The Kingdom of Christ and State Establishments.

Our Lord, as we have already seen, committed his doctrine to the care of those who sympathised with its moral purport—devolved upon them the responsibility and the honour of publishing the tidings of reconciliation to an alien world—bade them go forth in his name, carless of ease, reputation, wealth, and life itself, and, taking up a position between the living and the dead, to swing aloft the censer whose fragrant odor might stay the progress of the spiritual plague; promised, for their encouragement, his presence—for their aid, his Spirit—for their reward, a crown of eternal life. He warned them, in reference to the affairs of his kingdom, to "call no man master" on earth. He claimed their willing subjection to himself. Whatever they did, they were to do "as to the Lord, and not unto men." Constituted by his Father "King of saints," and "Head over all things to the Church," he settled once for all the principles of his administration, marked out its sphere, enacted its laws, and moulded its institutions. He declared the kingdom was not of this world. The weapons of warfare in the hands of his servants were not to be carnal, but spiritual, and mighty "*through God.*"—"The kings of the earth," he told his followers, "exercise lordship—but it shall not be so with you." But State establishments of christianity involve, not by accident, but in nature, the intrusion of secular authorities into his sphere of government; the assumption by temporal, and generally by unfriendly power, of his regal sceptre; the alteration at will, of what he had settled; the substitution of other plans for his; an unscrupulous resort to practices he has forbidden; the resting the church upon other bases than those upon which he had founded it; and, in a word, the thrusting himself aside as unequal to the administration of his own empire, in order to make way for a more competent statesmanship than his own. Now, look at the moral disadvantages to which the gospel is exposed in this country, as the direct result of this dispensation of revealed truth by merely secular power, and for avowedly temporal ends!—*Baptist Reporter.*

True Piety is Benevolent.

In reading the biography of the most eminently pious and useful in different ages, we have often been struck with the fact, that almost all of them devoted a regular proportion of their income to pious and charitable uses. We will mention a few whose names are familiar, whose writings are venerated, and whose memory is precious. Among those who made a *tenth* the fixed proportion of their alms-giving was Lord Chief Justice Hale, the Rev. Dr. Hammond, and the Rev. Dr. Annesley. Baxter informs us that he long adhered to this, until, for himself, he found it too little, and observes, "I think, however, that it is as likely a proportion as can be prescribed; and that devoting a *tenth part* ordinarily to God is a matter that we have more than *human* direction for." Doddridge was another instance of this kind. "I make a solemn dedication of *one-tenth* of my estate, salary, and income to charitable uses: and I also devote to such uses *an eighth* of everything I receive by way of gift or present." A *fifth part* was the fixed proportion of Archbishop Tillotson and Dr. Watts. A *fourth part* was the proportion constantly given by Mrs. Bury, the wife of the eminently pious and useful Rev. Mr. Bury. Her husband, in his account of her life, says, "She thought it was reasonable that such as had no children should appropriate a *fourth part* of their net profits to charitable purposes." Mrs. Elizabeth Rowe gave even more than this. "I consecrate," said that excellent female, "*half* of my yearly income to charitable uses; yea, *all* that I have beyond the bare conveniences and necessities of life, shall surely be the Lord's." Such, too, was the constant practice of the Hon. Robert Boyle, of the Rev. Mr. Brand, and of the Rev. Thomas Gouge. Of the latter, Archbishop Tillotson says, in his funeral sermon, "All things considered, there have not been, since the primitive times of christianity, many among the sons of men to whom that glorious character of the Son of God might be better applied, that '*he went about doing good.*'" The list might be extended to those who have lived since, John Wesley especially; and to many of our own age, but these examples are sufficient. If christians generally were to act thus, to fix some due proportion, and keep a separate fund for charitable purposes, with how much more wisdom, prudence, and cheerfulness would they perform this christian duty. How often would they lift up their hearts to God, in devout thanksgiving for affording them opportunities of enjoying this privilege, and of shewing to themselves and others that "IT IS MORE BLESSED TO GIVE THAN TO RECEIVE."—*Ibid.*

A Strange Question.

"Has God Almighty offended you?" said a poor half-witted man to a christian professor who had for some time neglected the means of grace, and refrained from communing with the church of which he was a member, owing to some misunderstanding between him and some of the members. The brother was astonished, the strange remark touched his heart, and the effect upon his mind was beneficial, and it is hoped will be lasting.—Oh! that this sentence could fall upon the ear of every disaffected professor, and be so deeply impressed upon his heart as to lead him to forgive injuries, to love even his enemies, and constrain him to be faithful to his Lord, whose commands are imperative under all circumstances. Consider, offended brother, what this interrogation implies. Is it not the love of Christ which constrains the christian to all acts of obedience to him? Then no offence given by a fellow-christian can justify the neglect of the duties we owe to Christ. Do you remind me that Christ forbids you to offer your gift while at variance with a brother. True, but did not Christ command the *offended* to go and endeavor to effect a reconciliation with the *offender?* Alas in how few instances is this law of peace and love regarded. Only let it be obeyed, and we should see the most happy results, both to the church and to individual christians. Again: is not God unchangeably kind to you? Hath he offended you? The conscience of the most squeamish professor answers "No!" Then why should you be unfaithful to such a friend? Shall the mere trifles which disturb the minds of mortal men cause you to neglect known duties, and forsake the ordinances of your God? Surely every enlightened christian will discard the thought. Finally, such persons exclude themselves from the enjoyment of many spiritual blessings, for it is written "If I regard iniquity in my heart, the Lord will not hear me." Forgiveness of injuries, and brotherly love, are imperative duties of christianity. Let each christian when tempted to take offence, ask himself the significant question of the half-witted man, "Has God Almighty offended me?" and be determined whatever others do, to cleave to God and his cause.—*Ib.*

Eternity.

We see that our youthful joys were but this morning; we see them withered ere it is night—withered to be green no more. The grass can be turned in one hour to withered hay, but hay can never return to its former freshness. We look back on our early joys and say, they "are as a dream when one awaketh."—How short was the vision, and whither has it fled! We are just preparing to live; but now we have awoke and find that we have nothing to do, but to prepare to die; for what has happened to the joys of life, will shortly happen to life itself. "In the morning it flourisheth and groweth up—in the evening, it is cut down, and withereth" in the grave. We have already passed the greater part of life's comforts.—Every hour is carrying us still further from them. We cannot return; but an irresistible current is bearing us down into the gulf of eternity. There is no return—there is no stop. It will be but a moment, and we must go to our long home, and leave the mourners to go about the streets. We cannot be younger, but we shall soon be dead; and on a dying bed we shall feel the truth of our text, and the propriety of its figure more than ever. All our life will seem but a day, and having passed the short day of dreams and shadows, we shall disappear. We shall take an eternal leave of earth, and wing our way to the bar of God.—The places which now know us, will know us no more. Our lands and houses will pass into other hands. Strangers will occupy our substance and walk over our graves, without knowing that we were buried there. Our names will be forgotten on earth. The world will go on as before. The sun will rise and set as usual. Mirth and diversion will be as bright as ever. None will take thought of our pleasure or pain; while we shall be either mounting the regions of life, and soaring high in salvation, or shrieking to the ear of hell, and sinking in the pit that hath no bottom.—*Dr. Griffin.*

Gifts not Graces.

A man, according to the teaching of Paul, may speak with the tongue of an angel, and yet be devoid of saving grace. Meantime he may lack essentially that which is the fulfilling of the law of God. There is a distinction between gifts and graces which all, who "profess and call themselves Christians," should ever keep steadily in view. In the Christian Remembrancer, by Ambrose Serle, Esq., an admirable book just issued by the Carters, we find this distinction thus forcibly drawn out:

A man may understand and reason upon the terms grace, justification, regeneration, and other holy and spiritual principles, so far as they can be the objects of human apprehension, and yet have no share in the truths implied by them, and consequently be ruined at the last.

Ahithophel was eloquent and wise, almost as the oracle of God: 2 Sam. xvi. 23. Saul as well as Balaam, was among the prophets: 1 Sam. xix. 24. Solomon understood all mysteries and knowledge, but found them vain and insufficient to keep him from falling. Judas preached and wrought miracles; but at the same time had a devil: Luke ix. 1, 2. The Pharisees gave great alms; but were a generation of vipers. Even heathens themselves, and amongst them poor Indian women too, have surrendered up their bodies to torture and death: but none of them certainly, either with any sense of the love of God, or for his glory.

All this proves the assertion, that grace and gifts are two separable things, even in the profession of the truest religion. Grace is peculiar to the children of God; gifts may be possessed by men, as such, whether heathen or Christian. The former is essential to the divine life; the latter, at best, only ornamental or subordinate. A man may go to heaven without gifts; but, if he had all the fine parts, and all the advantages of religious life and profession in the world, without grace, they would in the end profit him nothing. Many, it is to be feared, have written and spoken well concerning salvation, who never inwardly experienced or enjoyed it. They knew the theory, but not the thing.

By their fruits, such ever were, and ever will be known. They have called Christ, "Lord, Lord;" and this was easy enough; but to do the things which he said, to take up his cross, and to follow him truly in the regeneration; this was above flesh and blood, and impossible to be done by those who have nothing else.—This observation applies to professors at large; but the Redeemer himself carries it farther, to persons in a higher class: "Many, many will say to me in that day, Lord, Lord, have we not prophesied," or preached, "in thy name? and in thy name have cast out devils?" (from those who were under their dominion;) "and in thy name done many wonderful works?" (perhaps made the means of converting souls, as Judas probably was.) "And then will I profess nnto them, I never knew you; depart from me, *ye that work iniquity.*" Thus it appears, the devils may be subject to a man through Christ; and yet (what is of infinitely more consequence to himself) his name may not be written in heaven.

Restricted Communion.

Rev. S. Remington was a few years ago the pastor of a Methodist Episcopal Church in Lowell, Mass., and had been for twenty-five years a minister in the same body, but saw it his duty to leave that connection and become a Baptist. In writing on the subject of Restricted Communion he narrates the following incident, which occurred in his own experience. We give his preface also:—

"Again, they charge us with robbing them of their privilege: and they ask, "How dare you rob the dear children of God of their privilege?" In reply, we ask, "What privilege?" Have you not the Lord's Supper in your own churches, and do you not enjoy that privilege as often as we do in our Baptist Churches?—If it were consistent for us to invite you to partake with us, at the Lord's table, how often, think you, would this privilege be enjoyed?—How often do we different denominations of Pedo-baptists commune with each other? For more than twenty-five years I was a member of the Methodist Episcopal Church, and never for once during all that time have I enjoyed the "privilege" of communing with any other denomination. It was not bigotry, nor a want of opportunity that prevented; nor did I once think to reproach myself with the idea, that I was voluntarily cutting myself off from the enjoyment of a great "privilege," for I had all the "privilege" I wanted at home in my own church. A few weeks ago, in conversation with a preacher of the M. E. Church, the following colloquy took place between us.

Preacher.—I wonder, brother R., how you, who have always appeared to me to be so liberal towards all evangelical denominations, can subscribe to doctrines or views by which you are obliged to debar your brethren of other Churches the privilege of eating and drinking with you."

R.—Let me ask you, my brother, how long have you been a member of the M. E. Church?

P.—Over twelve years.

R.—How many times have you communed with other denominations during that period?

P.—Let me think—upon my word I must confess—not once."

R.—What a privilege!!!

Here our conversation on this topic ended. This is only one case among the multitude; and yet the cry, "You Baptists rob the children of God of their privilege."

Children of God!

Children amidst strangers, freemen among slaves, kings amid the multitude! What a motive for humble and profound gratitude!—But, also, what a temptation to self-exaltation! Oh, my brethren, never consent to the isolation to which you are condemned; let it never be your own deed; be exiled, but never exile yourselves; do not wrap yourselves up in a selfish peace; descend from your higher dignity without renouncing or discovering it; sinners yourselves, mingle with sinners, though you participate not in their sin; let not your own safety ever render you stern; let not Christianity estrange you from humanity. Be, on the contrary, more men as you are more Christians.—*Sermon from the French of Vinet.*

How to pray at the Monthly Concert.

Nowhere is the monthly concert of prayer for the conversion of the world, more highly appreciated, and nowhere is it attended with more deep and heartfelt interest, than on missionary ground. In Aintab at the monthly concert in August last, several women wept like children, while one of the native brethren was pleading with God for the conversion of the world. Oh, what a blessed day will that be, when all in our churches at home, shall in like manner, go to the throne of grace, and with strong crying and tears, beseech God to have mercy upon a world lying in the power of the wicked one!

Bigotry Illustrated.

The venerable William Jay, in one of his sermons at Surrey Chapel a few years since, illustrated his views of bigotry among different branches of the "household of faith," by the following anecdote:

Some time ago, a countryman said to me, "I was exceedingly terrified, sir, this morning; I was going down to a lonely place, and I thought I saw at a distance a huge monster; it seemed in motion, but I could not discern the form of it. I did not like to turn back, yet my heart beat; and the more I looked, the more I feared; but as we approached each other, I saw it was only a man; and who do you think, sir, it was?"

"I know not."

"O! it was my brother John."

"Ah!" said I to myself, passing away from him, as he added that it was early in the morning and very foggy—"ah!" said I, "how often, in a lonely place and in a foggy atmosphere, has brother John been taken for a foe! Only approach nearer each other and see clearer, and you will find, in numberless instances, what you have dreaded as a monster was a brother—and your own brother."

Be Candid.

Never shut our eyes upon, nor appear to be blind to, any thing which is good about the character or disposition of the unconverted. Do them ample justice; yea, be ever generous towards whatever is pleasing or promising in them. This, instead of betraying you into unfaithfulness with their conscience, will enable you to be more thoroughly faithful; because it will exempt you from all suspicion of being actuated by pride or prejudice. In fact you may go any length in fidelity, whenever you have lodged a conviction that your spirit is candid, and your purpose kind.—*Philip.*

How to Measure Ministers.

"I measure ministers (says Mr. Newton) by square measure. I have no idea of the size of a table, if you only tell me how long it is; but