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THOUGHTS

WORTH REMEMBERING.

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THOUGHTS WORTH REMEMBERING.

ONE has no more grace than appears in the day of trial.

The truest friendship is manifested by fearlessly and kindly reproving sin.

Though "all is well that ends well," yet an unhappy end usually follows a wicked life.

Some very judicious writers assert that many more lives are shortened by indolence than by excessive labors, even in the ministry.

Thou hast never been as near to death and eternity as thou art at this moment. Art thou prepared for thy departure?

There is no cure for fundamental error so effectual and certain as regeneration.

If those who greatly admire the power of divine grace in former times, would visit their pious, afflicted neighbors, they would perhaps think the grace of God no less wonderful now than in past ages.

One of the greatest errors in the Christian life, consists in gaping after something new or strange.

No worse characters are found, than those which are matured under a system of espionage, severity and cold distrust.

There is not a case of misconduct of any good man mentioned in the Bible, which had not its origin in want of vigilance.

Meekness cannot well be counterfeited. It is not unmanliness—it is not servility—it does not cringe—it does not whine. It is benevolence imitating the God-man in patience, forbearance and

quietness. It has no connection with insensibility. It feels keenly, but not malignantly. It abounds in good-will. It bears all things.

Frankness is not rashness, nor is it vehemence. It is not petulant nor dictatorial. It is as modest as it is undisguised. It is not obstreperous; yet it dares to lift the veil and show unpleasant truth.

Courage, when genuine, is never cruel. It is not fierce. It foresees evil. Its trepidations come either before or after danger. In the midst of peril, it is calm and cool. It is generous, especially to the fallen. It is seldom attained.

There can be no expectation more idle than that human nature, left to itself, will either improve or cease to grow vicious.

Perhaps no man regrets any hardships he has ever endured, when he is once completely delivered from them.

A continuation of life is not always consistent with the greatest usefulness. Life is not the most precious of God's bounties. To a child of God, life is no more a blessing than death. 1. Cor. iii, 21-23.

He who will not do good to his race until men learn to be duly grateful, will die before he enters on his work.

He who has no heart to study and admire the volume of nature, will care but little about the volume of inspiration. Psa. xix.

Many a heart conceives what the tongue is afraid to utter. Psa. xiv, 1.

True piety has no tendency to blunt our sensibilities. Psa. xlii, 10.

To have acquired great possessions, even though one had nothing to begin with, is no proof of uncommon understanding. Eccles. ix, 11.

How different an aspect many a contest would wear, if the public knew as much of the parties as they do of themselves.

Make each man his own judge, and the *world* is full of wisdom and goodness; and the *Church* of folly and sin. Make God the judge, and how different the result.

In some circles, rudeness of manners is esteemed a heavier reproach than profaneness of life, and poverty a greater evil than unpardoned sin.

A man who is not liberal with what he has, does but deceive himself when he thinks he would be liberal if he had more.

In high life a little piety goes far. The reason is, it has many trumpeters.

It is by no means certain that he who shall receive the highest honor in the last day, shall have been on earth re-

garded as eminently pious. It is certain he will not have regarded himself so.

It is hard to serve and not to please; to take a long journey to see a friend, and meet a cold reception; to give a friendly warning, and have your motives suspected.

It is nearly impossible to learn wisdom from a drunken man, to behave well toward a clamorous woman, and to pass unhurt a bear robbed of her whelps.

To censure with benevolence, to reprove with meekness, to praise without flattery, and to repeat a narrative without exaggeration, are four things that bring great honor.

It sinks the spirits to do the best you can, and then be told by those who would give neither counsel nor aid, that you should have done better.

A life-time of laughter will surely be followed by an eternity of weeping.

Youth is the seed-time for the rest of life.

No wise man ever regretted the wholesome discipline and restraints under which in youth he may have been restive.

To have but little respect for gray hairs, is one of the darkest signs in the character of any young person.

If time were estimated by the young and healthy, as it is by the dying sinner, half the eager pursuits of men would be looked upon with terror.

To lose a day may in the end appear to be worse than to lose an estate.

It is better my friends should say, "How silent he is!" than, "How much he talks!"

If men knew how near they were to death, many would be praying who are now scoffing.

Those who suppose sorrow confined to the children of God, forget the sleepless nights of the ungodly rich, the tortures of the ambitious, the affrighted imaginations of the dissipated, and the accusations of guilty consciences.

If he should be solemn who knows this day *will* be his last, ought he to be trifling who knows not but that it *may* be his last?

Rightly considered, nothing is more alarming than the classification of character which is found in the Scriptures. 1 Cor. vi, 10; Eph. v, 5; 2 Tim. iii, 2-5.

If that which one loves the most is his god, then he who makes gold his confidence is undone.

Will any living man be the better off one hundred years hence for having amassed a vast estate?

If men's future successes shall afford

them no more happiness than their past experience would lead them to expect, they will have lived truly miserably.

If ever man offered to God an insult, for which he needed special mercy, it was when he preferred shining dust to eternal excellence.

If men are so desirous of obtaining the things of this world, is it probable that they shall gain the true riches?

In the sight of God there is no material difference between the moral character of him who worships gold, and of him who worships Gaudama.

Well may the Christian wonder that he loves Christ so little. Well may all heaven wonder that Christ loves his people so much.

No swelling is so dangerous as a heart swollen with pride, lust, or ambition.

If God be for us, who can be against

us? If God be against us, who can be for us?

To die of thirst in sight of a fountain, to have feet and never walk, to have powers and never use them, are kinds of folly quite common in religious concerns.

Thoughts, even more than overt acts, mark the character.

If he shall have judgment without mercy who hath showed no mercy, what shall be the end of those who are tyrants in their own families?

Anarchy is worse than any despotism.

It is as great a mercy to be kept from error, as to be delivered from it.

If the poorest and most suffering child of God has, for all his sacrifices, a hundred-fold in this life, and in the world to come life everlasting, the gain of godliness must be immense.

If a cup of cold water shall have its reward, none but God knows the blessedness of the man who goes about doing good.

Benevolence to our race, and want of sympathy for *each one* of the species, mark the character of many besides novel-readers and novel-writers.

To be insensible under judgments, to be hardened by instruction, to be devoted to the appetites, to rest in our own righteousness, to glory in our shame, to oppose the conversion of men to God, to sport with Scripture, to revile goodness, and to slander the just, are nine things mentioned in the Bible as probable signs of final and total ruin.

A wronged creditor, a neglected wife, a slandered neighbor, and a guilty conscience, are four things whose presence gives great pain.

In contests among men, the party doing the most wrong is commonly harder

to be reconciled than he who has suffered most wrong. The reason is, he has a quarrel with himself, which makes him doubtly irritable.

The chief things proven by him who professes to be perfect, are ignorance of himself, 1 John, i, 8, and ignorance of God, Job xlii, 5, 6.

Many reverse the Scriptural rule, 1 Cor. xiv, 20, and are in understanding children, in malice men.

Reviling may be less common and less polite, but it is not more wicked than flattery. Job xxxii, 21, 22.

To be cast down by undeserved censure, or elated by unmerited compliment, is alike proof of weakness.

No folly can compare with spiritual folly, no blindness can equal spiritual blindness, no losses are like spiritual losses, no judgments are so terrible as spiritual judgments.

The soul for worth, life for brevity, eternity for duration, the judgment for awfulness, hell for misery, heaven for happiness, and Christ for condescension, have no equals.

As he who prayeth that he may not be burned, and then runneth into the fire; so is he that saith, "Lead me not into temptation," and then, without necessity, subjects his principles to trial.

As the ship that crosses the ocean often varies from the straight course, and yet finally reaches her desired haven; so the soul may sometimes seem to turn to the right or left, and yet hold on her general way, and reach her eternal destiny, whether it be heaven or hell.

If no kind husband will be satisfied with less than the warm affections of his wife, how superlative must be the folly of those who expect to please God by the

mere forms of a religion whose chief motto is, "Give me thy heart."

He who knows not his own weaknesses cannot know his own strength.

The barren fig-tree was not cursed because it bore *bitter* fruit, but because it bore *no* fruit.

To be impatient of reproof, weary of deeds of piety once delighted in, fond of works of taste to the neglect of the Scriptures, and severe in judging another man's conduct, are among the darkest signs in the lives of some who otherwise seem to be consistent Christians.

Some of the best men have left the world bitterly reproaching themselves for two things: lack of zeal, and lack of industry in the improvement of time.

There is as much difference between genuine patience and sullen endurance, as there is between a smile of love and the malicious gnashing of the teeth.

I asked a crowd, "What is the chief end of man?" The fiery disputant said, "To contradict my neighbor, and wrangle forever." The noisy demagogue said, "To please my party, and hold my place always." The lazy man said, "To do as I please, especially to do nothing, and trifle away all my time." A wise child said, "To glorify God, and enjoy him forever."

The secret of happiness is known to all who make the doing of the will of God the business of life.

Determine to gratify the carnal propensities of your nature, and resolutely execute your purpose, and your misery will soon be complete.

The richest man is he, who, having food and raiment, the ordinances of God, and the God of the ordinances, a good hope through grace, and a precious Saviour, cares for no more.

Do nothing; let estate, mind, soul and body alone, and your poverty shall come as an armed man.

All wise men think humbly of themselves, and deplore their own weaknesses.

Fools are ashamed to confess their ignorance to men, or to implore divine teaching.

Would you gain a victory? Have a good cause; conquer yourself; despise not your enemy; let not your opposition to him degenerate into hatred; do all you can *righteously*, and *no more*; and then leave your cause with God.

Would you retain just advantages gained over adversaries? Humble yourself under the mighty hand of God; beware of exulting, (Prov. xxiv, 17, 18;) give God the glory. Many a victory is lost after it is gained.

A sure way to live long is to live a

great deal in a short time. Many a man has died old at thirty. Some die young at sixty. That is a long life: which answers life's ends, and is the beginning of life eternal.

It is very foolish to tell all you know, to hear all that others are willing to tell, to believe all you hear, to live beyond your income, to run needless risks, to speak evil of the absent, or to live without a good object steadily kept in view.

Though the apocrypha is not inspired, yet some of its sentences embody religious truth. Here is one: "He that loveth danger shall perish therein."

None but he who has experience in the matter can tell how pleasant it is to pay all one's debts after years of embarrassment.

Some duties of the Christian life are seldom attempted and never performed

by unregenerate men. Such are love to enemies, pity for the proud, waging war on besetting sins, self-examination, and hearty secret prayer.

He is greatly to be pitied whose duty it becomes to follow to the grave one whom he has wronged, but whose forgiveness he never asked.

I confess my indebtedness to Paul for many things, and not least for rescuing from oblivion one saying of our Saviour not mentioned by any evangelist: "It is more blessed to give than to receive."

If Christians believed that the work of the Spirit was as necessary to bring sinners to Christ, as the work and sufferings of Christ were to bring in righteousness, would there not be more earnest prayer?

Heaven is holiness perfected, sin conquered, the tempter vanquished, sorrow ended, and Christ seen.

Three Great Questions Answered.

WHAT must I do with my hard heart?
Take it to Christ.

"None but a bath of blood divine
Can melt the flint away."

God, who does all things by Jesus Christ, says, "I will take away the heart of stone, and I will give you a heart of flesh."

What must I do to rid myself of deadness in religion? Look to Christ. His doctrine, his example, his intercession, his power, his smile can awake the dead. He is our Life.

What must I do to be warm in prayer? Pray until your heart is warm. To forsake your closet because you are not in a good frame, is to go away from the fire because you are cold.

Thoughts of One in Health.

I HAVE health, yet it is not because I deserve it; but because God is merciful.

Health is a talent, for which I must give a solemn account.

If the most important matters should be settled in time of health, it cannot be reconciled with wisdom to defer repentance to a dying day.

Like other blessings, health may be easily abused. The Lord forbid that through my depravity it should minister to my pride, luxury, carelessness, or forgetfulness of God! It has ruined thousands. By God's grace, sickness is sometimes better than health.

The healthy must die, as well as others. They often die suddenly. Many with health as firm as mine appears to be, have died without a moment's warning.

If I die not suddenly, I must be sick. I will therefore remember the days of darkness. By the grace of God, I will prepare for death, judgment, and eternity. Lord, convert my inmost soul!

Thoughts in Prosperity.

MY success is not by my might, or wisdom, or prudence. God grant I may have no disposition to contemn others who are less successful.

Is my prosperity sent in covenant love, or is it sent in wrath? I tremble when I read, "The prosperity of fools shall destroy them." "When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed forever."

If outward prosperity is my best evidence of the divine regard, I am not in

the way of life. Luke vi, 24, 25; xii, 16-20; xvi, 19-31.

Few truly pious men have great worldly prosperity.

Even in this life success may soon be followed by sore trials. I will remember Job.

When I have the means of self-denying usefulness, I will try to lay a good foundation against the time to come.

It is the folly of the prosperous to cry, "I shall never be moved!"

The more success I have in temporal affairs, the more grace shall I need to enable me to die happily.

O that God would save me from falling into the snare of the flatterer! Many praise me when I do well for myself.

As I have received much, I must expect to give a solemn account at the last day.

Redemption.

REDEMPTION is an exhaustless theme. None has told us the half of its wonders. Its heights are beyond the reach of created intellects. Its depths cannot be sounded by man or angel. It is too broad to be comprehended by any human system. In quest of its objects, it goes such lengths as surprise the redeemed in heaven. The songs of the upper temple have been becoming more and more rapturous ever since the work of saving men by Jesus Christ was begun. This theme will never pall on the mind of saint or angel in glory.

If I am a believer, I am as much blessed as if I alone were saved. I have an interest in Christ's undivided merits. His blood avails for me as much as if it had been shed for none other. By his

intercession I am as great a gainer as if he never prayed for my fellow-sinners. He is no less *my* prophet, priest, and king; *my* hope and joy and crown and deliverer, because he is the same to a countless multitude of others.

Nay, more; I am comforted by the comforts He gives to others. I am blessed in their blessings. I am saved by the same grace which rescues them. And so I sing not of salvation by myself alone. Others gladden me by raising the shout of victory, and the song of thanksgiving. I praise God for his love and pity to others; and they bless him for the same to me.

Truly the Lord Jesus is *the Wonderful*. He is called by no more fitting name. I marvel that all do not love him. I am ashamed that I love him so little. One dying said, "O there is a telling in his mercy to me and mine, and I shall be telling it forever!"

Good Rules in Politics.

1. VOTE for the best men and the best measures.
2. Beware of slander; beware of uttering it; beware of listening to it; beware of believing it. One is no more at liberty to take up an evil report against a public than against a private man. If his fame is a part of the national wealth, destroy it not wantonly.
3. Never make political differences the ground of personal animosity. Nothing is more hateful than that infusion of malignity, which, under the pretext of promoting the good of the country, embitters all social relations.
4. Beware of over-heated discussions, written or oral. To prove your neighbor in error will render it quite unnece-

sary to indulge passion. If you cannot discuss politics without loss of temper, avoid the subject.

5. Never speak, nor read, nor hear, nor think on the subject of politics on the Lord's day. Isaiah lviii, 13, 14.

6. Show to all a benevolent spirit. Much is due to human weakness; more to divine authority. No good cause ever failed for want of malignity.

7. Spend more time in prayer than in disputing. Often commit your country to Him whose kingdom ruleth over all. God alone can preserve our liberties and our institutions. He is the best patriot, not who brawls the loudest, but who prays the most earnestly for the public welfare.

8. Candidly judge all the measures, and cheerfully obey all the just laws of every administration, and pray for all who are in authority.

That Mountain.

"How I should like to travel!" said William.

"Why so?" said Charles.

"For many reasons," said William; "but especially that I might see the mountains."

"What has made you think of mountains just now?" said Charles.

"I read of mountains almost every day," said William, "in my Geography and in my Bible. I should love to see them."

"What mountains would you most like to see?" said Charles.

William replied, "If it were not for fear of the Indians, and of suffering with hunger and thirst, I should love to visit the Rocky Mountains. They must be grand indeed. Were I not afraid of being deluged in lava, I should like to visit Vesuvius; but I think I should not

like to ascend that mountain. I have just been reading Dr. Olin's description of Mount Sinai; I think I should like to see that. But above all others, I should like to visit 'the mountains round about Jerusalem.'"

"But if you could visit one mountain only, which would that be?" said Charles.

"I think it would be Mount Calvary," said William. "I know it is not large, like some of the rest, (and the Bible does not call it a mountain,) but there the Saviour died. I love to think of Calvary. It seems to me as if the very name was sweet. I do not believe I shall ever weary of thinking of it. Other mountains will not be remembered much after this life; but Calvary shall never be forgotten—no, never. If Christ had not died, existence would not be desirable. But now 'to live is Christ, and to die is gain,' if we only trust in his precious blood. If I were a poet I would write

something about Calvary, and then we could sing it."

"We can sing of Calvary without *your* writing poetry," said Charles. "I saw a beautiful piece in sister's album. I know not who wrote it, but here it is:—

'Come to Calvary's holy mountain,
Sinners ruined by the fall:
Here a pure and healing fountain
Flows to cleanse the guilty soul,
In a full-perpetual tide,
Opened when the Saviour died.

'Come in sorrow and contrition,
Wounded, impotent, and blind;
Here the guilty seek remission,
Here the lost a refuge find:
Health this fountain will restore,
He that drinks shall thirst no more.

'Come, ye dying, live forever,
'T is a soul-reviving flood;
God is faithful, he will never
Break his covenant, sealed in blood:
Signed when our Redeemer died,
Sealed when he was glorified.'

"Is not that sweet?" said Charles.

"Very," said William. "I had rather

be able to read or sing these words with my heart, than to be able to write poetry, or travel round the earth. If we can but love and feel this truth, we need not go to the Holy Land to enjoy Calvary."

Christ the Forerunner.

THE word which we translate *forerunner* occurs once in the Greek Testament, and once in the Septuagint. It seems to have a variety of specific significations; but its general import is the same, uniformly implying precedence. In Heb. vi, 20, it is applied to Christ, and well does he deserve the name in all its fullness.

1. He was before all worlds, before all ages, before Abraham, before John the Baptist, though not born till after him. So speaks John: "He that cometh after

me is preferred before me; for he was before me." See also Prov. viii, 22-31. As it was designed that he should be over all, it was fit that he should be before all.

2. A forerunner was a herald who proclaimed that some one was to come after him. Now, though Jesus shall have no successor in office, and shall never be superseded, yet the train of his followers shall come after him. "I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am there ye may be also." "Our God is gone up with a shout." He has announced in heaven that all his redeemed will follow him, and finally be with him.

3. At the ancient races the forerunner was the one who, in sight of all who entered the lists, ran around the course, and thus marked out the way. So Jesus has set us an example in all things, that we

should follow his steps. In childhood and in manhood, in joy and in sorrow, when lauded and when derided, in life and in death, the pattern which he set was perfect. We must walk as he walked. All his disciples "follow him."

4. Sometimes the vanguard of an army is called its forerunner. They go before to spy out the dangers, to remove obstacles, and especially to put to flight all hostile persons lying in ambush or appearing openly. So Jesus Christ has gone up before his people. Christ, as the Captain of our salvation, went before us, met our enemies, vanquished them, led captivity captive, and now bids all soldiers of the cross come on and be of good courage. He has conquered death and hell.

5. In the Septuagint, the word forerunner seems to be the same as first-fruits. In Num. xiii, 20, we render it "first ripe grapes." So Christ is the first-begotten

from the dead, the first-born among many brethren, the first-fruits of them that slept, that in all things he might have the preëminence.

6. But the word forerunner, in Hebrews vi, 20, seems to have a sense different from all these. Christ has entered within the veil, that is, the veil of the heavenly temple. He bore the curse, he shed his blood, he made an end of transgression, he put away iniquity, he bore the sin of many, he finished his work, he exhausted the penalty of the law, he drank the cup of wrath to the dregs, and then the heavens received him: he went to his Father; having overcome, he sat down on his throne; he received honor and glory from God the Father; he showed us the way to God, which was by his own blood. He entered "for us;" he died for our sins; he rose for our justification; he lives for our triumph.

This Year Thou shalt Die.

I HAVE somewhere seen it stated that two Presidents of Princeton College preached on the above text at the beginning of the years in which they respectively died. The coincidence may strike some as strange; but the truths suggested by such words ought to awaken all of us.

Of those who shall read this piece, *one in two hundred and fifty, or four in every thousand*, will not live to see the beginning of next year. We all do fade as a leaf. Surely the people is grass. Time, how it flies. In the days of Joshua the sun once stood still; time, never. While it lasts, it flies! Time is growing shorter to us all. The tale will soon all be told. The dream is almost over. The post is near his goal. The vapor is almost dissipated.

The span is almost measured. The Judge standeth at the door. The time is short.

If these things are so, then it follows:

1. That he who trifles away his hours is a madman. Were one of the richest men among us seen perched on a rock, overhanging deep waters, and employed in dropping dollar after dollar into them, his friends would arrest him, and ask the court to appoint curators to his estate. Yet he may be moderately insane, who merely tosses silver into the sea. But he who wantonly wastes his days has a mind desperately disordered. It is said that men, as they advance in years, grow covetous. This may often be true; if so, let it be for a lamentation. But an old man is to be commended when he hates to lose an hour, and grieves for an ill-spent day as for lost treasure. He who makes light of time, will find eternity awfully heavy.

2. Time is a great price put into our hands to get wisdom withal. Rightly employed, it will make us equal unto the angels. They that are wise in its use shall shine as the brightness of the firmament. To such God will give peace and show them his covenant. The right use of time will make us wise unto salvation through Jesus Christ, and thus we shall lay up enduring riches.

3. Those who have mingled much with dying men, have often noticed how sad the departing are often made by the memory of time misspent. Altamont was neither the first, nor the last, whose screams pierced the soul of every bystander. "O time! it is right thou shouldst strike thy murderer to the heart." No cries are more bitter than those uttered in view of a life lost to all good ends, and of a rueful eternity following.

4. It is very desirable that the young

of all this land should have put into their hands some good treatise on the improvement of time.

5. If any one of us may die this year, are we ready for our last, great, solemn change? Blessed is he who is prepared to exchange worlds. Woe to him who, when he dies, has not made peace with God. It had been good for that man if he had not been born.

The Riches of His Glory.

THIS phrase occurs *four* times in the New Testament. It is found only in the writings of Paul. It is a Hebrew form of expression, equivalent to "his glorious riches." In Romans ix, 23, the apostle states it was God's plan to "make known the riches of his glory on the vessels of mercy, which he had afore prepared unto glory." In Eph. i, 18, he prays that "the eyes of their understanding being enlightened, they may know what is the

hope of his calling, and what the riches of the glory of his inheritance in the saints." In Eph. iii, 16, he prays that God would grant them, "according to the riches of his glory, to be strengthened with might by his Spirit in the inner man;" and in Col. i, 27, we read of the saints, "to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory." It is therefore clear that all implied in this phrase shall be made manifest in the saints, shall be known by them, shall strengthen them, and shall secure to them the blessings of a glorious experience.

What, then, are these "glorious riches?" Who but God can fully answer that question? Sometimes he speaks to us concerning them. By one apostle he tells us of "love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance." Gal. v, 22, 23. By an-

other he tells us of "faith, virtue, knowledge, temperance, patience, godliness, brotherly kindness, and charity." 2 Pet. i, 5-7. What a beautiful constellation of virtues is here! They are the graces of the Holy Spirit. He who has these has glorious riches. Nothing shall ever harm him.

In another place God says, "All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come; all are yours." 1 Cor. iii, 21, 22. Are not these riches of glory? This world and the next, with all the real blessings in both, belong to the people of the Most High. This is very much the way in which Christ personally stated the matter: "Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this

present time, and in the world to come life everlasting." Luke xviii, 29, 30. In like manner, Paul says that godliness has the "promise of the life that now is, and of that which is to come." Tim. iv, 8.

We may then sum up these riches of glory thus: Believers have full and free forgiveness of all their sins; they are fully accepted in the Beloved; they are clothed in Christ's spotless righteousness; they are adopted into the family of God; their title to heaven through Christ is perfect; they are regenerated; they have increase of grace; their sanctification is at least begun; they have peace in believing; they are sure by faith of victory over sins, the world, the flesh, the devil, all sorrow, death, hell, and the grave; they have the elements and principles of all virtues, and shall, if faithful, have them all perfected; they have God for their Father, Christ for their Saviour, the Holy Ghost for their Comforter, hope in God

for their anchor, and heaven for their home; they shall have boldness in the day of judgment; they shall be like Christ and with Christ forever; they shall inherit all things. O, who would not be a Christian?

The Rights of Children.

MUCH has been said, the last three-quarters of a century, concerning the rights of man. The subject is one of vast moment. Let it be profoundly studied. It cannot be too well understood. Within the last ten years much has been said of the rights of women. This, too, is a weighty matter; and although much folly has been uttered and acted, good men will not come to the conclusion that women have no rights, but will inquire what they are. The rights of woman unquestionably exempt her from the duty of bearing arms, working on the highways, making public speeches, serving on juries, acting

as public executioners, and doing sundry other things of the same sort. It is her right to keep at home and guide the house; to cultivate her mind, and heart, and manners to the highest possible degree. Her rights are pretty well defined in Proverbs, chap. xxxi. It is pleasing to see how the laws of some of the states are securing better than heretofore the rights of property to wives, and to widows.

But have not children rights too? Assuredly they have, and they are as sacred as the rights of any other class. The law of God and the law of the land throw their united shield over many of them, and the law of God guards all of them. Woe to him that wrongs one of these little ones. But what are the rights of children? This is a fair and an important question, and it shall be answered, at least in part:

1. They have a right to live. Even

before they are born, the law of man protects their lives. He who assaults or endangers the life of a child, is as gross a violator of the sixth commandment, as if his malice or his recklessness had been directed toward an adult.

2. A child has a right to all that is necessary for the support of life and the preservation of health, such as sufficient and wholesome nutriment, proper nursing, good medical attention, suitable clothing and shelter, and protection from the countless perils to which its weakness, its want of experience, and its ignorance expose it.

3. A child has a right to be taught its duties to God and man. The Scriptures abound in proofs.

4. A child has rights of character. It is cruelty of a very evil nature to defame a child. This is often done in its presence, and no fair opportunity is allowed for a defense or an explanation. Many

a child is so abashed and alarmed at the announcement of a false charge, as to be unable to make any defense. Silence is often misconstrued into consciousness of guilt.

5. Children are entitled to great sympathy, in their lawful and innocent pleasures. A little girl loves her doll, and a little boy loves his knife; nor is it wrong that they should. In dressing her doll, the girl learns to sew, and cultivates her taste. In the use of his knife, the boy takes the first lessons in mechanics and in the use of tools. He who rudely laughs at the efforts of either of these children for their childish exercises, shows great coarseness of nature. He who robs a child of his or her playthings, or mars or destroys them, does a great wrong.

6. Children have a right to ask questions, especially of their own family; and when their questions relate to things be-

yond the bounds of human knowledge, they should be told so in a pleasant manner. If questions relate merely to other people's affairs, they ought to be discouraged.

7. Children have a right to great tenderness of treatment when they are afflicted in body or mind. They often suffer intensely from mental depression. I once found a noble little boy weeping. I asked him what was the matter. He said, "I have no friends." He was the youngest of a family, and found the employment of the females in the house too dull, and he was not permitted to go to the fields with his father and brothers. He felt sad and depressed for the want of occupation and of company. A few words of a soothing kind, and a suggestion of a suitable amusement, soon relieved him. Children have many, many sorrows. Physicians ought never to be held up as terrors to children. They should

be, and be spoken of as kind. In some families, little children call their physician "Good Doctor."

8. Children have an inalienable right to the pursuit of happiness, in a manner that is not injurious to themselves or others. They should not be hindered, but encouraged and guided in such pursuit. "Live and let live," is an excellent maxim, and should be extended to children. Let them live, let them be happy. I have spoken what interests my mind; for I was once a CHILD.

Divine Judgments.

IN Scripture the word *judgments* is used in various senses. When applied to afflictive events, it comprehends both those which come on the righteous and the wicked. In our day popular use rather confines it to events supposed to be punishments for particular sins. In

this sense it is here used, and may apply to saints or sinners.

"Judge not, that ye be not judged," is a divine caution never to be forgotten. There is, no doubt, much sin committed in unjustly thinking our afflicted brethren and neighbors to be under the marked judgments of Heaven for some special sin. Job's three friends insisted that some great sin was the special cause of his sufferings. Those on whom the tower in Siloam fell, and those whose blood Pilate mingled with their sacrifices, were by their cotemporaries thought to have suffered as they did, because they were more wicked than their neighbors. This was not so, as Christ taught. When Gilbert Tennent's house was struck, and himself stunned by lightning, he found many superstitious people, who believed that it was a judgment upon him. He felt called to preach a discourse to correct this prejudice. Let us be slow in judging another man's servant. Let us

remember, that we may show a censorious and wicked spirit in this as well as in any other way.

At the same time, it is impossible to refuse all belief of divine judgments upon wicked men. Does any pious man doubt that the miserable end of Achan, of Korah, of Nadab and Abihu, of Saul, of Absalom, of the three Herods, of Ananias and Sapphira, were designed by God as proofs of his abhorrence of their daring wickedness?

Of thirty Roman emperors, or high officers, who were conspicuous in persecuting the early Christians, one became speedily deranged after an atrocious act of cruelty; one was slain by his own son; the eyes of one started from their sockets; one was drowned; one was strangled; one died in a miserable captivity; one fell dead in a manner that will not bear recital; one died of so

loathsome a disease that several of his physicians were put to death because they could not remain with him; two committed suicide; a third attempted it, but had to call for aid to finish his work; five were assassinated by their own people or servants; five others died in the most horrible anguish, having a complication of loathsome diseases, and eight were killed in battle, or after being taken prisoners. Lucian barked like a dog at religion, and was devoured by dogs. "Bloody and deceitful men shall not live out half their days."

In more modern times, we have many instances of men waxing bold in sin, and called in a very sudden and terrible manner into the presence of God. There are several instances of men under oath swearing falsely, growing pale, trembling, and falling dead. One man cursed the dice, and said, if he ever touched them again, he wished his Maker might strike

him dead. Not long after, he went to play again, but fell dead. Some years ago a young man in a pleasure-boat, on the Sabbath, was advised to come on shore, as a cloud was rising. Defying his Maker, he said, "I can steer this boat to hell." In less than an hour he found a watery grave. A father and son quarreling, the latter dragged the former by the hair to the door. "Stop, stop now," said the old man, "that is as far as I pulled my father by his hair." Seest thou that poor helpless man, who can no longer walk or crawl? That man was once the strongest in his county. He was great in wrestling. He once boasted that he could throw Jesus Christ. That very day he ceased to walk. Some events are so strange, so sudden, so marked by coincidences, that charity and skepticism alike admit, that verily there is a God that judgeth in the earth.

It is true, indeed, and very gladly and

thankfully should we acknowledge the truth, that mercy triumphs over judgment in the ordinary administration of God's government over the world. Judgment is, indeed, "his strange work." He delighteth not in it. If he did, we should all be consumed, and that without delay and without remedy. There is mercy with God, that he may be feared. But if men will not be restrained and kept in awe by mercy, let them know that God has vast magazines of storms and plagues, which at his pleasure he will let loose upon them. Let the potsherds strive, if they will, with one another; but "woe unto him that striveth with his Maker." "Who hath hardened himself against God and prospered?" "He shall have judgment without mercy, who hath showed no mercy." "He that, being often reprov'd, hardeneth his neck, shall suddenly be destroyed, and that without remedy." What mean these awful words

of Scripture, if they do not teach that there is a point beyond which mercy will not follow the guilty, but when he is delivered over, as Sodom was, to the just and terrible avengings of him whose name is Jehovah?

The right use of such judgments as God may visit on others, is to learn from them to be wise. "When the judgments of God are abroad in the earth, the inhabitants thereof shall learn righteousness." Who is wise but he that studies with a docile temper God's word and God's providence? The latter is an exhaustless treasure of wisdom, especially as explained by the former. "He that will observe the wonderful providences of God, shall have wonderful providences of God to observe." The volume of providence is vast. A new leaf is turned over every day. Blessed is he whose eyes are toward the hand of God, as the eyes of a servant are to the hand of his master.

Make it as sure as you can.

"MAKE it as sure as you can," was the answer of Pilate to the chief priests and Pharisees, who asked that the sepulcher might be so secured that the disciples could not steal the body of Jesus, and then report that he was risen from the dead. The request and the answer were singular, but were ordered by the Lord. Commonly, when a man is dead, fear of him passes from the earth. The only exception is where those who take life know that they have shed innocent blood. Then a dreadful sound is in their ears, and a faintness is in their hearts, and the sound of a shaken leaf shall chase them; and they shall flee, as fleeing from a sword; and they shall fall when none pursueth.

How deeply rooted is the malice of the wicked against Christ. His patience

and lamb-like carriage under wrongs of every kind, and even his blood, did not quench the fury of his enemies. They mocked him; they scourged him; they crowned him with thorns; they hanged him on the cross; they wagged the head; they gave him vinegar to drink; they saw him bow his awful head in death; they beheld him laid in the sepulcher of Joseph. Still they were not satisfied. They came to Pilate, and began to talk of "that deceiver." Their object now was to fix on him the character of impostor. The malignity of man against man often seems to stop at the tomb. But the enmity of man against Christ knows no bounds. It never tires. It stops at nothing. It will rage forever.

Superstition can neither cure nor restrain human wickedness. The priests and Pharisees had been greatly scandalized by our Lord's miracles of healing wrought on the Sabbath day. They

were offended that on that day the lame man should be made to leap as a hart, or the sick be restored to health and vigor. Yet now, on this very day, they go to Pilate, and engage in putting a seal on the sepulcher, and in setting a military guard. All this was done, not on the day of the crucifixion, but on "the next day that followed the day of preparation." Beza says: "It is wonderful, that these most superstitious men should not have scrupled to violate the rest of the Sabbath, by sealing the sepulcher and placing a guard." This is the more remarkable, as they were now celebrating the solemn feast of the passover. When men learn to strain at a gnat and swallow a camel, they are ready for anything. The fear which has torment, makes no man holy. If men know only the fell gnaw of conscience, but not its guiding wisdom or supporting power, they may be wretched, but they cannot be sanctified.

The great hinderance to the salvation of the wicked is not any natural inferiority of faculties. They can know and remember truth, when it suits their purposes to do so. At the time when these men went to Pilate, saying, "Sir, we remember that that deceiver said, while he was yet alive, After three days I will rise again," the disciples of Jesus were broken in spirit, and seem to have forgotten that Christ had predicted his own resurrection. In their sorrow they said: "We trusted that it had been he which should have redeemed Israel." Willful ignorance will excuse no man. The wicked *know* better than they *do*. They do not like to retain God in their knowledge. They can remember truth as well as others when they have a heart to do so.

The wicked can never be sure but that God's words may come true. They may rail, revile, scoff, and hate, but they can make nothing sure against God's

truth. Doubts will arise. Fears will intrude. Balaam will say, "Let me die the death of the righteous, and let my last end be like his." Many of the infidels of modern times have conceded that Christianity was better than mere deism. Jesus may be crucified, dead, and buried, the sepulcher may be sealed, and the guard of sixty men set; but the Scripture cannot be broken. All plans, all purposes counter to God's plans will come to naught. "Forever, O Lord, thy word is settled in heaven."

The darkest hour is just before day. Jesus was dead and buried, and the sepulcher was in the hands of his enemies. His sacred body was in the power of a brutal soldiery. The disciples were not allowed to guard the sacred deposit. All was gloomy. But this lasted not long. Weeping may endure for a night, but joy cometh in the morning.

And what a kind providence it was

that put Christ's body in the keeping of his enemies. Had his disciples kept it, the Jews might have said they had stealthily carried it away; for then such a thing would have been possible. Innocence is often best vindicated by the very means intended to blast its reputation.

When God intends to do anything, all attempts to thwart his counsels are vain. This is as true now as in the days of miracles. If miracles were necessary, God would work them still. We shall all yet see them. There will be more stupendous miracles on the day of judgment alone, than in all preceding time. Yet God can govern the world in his ordinary providence with perfect safety to his people without suspending the laws of nature. He does it now to the great confusion of his enemies. God had determined that his Son should not see corruption. Christ must rise. It was not

possible that he should have been holden of death. He was powerfully declared to be the Son of God by the resurrection from the dead.

"Make it as sure as you can." Some have supposed that Pilate intended thus to express his want of confidence in the attempts made to prevent the doctrine of Christ's resurrection from gaining adherents; as if he had said, Do what you can, but it will all be in vain. This is a forced construction. The words do not bear such an interpretation. The simple meaning is, you have permission to use every precaution you please. When he said, "Ye have a watch," it is supposed he referred them to the soldiers stationed near the temple for the suppression of any riots or outbreaks in that part of the city.

How fundamental is the doctrine of Christ's resurrection. So hold all true Christians. So held his enemies. Matt.

xxvii, 64. So hold both parties now. Hence the violence of foes and the steadfastness of friends. "If Christ be not risen, then is our preaching vain, and your faith is also vain. . . . But now is Christ risen from the dead, and become the first-fruits of them that slept." Glorious truth! Welcome message! In my flesh I shall see God.

That Disciple whom Jesus loved.

THREE persons noticed in the New Testament bore the name of John. One was the Baptist, Christ's forerunner. Another was Mark, the companion of Barnabas in his voyage to Cyprus. The other was John, who wrote one of the Gospels, three Epistles, and the Revelation. He is called the Evangelist, the Apostle, the Revelator, and sometimes the Divine. The last title was given him for the sublimity of his teachings, and his rich doctrinal statements. He

was the son of Zebedee and Salome, and brother of James the elder, who was killed by Herod some *ten or twelve* years after our Lord's ascension.

It is commonly thought that John was the youngest of the apostles, yet he was probably *twenty-seven* or *twenty-eight* years old when his Master returned to the skies. Some have thought that he was the bridegroom at the marriage in Cana of Galilee; but this cannot be proven.

This was that disciple for whom Jesus had a special love. With Peter and James, he was present at the transfiguration. He sat next Jesus at the institution of the Lord's Supper, and leaned on his Master's bosom. To him Christ revealed the fearful secret, who it was that should betray him. With Peter and James he accompanied Christ into the Garden of Olives. After the betrayal, he followed Christ to the hall of Caiaphas. He was present during the dreadful scenes of the

crucifixion. He received a special charge to take care of the mother of Jesus, and from that time he took her to his own house. He was the first of the apostles to reach the sepulcher after Christ's resurrection. But he did not enter it till after Peter. "Then went in also that other disciple, which came first to the sepulcher, and he saw, and believed." John xx, 8. How great an influence one may exert over another by mere example.

By a misunderstanding of the words of Jesus to Peter respecting John, some were led to believe that John would be immortal, and some have denied that he ever died. But the Council of Ephesus said that he was buried near that city. And Jesus said not, "He shall not die; but, if I will that he tarry till I come, what is that to thee?" John xxi, 23. Thus John himself corrects the mistake.

Peter and John seem to have been much attached to each other. They were often in company in preaching, healing, answering before magistrates, and enduring imprisonment. They went together to Samaria to confer the miraculous gifts of the Holy Ghost.

But it is said Jesus specially loved him. This attachment was not because there was any tameness in John's character. Christ himself said that John was a son of thunder. Both he and Peter were lion-hearted men, as may be seen from Acts iv, 13, 29, 31.

Nor was John always exempt from a hot denunciatory spirit. "And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did?" Luke ix, 54.

Nor was he a compliant or negative character. Paul calls him a pillar. He

was probably the only apostle who did not betray signs of cowardice during the trial and crucifixion of our blessed Lord. He was a champion for the truth as it is in Jesus. Jerome says: "John, being solicited by the bishops of Asia, wrote his Gospel against Cerinthus; and especially against the opinion of the Ebionites, then making its appearance." His charity rejoiced in the truth. In his second epistle he says: "If there come any unto you, and bring not this doctrine, receive him not into your house, neither bid him God speed." v. 10. Perhaps no man was more steadfast against heretics. When he lived at Ephesus he went to bathe, and seeing in the bath a notorious heretic, who had denied the divinity of Christ, he hastily retired, saying, "Let us flee, lest the bath should fall while this enemy of the truth is within." Irenæus says he had this story from Polycarp, who was John's disciple.

It may be that Jesus felt a special tenderness toward John an account of his youth. But the ground of his love was doubtless a natural and perhaps indefinable congeniality of taste and disposition. For the same reason, when Christ saw the young ruler, he loved him. This does not exclude the idea of a *gracious* similitude between John and his Master.

John was a great preacher, not only in Jerusalem, and to his own countrymen, but he is thought to have published the Gospel to the Parthians, and some say he extended his labors into India. Those who can preach well, ought to preach as much as possible.

About John's *ninetieth* year a dreadful persecution arose under that monster Domitian. John was cast into a boiling caldron of oil; but his life was miraculously preserved. He was then banished to the island of Patmos, and remained in exile about two years. On the death of

the emperor he returned to Ephesus, where he ended his days in peace.

John was one of the most zealous servants of Christ. Under his ministry a young man was brought into the Christian Church; but in a short time he fell into bad company and evil habits. He went from bad to worse, until he became a leader among robbers. John heard of the sad change, found out his haunts, went after him, and allowed himself to be taken prisoner. "Bring me to your captain," was his language to his captors. As soon as the apostate saw him coming, and knew him, he fled. But John pursued him, crying, "My son, why fleest thou from thy old and unarmed father? Fear not; even yet there is hope of salvation. Believe me, Christ has sent me." The young man stopped, trembled, and wept bitterly. John prevailed on him to forsake his wicked life, brought him back to the society of the Christians, and had

the pleasure of seeing him walking in the ways of uprightness.

John was also full of love. When, from age and infirmity, he could no longer walk to the house of God, he was carried to the Christian assemblies, where, when he could say no more, he cried, "Children, love one another." "My dear children, love one another." Being asked why he told them but one thing, he said, "Nothing more is necessary." Happy, loving servant of God! Truly, "the hoary head is a crown of glory, when it is found in the way of righteousness."

Nor is it true that God always "taketh them soonest whom he loveth best." John outlived most, if not all of the other members of the family of Christ, by nearly thirty years. When his brother James had been with Christ in glory fifty years, John was still bearing the heat and burden of the day. After Peter had been at rest a quarter of a century,

John was still in exile for the word of God and the testimony of Jesus.

But at last his time came also. At the age of nearly a hundred years he was called home. For seventeen centuries and a half he has been in the bosom of Jesus. The longest life on earth has its end. The most protracted sufferings for Christ's sake shall terminate in glory ineffable, in joy unspeakable and everlasting.

Why we know so little.

ALL men of sense admit that human knowledge has a narrow range. We see through a glass darkly. In understanding we are children. The best of men know nothing as they shall know. No man has attained or is already perfect. We know in part. Why is this?

Some might resolve it all into the sovereign will of God. It is true that

he who knows all things, sees it best to hide wisdom from man. In mercy he tells us our *duty*, he points us to our *refuge*, he marks out the *path of life* to all who love the truth; but he gratifies our curiosity to a very limited extent. Earth is not heaven. *There* we shall know even as we are known. As yet all men are in the infancy of existence. On this very subject Paul says, "When I was a child, I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." All this is by the Divine plan. But why do we know so little of the little which may be known?

One reason is, that our minds are all weak. Some are more so than others, but none have much strength. Our faculties are puny. If we could think and reason as some holy creatures in the heavenly city can, we should still be finite, but we should be giants. Truly

great men are commonly ready to confess the feebleness of their powers.

Our occupations are also low. The great mass of mankind are following pursuits menial or servile—pursuits which can neither refine nor elevate the mind. Even affairs of state do not make sublime thinkers. All man's secular pursuits are groveling, and tend to bring down his thoughts to their own level. The herdsman's talk is of bullocks; the tanner's of bark, and hides, and leather; the tailor's of needles, and thread, and fashions; the lawyer's of fees, and clients, and writs. It is very hard to rise above our employments. But few men studiously aim at elevated conceptions.

There is also much false teaching among men. The world is full of "vulgar errors." It takes the latter half of our lives to unlearn the falsehoods taught us in childhood and youth. Many deceivers are entered into the world; and

they are very lively. They compass sea and land to make one proselyte; and many who do not wish to mislead us, are themselves mistaken, and so are blind guides. Erroneous teaching abounds.

Nor do any of us live long. Our chance to learn, either by study or by experience, is poor. At the age when our faculties usually cease to grow, Methuselah was, in the eyes of his contemporaries, probably but an inexperienced youth. Our elder brethren, the angels in heaven, have had one hundred times as long a period to grow in knowledge as has been allowed to us. Our days are as a hand-breadth. Our age is as nothing. We spend our years as a tale that is told. All flesh is grass. We have not time to finish anything. One sows and another reaps.

But we all might know more, if we were duly humble. Pride is a great foe to knowledge. Seest thou a man wise

in his own conceit? There is more hope of a fool than of him. If we were not so puffed up, we should more frequently confess our ignorance by asking questions, and so have it removed by wiser men. If we were duly sensible of our own ignorance, we should not be so little inclined to reading such books as could inform and instruct us.

Nor should we have continued so ignorant as we are, if we had prayed frequently and fervently for divine illumination. The promise of God is clear and sure: "If any man lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him." There is an anointing which teacheth us all things. All who have ever made rapid progress in divine things have often cried: "Teach me thy statutes;" "Open thou my eyes, that I may behold wondrous things out of thy law."

The carnality of our nature sadly opposes our progress in knowledge. We pervert the plainest things. Nicodemus was not a hypocrite, nor a grossly violent enemy of the truth; yet when Christ taught the doctrine of the new birth, this timid disciple said: "How can these things be?" This led the Master to say: "If I have told you earthly things, and ye believe not, how shall ye believe if I tell you of heavenly things?" If men find such difficulties about regeneration, the atonement, justification by faith, and kindred doctrines, which greatly concern us here, and claim our hearty attention in this world, surely we cannot be prepared to know much of the glorious things of a future state.

The clouds and darkness which have arisen from the bottomless pit, and settled over our minds, are all but impenetrable to the light of truth. Alas! the crown is fallen from our heads. The fine gold is

changed and become dim. The whole head is sick. No ignorance is so hard to remove as that caused by sin. "The natural man receiveth not the things of the Spirit of God: for they are foolishness unto him: neither can he know them, because they are spiritually discerned."

It is a great hinderance to our growth in knowledge that we seek its advancement otherwise than by and through Jesus Christ. He is the true light, which lighteth every man that cometh into the world. In him are hid all the treasures of wisdom and knowledge. If we receive of his fullness, we cannot fatally err concerning salvation. To know him and his Father is life eternal.

We should also progress much more rapidly in knowledge, if we but practiced all we know. Rules are all vain unless they are applied. No man ever learned even to make hats, or shoes, or nails, by hearing lectures on the subject. In divine

things practice is of still more importance. It is the life of piety and the secret of all progress. "If any man will do his will, he shall know of the doctrine whether it be of God." If a man will practice what he does know, God will teach him what he does not know.

By the Grace of God I am what I am.

GRACE is favor, undeserved love, unmerited kindness. It is pity to which we have no claim. It is mercy shown to those who deserve severity. Those who are saved by grace cannot boast of their own works and deservings. The only hope for sinners is by a gratuitous salvation. No one, who ever walked this earth, entered heaven by his own merits, the man Christ Jesus alone excepted.

The grace of God differs from every kind of favor shown by creatures. God's

grace is infinite, shoreless, fathomless. It is high as heaven, deeper than our guilt, as ancient as eternity, as lasting as immortality. It is unparalleled, incomparable. It is full of wonders. It excites envy among the wicked, and admiration among the righteous. It is the great theme of meditation among the redeemed. The songs of heaven are full of it.

It makes great changes wherever it takes effect. It changes the nature, the state, the prospects of all its subjects. It turned Christ's murderers into martyrs and confessors. It makes lions put on the nature of the lamb. It disarms the direst malignity. It brings full forgiveness for the sins of a lifetime. It brings outcasts into sonship with God. It removes mountains of obstacles in the way of a sinner's salvation. It converts persecutors into friends. See what it did for the disciple of Gamaliel. Till re-

newed, he was a monster of cruelty. Afterward, who was more loving? Hear him: "Who is weak, and I am not weak? who is offended, and I burn not?" "We were gentle among you even as a nurse cherisheth her children: so being affectionately desirous of you, we were willing to have imparted unto you, not the Gospel of God only, but also our own souls, because ye were dear to us." By the grace of God he was what he was.

This grace meets every case of weakness. The Gospel is as well adapted to the wants of a child, as to the case of the man or the philosopher. Lately, when a child in China wished to profess Christ before men, his Christian father said, "You are only a little boy." In like circumstances many have received like answers. But the reply was prompt and pertinent: "Jesus has promised to carry the lambs in his arms. As I am only a little boy, it will be *easy* for Jesus

to carry me. He whose pity saves the strong, never despises the weak.

I was some time ago away from home, preaching. In the congregation I noticed one who was cleanly but uncouthly dressed. It was evident that he was poor and awkward. He stopped to speak to me after preaching. On inquiry of his pastor I learned that he was hardly half witted; that for many years he had led a vicious life; that he was now quite changed; that his walk was exemplary; and that his comforts in the service of God were commonly abundant, even surpassing the joys of many strong-minded Christians. And it is a blessed truth that the promise, "My grace is sufficient for thee," is as applicable to the lowliest as to any others. The converted child and the greatest apostle may alike sing, "By the grace of God I am what I am."

Good men hearing such words, may say, as John Newton, "I am not what I

ought to be; far from it. Imperfection cleaves to all I do. Nor am I what I desire to be; I shall yet be a very different man from what I am. But, thanks be to God, I am not what I once was. I do love God and his service, though I formerly hated them. I can say of a truth, Whom have I in heaven but thee? And there is none upon earth that I desire beside thee. Thousands on earth can say as much. Grace is wonderful.

If men are thus saved by grace, it is wicked to desire, or expect, or pretend to be saved in any other way. To look for salvation through our works is to deny Him, who is the way, the truth, and the life. It is to prefer ourselves to him, who is the first-born among many brethren. It is to attempt to wrest the scepter from him who is the Prince of Life.

Nor can he be innocent who teaches men that there is any door of hope for the perishing but by God's unbought kind-

ness. So to teach is like witchcraft and sorcery. So Paul thought when he said to the Galatians, "Who hath bewitched you?"

How delightful will be the harmony of the redeemed! They shall all at last come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ. Then they shall be no more children, tossed to and fro, and carried about with every wind of doctrine; but they shall see eye to eye, and feel heart to heart, and forever sing the same song, "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever. Amen."

In this view of the way of salvation, we have a good test, by which to try our feelings and characters. Are we offend-

ed in Christ? Is Gospel grace a loathing to us? Or can we say, God forbid that I should glory save in the cross of our Lord Jesus Christ? What I am, I am by mere favor. I deserve nothing but wrath, and yet I am owned a child. Blessed is he who has set his hope in God, through Jesus Christ.

Let the Pharisee boast of his own goodness, the self-deceiver be proud of his works, but let my soul adore the incarnate mystery; let Christ be formed in me the hope of glory. I will make mention of his righteousness, even of his only. When I have offered my best obedience to the law, I will still beg that I may receive the blessing from the Lord, and righteousness from the God of my salvation.

A few Words to those who have been Baptized, but have never been Converted, and have not come to the Lord's Supper.

MY DEAR FRIENDS:—Some of you are young, and some of you are no longer so. Whatever may be your age, I affectionately request your attention to some thoughts, which are worthy of serious consideration. Do not slight the words of kindness because they come to you in print, or at an unexpected time. I do not wish to chide or upbraid you. That might drive you further away from your own mercies. Yet I wish in all plainness to ask you a few serious questions, and to make a few friendly suggestions. The questions I would ask are such as these:

1. ARE YOU HAPPY?—Has not the world sadly disappointed you, and been

to you as a liar, and as waters that fail? Has not your own conscience often condemned your course of life, as unwise, wicked, and dangerous? Does not serious reflection upon your future state and prospects make you miserable? Do not God's word and Spirit often reprove you for your sins? Have you not proved by your own experience, that the way of transgressors is hard? Is not a life of sin a life of misery?

2. DO YOU NOT BELONG TO GOD?
—Did he not make you, and endow you with all your faculties of body and mind? Has not a very kind Providence been over you all your days, granting you food, and friends, and comforts, and life, and breath, and all things? Has not the Lord often rescued you from great perils and evils? Did not God so love the world, that he gave his only-begotten Son, that whosoever believeth in him might

not perish, but have everlasting life, and could he have given anything greater? Is not salvation so offered as to make it very wicked in you to reject it? Were you not in your childhood solemnly given to the Father, to the Son, and to the Holy Ghost? Were not your parents bound to give themselves, their children, and all they had to God? Do not these things create the strongest obligations on you to love and serve the Lord?

3. DO YOU NOT INTEND TO TURN TO GOD?—Are you not unwilling to live, at least are you not afraid to die in your present condition? Will it not be a fearful thing to give an account to God for the abuse, or even the neglect of so many calls, mercies, and advantages, as you have enjoyed? If your pleasures were without alloy, yet would it be wise to follow them when you know they

must be followed by an eternity of misery? Have you no purposes of repentance?

4. BUT WHEN WILL YOU BEGIN?—Is not this the accepted time? Is not this the day of salvation? The best time in your whole life to make peace with God, and to commence preparation for eternity, is perhaps past, but is not the present the best time that remains to you? May not this be the last year, the last week, the last day of your life? Can it be right longer to jeopard the everlasting interest of your soul? If these things are so, then listen to a few suggestions.

1. MANY PRAYERS HAVE BEEN OFFERED FOR YOU.—In the day of your baptism, all the pious who were present lifted up their hearts to God for you. Your pious father or mother, or both of them, have often and solemnly brought your case before God. This should

greatly encourage you to pray for yourself. The prayers of others will not save you. If you harden your heart, they will rather increase your condemnation. Awake, therefore, and cry mightily to God; "for whosoever shall call upon the name of the Lord shall be saved."

2. YOU STILL ENJOY THE MEANS OF GRACE.—You have God's word, both written and preached. The love of Christ to perishing sinners is still strikingly presented to your view in the Lord's Supper. You have good examples set you in the lives of those who fear God. Sometimes you see others turn to the Lord; and there is nothing better suited to impress you than that you still see God's hand stretched out both in threatening and in invitation. I beseech you to improve these means of grace.

3. GOD'S OFFERS IN HIS WORD SUIT YOU.—He calls you with a fre-

quency and an urgency that would affect any but those who are desperately wicked. He says, "Ho! every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy and eat; yea, buy wine and milk without money and without price." Jesus Christ says, "Come unto me, all ye that labor and are heavy laden, and I will give you rest." "And the Spirit and the Bride say, Come; and whosoever will, let him take the water of life freely." God demands of you no merit, no goodness, no strength of your own. So kind are his offers, that it justly awakens astonishment that they are not promptly and universally accepted by perishing men. They could not be more full, or free, or gracious, or sincere.

4. NOR IS IT YET TOO LATE.—Perhaps you have an awful sense of your guilt and folly in having so long slighted God's mercies. This is good cause of

humiliation and repentance, but cannot justify hopeless despondency or further delay. Arise, for the Master calleth thee. "The blood of Jesus Christ, his Son, cleanseth from all sin." God's mercy is great: it reacheth to the heavens, yea, it is higher than the heavens. Great as your sins may be, they are not unpardonable, if you will flee to Christ. Others as guilty, as vile, as hardened as you, have found mercy. Christ is able, and he is willing too, to save all that come to God by him.

5. CONTINUED REFUSAL OF HIS GRACE WILL SURELY BRING PERDITION.—Your hands cannot be strong, your heart cannot endure, when God shall deal with you out of Christ. The loss of a soul in hell is far more dreadful than any man has ever represented or conceived it to be. In the case of poverty, or imprisonment, men's fears have sometimes been worse than the

reality, but no man ever had excessive fears of damnation. Be persuaded to flee to Christ, and be reconciled to God. **NOW OR NEVER.**

Thoughts on Death.

"THERE is a time to be born, and a time to die." "It is as natural to die as to be born; and to a little infant, perhaps the one is as painful as the other."

Every man knows he must die, nor can he tell when, or where, or how. "There is no discharge in that war." "Wise men die, likewise the fool and the brutish person perish." "There is but one way to come into the world, but there are ten thousand ways to go out of it."

Death is a servant, not a sovereign; therefore every covenant with him shall be disannulled.

Of all who have passed into eternity,

but two have escaped death. The like will never occur again. A probable reason of their translation was to strengthen the faith of the Church in the future existence of the body, whereof the pious have now ample assurance.

If we would think more of death, we would be better prepared for it. "O that they were wise; that they would consider their latter end." "Pass the time of your sojourning here in fear."

It is probable that the mere bodily pain of dying is often less than we suppose, but none can certainly tell. It is no doubt sometimes great. The signals of distress held out by dissolving nature are sometimes appalling.

If we did not love the world so much, we should be less reluctant to leave it. When the Duke of Venice showed Charles V. his princely palace, the emperor said, "These are the things that make us unwilling to die." "We brought

nothing into this world, and it is certain that we can carry nothing out."

Death soon overtakes the longest livers. Jacob said, "Few and evil have the days of the years of my life been."

The consequences of death invest it with the deepest solemnity. "It is appointed unto men once to die, but after that the judgment." "As the king of terror leaves us, so the day of terror will find us."

Before death, a change from sin to holiness, and from condemnation to acceptance, is possible; but after death, he that is filthy shall be filthy still; he that is unjust shall be unjust still.

Bildad called death "the king of terrors," and Aristotle, "the terrible of terribles." They both spoke the mind of the masses of men.

Job said, "I would not live always;" the Psalmist, "Precious in the sight of the Lord is the death of his saints;"

Paul, "O death, where is thy sting? O grave, where is thy victory?" and John, "Blessed are the dead who die in the Lord." All these spoke the language of faith. Grace in her lowest state far outstrips nature in her highest achievements.

What makes death most terrible is sin. "The sting of death is sin." Guilt gives a fearful weapon to our last enemy. It is the bitterness of death.

No Christian is in this day called to so painful a death as the blessed Saviour endured. Whatever our sufferings, his were greater. From him the Father hid his face. On him he poured his wrath. But he is with his people, showing them his covenant, and comforting them with his rod and staff.

Christ, and none else, can "deliver them who, through fear of death, were all their lifetime subject to bondage." "O death, I will be thy plagues; O grave, I will be thy destruction," is still his lan-

guage. "By death he destroyed him that had the power of death." "The death of Christ was the death of death."

Last Things.

THE last words of the Old Testament are a fearful threatening: "Lest I come and smite the earth with a curse."

The last words of the New Testament are a benediction: "The grace of our Lord Jesus Christ be with you all. Amen."

Often the wicked despise the last offer of mercy made them more than any preaching they ever heard.

When I have seen friends wiping away the clammy sweat from the brow of a dying man who had long rejected salvation, or moistening his lips with a little water, I have often trembled lest it should be the last mercy he should ever receive.

When the soul of a redeemed man is released from the body, we know that his last pang is over forever.

It seldom happens that the last thing done by one who has led a wicked life is to repent and turn to God.

The last words of sinners often teach the very lessons which they have ever refused to learn.

The last day will forever settle the controversies respecting the truth of religion, and the divinity of the Saviour of the world. None, who shall see the Lord Jesus on his judgment-seat, will ever again doubt his God-head.

THE END.