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For the Telegraph.

PERSEVERANCE OF THE SAINTS.

PART II.

This subject may be further illustrated by considering the christian race in the light of a journey through a dangerous wilderness, where there is but one secure path, intersected by a thousand which lead to ruin. A company about to pass this wilderness are in want of a guide. Christ proposes to be their guide and promises on two conditions to conduct them safely through.

1st, That they believe his word. 2nd, that they place implicit confidence in his ability to guide them safely through.—They enquire, on what grounds shall we place confidence in the safety of your guidance? He replies, I am perfectly acquainted with the way and all the by-paths and dangers which beset it. I marked it out, and have trod it through. I passed my days and laid down my life in opening this way, and have taken it again that I may be a living guide to all who travel it. I have already conducted thousands safely through and lost none, and now "he that cometh unto me, I will in no wise cast out but will raise him up at the last day." They reply, we pledge obedience, and trust ourselves in your care.

The guide spreads out a chart before them, on which the road is plainly marked, and moves off in the proper direction. They follow on and proceed securely for a while, but at length they come to a very pleasant by-path, and some of the company turn off into it. The guide keeps his eye on them, and soon calls to them to return, for the path they are pursuing leads to utter ruin. They answer we will go but a little distance and then return. He tells them that they are in imminent danger, that there is a precipice just before them, down which they will be precipitated ere they are aware. The temptation is strong and they are still inclined to proceed, saying if we fall we can get back to the right path again. Have not others fallen and afterward by repentance obtained forgiveness and found their way back to the right path? No! not an individual has fallen down that precipice and returned. If, after all the instructions and warnings which you have had, you should go on in your disobedience to me and fall down that precipice there would be no hope in your case. I have already told you in Heb. vi. 4—6, that "it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away to renew them again unto repentance; seeing they crucify to themselves the son of God afresh and put him to an open shame." Now if you persist in going that road you will inevitably fall, and if you once fall, you fall past recovery. This timely warning brings them back to the right way. Again they proceed surely and pleasantly. At length some are seen wandering off in another direction. The guide cries out to them, "you are going into danger. There is a lion lurking in that direction, and if you go on you will certainly be torn in peices." They reply, "have you not promised to conduct us safely through?" Certainly, says the guide, and I have told you that you are in the wrong road, and I now tell you that unless you obey me and return to this path you will inevitably perish in this wilderness. Your chart is before you and you see for yourselves that you are wrong. If you wilfully persevere I have already told you in Heb. x. 26—30, what will be the consequence. "For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy who hath trodden under foot the son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite to the spirit of grace? For ye know him that hath said, vengeance belongeth unto me, I will repay saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God."

Now if you despise this warning and refuse to obey me and to return to this path your destruction is certain. They believe their guide and hasten back to the high road which they had left, exclaiming "our feet had well nigh slipt." Had it not have been for the faithfulness of our guide we should have been lost.

They travel on again in the narrow way with joyful steps lauding the fidelity of their Captain. Their fears gradually subside and they begin to say one to another we may as well commit this whole concern to our guide he will certainly conduct us safely. Their guide overhears their conversation and observing that they are becoming less watchful and less vigorous in their onward march, says to them your own careful and persevering efforts are as important to the success of this journey as my instructions. And now I have said to you in 1 Cor. x. 12, "Let him that thinketh he standeth take heed lest he fall." And in Mark xiv. 38, I said to you "watch ye and pray, lest ye enter into temptation." In Eph. vi. 11, I directed you to "put on the whole armour of God, that ye may be able to stand against the wiles of the devil. For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, and against spiritual wickedness in high places. Wherefore take unto you the whole armour of God that ye may be able to withstand in the evil day and having done all to stand. Stand therefore, having your loins girt about with truth, and having on the breast-plate of righteousness; and your feet shod with the preparation of the gospel of peace."

This path is beset with malignant and subtle enemies who watch your steps and will spare no pains to draw you into their toils. It is through much tribulation that you will enter the kingdom. Hence if you mean to overcome you must summon all your courage and press with unceasing watchfulness and unyielding dilligence towards the mark for the prize. "So run that ye may obtain." 1 Cor. ix. 24.

By these instructions and the occasional use of the rod of affliction the careless and dilatory are stimulated to duty, and press on the end. But one of the company who is more fearful and less resolute than the rest begins to despond and says, there are so many dangers in the way and I know not where to look for them and the road is rough and requires so much self-denial, strength, watchfulness and patient endurance, that I shall never get through. And as the promise is only to such as *endure* to the end, I shall perish in the wilderness. The guide says to him, I have given my word, Rev. ii. 10, that if you are only faithful until death I will give you a crown of life. The desponding traveller replies, I have no doubt of your faithfulness but I am so weak and so inconstant that I have not sufficient strength to endure and hence I must fail. The guide assures him that nothing is more necessary on his part than the right use of the strength he has, and that his strength is in God. Ps. xxviii. 8, "The Lord is their strength, he is the saving strength of his anointed." God will give you the blessing of Asher. Deut. xxxiii. 25, "As thy days, so shall thy strength be." I have assured you in 1 Cor. x. 13, that "God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it." And now, I have directed you, Ps. xxvii. 14, to "wait on the Lord and be of good courage and he shall strengthen thine heart, for they that wait on the Lord shall renew their strength." Truly says the desponding soul, but I have not strength sufficient to wait on him. The guide replies, I have promised you, Is. xl, 11, that I will feed my flock like a shepherd; that I will gather the lambs with my arm, and carry them in my bosom. Apply to me, I will afford you all needed help. Be of good courage, you can do all things thro' the strength which I have promised you. But after all these promises, says the disheartened traveller, some, who have undertaken this pilgrimage under your guidance have departed from the path, fallen into the snare of their adversary and perished in this wilderness and I am the feeblest and most inconstant of all, who ever undertook it and certainly there is but little hope in my case. In this, says the guide, you are mistaken. God has never broken his solemn covenant recorded in Jer. xxxii. 40, nor will he ever do it, for he is a covenant-keeping God, and he hath said of all those, "I will make an everlasting covenant with them, that I will not turn away from them, to do them good; *but I will put my fear in their hearts, that they shall not depart from me.*" *None*, who actually commenced this journey have been lost—no, I have never lost a soul in this wilderness and I do not intend to lose you. I have already assured you in John vi. 35, that "I am the bread of life and that he that cometh to me shall never hunger; and he that believeth on me shall never thirst. * * * 37. All that the Father giveth to me shall come to me, and him that cometh to me I will in no wise cast out." See also what I have said in the 38, 39, 40, 47 to 51, and 54 to 58 verses of this chapter. In John v. 24 and 26, I have assured you that "He that heareth my word, and believeth on him that sent me, *hath everlasting life, and shall not come into condemnation; but is passed from death unto life.* For as the Father has life in himself, so hath he given to the son to have life in himself." And here, I repeat the promise I made to you in John xiv. 19, "because I live ye shall live also. Rev. i. 18, "I am he that liveth, and was dead; and behold I am alive forevermore, Amen! and have the keys of hell and of death."

By these blessed assurances the guide inspires the almost fainting traveller with fresh courage and strength, who pressing forward with the rest, they all at length find themselves safely conducted through all the difficulties and dangers of the way to their desired rest.

This comparison exhibits but a small specimen of the means which God uses under his superintending providence, and of the manner in which, through the Spirit, he applies them to believers to secure their perseverance to eternal glory.

They are not carried, but led through the dangers of the present world. Neither are they constrained against their wills, but go voluntarily, influenced only by motives addressed to their minds calculated to lead them to a right course of action.

Now let some question be asked in regard to the comparison. 1. Was there any danger in those places where some of the company turned off from the right path? Yes; there was a precipice and a lion. Would they have been inevitably lost if they had gone on in those paths?—Certainly; in one case they would have been irrecoverably dashed down the precipice, and in the other torn in peices by the lion. *Could* they have persisted and gone on in those paths? Yes; they had ability to do it. They had no lack of natural faculties, nor any insurmountable obstacles to prevent their doing it if they would. But did they do it? No; not because they *could not*, but, because that knowing the fearful consequences, they *would not*. They were prevented, not by any natural, insurmountable barrier, but by a moral influence which left them entirely free to go on or not to do it as they should choose; but with these warnings before them, it was morally certain they would return to the right path.

In the case of those who were discouraged, if they had set down and given up all further effort, would they ever have got safely through? No. None but those who overcome shall eat of the tree of life. Could they have remained inactive and perished? Yes. They *could*, if they *would*. And without the warnings exhortations and promises of the gospel, presented to them by their guide, they *might*, or might *not* have done so. But with these before them, it was morally certain, they *would* not. And it is the business of the guide to hold out to them these considerations and impress them on their minds wherever he sees it to be necessary.

Now under the guidance of Christ the Captain of our salvation, his followers are in danger of apostatizing, and unceasing effort and watchfulness on their part is necessary to prevent it; yet when the gospel motives are brought to bear with full weight on their minds by the influence of the Spirit, under the superintending providence and grace of their leader, their perseverance is with him no matter of contingency. And it is morally certain that they will hold on their way unto eternal life. Hence he promises eternal life to all who by faith and repentance come to him. And hence again an apostle says 2 Tim. i. 12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day."

If then the salvation of all who believe on the Lord Jesus Christ is secured so as to be a matter of certainty with him, what is the need of all those warnings &c.?—Because means are inseparably connected with the end. These warnings, exhortations and promises *are the rery things which render their salvation certain*, under the providence of God. And all these means are determined by him.—This subject may be illustrated by a small portion of scripture history: (Acts 27.)—When Paul and his company were overtaken by a storm in their voyage to Rome, the Lord assured him that there should be the loss of no man's life, but only of the ship. This assurance he made known to his company, declaring that *he believed God, that it should be even as it was told him.* Afterwards when the sailors were about to flee out of the ship, he said to the centurion and to the soldiers, except these abide in the ship ye cannot be saved.—Now could the promise of God which Paul had made known to them be relied upon? Certainly. And the sequel proved it so. If the sailors had left the ship would they have been saved? Paul said they would not. Could they have been suffered to leave the ship? Yes; they *could*, and probably *would* have done it, had not Paul warned the centurion and soldiers of the danger. But being warned, it was very certain they would take measures to prevent it. After the boat was sent adrift, the shipmen might have thrown themselves into the sea and have attempted to swim ashore, if they had been determined on it, but there was no probability that they would do it, so long as there was any hope of bringing the shipmen to land.

Now God had promised the salvation of every one of this company, and was there any danger of their being lost? Most certainly, and had they relied upon the promise, without regarding the warning or making any efforts of their own, their lives would not have been saved. What then was the means of their salvation?—The timely warning of Paul. And this warning together with its results were foreseen by him who made the promise, and were inseparably connected with the end. If the warning had failed, the promise would have failed also, for without it they would have been lost, but it pointed out the danger, and was the very means of their being saved.

So the warnings, exhortations and conditional promises addressed to believers in the Bible do not prove that any ever have fallen and perished, but they point out the danger, and *are the rery means* which God uses to secure their perseverance to eternal glory.

For the Telegraph.

THOUGHTS ON FAMILY WORSHIP.

Is family worship a *duty?* Few professors, it is believed, can be found, who will seriously deny it to be so. Is it a *privilege?* No decidedly spiritual christian can doubt it. But if it be both a *duty*, and a *privilege*, whence comes it, that in almost all our churches, *some*, who are heads of families, entirely *disregard* it:—and that *others* only attend to it, while under the influence of occasional and temporary religious excitement? You, Mr Editor, have travelled extensively over the State of Vermont, and have had some opportunities to become acquainted with different churches, here and elsewhere.—Have you ever met with a church, in which *all* the members who were heads of families, were accustomed to maintain regular family worship? My own limited observation leads me to suspect that such churches, if they *exist*, are extremely *rare*. I am apprehensive, that in most of our churches, fathers may be found, who *never* pray with their families; or who do it only *occasionally*, on the *Sabbath;* or, what is still worse, who perform this service only when visited by sudden and violent *paroxysms* of pious feeling, lasting but a few days or weeks, and with intervals of months and years between. I should be happy, indeed, to know that this suspicion is groundless. Believing family religion to be one of the most important means, and among the *essential* means of replenishing the church with conscientious, decided, active, and useful members; I should be happy to believe that the daily reading of the scriptures, and prayer, was *in general* an established regulation in every family, the master of which professes to be a christian. Facts, however, within my own knowledge, forbid so pleasing a hope.

Allow me to offer a few remarks on this momentous subject, in the hope that other, and *abler* writers may thus have their attention directed to it.

There is perhaps no positive precept in the Bible, expressly enjoining upon christians the observance of family worship.—In my judgment, however, there are *many* passages, which clearly *imply* that it is both a *duty* and a *privilege*. At present, I will only advert to a single *class* of these passages,—viz: such as refer to the example of eminent saints of old. Of Abraham, God was pleased to give the following honorable testimony: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment,—that the Lord may bring upon Abraham that which he hath spoken of him." The promise here referred to, was the promise that Abraham should become a great and mighty nation, and that in his seed all the nations of the earth should be blessed; and it stands connected with the *fidelity* of the patriarch in mentioning *family* religion. Can it be doubted that habitual prayer to God, constituted a *part* of that religion. Can it be doubted that Abraham instructed his children and household in the duty of *prayer*, and that he enforced his instructions by his own *example?* The promise, however, was not the *only* evidence he had, that his conduct in this respect received the divine approbation. In *addition* to the assurance that the fruits of his prayers and instructions should be manifest in the invaluable blessings which would thence descend upon his *posterity*, he realized a present reward, in the more intimate communion with God, the more enlarged and explicit knowledge of his designs, and the increased nearness and freedom of access to the throne of grace, to which, by means of *faithfulness* in this particular, he was permitted to attain.—His diligence in commanding his children and household after him in the right way, was expressly assigned as the reason why the Lord revealed to him his purpose to condemn with an overthrow the cities of Sodom and Gomorrha,—and this revelation, it will be recollected, furnished the occasion for the most striking instance of fervent and successful pleading with God in intercessory prayer, that has ever been recorded of any mere man. The limits of a newspaper article, forbid the full consideration of every instructive example of family religion in the ancient saints. Were it otherwise, we might profitably notice at length the conduct of Isaac and Jacob, who, wherever they sojourned, erected altars to the Lord, and called upon his name, taking special care to prevent the clandestine practice of idolatry in their households, walking in the steps of their great progenitor, and receiving similar tokens of the divine approbation; of Job, whose constant practice was, when his sons had feasted, to send and sanctify them, offering sacrifices according to the number of them all; of Joshua, who, with a becoming decision of purpose, resolved that whatever his countrymen might do, *he*, and *his house*, would serve the Lord; and of David, who returned from the public worship of the sanctuary, *to bless his household.* These instances, if I mistake not, are enough to show that family worship *was maintained* by the saints in those remote ages,—and that the practice *received* the approbation of heaven. But if this be admitted, then it cannot be doubted, that, to act in a similar manner, is both the duty and privilege of christians.

In fact, every *precept*, whether found in the Old or New Testament scriptures, which inculcates the religious instruction and training of children,—seems to imply an obligation on the part of the parent to exemplify in his *own* conduct, the piety which he would teach to his *child*,—to *lead the way*, in daily exercises of humble acknowledgement, thanksgiving and praise, to the benevolent author of all good; and earnestly to implore the divine blessing upon his efforts to bring up his child in the nurture and admonition of the Lord.

The obligations of christians to sustain the worship of God in their families, if they *have* families, may farther be argued *from its fitness.* Every consideration by which the reasonableness and propriety of prayer in *general*, can be made to appear, may be urged with equal force, to show the reasonableness and propriety of *family* prayer, in particular. Families, no less than individuals, are indebted to God for all the mercies which, *as families*, they have ever received; and entirely dependent upon him, for whatever they *hope* to receive. It is fit that blessings which have thus been received in common, and unitedly enjoyed, should draw forth a common and united acknowledgement. Especially is it fit, that those who, according to a wise ordination of heaven, are indissolubly associated in weal or in woe,—whose souls are linked in chains of fraternal sympathy which distance and time cannot sever, or drawn together by the mutual and undying yearnings of parental and filial love,—should be accustomed to look up with *united* hearts and voices to God, for his guidance and gracious protection. Nothing can be more rational or consistent, than the regular and systematic *performance* of this duty, from day to day,—in which the christian father, deeply impressed with a sense of his obligations to God, gathers his family about him, diligently instructs them out of the scriptures, and then teaches them to lift up their young hearts in devotion to their God and Redeemer. Nothing, on the other hand, can be more *irrational*, and *inconsistent*, than the *neglect* of this delightful service, by those who have openly assumed the responsibilities of the christian professor, and thereby proclaimed their readiness to submit to the authority of Christ, and in all things to be conformed to his will. The faithful discharge of this duty, may not indeed, be absolutely *essential* to the character of a genuine disciple of Christ. The neglect of it, may not *entirely* obliterate, (though it *must* greatly obscure,) the evidences that he is truly born of God. But it may be affirmed,—and the truth of the remark, I am persuaded, will commend itself to the conscience of every reader,—that the christian who is charged with the religious training of one or more immortal beings, who are looking up to him as their natural preceptor and exemplar, and receiving from every word and action of his, some modification of their future character and destiny,—cannot entertain an adequate *consciousness* of the immense responsibility which rests upon him, without being led by it to the mercy-seat. Let him be aware, as he ought to be, of the importance of faithfulness: let him be convinced that an error on his part may prove fatal to the eternal interests of his child; or let him feel in behalf of that child, the unutterable agony of solicitude which none but a christian parent *can* feel;—and he will not fail to perceive the propriety of seeking, in the *presence* of those whose everlasting well-being is thus in some sense suspended upon his fidelity, the gracious direction of that God who has invited the weak to trust with an implicit reliance upon his everlasting strength, and who has promised to them that lack wisdom, and ask of him, a liberal supply.

I perceive that I shall not be able to say all I had intended, without exceeding the limits I had proposed for myself, and perhaps exhausting the patience of such readers as prefer short articles. On a future occasion, if you please, I will add a few remarks on the *utility* of family worship.

M. R.

Whoever stands on a lofty mountain, should not merely look at the gold which the morning sun pours on the grass and flowers at his feet; but he should also sometimes look behind him into the deep valley where the shadows still rest, that he may the more sensibly feel that that sun is indeed a sun! Thus it is also salutary for the disciples of Christ at times, from the kingdom of light to cast forth a glance over the dark stage where men play their part in lonely gloom, without a Savior, without a God!—*Tholuck.*

STATISTICS.—We are indebted for the following exhibit, to a laborious and well informed Clergyman *now stationed* in this city. It were to be sincerely wished, that the amount of expenditures by England and America for the good object named, approximated near the vast amonnt expended in the United States alone for evil objects, such as theatres, operas, circuses, horse-races, gambling; or even drunkenness: to say nothing of defensive warlike expenditures.—*Chr. Sec.*

The following list of benevolent Societies will give the reader some little idea of what is doing in the christian world at this day.

1. The British and foreign Bible Society, the receipts of which last year were about	$340,000
2. The Wesleyan Methodist Missionary Society of England,	240,000
3. The Church Missionary Society of England,	230,000
4. The London Missionary Society,	220,000
5. The Religious Tract Society of England,	218,000
6. The Sunday School Union of England,	23,000
7. The American Bible Society,	100,000
8. The American Board of Foreign Missions,	159,000
9. The American Sundy School Union,	127,000
10. The American Home Missionary Society,	88,000
11. The American Education Society,	83,000
12. The American Presbyterian Education Society,	46,000
13. The Ameirean Tract Society,	92,000
14. The Am. Seaman's Friend Society,	12,000
15. The American Western Foreign Missionary Society,	22,000
16. Board of Education of the General Assembly of the Presbyterian Church,	35,000
17. The American Baptist Board of Foreign Missions,	51,000
18. The Missionary Society of the Meth. Episcopal Church,	37,000
19. The Society for Promoting Christian knowledge. 20. The Society for promoting Christianity among the Jews. 21. The Prayer book and Homily Society. 22 The Naval and Military Bible Society. 23. The British and Foreign School Society. 24. The London Hibernian Society. 25. The Irish Society of London. 26. The Irish Evangelical Society. 27. The British and Foreign Sailor's Society. 28. The British and Foreign School Society. 29. The British North American School Society. 30. Christian Instruction Society. 31. The British Temperance Society. 32. The Society for the promotion of the principles of the Reformation. 33. The American Colonization Society. 34. The American Peace Society. 35. The American Temperance Society. 36. The American Society for the melioration of the condition of the Jews. 37. The Society for the diffusion of Useful knowledge in China. 38. The Church Missionary Society. 39. The Scottish Missionary Society. 40. The French and other European Missionary Societies. The last 21 Societies averaging $20,000 each.	420,000
	$2,553,000

The above may seem to be a large sum to be expended in missionary enterprize, but let the serious christian only reflect how much it costs to build *one first rate man of War*—or to construct a rail road, from Boston to New-Haven, and he will cease to wonder at the liberality of Christians.

☞ We would inform the "well informed clergyman"—also the Editor of the Christian Secretary—that there is in existence a Society, styled the American Anti-Slavery Society, that expended from $8,000, to $10,000 last year, and proposes to expend $30,000 during the present.—Ed. Tel.

COLD WATER MEN.

Total abstinence men are looked upon with contempt by many: they are called all sorts of names—names that their temperance enables them to bear with patience; but are they, in point of fact, adopting a course injurious to themselves or the community? This is the point. Are they to be found in the ranks of the midnight robber or murderer?—do they head mobs? do you find them in your prisons, jails, or poor houses? do you find them wrangling in bar rooms or confectionary shops? do you find them begging at your doors? or do you find them peaceful in their dispositions, industrious in their habits, and patient and enduring under the burthens thrown on them by the makers, venders, and drinkers of the drunkard's drink?

The Rum dealer talks of oppression and interference with his rights and business.