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DUTY OF FAMILY RELIGION.
If family religion tends to the greatest advantage of our families, then it is our duty; and to neglect it is wickedly to rob ourselves and ours of the greatest advantage.
If you deny that religion is advantageous, you may renounce the name of Christians; yes, and of men too. Religion places its subject under the blessing and guardianship of Heaven, it restrains them from those practices which may be ruinous to them in time and eternity; it suppresses such dispositions and passions as are turbulent and self-tormenting, and affords the most refined and substantial joys.
Now, I appeal to yourselves whether it be not more probable that your family would be religious if you solemnly worship God with them and instruct them, than it would be if you neglect those duties? How can you expect that those children and servants will become worshippers of the God of heaven, if they have been educated in the neglect of family religion? Can prayerless parents expect to have praying children? If you neglect to instruct them, can you expect they will grow up in the knowledge of God, and of themselves? If they see you receive daily mercies from the God of heaven, and yet refuse him tribute of praise, is it not likely they will imitate your ingratitude, and spend their days in a stupid insensibility of their obligations to their divine Benefac-

tor? Is it as likely they will make it their principal business in life, to secure the favor of God, and prepare for eternity, when they see their parents and masters, thoughtless about this important concern, as if they saw you every day devoutly, worshipping God with them, and imploring his blessing upon yourselves and your households?
Their souls, sirs, their immortal souls, are intrusted to your care, and you must give a solemn account of your trust; and can you think you faithfully discharge it, while you neglect to maintain religion in your families? Will you not be necessary to their perdition, and in your skirts will there not be found the blood of your poor innocent children? What a dreadful meeting may you expect to have with them at last! Therefore, if you love your children; if you would make some amends to your servants, for all the service they do to you; if you would bring down the blessing of heaven upon your families; if you would have religion in this place, and be conveyed from age to age; if you would deliver your own souls,—I beseech, I entreat, I charge you to begin and continue the worship of God in your families, from this day to the close of your lives.
President Davies, 1757.

FROM ZION'S WATCHMAN. THINGS NEW AND OLD. SUNDAY MORNING MEDITATION.

1. Come let us lay aside the cares of this world, and take into our minds the joys of Heaven; let us empty our heads of all other thoughts, and prepare that upper room to entertain our God.
2. Retiring from the many distractions of this life, and closely recollecting all the forces of our soul, so to pursue in earnest that one necessary work the securing to ourselves the kingdom of heaven.
3. Miserable are they, O Lord, who study all things else, and never seek to taste thy sweetness; miserable, though their skill can number the stars, and trace out the ways of the planets. To know thee, O Lord, is to be truly wise, and to contemplate thee, the highest learning.
4. Send forth thy light, O thou MORNING STAR, and lead us to thy holy hill; send forth thy truth, O uncreated wisdom, and bring us to thy blessed tabernacle.
New Years Gift, 1743.

ISAIAH'S CONFIDENCE IN GOD.

Could I place the prophet Isaiah, at the base of one of the loftiest of the eastern mountains, and whilst he was gazing on its varied scenery, were an earthquake to rock it upon its deep foundations, until like the Numidian lion shaking the dew drops from its mane in the morning, it threw off from its hoary and heaving sides the forests, and the flocks, and the hamlets, and the vineyards; and were a whirlwind to rush in, at that moment, scattering the broken and fallen masses in mid-air, still the voice of the prophet if it could be heard amidst the convulsions of nature, would exclaim, "Though the everlasting mountains bow, and the perpetual hills be scattered, yet will I rejoice in the Lord, and joy in the God of my salvation."
Dr. Waugh.

THE IMPORTANT QUESTION.

"For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"
This is indeed, one of the most grave, and at the same time, one of the most interesting questions that ever was proposed.—Well and truly has an eminent divine designated this question, by way of eminence, the important question. The question relates, not to profit and loss, in any ordinary and trivial concerns, which will not and cannot materially affect us, whichever way the scale may happen to turn; the inquiry regards the loss or the gain, the perdition or the salvation, of a man's own soul. And can any thing in the universe of God be of equal importance to man, with the salvation of his own soul? Nor is this question of partial interest. It is not addressed, particularly, exclusively to any given number of our species; it concerns each and all, learned and unlettered, male and female; for as every human being has a soul, it must either be saved or lost.
Surely if the sons of ambition but seriously reflect on this question, they would find themselves powerfully arrested in their pursuits of this world's honor; and if the giddy and the gay would but allow themselves to ponder this great question, they would find themselves checked in their eager attempts after this world's pleasure; and if the man of business who has set his heart on the acquisition of substance and wealth, or could the miser, whose name is by interpretation miserableness, but allow himself to consider this question, they would pause and ask themselves, Am I then, after all, making a good bargain. "For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?"
Let us suppose a case. Here is a man that has gained all the honors of the world that he can enjoy—the honor of titles, the honor of victory, the honor of conquest.—He has moreover, the honor of empire, or of sceptre, of a throne, and of a crown; this is the golden termination—he can go no higher: he has wealth sufficiently ample to support his imperial dignity—wealth in abundance; he has in addition to this, a most vigorous constitution—he has all pleasure at his command, and he lives according to the sight of his eyes day by day; he has all this at the expense of religion and the loss of his soul—and where is the profit? He has had the honors that are empty and transitory—a feeble taper that death will soon put out with his extinguisher, and he has had them at the expense of the honor that cometh from God. He has had sensual pleasure as much of it as he can enjoy; but then, it degrades it leaves behind in the sting and the poison, and the pain; and he has had this at the expense of the pure, satisfying, and permanent pleasure which religion inspires, and which springs from the well of life. Where is the profit? He has had the world's wealth at the expense

of true riches—the riches of wisdom, of holiness, of reconciliation and joy—the riches that a man is to carry with him beyond this world—the riches of which the rude hand of death cannot rob a man—the riches that are to circulate and pass current in eternity—these he has lost!
There lived a man that was clothed splendidly and fared sumptuously; but then, he lived, to enjoy himself. He died and was buried, and in hell he lifted up his eyes; he gained the world and lost his soul.—Where was the profit? There lived another man: he too gained the world and lost his soul. He had increased his goods and filled his barns with store, still the poor wretch cried out, "What shall I do?" "Do!" "What shall I do?" Oh, if the man were here, I should tell him what to do. Give to support the cause of God—visit the fatherless and the widow in their affliction. "Do!" Clothe the naked, feed the hungry. Do good—support the cause of God. But no; not he! He will do something, however; what does he do? Why, he pulls down his barns—he builds greater, and there he bestows, his goods; and then he says to his soul, "Soul take this ease, eat, drink, and be merry; thou hast much good laid up!"—Where? In heaven? Was his heart and treasure there? No, no! His goods were laid up in the barns he had built. Was ever folly so egregiously as this! God called him a fool, and he shall not be miscalled by me.—"Thou fool," this night thy soul shall be required of thee; then who shall those things be which thou hast provided?" The man gained the world, but lost his soul!—"So is he that layeth up treasure for himself and is not rich toward God." Where was the profit?—Robert Newton, 1832
NEVIN'S REMAINS.

FROM THE LONDON EVANGELICAL MAGAZINE FOR AUGUST.

SOUTH SEAS.

STATE OF THE NATIVE CHURCHES AT TAHITI.

By the Rev. Henry Nott.
In the Missionary Magazine for July, the friends of the Society were informed of the arrival of Mr. Nott, who had returned to this country after the labor of forty eventful years: in the South Sea Islands, during which he had witnessed, and been a chief instrument in effecting by the blessing of the Most High, one of the most marvellous and important changes that any nation can experience—the abandonment of Idolatry, and the adoption of the Christian faith. The following extract is from a communication addressed, by this devoted servant of Christ, to the Directors of the Society, since his arrival in England, and will be pursued, we are assured, with grateful satisfaction.
On the 20th of February, 1836, I embarked, with Mr. Nott, on board the French brig Courier, bound for Bordeaux, and anchored off that city on the 5th of June, having been only three months and a half at sea. At the quarterly meeting of the brethren in Tahiti, in September 1835, I informed them, that by the time of our next meeting, which would be in the following December, I hoped to lay before them the whole of the Scriptures in the Tahitian language. This information produced no small joy among them. We met in December last, and I was then enabled to state that the Scriptures were finished. This excited in their minds, as also in my own, gratitude to God for his supporting goodness, in sparing my life, and enabling me to finish what I had, with long and unremitting endeavors, laboured to accomplish. It now appeared to the brethren very desirable that the Scriptures should be printed in England, by the aid of the British and Foreign Bible Society. The work was felt to be too great for us to attempt. Detached portions of Scripture, as a single Gospel, of a single book, a spelling book, or a tract might be accomplished; but the entire volume of Divine Revelation could at best, only be done in an inferior manner, and by a process so slow, as to occasion a most undesirable delay. The brethren were very apprehensive of the risk I should incur, of another voyage round Cape Horn, and though they did not doubt that the change of air would tend to restore my exhausted energy and health; yet they rather hoped than believed I should reach my native country in such a state of health as to be instrumental in forwarding the printing of the Bible for the poor Tahitians. This was my hope, the thought of it cheered and animated my spirit in the prospect of dangers, and the uncertainty as to how I might bear the voyage. By the good hand of God upon us, we have arrived at the land of our fathers, in improved health, and have found that the Lord has been better to us than all our fears.
You will naturally be anxious to know in what circumstances I left the brethren, and the people of my charge: and it is with devout gratitude to the Father of mercies I inform you, that it is long since the spiritual state of the people among whom I labored, was so encouraging as when I left. The Lord has put his hand a second time, to the cause, and has revived his work in the midst of the years. We received with much encouragement the assurance of your deep sympathy for us, in the trials to which our churches were exposed, from the improper conduct of some, once numbered among their members, from the occurrence of war, and the shameful importation of ardent spirits. But it will be gratifying to you to know, that when the irregularities produced by these causes, especially by the latter, were greatest;—the mass of the people were in sobriety and peace, and a large majority of the members of the churches, with, perhaps, only one exception, remained steadfast in the faith, and order, and purity of the Gospel.
At my own station, Papaoa, in the close of the summer of 1835, several among those who seemed neither to fear God, nor regard man, came forward, expressing repentance toward God, and faith in our Lord Jesus Christ. These persons belonged to two different classes. Some were among those who had never made more than a nominal profession of Christianity, by abandoning idolatry, and joining in public Christian worship,

and other outward observances. They had never given evidence of personal concern on the subject of religion; but had rather, without much consideration, followed the stream when the nation, as such, adopted the Christian faith; they had never been baptized. Others were among those who had been baptized in their infancy, as children of church members, but had never been convinced of sin, or of their need of a Redeemer, to save them from the wrath to come. Both these classes about the time above referred to, appeared under deep conviction of the necessity of personal attention to the state of their souls; and were exceedingly importunate to be numbered with the people of the Lord. They were not however, importunate, in any rude, or vain-confident manner, but wished to pursue any course that might be deemed most conducive to the attainment of the object of their desire. To these two classes of persons, a third might be added, which seemed under deep religious impressions, viz: those who, though they had been admitted to the church, had, on account of improper conduct, been separated from its fellowship. Many persons of this description, applied to me with all the importunity of men in good earnest, to obtain that salvation which is in Christ Jesus with eternal glory. At first they used to come in small parties, two, four or six at a time. At our quarterly meeting at Papete, which took place in December 1835, the brethren inquired into the truth of the reports which they had heard on this subject, and being answered in the affirmative we rejoiced together on account of what the Lord appeared to be doing in behalf of the people—we thanked God and took courage. But when, after the meeting, we returned to our respective stations, the number of those persons who professed to be seeking salvation by the blood of Christ, increased greatly, and they came in companies of ten, twenty, and thirty at a time, asking the way to Zion, with their faces thitherward. These would give me no rest, but pressed me with importunity at all times in the day, morning, noon and night; and often, after I had been spending a considerable time with them, instructing, exhorting, examining them; preparatory to baptism, and communion with the church they would still follow me home, as if unwilling to attend to any other subject. I held the meetings with these inquirers, in the Chapel, and many of the members of the church were accustomed to attend. Then the latter could not refrain from the expression of their surprise at the great work which God was doing among them. These people, they said, were many of them wild men and women from the mountains, and had only now become tame and tractable, and behold, they are seeking salvation through the blood of the Lamb!—On these occasions, it often gave me pleasure to see many of the poor old members of the church creep along the beach with tottering steps, and leaning on a staff, as they approached the chapel to which they came, that they might be present to hear the instruction given to those over whom I had wept, and prayed in secret and in public, who were now turning to the Lord. On inquiring of them what was their reason for coming, as the instructions given were generally a repetition of what had formerly been given to themselves, they said that God had answered their prayers by fulfilling that passage of scripture which I had formerly preached from—"Compel them to come in that my house may be filled." God was now filling his house with these poor outcasts, who were not a people, but are now the people of God. "And now we entreat you to persevere in exhorting and warning them to flee from the wrath to come. Tell them, as you are telling them, to stand aside, every one of them who are on the Lord's side, by tens, by twenties, and by hundreds, and let them seek with earnestness and sincerity, that they may be enrolled among the people of God. Tell them not to spend either their time or their labor for that which is not bread, or to give to the things of time, that attention which is only due to the things of eternity. Do not keep them too long out of the church; you will find them more intelligent than in former years, when you were instructing us and receiving us into the church. They can read and write too, and understand the different catechisms very well. These they learned long ago, but deceived by the devil, they have neglected their books; now they apply to you to be instructed and received into the church, and we hope you will not delay their admittance too long."
Previous to this period, the minds of several of the brethren, including myself, were very powerfully impressed with the vastness and importance of the things of eternity. I never felt satisfied in leaving the chapel, unless fully convinced that I had, in dependence on the Divine blessing, used my utmost endeavors to persuade men to fly from impending vengeance. I did not feel satisfied unless I had made them feel my words as well as hear them. Others of the Missionaries have expressed themselves in similar language, and have spoken of the impressive urgency and importunity which the Lord had enabled them to use with their people. Thus we were enabled to reprove, rebuke, exhort, with all long suffering and doctrine; willing to bear all things to endure all things for the elects sake, that they might obtain the salvation which is in Jesus Christ, with eternal glory.
After our last quarterly meeting at Papete, in Dec. 1835, and a few weeks before my embarkation in the "Courier," I made it known to the people that I was about to leave them, and go to England, in order to forward the printing of the scriptures in their own language, which I hoped would be effected by the Bible Society and the copies well bound and forwarded to them. They desired to know way I could not send a copy of the scriptures to England to be printed there, and sent out to them, without going myself. To get the word of God printed, they said, was a very good thing, but could it not be done without my leaving them? I was not only their teacher, but their spiritual father, and the guide, or

teacher of the Royal Family also; and how could they do without me? No other could act towards them as I had done. I told them I hoped and believed they would be mistaken in that case; that the Missionaries remaining had the same affection and regard for them as I had; that from those to whose care they would be committed, I hoped and believed they would meet with the same kind attention as from myself.—That to get the Scriptures printed seemed now to devolve upon me, in an especial manner, after I had, in great weakness and affliction, spent so many years in translating them; and as this could not be done on the spot I could not do otherwise than remove to a place where it could be done in the least possible time, and with the greatest advantage, and that place was England. I also reminded them of my present weak and enfeebled state, and asked them how long they thought it was likely I could survive among them; and if they thought that period was likely to be very short, then would they prefer that my little remaining strength should be devoted to promoting the purity of the scriptures, rather than upon any other object; and especially if it should please God to render the sea-air beneficial to the restoration of my health. From these considerations they seemed to acquiesce, though with great reluctance, to my removal.
About a fortnight before I left the island, her majesty Pomare and her husband, and her mother, and a number of her attendants came and requested to be admitted into the fellowship of the church. She was desired with her husband to write to me, and let me know their feelings and views, and the reasons why they wished to be united with the people of God; but her mother and others were requested to come on the days appointed for meeting the rest of the candidates. After the party had returned home the queen and her husband wrote to me and informed me of their views and desires to become members of the church. After the letter, which the queen wrote to myself, and one which she wrote also to the deacons of the church, had been read and considered, she was with her husband, received among us, with the entire concurrence of the whole church, and united with us in partaking of the ordinance at the Lord's table on the following Sabbath.
Never had it been my privilege to admit in so short a time, to the fellowship of the church, so many of whom I entertained such favorable hopes, for never were the prospects of my station more encouraging. Such was the state of things among the natives of Papaoa when I left them. The islands were all in peace though there were political questions pending at the time, which may occasion them some trouble.
The churches at the various stations of the brethren, I believe are on the increase, especially at Mr. Davies' station at Papaoa. Mr. Davies mentioned that a strong and extending attention to the great truths of salvation had taken place at his station, similar to that witnessed at my own. May the Lord in mercy strengthen his hands, and encourage the hearts of my brethren the Missionaries. May they continue to preach the truth, and preach the truth in love; and may the next information you receive confirm and add fresh evidence to what I have now stated of the blessing of the Lord resting on their labors.
I remain dear brethren,
Very faithfully, yours,
HENRY NOTT.

We make some extracts from "Nevin's Remains," recently published, which we recommended to our readers last week.
N. Y. Chr. Intel.

WORK OF THE SPIRIT.

Nothing proves the necessity of the influences of the Holy Ghost so clearly as, the insensibility of men in regard to the character of Christ, especially as exhibited in his inconceivable sufferings.
Although there be in the administration of grace several influences and agencies, without which the Church would not be built up, yet there is but one agency by whose efficiency piety is kept alive. That agency is exercised by the Divine Spirit.
What a noble product of Omnipotence is a Christian! He is God's last work. The difference between a mere man and a Christian, should be greater than that between dust and man. The results of the new creation ought to be strikingly visible.
The first creation makes us God's and constitutes reason enough why we should devote ourselves to him, and live alone to him. But the second creation immeasurably strengthens the obligation. God has made all things for himself; but in a more solemn sense has he formed his people for himself.
One might almost as well be guilty of the atheism of denying he was made by God, as that he was made for God.
Whatever we have from Christ meritiously, we have from the Spirit efficaciously.
ADAM OUR FEDERAL HEAD.
Suppose we say, as some do, that men were not represented in Adam, for that were unjust; but that in consequence of their connexion with him, they necessarily derive from him his own moral nature, which is corrupt; for "who can bring a clean thing out of an unclean?" How does this help the matter? Surely it is correct to constitute one man the representative of all, as, without doing this, to entail on them all the consequences of sin. Besides, who but God constituted this natural connexion between the first man and his posterity. Is he not responsible for its necessary results? Could he not have terminated the race with the first man of it? This theory makes our ruin the consequence of the misfortune of our being descended from Adam; which misfortune our Maker could have easily prevented. This is getting out of one difficulty, by getting into a greater.
If we have not a sinful nature, we might as well have one, as have a nature which begins to sin as soon as it begins to act.