CHERAW CAZTTEE.

POETRY.

From the Christian Keepsake. THE DYING BOY. WRITTEN BY MRS. LARNED, OF PROVI-DENCE.]

The following lines were written after reading an account of the death of a young mother and three children, from the inhuman neglect of the husband and father. The wife was taken suddenly ill, and let alone with her litle ones, while her husband went to procure a physician, and other needful assistance, the nearest house being over two miles distant; but he forgot ever thing save his own depraved appetite, became intoxicated before accomplishing his errand, remained so for a week, and on his return found them all dead. It is supposed that the mother died soon after the birth of her child, and that the child struggled longest-that in trying to sooth his expiring sister, he sank down from weakness beside her, and could not at last release himself from her grasp.

On! mother dear, my lips are dry, And Bessy's hands are cold ; Mother, dear mother ! help me nigh Your bosom-surely you can hold Your little boy. I will not cry, Nor ask again for drink or bread, If you will only let me lie Upon your breast and hold my head.

Oh mother ! call your little boy To your bedside—he'll try to crawl; You said I was your only joy, Your darling Henry, and your all;

And then, you looked and screamed out so-

" Boy ! to your cruelfather go, Why do you weep and wail to me ? Fly ! fly ! Iv'e nothing here for thee !'

Don't stare so on me mother, dear, I'm still-though Bessy will not stir And she's too cold to he so near-O, why don't father come to her? Poor Bessy cried herself to sleep ; I wish i could-but when try, My hds won't shut-and always keep Wide open on your staring eye !

Mother ? how can you lie still With the dead baby in your arms ? Who did the little dear one kill ? You said 'twas now safe from all harms :---Can't I be dead too mother, say ? I'm sure 'tis very lonesome here-Is heaven a very great long way ? And is our father waiting there ?

I'm tired now, and cannot go, And the bright sun does blind me so :-Oh, shut your eyes, dear mother do ? And let me love to gaze on you. How can you see us lying thus, On this iced floor--our feet so cold ? Once you would fondly run tous, And round us both the blankets fo d.

I'm falling-oh ! the room turns round-I cannot see you now ;-but hark ? I hear a soft and pleasant sound ; Perhaps it is the little lark.

yet even for this he must as it were, be ta-1 through the gates of this mortality: "O at once. (2.) With the indwelling of sin; tains, skipping upon the hills," Cant. ii: 3 thou mayest say, Now Satan, I am there mation this was the case. In the time of Arg. 3. Another argument persuading to where thou canst not come, for as the damn- Mr. Whitfield and Mr. Wesley also, great

of a more excellent and glorious life.

the wings of angels to the other shore of a may be at rest !

glorious eternity. Phil. 1: 23, "I desire to be dissolved, and to be with Christ." Did the soul a d body die together, as Berilius taught; or did they sleep till the resurree. | art thou unwilling to die? tion, as others have groundlessly fancied; it had been a madness for Paul to desire a dissolution for the enjoyment of Christ. For of them when I am gone. if this were so, he enjoyed more of Christ whiist his soul dwelt in its fleshly tabernacle, their bodies, and outward condition, why pents, there is joy in heaven-the only

than he should out of it. There are but two ways of the soul's living, known in scripture, viz. the life of I will keep them alive, and let thy widows thirty-eight years, and gain but one soul, he faith, and the life of vision, 1 Cor. v: 5 .and future, betwixt them, 1 Cor. xiii : 12. If when faith fails, sight should not unme. unbodied soul? But blessed be God, this great hear-establishing truth is evidently have Christ's promise, John xiv : 3. 1" upon your condition? Rouse up, dying dead. saint; when thy soul is come out a little further ; when it shall stand like Abraham, at its tent.door, the angels of God shall soon be with thee; the souls of the elect are, as it were, put out to the angels to nurse, and when they die, these angels carry them home again to their Father's house ; if an angel were caused to fly swiftly to bring a saint the answer of his prayer, Dan. ix :

post from heaven to receive and transfer the praying soul itself? Arg. 4. Farther, It may much conduce to thy willingness to die, to consider, that am not as a bride, completely adorned for Miracles never converted men, except as by death, God oftentimes hides his people out of the way of all temptations and troub. les upon earth, Rev. xiv : 13. "Write, from henceforth, Blessed are the dead which die in the Lord." It is God's usual till then it will have defects and wants. way, when some extraordinary calamities are coming upon the world, to set his people out of harm's way before-hand, Isa. lvii : 1. "Merciful men are taken away from the evil to come." So, Mic. vii. 2, when such an evil time comes, as is there described, "That they all lie in wait for blood, and every man hunts his brother with a net." God, by an act of favor, houses his people beforehand. Dost thou know what evil may be in the earth, which thou art so There are seven arguments, which ! shall | loth to leave ? Thy God removes thee for urge upon the people of God at such a time | thy great advantage ; thou art disbanded by as this, to make them cheerfully entertain death, and called off the field, other poor to his people each Sabbath morn "in the Baptist, not to trust in any outward forms. the messengers of death, and die as well as saints must stand to it, and endure a great fulness of the blcssing of the Gospel of and then point out to them the Lamb of fight of afflictions. It is observed that Methuselah died the full meaning of this expression ! We have to the people of God. Though it keep its very year before the flood : Augustine, a thought it would be profitable to our readers, Christ. May we not then ask, whether dart, it hath lost its sting. A saint (to al. little before the sacking of Hippo; Pareus, lude to that, Isa. xi: 8,) "May play upon just before the taking of Heidelburg: Luthe hole of the asp," and put his "hand into ther observes, that all the apostles died be. the cockatrice's den." Death is the cocka. fore the destruction of Jerusalem : and Lutrice, or asp, the grave is his hole or den ; a ther himself died before the wars, broke out saint need not fear to put his hand boldly in Germany. It may be the Lord sees thy into it. It hath left and lost its sting in the tender heart cannot endure to see the misery. sides of Christ, 1 Cor. xv; 66. "O death! or bear the temptations that are coming, and where is thy sting?" Why art thou afraid, therefore will now gather thee to thy grave too often the cause why the ways of Zion taleuts, eloquence, human suasion, he will O saint, that this sickness may be thy death, in peace ;-and yet wilt thou cry, O spare Arg. 5. If yet thy heart hang back, con. thou didst die in thy sins, as John vill; 21 sider the great advantage you will have by If death, a king, did reign over thee, death, above all that ever you enjoyed on operations of the Holy Spirit, nor expect a can quicken the dead and enlighten the Rom. v: 14. If it could feed upon thee. earth; and that, (1.) As to your commun. large be sing. May these remarks of this blind, and if we depend not on him we shall as the lion doth upon the prey he hath ta- ion with God. (2.) As to your communion disinguished son of the Church, be a word not, we cannot, succeed. thou mightest well startle and shrink back time of perfecting that is now come; thy it be not our fault. Let us lift up our voices is a littleness in our fault and conception of from it; but when God hath put away thy soul shall shortly stand before the face of like a trumpet; let us fearlessly sound the things. We do not ask nor expect this fulsins from thee, "as far as the east is from God, and have the immediate emanations alarm, while we look continually to God- ness, we have no idea of it, it does not enter the west," Psal. ciii. 12; as long as there and beamings forth of his glory upon it : and then, if men will go on and prefer death our minds. Can we wonder then that th is no other evil left in death for thee to en. here thy soul is remote from God, the to life, their blood will not be upon our gar- Lord says to us, "According to thy faith counter with but bodily pain; as long as beams of his glory upon it : here thy soul ments. the scriptures represent it to thee under is remote from God, the beams of his glory such harmless and easy notions, as the put. | strike it but obliquely and feebly, but shortting off thy clothes, 2 Cor. v: 2; "And ly it wil be under the line, and there the one or two obtain a blessing from his min. nest, nothing will satisfy him but this. Ohlying down to sleep upon thy bed," Isa. sun shall stand still, as it d.d in Gibeon; ivii: 2, why shouldst thou be afraid ?- there shall be no cloudings, nor declinings There is as much difference betwixt death of it. O low should this fill thy soul with 2. As for the enjoyment of sain's, here sins he went amongst the murderers of ing, "Show me wherefore thou contendest of that fierce beast, and when it is in the indeed we have fellowship with them of the apothecary's shops, where it is made salu- lower form; but that fellowship is so dis- thousand were converted in one day; soon this enlarged blessing, certainly we shall Arg. 2. The heart may be kept from there is no satisfaction in it; as it is the thousand believed, and continued steadfast large, attentive congregation; I have a good shrinking back at such a time as this, by con- greatest plague that can befal an hypocrite in the Apostles' doctrine and fellowship, and income, the people are obliging, my cirsidering the necessity of death, in order to to live in a pure church, so it is the greatest were of one heart and soul, and great grace cumstances are comfortable,' he is in a vexation to the spirit of a saint, to live in a was upon them all." Whether thou art willing to die or no, I corrupt and disordered church; but when assure thee there is no other way to obtain death hash admitted you into that glorious what I mean by a minister "coming in the has a good net and pleasant companion the full satisfaction of thy soul, and com. assembly of the spirits of just men made per. fulness of the blessing of the Gospel of and fair weather, though he comes home plete its happiness, till the hand of death do fect, you shall have the desire of your hearts; Christ." It is when hundreds are brought empty. If any thing but usefulness will thee the kind office to draw aside the cur- here you cannot fully close with another; to repentance, faith, and newness of life, satisfy us, I do not wonder we are not usetain of the flesh, thy soul cannot see God. yea, you cannot fully close with your own when a l that appear converted, or almost ful. We must thank God for this and that This animal life stands betwist him and souls. O what discords, jarrings, censur. all, for a few even in the primitive church thing; but nothing must satisfy us but the thee, 2 Cor. v : 6; "Whilst we are at home ings are here ? What perfect, blessed har, were deceivers, are of one heart and soul, conversion of sinners. in the body, we are absent from the Lord." mony there ! In heaven each saint loves and live in holy communion, and forget The body must be refined and cast into a another as himself, they are altogether love. their worldly habits and connexions, and in more in the pulpit than in the closet. We new mould, else that new wine of heavenly iv. O my soul, haste thee away from the part to each other, and walk in the fear of preach Christ, as if in earnest, and we go brought you yet remains to be possessed? for Christ and his Church. glory would break it. Paul, in his highest lion's dens, to the mountains of myrch, and God, and in the comfort of the Holy Gnost, and pray, as if not in earnest. There is how much have you yet to learn of truths rapture, 2 Cor. xii: 4, when he heard things hills of franckincense :- thou ar: now going and maintain an upright, cheerful, benevo- but little wresting with God for a blessing. the most momentous? Every minute, Editor, who during his two visits to Eng. unatterable, was then but a stander by, a unto thine own people, as the apostle's lent, heavenly mind and conversation, when There is a want of the spirit of prayer.

ken out of the body, unclothed for a little dened, (1.) With bodily distempers; how and spreads from heart to heart, from famitime, to have a glimpse of that glory, and true do we find that of Theophrastus The ly to family, from neighborhood to neigh. then put on his clothes again. O then ! who soul pays a dear rent for the tenement it borhood, from country to country; when would not be writen to die for a full sight now lives in. But glorified bodies are clog- the word of the Lord "runs and is gloriand enjoyment of God? Metainks thy ged with no indispositions : death is the best fied;" when the gospel is "preached with soul should look and sigh, like a prisoner. physician; it will cure thee of all diseases the Holy Ghost sent down from heaven." "Thus it was in the primitive times with that I had wings like a dove, then would this makes us groan from the very bowels, Peter, Paul, and all the apostles. The "I fly away, and be at rest:" Most men need patience to die, but a saint that under-free from sin." Rom. vi: 7. Hath justi-large shoals of fishes. Now the case is alstands what death admits him to, should fication destroyed its damning power, and tered; we can only catch a single fish now rather need patience to live; methinks he sanctification its reigning power ! So glo- and then. But it was not merely in the should often look out, and listen on a death- rification d stroyes its very being and ex- primitive times, but in various ages, and in bed for his Lord's coming; and when he istence. (3) We grean under tempta- different parts of the Christian church since receives the news of his approaching tions here, but as soon as we are out of the there have been revivals of religion, and change, should say, "The voice of my be- body, we are out of the reach of tempta great things have been done. In the days loved ! behold, he cometh upon the moun- tion : when once thou art got into heaven. of St. Augustine, and at the blessed Refor-

this willingness, is the immediate succession ed in hell are malo obformati, so fixed in numb rs were truly converted, what ver sin and misery, that their condition cannot errors were mixed with their proceedings. It is but a wink, and you shall see God. be altered ; so glorified saints are bono con. Whenever things like these are seen, when-Your happiness shall not be deferred till the firmati, so fixed in holiness and glory, that ever numbers are brought to fear God and resurrection; but as soon as the body is they cannot be shaken. (4.) Here we groan repent and love Christ, and here holy lives, dead, the gracious soul is swallowed up in under various troubles and afflictions; but then the gospel is preached in the fulness life, Rom. viii: 10, 11. When once you then the days of our mourning are ended. of blessing. "But these are blessings of which our have loosed from this shore, in a few mo. God shall wipe away all tears from our ments, your souls will be wafted over upon eyes. O then let us haste away, that we fathers have told us-we have scarcely ev. r seen them ourselves. I have been

Arg. 7. If still thou linger, like Lot in thirty-eight years a fisher of men, and not Sodom, then, lastly, examine all the pleas and pretences for a longer time on earth. Why

Objection 1. OI have many relations that the least success in it is better than the in the world, I know not what will become greatest in any other. One soul brought

Solution. If they art troubled about ries of the world. If but a single sinner reshoul 1 not that word satisfy thee, Jer. xlix : event on earth, that we know of, that occa-11. "Leave thy fatherless children to me, sions that joy. If a man were to labor

trust in me." Luther, in his last will and Those two divide all time, both present testament, hath this expression, 'Lord, thou hast given me wife and children, I have nothing to leave them, but I commit them diately succeed, what would become of the unto thee. O Father of the fatherless, and thank God for even a single soul, enlightjudge of widows, Nutri, serva doce, nourish, ened, and pardoned, and sanctified, but yet keep, and teach them.' Or, art thou trou revealed in scripture, Luke xxiii: 43. You, bled for their souls? Thou canst not convert them, if thou shouldst live. and Go will come and receive you to myself." O | can make thy prayers and counsels to live, what a change will a few moments make and take place upon them when thou ar

Objection 2. I would fain live to do God more service in the world.

Solution. Well, but if he have no more blessing, has not been ve uchsafed to any of service for thee to do here, why shouldst thou not say with David. "It he have no comparative success which one minister delight to use me any farther, here am I, may have above another, but the success of let him do what seemeth him good." In all of us put together would be but little this world thou hast no more to do, but he compared with that of Paul or Peter. s calling thee to an higher service and em. 22, how much more will the angels come ; loyment in heaven ; and what thou would do for him here, he can do that by other hands.

Objection 3. I am not yet fully ready, I Are we to say we cannot work miracles?

In this tabernacle we groan, being bur- at home and abroad truth kindles like a fire, dishonourable, but it is not so honorable to books, and those of a practical tendency, fishers of men ?"

> From the Episcopal Recorder. A PLAIN AND PRACTICAL ADDRESS FRON A MINISTER TO HIS PARISHIONERS.

> ABTIDGED FROM THE (LONDON] CHRISTIAN QUARDIAN, A. D. 1810. "Divine Instructor-Gracious Lord !

Be thou forever near, Teach me to love thy gracious word, And view my Savior there."

The public services of the sanctuary, as they are instituted and blessed of God, have ever been found a powerful instrument for quite unsuccessful; but I never yet saw any the salvation of sinners, and it is a great of this fulness of the blessing of the gospel mercy to be favored with them. But they of Christ .- Our profession, indeed, is such, are only a means not an end, and if not followed up by meditation, will be productive of little benefit to the soul. With man to salvation, is worth more than all the gloprofessors there is too much hearing only, because no time being alloted for the mind to exercise itself on what has been presented to it, one sermon does but drive out another ; and, though much is heard, little is retaized. I would then exhort you to might consider himself as greatly 1 onored. frequent retirement and meditation and ex-Still who that loves his Saviour, and has amination, that the word you hear be not compassion for the souls of men, would not " water spilt upon a rock, which canno: be long for more enlarged success? I would gathered up again," that you be not ignor-

ant of the state of your souls. Personal application is the great end of if all my parish were converted, and there hearing, and nothing is so well ealcula ed were only one left in its sins, I would strugto make a profitable and lasting impression gle with the devil for that one. There are, of the truths heard, as in retirement recal. in the present day, an increasing number ling them to our minds, and endeavering to fix them firmly on our memories. Seek to of gospel Ministers; and, by all, some good is done; and in a course of years we get to. possess self-knowledge ; many know much gether a little circle of converts. But such of others but lit le of themselves. Commune success as I mean by the fulness of the with your own hearts. Accustom yourselves to make use of what you read and us in these days, I am not speaking of the hear, for the purpose of edification. By it examine yourselves, " whether you are in the faith,"" try your own hearts." Too often much of what has been heard is lost, by general/conversation after learning ;'the

a species of religious dissipation. As we He next inquires into the reason of this "What can be the reason of this? Is the cannot do better than go immediately from Lord's arm shortened that it cannot save ? our closet to the snctuary, so let the duties Is the gospel another thing than it was once? of the closet immediately succeed those of he sanctuary, and from hearing go to medita ion and prayer.

Our minds recur, wi h peculiar pleasure

the gospel as it might be? Our example will be found best calculated to promote is not a scandal; but can we say with the genuine pie y and steamless in divine life. apostle, "I have coveted no man's silver But recollect that every other book the Bior gold or apparel?" Can we say, "Ye ble stands preeminent. Here you come know how holily and jus ly and unblamea- to the pure source of truth uncontaminated bly we behaved ourselves among you that with the errors of main, and here Jehovah believed ?" Do we embody Christiniaty? immediately addresses himself to you. Be do we not only put a copy before others and assured that nothing will so tend to your leave them to write, but ake the pen and growth in grace, and in the knowledge of show them how to form each letter? Are Christ, as a constant perusal of the word of we men of God, heavenly, disinterested, God in secret. In the silence of retirement, dead to the pleasures, interests, and honors the mind more freely contemplates, more of this world ? What would Paul say if he clearly comprehends, and more readily re. were to come among us? Would he not tains what is read ; and the Lord does, in a have reason to say, "All seek their own, peculiar manner, open to the understandings none the things that are Jesus Christ's. Are and apply to the hearts of his seeking peo. we fishers of ease, fame, money, rather than ple, those precious truths which he has giv. en them in his holy. Let this never be neglected ; " Search the Scripture, in them ye have eternal life, and they are they which testify of me," sai h Christ.

That declensions from the paths of holis ness tegin at the closet, is a truth which cannot too deeply be impressed upon your minds. Fearful is the state of that person (however forward he may appear in every other religious duty,) whose heart com. muues not with its God in secret. Souls renewed by divine grace have cares and fears which they can make known to God alone, and the removal of which they expect alone from Him. Secret prayer has been justly called the pulse of the soul, indicating life or death, declension or growth ; hence, everything in the Christian life goes ill, or well, as this is neglected or practiced. Beware of llowing any motive, however plaus bl , te induce you for once, to remit this importan duty : that must be siaful which keeps the soul from God. So great are the benefits the Christian derives from se. cret prayer, that Satan points all is artillery against it, assured that if he can overcome here, he shal succeed in all.

PIETY IN MINISTERIAL VISITS.

It may not be improper to remark here, that a preacher of ordinary abilities, if em. inently pious, mey be expected to do much towards promoting the success of his min. istry by his private visits. Preachers of this class frequ ntly possess a more edfying gift in conversation, than the man does talents and learning are of a higher order. They more easily put themselves ona level with men. Their colloquial style is remarkably easy They pass without difficulty from one topic to another, and have a wonderful facility in laving hold of every incident which may give occasion for serious and pious remarks. Hence, they are highly acceptable in private circles. When a preacher of this, description enters the house of one of his parishion rs, he is received. not only with respect, but with joy, by all the family. There is no stiffness or ceremony on ei her side. The preacher feels himself at home, and enters at once into free and familiar dis. course with parents, children and domes. tics. And there is so much delicacy, affection and humility in deportment, that no offence is taken by any one however sertous and faithful his addresses. While he stays, he diffuses a sweet savor of truth and grace among all the inmates of the house. They feel tender and solemn and receive those salutary impressions, which are not easily effaced. Such of tham as are pious, are cheered and encouraged in their spiritual course ; and the rest almost persuaded to embrace a religion which appears so ov 1 in their kind and excellent pastor N r does the utility of his visits end here. They have a most important influence on his public ministration. His people will generally be punctual in their at endance on the services of the sanctuary. They will go o hear the man, who manifests so much good nature and piety in private circles. Nor is the all ; they hear him with the but most candor or rather with an affection e partiality. They give credit for all, and more than all the knowledge and talent which the possesses. They are not offended when he preaches in the plainest manner, and makes the most solemn and pungent appeals to the conscience and the heart. T ey are sure, that his object is not to wound their feelings but to promote the honor of God and the good of their sculs. An assembly joining in the prayers, and listening to the preaching of such a minister, is one of the most interesting spectacles on this side heaven. There is, we will suppose nothing profound or brilliant in hisdis. courses. But to his hearers, especially to his pious hearers, they are fragrant as the precious oinment poured on the head of Aaron, and refreshing as the morning dews on Lebanon and Bermon-Christian Review. CARUS' LIFE OF SIMEON-AMERICAN EDITION BY BISHOP MCILVAINE .- The Life of this eminent servant of God, which has been for a considerable time in a course Cambridge, Eng., is, as we learn, nearly complete, and will be issued simultaneously from the London and Philadelphia Press. of spirituality and zeal in her ministry and The tide of life ebbs space ; the wings of people-we cannot readily conceive of a ciated by us only as we live with eternity rance that his forth-coming work will do The introductory notice by the American

I love such sounds as these to hear, And it is dark no longer now ; Dear little girls with wings are near, And they are smiling on me too.

O, 'tis their songs so sweet and clear-I think I hear them softly say. Dear children stay no longer here ;-Come, come with us, we'll lead the wav-It must be heaven where they dweil ; I come !-- I come !-- Mother farewell !

HOW TO ENCOURAGE THE HEART AGAINST DEATH.

live, like saints. And the first is this :

Argument 1. The harmlessness of death as long as thou knowest that the death of | me a little longer ! Christ is the death of death ? Indeed, if

ken, as Psalm xlix: 14. If "hell followed with saints.

the pale horse," as it is, Rev. vi: 1, then to the people of God, and others, as betwixt | desires of being unclothed ! the unicorn's horn, when it is upon the head brious and medicinal.

the full fruition of God.

the bridegroom.

already, though thy sanctification be not so ; think that miracles can change the heart. - and the way to make it so is to dis : for It is the ordinary grace of the Holy Spirit Objection 4. O but I want asssurance;

if I had that, I could die presently. Solution. Yea, there it sticks, indeed; but then consider, that an hearty willingness to leave all the word to be freed from sin and be with God, is the next way to that desired assurance ; no carnal person was ever willing to die upon this ground. - Flavei.

From the Episcopal Recorder.

A TRUE REVIVAL.

Christ ?" And yet now few consider the God.

to insert some remarks of the Rev. Thomas | God the Spirit is glorified in his person and Scott, from a discourse of his upon this grace, in his love and power in the work of subject. We shall see in these extracts conversion, whether we do not hold the what were his conceptions of a minister's dectrine of the Holy Spirit slightly? For, "coming in the fulness of the blessing of if we do not honor the Spirit, how can we the gospel;" and we shall see also that he expect that he will honor our Ministry ?thought that ministers ought to aim at the We must expect all success from his powaccomplishment of great things-and that er alone. If a man trust in knowledge, do languish, and few come to her solemn do nothing. It is our business indeed to feasts, is that they who stand upon her do all that we can in inviting, entreating. wells tecome carcless and neglec oil, and and instructing men; but when we have do not depend, as they should, upon the done all, it is the Spirit of God who alone

in season to us who bear the sacred vessels. "We do not expect this fulness of bles-1. For your communion with God : the It sumers will perish, let us look to it, that sing, and we are satisfied without it. There

> the Gospel, means, in general, that not only ness of blessing. When a man is in earistry, but that large numbers receive the ers may be satisfied without success. They blessing, "yea, the fulness of the blessing of may go through a formal set of observances, the gospel." When Peter first preached and be contented; instead of examining their

Christ in the fulness of this blessing. Three, sweetened by remaining corriptions, that they became five thousand; and soon ten never have it. If a man says, I have a

the grace of God wrought with them .--Solution. Thy justification is complete There cannot be a greater mistake than to which produces that change. It was this that converted Saul into Paul."

His suggestions on the probable causes of the decline of religion, and on the methods best calculated to revive it, are the most importan parts of he discours .:

"We may inquire whether our modern preachers of the gospel do so prominently hold out the peculiarities of Christianity, as the apostles did; whether they come with the holy law of God as the ministration of condemnation in one hand, and the gospel of Christ, as the ministration of life, in the What Minister would not desire to come other; whether they warn sinne;s, like John

"It is the work of the Spirit to glorify

be it known unto thee ?" But the Apostles "Coming in the fulness of the blessing of went forth and expected, and asked a fulthe gospel of repentance and remission of Ministry and their whole conduct, and say. ith me." If we can be satisfied without most dangerous state. It is the same as if

"From these instances, you may see a fisherman should be satisfied because he

to the many affectionate warmings our beloved Master addresses to his disciples, w ilst we view them as proofs of his perpetual solic tude for our spiritual welfare. Yet how frequently do we hear him saying "watch." thus teaching us that, though we

are indebted to him for all our conquests. we can hope for them only in the use of means. Wa'chfulness is an important duty of Christiani y. So m ny are the inlets to sin, that we need to be continually on our guard ; and so many have fallen through neglect of this, that it is a subject which cannot be too strongly pressed.

Watch over your offections. The object of Divine Grace is to withdrew the affec. tions from " things of earth, and set them on things above;" to attract the best feelings of our nature to the best of beings ;

n 1 to teach us to love the creature, in subordination to the Creator. The character of the unregenerate is that he "minds earthly t ings," and that to the exclusion of heavenly. The soul, till renewed by grace, cleaves to the dust, is absorbed in earth and every affection settles and cen. tres there. Earth is its rest, its delight, its god. Even the renewed soul feel a measure of this earthly-mindedness still remaining, which calls for con inual washfulness, 1 st it resume its for dominion. Nev r forget the natural deceittulness of our hear's. and that hence arises the dauger of your affections being again drawn to the world. Watch over your passions, grace does not at once eradicate, but it subdues them ;

dud remember grace can subdue them. These turbulent emotions of the soul, like the rush of mighty waters, frequently rise above every mound, and have caused the eternal ruin of thousands. Where real Christianity is professed we expect better things.

Watch over your general temper and dis. position, that it be spiritual. "Let the same mind be in you which was in Christ." Seek to humble dependence upon Him for of preparation by the Rev. Mr. Carus, of all you need, and cultivate and display the mild virtues of the Gospel.

Carnal objects court our eyes, address our ears, and engage our thoughts ; let us The American edition, which is to be pub. watch lest they possess our hearts. Often lished by Mr. Harman Hooker, will at the inquire what ought ought to be prevailing request of the Rev. Mr. Carus, be brought temper of the Christian; of en examine be brought out under the superintendence . whether it be yours, and watch hourly lest of Bishop McIlvaine, with an introduction you give way to a temper unworthy the notice by him. Connected as were the Christian character, an f injurious to your labors of the venerable Simeon with one peace and comfort. Never be off your of the most interesting periods of the history watch ; you are in an enemy's country, and of the English Church-the great revival that enemy powerful and indefatigable.

time are has ening us to the silent grave, of a more interesting subject for the pen of and every moment our sands are decreas. the biographer than that committed to Mr. ing. The day, the night, reason, revela. Carus. His eminent qualifications as a tion, raise their voices, an I cease not to cry, scholar and divine, and the long and en. " redeem the time." Never shall we justly deared intimacy which he enjoyed with appreciate the value of time till we are in Mr. Simeon, as a pupil, a friend and broth. eteraity ; and now its value will be appre- er in the ministry, afford ihe fullest assu-

"Our faithfulness and carnestness are in prospect. My dear young friends, how ample justice to the memory of Simeon, and much of the good land into which grace has to the times in which he lived and labored

much more every hour is precious, squan. land enjoyed opportunities of the most un

