

produces in the mind and heart a hatred and detestation of sin, a deep sorrow for having offended a good and gracious God, and for having slighted so many precious and delightful invitations. This sorrow connects itself with an ardent and longing desire to return to an offended heavenly Father, to implore his mercy in any way he may please to bestow, and receive pardon at his gracious hands through Jesus Christ. At no period of a Christian's life does he feel more compunctions relative to sin, and a greater aversion to it, than he did when in a state of penitency. This the Apostle notices in his 2d epistle to the Corinthians, chap. viii. 11. "For behold the selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of yourselves, yea, what indignation, yea, what fear, yea, what vehement desire," &c.

Throughout the Bible, repentance is frequently urged upon all mankind, evincing thereby that all are sinners, and that life and salvation are freely offered to all. It would be presumptuous in a high degree to suppose that the good and glorious Being who has proclaimed in the most solemn manner that he has no pleasure in the death of him that dieth, should command all mankind to the performance of a duty for which he had endued them with no requisite qualification. Therefore, as he has called all to repentance, they certainly must be placed in circumstances in which obedience to the call is possible. None can excuse themselves by saying or supposing that they never have had the influence of the Holy Spirit to aid their infirmities, and to impart unto them strength and vigor amply sufficient for the performance of every duty. Every sinner feels within himself that none are chargeable with his impenitency but himself; that God has called, but he has refused; he has been invited to come, but

has neglected the invitation; so that all who may unfortunately stand before him at the last day in a state of impenitency, will have none to blame but themselves.

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INTELLIGENCE AND CHARITY.

BY ELDER W. R. STOWE.

One of the most important qualifications of men and christians, is intelligence. Nothing more readily conduces to liberal or charitable feelings, than a knowledge of the various conditions of men, and the influences by which they are led to action. It is easily seen, by those who are acquainted with human nature, that minds very similar, with motives equally pure, will be led to conclusions distinctly opposite, by difference of circumstances around them, which invariably influence the mind and character of man. Hence a man of intelligence will consider the nature of mind, and the influences that surround it, and not condemn merely for difference of opinion; but believe a man as honest, and even *as wise* as himself, although he may view many things in a very different light. He will readily perceive that different training, or another kind of reading, might have inculcated in his own mind another chain of sentiments, he, at the same time, as anxiously desiring the truth, as now with his present views.

On the other hand, ignorance and bigotry strengthen each other, and almost invariably are found together. The man who is ignorant of the principles by which others are actuated, seldom, if ever, knows a good reason for the course pursued by himself. He acts with confidence, feels sure he *cannot* be mistaken, and does not hesitate to judge others, or assert they are corrupt in sentiment, and design evil by their teaching, while they, in the fear of God, speak the truth of the gospel. It is not often that his fellowship reaches be-