forgiving temper, is also finely illustrated in that beautiful parable, which is recorded. Matt. 18: 23. to the end.—*Wm. Innes.*

REVELATION—NOT DELUSION.

ALL that I know of God, and I believe all that can be known of him, is from the revelation he has given us. If, without a revelation from himself, men could have known his existence or his character, a written record or a verbal representation of himself was superfluous. And if, without the revelation, he can be known, they who have it not are just in as good circumstances as we, if not in better. I cordially embrace and cheerfully subscribe the aphorism of Paul, which affirms that the world by its philosophy knows not God. This is not only an article of my faith, but an item of my experience. Is any child born with innate ideas of God? Do we not see that they must all be taught his being and perfections? Where is the nation which knows him without a written revelation or some remnants of tradition originally derived from the bible? These questions I do not propose as if there was a contrary opinion; but to enforce the truth that all that is known or knowable of God is derived either directly or indirectly from his verbal communications to men—and aided by these the heavens declare his glory, and the earth proclaims his goodness, and everything in the universe pays its tribute to the bible. So long, then, as I believe the bible to be from God so long I must believe it to be a perfect revelation—not perfect in the absolute sense of the word, for this would not suit us any more than Paul's communicating revelations which he had in the third heavens; but it is perfect as adapted to man in his present circumstances. Many things are only hinted, not fully revealed; and while here we must see as through a glass darkly, but in another state we shall have a revelation of his glory which will be perfectly adapted to us in those circumstances? but even then that revelation will not be absolutely perfect, for a revelation absolutely perfect would make God as well known to his creatures as he is to himself, which I would humbly say appears to me impossible.

As to those monitions and impressions of which much is said, I know some things certainly, and I conjecture others. The bible tells me that communications, monitions, and impressions have been made upon the minds of men in dreams, visions, trances, &c. yet the knowledge of salvation was not communicated in this way. It would have been as easy, by a dream or a monition of the Spirit, as you speak, to have made Cornelius and his friends acquainted with the salvation of Jesus Christ, as to have vouchsafed the vision to Cornelius and to Peter. Yet this was not done, because not agreeable to the divine mind, who sees not as man sees. When there appeared to have been a necessity

for communications of this kind they were not made. And now that the revelation is completed and given to us with awful sanctions, and the most tremendous threats against innovators, and against those who either add to it or diminish from it; it is as absurd to expect such monitions as it is to trust in dreams and visions. This far may be known with certainty. With regard to impressions and monitions now made on the human mind respecting passing events, either when the body is asleep or awake, we have heard much experienced something, and know nothing. I once ventured to predict a future event from a dream which I then believed would come to pass, and which did actually come to pass contrary to any expectations derived from things known. But what of this? How many such things would be necessary to form a systematic theory?

It might be conjectured that, as angels are ministering spirits, employed by him that rules over all and knows all things, in performing their respective missions, they do impress the mind of those to whom they minister, and sometimes preadmonish them of future events. But again, others are punished, as was Pilate's wife, by such impressions; and many, if not most of these monitions, are useless, as the persons premonished cannot make any use of them; for this would destroy their character as predictions, which necessarily are unconditional. So that after all, our wisest and happiest course is to attend on the written monitions of the Spirit; for however we may amuse ourselves with speculating upon the subject, we must be ignorant of them until we know what sort of an intercourse exists between embodied and disembodied spirits, which we can never attain to in this state. All the light we have or can have is as useless as the feeble ray that finds its way through a small aperture into a cell—it neither enlightens, warms, or cheers the solitary prisoner. Let us then attend to the certain prophetic word, as to a light that shines in a dark place, until the full splendor of heavenly light bursts upon our spirits when disencumbered with these clay tenements. Of these remarks it may be said, they are more amusing than instructive.

CHRISTIANITY AIDED BY ITS ENEMIES.

BY O. S. ST. JOHN.

THE christian religion is so clearly of Divine origin, and is so eminently adapted to the wants of suffering humanity, its cordial reception by all men might be reasonably expected. But its history

abounds in humiliating evidence to the contrary. On all sides it has been assailed. Kings have issued mandates against it; bigots have applied the torture and the torch; and learned sceptics have used powerful pens in opposition to its heavenly doctrines. But still it remains—it has sustained the fierce assault of its foes, and come forth from the conflict, unharmed. Nay, the fiery trials christianity has endured, have *benefitted* her. She has taught her own strength—and her apparent *losses* have been *real gain*.

When pagan Rome smote the church with such fury, it scattered the precious seed of piety into all the countries of the known world. Had the disciples found favour at the imperial court and city, they might have remained there and neglected to send the gospel to the distant parts of the empire; but when the emperors drove them out, they carried the truth in all directions.

The dying testimony of the martyrs was far more convincing than finished sermons and erudite treatises. When papal intolerance burned the followers of the Lamb, it only arrested the cause of truth and augmented the number of true believers. They *buried*, as they hoped, forever, the seed of this religion, but were soon confused at beholding it spring up and bear fruit an hundred fold. While they toiled and watched, they found their labors all conduced to help forward the growth of the very plant they were striving to root out of the soil.

As our physical strength is not fully known until we are compelled to exert it, so our moral power is but learned by being put to actual trials. Thus in religious discussions.

The enemies of christianity have aided its advancement by challenging friends to mortal combat.

If Goliath had not insulted the army of Saul by his provoking taunts, we should not have heard of his overthrow by the stripling shepherd boy. The victory inspired the warriors of Israel with fresh courage. It taught them their strength, and filled the Philistines with dismay. Thus other giants, besides he of Gath, have called out the champions of Israel to their own cost, and the confusion of all the enemies of the Lord.

Some obscure points of christian doctrine have been ably illustrated by finished compositions, which had never seen the light, unless their authors had been incited to vindicate the truth from the bold attacks of infidelity. The objection drawn from astronomy, that our world, so small among millions of larger globes, cannot be the object of so much interest to the Divine mind as the Bible represents, was the procuring

cause of the sublime and convincing "Astronomical Discourses," by Dr. Chalmers.

Hume, by questioning the proof and nature of miracles, *unwittingly* gave occasion for the production of those unanswerable arguments in their favor from the pens of Paley and Campbell.

The enemies of christianity have aided it by suggesting modes of defence and of disseminating its principles.

The ingenuity of Voltaire in communicating his errors by means of *Tracts*, suggested one of the most effective methods of propagating the principles of religion. His flippant, short sentences against Christianity led a number of Christian writers to adopt the same efficient style of writing in its favor. And no man ever felt more completely pierced with an arrow of his own making than he did the biting, sarcastic lines of Dr. Young—

"Thou art so witty, profligate and thin,
Thou seem'st a Milton with his death and sin."

On whatever field the opposers of the Bible have appeared, there the lovers of the Bible have been found watching their movements, studying their tactics, and profiting by their mistakes and faults. And often has it happened, that the unbeliever has toiled by day and by night to invent some new instrument of warfare, which the believer has immediately wrenched from his hand and employed in the defence of the Church.

Others have forged chains, with great labor and expense, intending therewith to bind the friends of Christ; but in the end have found themselves entangled and made fast by these very chains.

Among the numerous facts divulged by modern science one and another have been singled out with avidity as favorable to scepticism, but after the sceptic has given it a tangible form and polished it to a high lustre, the christian has seized it from his grasp, and placed it in his cabinet of precious gems, illustrating the benevolence and wisdom of his God.

[From the *Christian Baptist*.]

RELIGIOUS FREEDOM.

THERE is, I confess, a great inconsistency somewhere; yes, every where, on the subject of communion. Baptists, and Paido-Baptists generally confine communion to the Lord's table, and, indeed, call it, by way of distinction, *the communion*. Hence full communion, with the majority, means no more than the *breaking of bread* together, or

sitting down at the same "communion table." Here originates all error on the subject of your dialogue, and on the whole subject of intercommunity with the christian world. Another proof, too, that conscience is a creature of circumstances.

There is a certain place called "The Family Altar." Baptists and Paido-Baptists, of different name, often meet at this "family altar," and there unite all in one communion. In their monthly concerts for prayer, &c. there is another "altar," at which all sects sometimes meet; and all have full communion in prayer and praise. But if on the next day the Lord's table was furnished, they would rather be caught in company with publicans and sinners, than sit at the side of those with whom they had full communion in prayer and praise a few hours before. Their consciences would shudder at the idea of breaking bread in full communion with those, with whom, yesterday, or last night, they had full communion in adoring, venerating, invoking, and praising the same God and Redeemer. There is something like inconsistency here. It must be confessed, too, that the New Testament presents baptism as prior to social prayer and praise, as indispensably preceding these, as the Lord's supper. I have thought, and thought, and vacillated very much, on the question, Whether Baptists and Paido-Baptists ought, could, would, or should, irrespective of their peculiarities, sit down at the same Lord's table. And one thing I do know, that either they should cease to have communion in prayer, praise, and other religious observances, or they should go the whole length. Of this point I am certain. And I do know that as much can be said, and with as much reason and scripture on its side, to prove that immersion is as necessarily prior to social prayer, praise, &c. as it is to eating the Lord's supper.

This plan of making our own nest, and fluttering over our own brood; of building our own tent, and of confining all goodness and grace to our noble selves and the "elect few" who are like us, is the quintessence of sublimated pharisaism. The old Pharisees were but babes in comparison to the modern: and the longer I live and the more I reflect upon God and man—heaven and earth—the bible and the world—the Redeemer and his church—the more I am assured that all sectarianism is the offspring of satan; and that all differences about words, and names, and opinions, hatched in Egypt, or Rome, or Edinburgh, are like the frolics of drunken men; and that where there is a *new creature*, or a society of them, with all their imperfections, and frailties, and errors in sentiment, in views and opinions, they ought to

receive one another, and the strong to support the infirmities of the weak, and not to please themselves. To lock ourselves up in the handbox of our little circle; to associate with a few units, tens, or hundreds, as the pure church, as the elect, is real Protestant monkery, it is evangelical pharisaism.

If we would heal the sick, we must visit them; if we would restore the lame, we must take them by the hand; if we would correct, inform, or reform erring christians, we must do as the Saviour did;—bear with their weaknesses. We must seek every opportunity of converting the sinner from the error of his way, of instructing the weak and feeble-minded. It is lame charity which requires all its objects to be as rich, as wise, and as strong as ourselves. And the history of the world does not afford one instance of any man, or set of men, reforming, or restoring, or enlightening, or comforting the society from which they separated. And the systems and sects which they built, in the lapse of a few years, were as much in need of reformation, as those from which their founders separated.

The Baptist society exhibits a greater variety than any other society in christendom. They are a people made up of all religious persuasions, and, generally speaking, their platform is more consonant to the freedom of inquiry, to freedom from ecclesiastical tyranny, and to the independence of congregations, than any other. With the exception of some rigid “regulars,” confessions of faith and the authority of associations, are held in no great esteem. The congregations in most places are extremely jealous of their rights, and delegate nothing to any superior judicatory. I know some associations whose meetings are as innocent as a tea party, or any social or friendly interview. So long as they will bear reproof, suffer exhortation, and allow us to declare our sentiments without restraint; so long as they manifest a willingness to know the whole truth, and any disposition to obey it; so long as they will hear us and cordially have fellowship with us, we will have fellowship with them.

CHRISTIAN MORALITY.

THE history of the world down from its first page till the present time represents man to be precisely such a being, in respect to moral character, as the bible describes him. In his natural, or rather preternatural character, he exhibits himself to be ignorant of God, alienated from him, filled with enmity, hatred, selfishness, ingratitude, and a false ambition. However the reflex light of christianity in civilized

nations, and what is called the science of morals approbated and enforced in the social compact and forms of government in Pagan nations, have imposed restraints upon these evil principles, have offered rewards to virtue, and assigned punishments to vice, still the radical principles of human depravity exhibit themselves in the children of nature, under the best human culture; and thereby prove, that however they may be restrained, they still exist in all the bitterness of moral corruption. Hence all the crime, misery, and wretchedness, which appear in the human family.

A mind alienated from God is alienated from man. This is a truism of greater momentum in morals, than any axiom of Newton's is in physics. Hence every scheme which has been adopted for moralizing and improving the social character of man, which has not been based upon the above truism, has failed of its object. Like the universal *specifics* of empyrics, or the nostrums of quacks, they have proved the disgrace of their authors, and the injury, if not the ruin, of the too credulous recipients. The christian scheme of moralizing and improving the world recommends itself to the philosopher upon his own principles; while false philosophy ascribes effects to inadequate causes, and would produce results regardless of the fitness of means suitably adapted to the ends in view. Thus the christian scheme of moralizing and falcitating the world is based upon the actual condition of the human family, and regards every symptom and exhibition of the complex case of human vileness. But it begins at the root of the disorder. Perfect moral health can be enjoyed only in the temperature of perfect love to God, and on the food of perfect obedience to his will. A comfortable degree of this health can be enjoyed in this life only by a reconciliation of the mind to God, which necessarily produces benevolence in its manifold exhibitions towards man. The christian scheme of ameliorating society in this world, and fitting man for heaven, is based upon these leading principles:—

1. That man is alienated from God through ignorance of him, and by his wicked works.

2. That this ignorance, alication, and these wicked works, must necessarily eventuate in his ruin, unless he be delivered from them.

3. That wicked works proceeding from alienation of mind, and alienation of mind proceeding from ignorance of the moral character of God, the true and rational course of procedure in the deliverance of man from this state, commences with imparting to his mind just views of the character of God, which, when apprehended, reconcile the mind

to God, and necessarily produce philantropy or benevolence to man. On these principles, which the wise men of this world on other subjects call philosophical, does the christian religion proceed.

The rudiments of christianity, or the first lesson which it imparts, are comprehended in one sentence, viz. "God is love." This does not, in its scriptural connexions, represent him as having no other perfections, natural or moral, but that of love; but it represents him in his procedure to men, in the whole origin and process of the work of reconciliation, in the amelioration of the character and condition of men, as supereminently displaying benevolence or philanthropy.

To bring men to love God and one another, is the high end of the christian religion. This is happiness. The happiness of heaven is the happiness of perfect love. The intelligent christian expects to be introduced into a society of the most refined and exalted intelligences, whose love to each other will be incapable of augmentation. Hence the standard of christian perfection is graduated by love to the brethren—and just in so far as we have progressed in the cultivation of complacent affection and benevolence, so far have we obtained a taste for the society of the saved.

One leading design of the institution called the church, was to give its members a taste for the society of heaven; for the fact is, but very few have any taste for such society, and for such entertainments as the intelligent and perfect christian pants after, in the upper world. Many christians talk a good deal about heaven; but from their taste, as it exhibits itself, they would like, it is true, to be in the palace of the Great King, but they would rather be in the kitchen amongst the servants, than amidst his attendants that wait upon his royal person. They think more upon being safe than upon the high enjoyments, and talk more of escaping the burning lake than on all the rational delights of pure and exalted spirits before the throne of the Almighty.

Men have made many attempts to promote good will amongst a few—whom nature, interest, solemn pledges, climate or country had united. But these are poor substitutes for the grand scheme of consociation devised and published by the Almighty. Every tie has been broken or worn out, which men have devised as a substitute for the ties of enlightened christian affection. But what consideration can unite men in the purest affection, as the manifold cords of the christian religion? The one faith, the one hope, the one Spirit, the one Lord, open a new world of relationships. Christians are united by the highest, strong-

est, noblest ties that human reason knows ; each of which is stronger than death, more triumphant than the grave. That we are redeemed by the same blood bought by the same Lord, purified by the same Spirit, embraced in the same love of the Father ; that we are to be joint participants of the same glorious resurrection, co-heirs of the same immortality, and joint inheritors of the same triumphant kingdom ; that we are to be fellow guests at the marriage supper of the Lamb, to attend the funeral of nature, and to be fellow citizens with all the pure and exalted intelligences in the universe in one enraptured throng forever, are considerations, if realized, which ought, one would think, to produce but one feeling towards all the household of faith, banish all discord, cover all defects, excite all sympathies, and elicit all brotherly love.

This is that fountain, the streams of which are pure morality. That formal, stiff, forced, mechanical, and legal morality which appears detached from these principles, which grows from another root, is like the wild olive or forest grape, which, while exhibiting some of the appearances, possess not those valuable properties, on account of which, we appreciate those cultivated by man.

DOES IT COME FROM THE HEART !

THE late Andrew Fuller usually spent several weeks in each year in visiting the churches and collecting money. On a certain occasion, he called on a pious and benevolent nobleman. Having laid before him the operations of the mission in Hindostan, the progress of the translation of the Scriptures, and the call for aid, the nobleman handed him a guinea. Fuller, observing that it was bestowed with an air of indifference, thus addressed him :—" My lord, does this come from the heart ?" " What matter is that ?" said the nobleman ; " suppose it does not come from the heart, it will answer your purpose as well. If you get the money, why do you care whether it comes from the heart or not ?" " Take it back—take it back," said the man of God : " I cannot take it. My Lord and Master requires the heart. He will not accept an offering unless it come from the heart." So he took the guinea, and stepping to his desk, he drew a check on his banker for twenty pounds, and handing it to Fuller, said, " This comes from the heart. I love and honor the principles by which you are governed. I love the Lord Jesus Christ and his cause, and know that no offering is acceptable to him, *unless it comes from the heart.*"—*Juvenile Missionary Herald.*