

RELIGIOUS CHARACTER OF THE PRESENT AGE.

From the Pittsburg Christian Herald. [Concluded.]

When our Lord Jesus Christ came into the world, with the design of establishing for himself a kingdom of righteousness, he had the whole range of life at hand, to choose from it according to his own pleasure, the means of carrying his design into effect. All resources of power were alike within his reach. So far as riches might be held to be of avail for the end he had in view, they were subject to his order, without limitation; for the "earth is the Lord's, and the fulness thereof." He could easily have caused streams of silver and gold to flow into his treasury to any extent, and if worldly rank and authority, had been deemed necessary to the success of his enterprise, they might have been secured in like manner.

If the weight of fashion, or the brute force of opinion, organized and made formidable as it is made to work in the ordinary movements of party, could have answered any good purpose, it would have been a light matter for him, evidently, to have for itself and strengthened his case in this way as far as he might have wished. The world was ready to go after him, almost at any time, if he had condescended a little to court its interest, by meeting it on its own principles, and throwing himself upon it for support. And one might have imagined that all these forms of influence would challenge at least a measure of his regard.—They could claim to be considered in one sense, moral in their character, and were capable of being turned to very important account, when rightly used, in favor of the best interests of society. But it is worthy of special notice, that our Lord refused them all. However good they might be in themselves, they were not the resources on which he chose to rely, in the great work for which he came down from Heaven. He committed his cause, in his own person, to the simple power of holiness, as the grand means by which it must go forward in the world. Truth brought to bear with its own naked force on the minds of men, especially through the testimony and example of a life sanctified by its power, was the agency he selected as most suitable to his design, and the only one that might be expected to answer in so vast an undertaking. Other means might be of force for certain ends; but this was looked upon as all in all, for laying the foundations and raising the superstructure of the church. It was of more account, immeasurably than money, or the favor of the great, or the great interest of a powerful party, or the most auspicious secular connections, or profound schemes of policy, however fair and honorable. Jesus Christ waived the use of these things, and confined himself to the use of truth, made to shine out continually in the form of holiness from his own spirit and life. And we can see, that if he had not done so, the glory of his character must have been obscured. No other method could have been pursued by him without injury to himself. No other could have been pursued by him, that would not have derogated from the honor of his cause, and planted heavy obstructions in the way of its success.

And Jesus Christ plainly intended that this should be the great agency by which his kingdom was to be carried onward, after he left the earth, by his disciples. His kingdom was not to be advanced by the sword or by civil enactments, so must it rest on other forms of power than wealth, fashion, or human policy. "Be ye holy, as I am holy," was a rule by which the subjects of it must seek to extend its authority: "let your light so shine before men, that they may see your good works, and glorify your father which is in heaven." We are not authorized to say, that the church should not have recourse at all to other forms of power to carry forward her appropriate work. But beyond all controversy, it is her duty to look upon these as of altogether secondary account. Holiness, truth made to live in the lives of Christians, the same mind that was in Jesus Christ transmitted and main-ained in the church from age to age, is the great power ordained of God for the accomplishment of all the ends of Christianity. Other agencies are important only as they may serve as channels for bringing this into more extensive operation; only as they may be ruled and actuated by it, in all the service to which they are turned. This is the soul of the evangelical enterprise. "This is the one thing needful" for securing the triumphs of the Gospel; that, without which all other resources can be of no avail; that which of itself is sufficient infallibly to secure every thing that is required, in order to ultimate success. Holiness is of incomparably more account to the church, than any array of learning, any show of worldly patronage, and ecclesiastical arrangements whatever. There is a force in it, which cannot be measured by the standard of these things. The very highest possible service that any individual can render to the church is to be as holy as he can. No other contribution which he can bring into the divine treasury, may be exhibited as any compensation for the withholding of this.—Wealth, rank, learning, eloquence, activity in favor of religious interests, comprehensive policy and successful enterprise, with regard to the Christian cause, would be of less weight far than any amount of personal righteousness, for which they might be made to stand as a substitute. And so also, in the case of a single church, or of any Christian community. The strength of the body is always measured by the amount of its holiness. A holy church will always wield immensely more power for truly Christian ends, than a rich church, or a great church, or a merely intelligent church, or a liberal and stirring church of a different character. The grand desideratum then, for the world's salvation, is that the church generally should be made to abound more and more in holiness. The increase of her resources in other respects, and the multiplication of her methods in action, however important, is a small matter in comparison with the increase of the spirit of piety in her

own communion. Here emphatically is the secret of her strength. And no mistake can be greater than to her to look away in some other direction for the means of making herself efficient, while she neglects to make this her first and greatest care.

But there is a strong tendency at the present time, to lose sight of the value and power of holiness, as the great agency appointed of Christ for the building up of his kingdom. The course of things in this country especially, is such as to fill men's minds with quite a different idea of power. The deep, silent effect, with which the truth of God addressing itself immediately to the inward sense of the soul, under the influence of the Holy Ghost, works for the production of righteousness, comes not up to their notion generally on the subject of moral changes. They are slow to understand that expression, *If I be lifted up, will draw all men unto me.* They would have something more obvious to sense, more analogous with the order of things in the material world; something that may be weighed, or measured, or reduced to mechanical calculation. Truth itself, to meet their views, must work by force; and the only conceptions they seem to have at least of power derived from the spirit of the Lord, is too often such as to include merely a refined scheme of worldly might, brought to operate within the realm of mind. Views of this sort tend to beget too high a regard for outward, secular resources and human arrangements and efforts, as means of advancing the interests of the church. Religious ends are too frequently pursued on worldly principles. Christianity is pushed and driven, like an enterprise in trade, or a question of politics or literature, instead of being suffered to make its way with light and love, and to assert its true heavenly majesty to the souls of men, as the wisdom of God, for their everlasting salvation.

All this might be illustrated, at large, by referring to various exemplifications of our disposition, so far as the religious community is concerned, to make a great deal of money and worldly influence for the promotion of religious objects. This sort of power seems, in many cases, to be sought after and counted upon, as of more value than the influence of holiness itself. The idea of its being attended with danger to moral character, is to a great extent lost sight of, in the thought of the increased ability to do good which it confers upon men; and any tendency which it may have to detract from the weight of Christian example, is supposed to be amply counterbalanced by the new instrumentalities with which it arms Christian enterprise. Even speculation itself is held to be lawful and good, in this light for religious uses. It seems to be thought at times, that money-making schemes are of more consequence to the church than the preaching of the gospel itself.

The religious spirit of the times might well bear to be noticed in other particulars, having a relation to our general subject.—But it is time to bring these reflections to a close. If there be any truth in the representations already made, enough has been exhibited to show, that the modes of thinking which characterize the church at this time, as well as the genius of the age generally, are unfriendly to the old orthodoxy of the Puritans, and favorable to Pelagianism.—There is a vast amount of undeveloped error among us, leaning this way, and only waiting for the hindrances and restraints of custom to fall away in order that it may assume an open shape in opposition to the truth; which is more to be deprecated a great deal than any specific demonstrations, (confessedly serious as some of these have been) that have yet appeared from the pulpit or the press. J. W. N.

From the Christian's, Scholars, and Farmer's Magazine.

STYLE OF PREACHING.

Mr. Rollin says, obscurity is generally occasioned by a style too concise; and others have observed many other causes of obscurity, among which they place a very common one, a jangling of words, a multitude of tinkling sounds which one describes and reproves thus; "it is a vein of vain preaching, turning sound preaching into a sound of tinkling cymbal, feeding them, spoiling the plain song with discant and division," &c. Bishop Burnet, after much on the same subject, says, "a preacher is to fancy himself as in the room of the most unlearned man in the whole parish, and must therefore put such parts of his discourses as he would have all understand, in so plain a form of words, that it may not be beyond the measure of them. This he will certainly study to do, if his desire is to edify them rather than to make them admire himself as a learned and high-spoken man." Past. Care, chap. 9.

To the opinions of these great masters we add that of an ancient orator: *eloquentes dicimus eos qui ad populum verba facere possunt.*

MANNER OF DELIVERY.

An English writer on this subject, observes, "There are two extremes in the voice. The one is a drizzling dullness, which shows unconcernedness and want of zeal. The other is a boisterous noise, which argues rudeness, and want of modesty and manners. There are also two extremes in action. Some are mimical, fantastical, and violent; this is rude and irreverent. Others stand like images, and preach without any motion at all; this is stupid and unnatural. Motion should be grave, decent, free, natural, moderate and suitable, without distortion, constraint, or affectation. All rules of preaching are reducible to four heads. It should be plain, practical, methodical, affectionate."

Glanville's Essay on Preaching, part I.

The intention of preaching must be to change the heart by informing the judgment. This was what the old English divines of piety called the best preaching, savoury truth, wholesome matter, spiritual doctrine sound, powerful, searching preaching; and great encomiums they justly bestowed on ministers, who prefer this before the more

gaudy, but less useful materials of glaring showy sermons, which aim only to tickle the ear. One may speak for all.

"A powerful searching ministry, that bringeth men to a sight and sense of their sins, is best to fit men for conversion to God. There is a playing with scripture in oratorical flourishes, and a sound inculcation of it. It is said, Pericles left a sting in the minds of his hearers. That is the best preaching, which woundeth the heart; it is most for the glory of God, and for the good of souls. Speaking pleasing things to tickle the ear better becometh the stage than the pulpit. It is said, *The words of the wise are as goads and nails, fastened by the master of assemblies.* They are the best preachers, and most affectionate to you, who wound your souls. The work of a minister is not to gain applause to himself; but souls to God. He is the best preacher, who maketh you go away, and say, not, how well he hath preached! but how ill have I lived!" Dr. Manton's 1st Sermon, on Acts ii. 37, 38.

Dr. Bates, in his funeral sermon for Dr. Manton, applies a pretty historical anecdote from Suetonius to this subject. "Dr. Manton abhorred a vain ostentation of wit in handling sacred things, so venerable and grave, and of eternal consequence. Indeed, what is more unbecoming a minister of Christ than to waste the spirits of his brain, as a spider does his bowels, to spin a web only to catch flies, to get applause by foolishly pleasing the ignorant? And what cruelty is it to the souls of men? It is recorded, as an instance of Nero's savage temper, that in a general famine, when many were perishing for hunger, he ordered a ship should come from Egypt, the granary of Italy, laden with sand for the use of wrestlers. In such extremity, to provide only for delight, that there might be spectacles on the theatre, when the city of Rome was a spectacle of such misery, as to melt the heart of any but a Nero, was most barbarous cruelty; but it is cruelty of a heavier imputation for a minister to prepare his sermons to please the foolish curiosity of fancy with flashy conceits, nay, such light vanities as would scarce be endured in a scene, while hungry souls languish for want of solid nourishment."

We believe, were an accurate inquisition made to determine what constituted the acumen—the pungent—the dividing ascendant of soul and spirit—in a sermon, it would be found to lie in THE TRUTH of what was said.

Remarks on the inattention of many to attend public worship, and impropriety of conduct of some at church.

The great neglect of public worship is an usual topic of complaint. Ministers lay the blame on the people, the people on the Ministers. Probably the blame ought to be divided between both. The true secret of filling a place of worship is the art of making the place a seat of pleasure and happiness to the people. Some attention should be paid to the house, that hearers may hazard nothing in their health. Great heats and excessive colds, damps and dangerous draughts of air should be prevented. The assembly should be so disposed as to be freed from the incommodiousness of being crowded. The worship itself should be so conducted as to interest all; zeal and prudence must direct it. The vile tubs, that we call pulpits, which bury a man alive, and betray him into a thousand unnatural gestures, of ten provoking the contempt of the people, should be exchanged for light, low and decent rostrums. Above all, the minister, who officiates, should excel in all official qualifications, in modesty, zeal, humanity, energy and so on. The horrid habit of sleeping in some is a force of infinite pain to others, and damps, more than any thing else, the vivacity of a preacher. Constant sleepers are public nuisances, and deserve to be expelled a religious assembly, to which they are a constant disgrace. There are some, who have regularly attended a place of worship for seven years twice a day, and yet have not heard one whole sermon in all the time. These dreamers are a constant distress to their preachers, and could sober reasoning operate on them, they would soon be reclaimed. In regard to their health, would any but a stupid man choose such a place to sleep in? In respect to their character, what can be said for him, who in his sleep sometimes snores, starts and talks, rendering himself ridiculous to the very children in the place? Where is his prudence, when he gives such occasion to malicious persons to suspect him of gluttony, drunkenness, laziness and other usual causes of sleeping in the day-time? Where is his breeding? He ought to respect the company present; what an offensive rudeness to sit down and sleep before them! Above all, where is his piety and fear of God? There will come a time in the existence of this wretched drone, in which he will awake and find the Philistines punishing the idler, who was shorn in his sleep!

Ministers have tried a number of methods to rid assemblies of this odious practice.—Some have reasoned, some have spoken louder, some have whispered, some have threatened to name the sleeper, and have actually named him, some have cried fire, some have left off preaching, Dr. Young sat down and wept, Bishop Abbot took out his testament and read Greek. Each of these awakened the auditors for the time; but the destruction of the habit belongs to the sleeper himself; and if neither reason nor religion can excite him, he must sleep on, till death and judgment awake him!—Lid.

From the Edinburgh Christian Magazine.

GOD REGARDING THE PRAYER OF THE DESTITUTE.

The destitute are saints or churches in affliction, even overwhelmed; when the hand of God is stretched against them, when a cloud covers them in the day of the Lord's fire-ree anger; when the enemy comes in like a flood upon them; when error, as a boar out of the wood, doth waste them, and immorality, as a wild beast out of the field, doth devour them. The original word (*arocer*) points out the low state of Zion:

that she is despised by the world, insulted by her enemies, apparently deserted by her God, and is herself in a most forlorn situation. In that situation men help in vain, her own arm cannot save her. But when she is overwhelmed she poureth out her complaint before the Lord; when she is destitute, she calls upon God in the time of trouble. Churches and individuals, when they trust in an arm of flesh, when they think that they are rich and increased with goods, and have need of nothing, they seldom pray, their prayers are very formal, and far from being importunate. The wicked through the pride of his countenance calleth not upon God, for God is not in all his thoughts. When men are full of themselves, the throne of grace is not their refuge nor their sanctuary; if they come to it at all, it is with the insolence of the Pharisee, and not with the self-abasement and humility of the publican. But God, while he despises the prayers of the self-confident, he hears the poor, regards the destitute, he saves and comforts the afflicted.

Those who are destitute are the persons most welcome to the throne of grace.—They have a sense of their necessities, all refuge faileth them, no man careth for them; then they cry to the Lord, and he saveth them from their distresses. A sense of need makes them earnest and importunate with God. They do not only pour out words before him, but they pour out their heart and complaint to him. Persons who are at ease in Zion pour out words, but the destitute pray with all their heart. They who feel themselves to be destitute, cry to God night and day; their eyes fail in looking for God's salvation; their throat is dried in arguing at the throne of grace, and they long for an answer to their prayers. Like a starving beggar, they look to the eye and the hand of their heavenly Benefactor till he send help. The desire after God himself as their portion, which is the common privilege of all the spiritually destitute, is a work of the Holy Ghost, the mercies they want are near in the divine promises, and they are restless and unhappy till God hear and answer their prayers; they, as it were, wrest them from him by faith and gracious expectation. They cannot live without these mercies, and they are vehement in seeking them. God, who puts bowels into earthly parents towards their children, especially the sick and the weak among them, will not despise his destitute ones. He who commands us to deal out our bread to the hungry, in real compassion, or drawing out our soul to them, to clothe the naked, and to defend the fatherless, will not neglect his own poor and needy. "He will not break the bruised reed, nor quench the smoking flax."

When God builds up Zion, then he regards the prayer of the destitute; he arises and hath mercy upon Zion, the set time to favor her arrives. He appears in his glory to men, and hears those prayers which the destitute have presented to him for the revival of his work. He sins as the God of Zion on his throne, judging right. He stands in his court of requests. He stretches out his golden sceptre to the poor and needy. Their prayers formerly presented to him, their present wants and cries, come into his mind. A book of remembrance is written before him, and the prayers of his church are recorded on high. Then he remembers the particular wants of his destitute, and in the general distribution of his favors, he has his eye upon the generation of them that seek his face; their prayers may have been forgotten by themselves, and despised by the world, but they are not forgotten by him who heareth prayer. They come up as a memorial before God. When the Lord builds up Zion, he regards the prayer of the destitute, because the sum of their prayers is about his Zion. See Psal. cxxvii. 51. Neh. i. 12, 14. Psal. lxxix. 22, 24. The church is dear to Christ, and dear to his saints. If the church be well, the destitute rejoice even in their personal afflictions, as in the case of David when he composed this and other psalms. *Roma salva omni salvo.* When Rome prospered, her friends forgot their distance from her, and the perils of their situation. That Zion may prosper, is the sum of their wishes, the scope of their prayers, and the issue of all their exertions: they are poor and destitute indeed, &c cannot give to Zion what their wishes suggest; but they cannot refrain from helping her with their prayers. These prayers are of mean estimation in the eyes of Zion's enemies, and contribute little, as they apprehend, towards their own destruction, or towards the prosperity of the church; but in this they are greatly mistaken. The prayers of the destitute are powerful before God, and become mighty auxiliaries to the interest of religion. The prayers of Knox shall inspire more terror into the mind of a Queen than the presence of ten thousand armed foes. The prayers of Luther, and of a few more destitute Protestants, shall tend to dissolve a powerful confederacy against the reformation. On the knees these suppliants shall cry *vicimus, vicimus!* We have overcome them, we have overcome them! God brings Zion into straits, that his name may be glorified in her deliverance, and that the prayers of her friends may be a principal means for effecting it. When Peter was in prison, every knee was bended, every mouth was opened by the church at the throne of grace for his deliverance. Prayer was made without ceasing, or more earnestly than usual, as the word signifies, of the church unto God for him. The spirit of prayer is then commonly poured out, and the church gives God no rest till he arise and make Jerusalem the praise of the whole earth. When God brings again Zion, he honours the duty of prayer, and sweeten the mercies he confers, by giving them as an answer to her affliction, and no joy in her deliverance, Isa. lxxi. 10. "Rejoice ye with Jerusalem, and be glad with her, all ye that love her; rejoice for joy with her, all ye that mourn for her."—Our Zion is at present

very destitute, and overwhelmed; let us there pour out our complaint before the Lord. He hath covered us with a cloud. The sun hath gone down on our prophets. Our breaches are wide as the sea. The Lord is removing his valuable servants from their posts on the walls of Zion, and doing it in a manner which is affecting in the highest degree. God grant us ears to hear his voice, and seriously to improve it! Now is the time for the destitute to cry to God, "Spare thy people, O Lord, and give not thine heritage to reproach." It may be the Lord will be jealous for his land, and pity his people, Joel. ii. 17, 18. All who can pray, should now lift up their voice to the God of Zion, and he will regard the prayer of the destitute, and not despise their prayer.

WATCH, LEST YE ENTER INTO TEMPTATION.—"The only thing to which men do not appear to be naturally alive and awake, is the state of their immortal souls. They are in the midst of temptations every hour of their lives; and they appear at home when surrounded by their enemies. There is no alarm, no watchfulness. They watch against other things—against poverty, sickness, and robbery. This state the Scripture describes to be a kind of watchful sleep; and when the Word of God summons the world to salvation by Christ, he says—'Awake thou that sleepest, and arise from the dead, and Christ shall give thee light!' And again—'Awake to righteousness and sin not.' How many of those who call themselves the disciples of Christ are sleeping this day in security, as if they had no master that watched, and prayed, and died for them! Where is temptation not to be found? In what shape does it not appear? Under what disguise does it not present itself? And what means does it not employ to ruin our salvation? It meets us in the market places, and thrusts itself into our bargains; it offers gold; it leads us into the house of riot and intemperance; it brings wine in goblets, and says—'Eat and drink, for to-morrow you die!' It turns us from men to beasts; and having deprived us of our senses and our reason, it puts the weapon into our own hand, and bids us to commit violence and murder; it sits by our sides at our meals, and joins in our conversation; it creeps into our minds and poisons our thoughts; it puts venom and impiety upon our tongue; it hides our Bibles, and shuts them when we open them. Sometimes it lurks near our path like a serpent; sometimes it steals upon us as a thief; sometimes it comes muffled as a friend; sometimes it rushes upon us as an assassin; it is about our bed, and spieth out our ways. How, then, shall any man pretend to say, that he may sit still and sleep—and that every power of his soul is not to be up in arms, while such a spectre as this is following him through life?"

BOOTH'S PASTORAL CAUTIONS.

Take heed to yourself with regard to that success, and those discouragements, which may attend your ministry. Should a large degree of apparent success, through the favor of Heaven, accompany your labors, there will be the highest necessity to guard against pride and self-esteem. A young man of good ministerial abilities, and honored with great usefulness, is in a delicate situation respecting the prosperity of his own soul; for, through the want of experience and observation, such concurrence of pleasing particulars has proved to some very promising characters, the innocent occasion of disgrace and ruin. Shining abilities, and a blessing upon their labors, have rendered them popular. Popularity has intoxicated them with pride. Pride has exposed them to various temptations. Temptations have prevailed, and either precipitated them into some erroneous offence, or laid the foundation of a gradual departure from the truth, and from the practice of real piety. If the former, their character has been killed, as by the stroke of an apoplexy. If the latter, their comfort and usefulness have been destroyed, as by a consuming hectic. Agreeably to that saying, "Pride goeth before destruction, and a haughty spirit before a fall."

Remember, therefore, my brother, that though it is your indispensable duty to labor and pray for prosperity in your work, yet that season of remarkable success, will generally prove an hour of peculiar temptation to your own soul. Take heed to yourself, at such a time, and watch the secret motions of your own heart. The number of your hearers may increase, and your church may flourish; while, in your own breast, devotional affections and virtuous dispositions are greatly on the decline; nor need I inform you that every degree of such declension, has a tendency to final ruin.

Besides, if there should be an experience of extensive utility attending your labors, for which I sincerely pray, you may do well to remember the old proverb: "All is not gold that glitters." Numbers there are that seem to receive the word with joy, who, in time of temptation, fall away. Many evangelical and popular preachers, I am very suspicious, have greatly over-rated the usefulness of their own labors. For, the longer I live, the more apprehensive I am that the number of real converts, among those who profess the genuine Gospel, is comparatively very small; according to the import of that alarming declaration, *Many are called, but few are chosen.*

On the other hand, should you meet with many and great discouragements, take heed that you do not indulge a desponding temper, as if you had been of no use in the ministerial work. With discouragements, you certainly will meet, unless Providence were to make your case an exception to the general course of things, which you have no ground to expect. Very painful discouragements, for instance, may sometimes arise, from the want of liberty and savor in your own mind, when performing public service. This, there is reason to suppose, is not uncommon. I, at least, have had frequent experience of it, and once to such a degree, that I began to think very seriously of giving up the ministry, supposing that

the Great Shepherd had nothing further for me to do, either in the pastoral office or in preaching the word at large. This exercise of mind, though exceedingly painful for some weeks, was both instructive and useful. Before that well-remembered season, I had frequently talked about the necessity of divine influence, to render a minister savory in his own mind, as well as profitable to others; but then I FELT IT.

Be not discouraged, then, as though some strange thing happened to you, that never befel a real minister of Christ, if a similar trial should occur in the course of your ministry. For it may be to you, as I trust it was to me, of no inconsiderable benefit; because I reckon that whatever curbs our pride, makes us feel our insufficiency, and sends us to the throne of grace. Seldom, alas! have I found any remarkable degree of savor and of enlargement in the public service, without experiencing more or less of self-eloquence and of self-gratulation on that account. Instead of complaining, that I have not more liberty in my work, or more success attending the performance of it, I have reason to wonder at the condescending kindness of God, in that he gives to my extremely imperfect labors, the least saving effect, and that he does not frequently leave me to be confounded before all my hearers.—Such, brother, have been the feelings and reasonings of my own mind, and such my confessions before God many a time.

From the S. C. Herald. FALSE TEACHERS.

We read of "those who darken counsel by words without knowledge," Job xxxviii. 2; of those "who prophesy lies in the name of the Lord," Jer. xiv. 14, and of those "who saw vanity and divined lies," Ezekiel xxii. 28. And our Saviour, Matt. vii. 15, "Beware of false prophets which come to you in sheep's clothing, but inwardly are ravening wolves." And again xxiv. Math. 12, "And many false prophets shall arise and shall deceive many." Mark xiii. 22. And in 2 Pet. ii. 1, "But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, (even denying the Lord who bought them) and many shall follow their pernicious ways, by reason of which the way of truth shall be evil spoken of." And in 1 John iv. 1, "Beloved, believe not every Spirit, but try the Spirits whether they are of God, because many false prophets are gone out into the world." And in the Revelations ii. 2, the Church at Ephesus is commended for detecting the spurious pretensions of religious teachers in the following words, "I know that thou hast tried them which say they are apostles and are not, and hast found them liars."

So, in our day there are many false teachers, who obscure, corrupt, or deny the Gospel. There are those who deny "original sin," and "total depravity," never having experienced a conviction of sin by the spirit of God. They know nothing about it except what they know as mere natural men. They are never "witnesses for Christ" of what they have seen and do know. They do not feel themselves by nature to be "enemies to God," "dead in trespasses and sins," "children of wrath," and therefore they deny that they are so. They cannot understand how there can be any sin but in "acts," and therefore they deny "original sin." They cannot see how it would be just in God to impute Adam's sin to his posterity, and therefore they deny any such imputation, directly in opposition to the word of God and the known facts of the case. They cannot comprehend how there can be moral obligation, where there is inability to keep the code; and therefore they deny such inability. They cannot perceive how the soul can be regenerated by the power of the Holy Spirit, and "created again into good works," and the free moral agency of the sinner remain unimpaired, and therefore they deny such agency. They cannot comprehend how the Son of God could bear the sins of his people "in his own body on the tree," nor how his obedience could be in any "intelligible" sense the ground of their justification; and therefore they deny a vicarious atonement, and the imputation of the righteousness of Jesus to the believer.

And to sustain themselves behind their "refuges of lies," "they resort to the hidden things of dishonesty, they walk in craftiness, they handle the word of God deceitfully," 2 Cor. iv. 2. They thus reject the Gospel, deny the Lord who bought them, and do despite to the Spirit and grace of God. And in thus doing, they remove the only foundation established by the tender mercies of our God for the lost; the last refuge for the ungodly.

AN HONEST CHILD.—The following pleasing anecdote related by an Englishman, fully demonstrates the influence of early religious training. A child, about ten years old, going down a street one day, saw, at a distance, a man counting money; when she came up as far as the spot where he stood, she found a shilling—picked it up, and ran to his house, saying, "Here, Mr. H——, is a shilling you lost." "No, child, it is not mine, keep it." "No, no," said she, "I saw you counting money, and when I came where you were I found this." He then took it and gave her a penny, with which she bought a toy, and went home: when her mother saw the toy, she asked her where she got it; the child told the story, and said: "an honest penny is better than a dishonest shilling" "for the love of money is the root of evil."—S. S. Journal.

Submarine Excursion.—On Monday week, Mr. James Orchard made a submarine excursion in Weymouth Bay, in the presence of a great concourse of spectators. He submerged at the new Pierhead, and walked at the bottom of the water round the bay; in his journey, he picked up several articles, among others an antique silver tankard, which, from its corroded state, must have been long under water. The diver was accompanied by a boat, with an air pump, from which he received a constant supply.—English paper.