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REV. E. McLEOD.]

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

Peter.

[Editor and Proprietor.]

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CHRISTIAN FELLOWSHIP: ITS PRIVILEGES AND DUTIES.

A SERMON: BY THE REV. J. C. HARRISON, M. A. OF ENGLAND.

The following sermon was preached on the occasion of installing a newly ordained pastor. It contains some excellent thoughts, and we trust its insertion in our columns will do good.—Ed. Int.

"For as we have many members in one body, and all members have not the same office: so, being many, are one body in Christ, and every one members one of another."—Rom. 12, 5.

You will perceive that in this chapter the Apostle is giving counsel to those who formed the church in Rome, and pointing out the duties which devolve upon them, and so intimating that there is no privilege which has not its corresponding responsibility, and that if we are members of Christ's Church we must endeavour to promote Christ's glory. Let us, then, notice this passage more carefully, as suggesting certain thoughts which may be useful to you.

I. The passage first indicates the ONENESS OF THE CHRISTIAN CHURCH. It is not, indeed, an undefined mass. It consists of a number of persons of different natural tastes and different natural capabilities; but each of them is so influenced by God's Holy Spirit that they become one body in Christ. And so it is intimated, you perceive, that they have one source of activity and life. There is one source of activity and life in every human body, and so there is in the Church. In this they differ, indeed, from other societies, that they are a spiritual society, and that the spring of their activity and life is spirit. It is the grace of Christ forming them into the image of Christ. I need not tell you that there are various spheres in which we live and act—various worlds, with corresponding life attached. There is the Natural World, the Intellectual World, the Moral World, or Spiritual World. Those who possess natural and intellectual life can enjoy the beauties of nature, the endearments of friendship, the activities of business, the quiet of home. All that the senses can reach, all that the mind can grasp, fall within their reach; and these things they can enjoy; but all the while they may be "dead in trespasses and sins," and have no sympathy with that which is true, pure, and beautiful, and heavenly. But those who are possessed of spiritual life rise to a higher existence. They admire and love the adorable Being who is clothed at once with the attributes of majesty and tenderness. They delight in the Inspired Word, which is the outcome of his infinite mind. They rejoice in the wisdom and mercy of that plan of salvation whereby sinners are restored. They delight in that beautiful character in which the Saviour came to atone for the sins of men. They feast upon those promises which direct their thoughts onward to the felicities of immortality. Thus they rise to an existence in which they realize an unseen hope, rejoice in the celestial vision, and in which love prompts to unwearied activity in the service of God. And the source of this life is Christ. The way in which they come into possession of it is described by the Apostle—"I have crucified with Christ; nevertheless I yet live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave himself for me."

But our Lord came not only that we might have life, but that we might have it more abundantly, that our path might be that of the just, shining more and more unto the perfect day. And aware of the influence of association and sympathy in deepening feeling and quickening life, he gathers together his followers into a society in which they may help one another to a holier love to himself, to a more fervent zeal to promote his name. But, just as we with the individual, so with the Church; it is Christ in them, and with them that is the only spring of their life. It is not the most scriptural doctrine, or the most apostolic discipline, or the most impassioned preaching, or the most crowded assemblies that can ensure the greatest prosperity. It is the presence of Christ, without whom nothing can be truly prosperous. Without him there may be quiet, but there can be no vitality; just as in the corpse from which the spirit has recently fled; the features may seem to be even more gracefully chiselled, and the countenance to wear a more peaceful smile, but beneath are the elements of corruption and decay. So in the church where Christ is not, beauty and order may be present for awhile, and be pleasant to beholders; but over it are gathering the shadows of the sepulchre and the coldness of death. But if you make his presence the spring of your joy, his name the signal for your exertions—if in conscious ignorance you look to him for guidance, in conscious weakness look to him for strength—if, amidst the errors of the day, you take as your watchword, "God forbid that I should glory save in the cross of Christ"—then will your interests flourish, your borders will be enlarged, sinners will be converted, and your souls will be blessed. God grant that you may here look to Christ as the only spring of your activity and your life.

It is implied by the word in our text too, that in this one body there must be harmony, or a congruity of character, otherwise it can hardly be one body; or it would resemble the image of Nebuchadnezzar, iron and clay, gold and brass, joined without cohesion, and ready at any moment to part asunder. It is true that in every church there will be difference of gifts, because there are differences of functions, but there must also be fitness for association; and to form a secure union all the members must be renewed by the Holy Spirit, be joined to Christ by a living faith, and exhibit the beauties of a consistent character. That system which binds the precious with the vile, which requires no terms of communion, and which makes the Church only a little world, in which the tares and the wheat grow together till the harvest, has no sanction in the Word of God. All the epistles speak of the members of the Church as chosen of Christ, and sanctified by the Spirit. Those indeed who wish for no terms of membership, refer with peculiar complacency to the corruptions of the Church at Corinth; but those corruptions are referred to only to denounce them as things that might be, but which must not be. The apostle expresses surprise that the evil-doer had not been immediately cut off, and requires that he be immediately excluded. He indignantly asks, "What fellowship has light with darkness, or what part hath he that believeth

with an infidel?" How can there be real spiritual fellowship where there is not love to the same Saviour? How can those meet around the table of the Lord in anything like communion of spirit, when some love the Saviour and others are ready to betray him, and do betray him, by their worldliness? How can men agree together touching what they shall ask of God when there is no spiritual resemblance whatever? No; unless there is harmony of character, union is a mere word, only nominal; there is no real sympathy, and, therefore, no real union.

Then, again, it is implied in this oneness of the Church, that there is identity of interest between the members. I need not tell you that if one member of the body suffer, all the members suffer with it; and that if one member of the body is in health, all the members rejoice with it. Suppose a kingdom is involved in a revolution, and begins generally to decline, and there should be one profession which, for a time, continues prosperous, his cannot long last; one must also suffer with the rest. And so it is in the Christian Church. If discord springs up between those who ought to be bound together in the purest love; if error intrudes and thrusts aside the glorious doctrine of the cross of Christ; if coldness and apathy spread over the people; so that the ministrations of the pulpit are cold and lifeless; if the prayers at the prayer-meeting are frozen and heartless, there may be members of the church who will retain their spirituality in spite of all this evil, for a time; but by and-by they will feel the general influence, and become cold and dead too. But the reverse of all this is the case—if peace binds Christians together in love, and the truth is maintained in its integrity, and published with ardour—if there is warmth and glow in the ministrations of the pulpit, and the prayer of the people—then each member will enjoy the benefit of the prosperity of the whole, and will find how blessed it is for them all to have one interest. And yet how frequently is it the case that church-members seem to take but little interest in one another. They will see the declension of a brother and never warn him; they will see the poverty and suffering of a brother and never sympathize with him; they will see the want of employment of the gifts of a brother, and never suggest to him that he should employ his gifts, and use all his efforts, for the furtherance of the cause of Christ. And where there is this want of reciprocal benefit a church rapidly declines.

In the next place you perceive that the Church ought to have one purpose—one aim. The body is created for one great purpose; the Church exists for one great aim; and it is explained to us in the epistle of Peter—"Ye are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should show forth the praises of him who hath called you out of darkness into his marvellous light." The Church exists to show forth the glory of God. Every man, by his works, reveals what kind of man he is. You cannot see the fruits of his genius without, at the same time, ascertaining the character of his genius. So it is with God—the works reveal him. You see his glory in his word of truth, which is the expression of his glorious mind; you see it chiefly in the grand work of redemption whereby he rescued a dying world from sin and shame. But then, dear friends, if a multitude of mankind never study this work of redemption, they cannot see its glory; and, for the most part, people will say, "We judge of the value of that system of redemption by its fruits; and unless we discover in the professed followers of Christ the fruits of holiness we shall think lightly of the system which they espouse." And hence it is only as we are endeavouring to exhibit the highest holiness of character that we show forth the praises of our Saviour, and that we recommend the Gospel to others and induce them to say, "We will go with you." We perceive that God is with you. And, therefore, we ought to be most anxious by our example to recommend the Gospel and to glorify God. Not only this, but to speak to those around us, and endeavour, by a word in season, to turn from sin and shame those who are wandering from Christ. If we have the mind of the Saviour, if we have anything of the benevolence which brought him from heaven, we shall long to see all around us brought near to Christ that they may obtain mercy of the Lord; and when we hear the glowing predictions contained in this Word, when sinners shall be converted from the error of their ways, when the idols shall be utterly abolished, and when incense and a pure offering shall ascend from every heart to the great Creator, who will not pray, "The Lord hasten it in his time!" Oh! who does not desire to be engaged in a work which may well occupy an angel's heart, and which filled the Saviour's hand?

II. But our text, secondly, reminds us that EACH INDIVIDUAL MEMBER HAS HIS APPROPRIATE DUTIES TO PERFORM. If all members have not the same office it still seems to be implied that each member has his own particular office. And this is the case in the Christian Church. It is by the division of labour that so much can be done. One seems more fitted to advise, another to execute; one to warn and terrify, and another to cheer and comfort; one can impart counsel, and another occupied in active work; and so all may be called upon, to employ their powers for some useful purpose, that they may benefit their fellow-creatures, and glorify him who hath called them out of darkness into light.

This day, however, we seem to resolve ourselves into two—pastor and people. He is to watch for your souls as one who must give account. He will strive to become acquainted with your circumstances, that he may speak appropriately to you. He will strive to warn you when you are in danger, to comfort you when you are afflicted, to guide you when you are perplexed. He will be with you in your hours of sorrow, and stand by your bed in death. But in his study he will have the hardest work to perform, while he is endeavouring, with earnest thought, and still more earnest prayer, to penetrate into the heart and core of revealed truth, that by careful heed to his instructions you may not be tossed about by every wind of doctrine, and lost astray by those who lie in wait to deceive; but grow up into Christ, the Head of the Church. On the other hand, you must sustain him by your co-operation, and by your prayers. You must "eat him very highly in love, for his work's sake;" when a pastor ceases to be respected, his day of usefulness is almost gone. You must strive, if you think you have any ground of comfort, always to put the best, and never the worst, construction on his actions. You must exhibit

indulgence and consideration for his infirmities, and be careful not to exact too much of his time and strength. You must seek not to criticise his discourses, but to feed upon them—not to resent his proofs, but to profit by them. You must be jealous of his reputation, and never suffer a word unrebuked against his character and honour. You must sustain him in his work by your fervent, importunate, united prayers; and if you listen to his preaching, after having borne him on your heart in your prayers, his will come to you with an not possible. You will come prepared to receive what he has to say, having sympathy with his message, and you will go away edified and instructed. You must also support him by your contributions, that so he may not suffer anxiety. And if "the labourer is worthy of his hire," there should be some proportion between the earnestness of his labours and the support that he receives. So, you must comfort your pastor; you must hold up his hands by co-operation and prayer; and then, if he, with all earnestness, throws himself into the work of the Lord, there will come upon this village such a blessing as, perhaps, there has never been hitherto. May the Lord grant it in his rich mercy. From this day may he abundantly bless you.

But besides these more general remarks, there are one or two of a particular nature that I would make on the thought that each member has his own particular duty to perform.

First, then, all members must feel that they have joined the Church not only to receive good, but to do good. They may justly expect to receive good. Every member who joins a church expects that he shall be led into a higher knowledge of the truth, that he shall have the prayers of God's people, that he shall have a new circle of sympathy and friendship, that he shall enjoy the ordinances of God's house, and that he shall be built up in his holy faith. But if he expects only this, he makes a great mistake. Directly he calls himself a servant of Christ, he binds himself to labour in Christ's cause, and if each member were to ask himself what his particular gift is with which God has endowed him, and were faithfully to employ it to his glory, and to the glory of his fellow-creatures, he would find his eyes on some person for whom he feels a deep concern, and follow up that person with conversation and prayer until he had brought him into the fold of Christ—the result would be wonderful; "the wilderness and the solitary place would be glad, and the desert rejoice and blossom as the rose."

Then, again, whilst we should do good generally, each individual member should strive to concentrate his efforts on the particular church to which he belongs. Wherever there is diffusion, and a general application of power, there is a waste of power. Concentration is strength; and when God points out in his providence the particular church to which we are to belong, he thereby points out the particular field in which we are to work. As he would be considered a heartless man who should neglect the interests of his own family to promote the interests of strangers, so he who neglects the spiritual family with which he is connected for general exertions over the world, or in his own land, neglects the particular duty which Christ enjoins upon him. Let it be your great concern, then, whilst you are not neglectful of work abroad, and in distant parts of this country, to concentrate the chief part of your strength within your own immediate circle. Be not satisfied whilst a single poor remains unfilled, whilst a single person is unbrought into the house of God. Be not satisfied whilst a single person with whom you have any influence whatever that attends the house of God remains unconverted. If you feel that this is a field to be cultivated, and that a vast responsibility rests upon you for its cultivation—and if with all the energies God has given you, you seek to carry on the work, then there will be revival and prosperity.

And then, in connection with this thought, there is this further idea—that the member who is doing nothing is worse than useless. When a limb is paralyzed it becomes an annoyance and a clog—it only impedes the proper action of the body. And let every person in church fellowship remember that he cannot be simply neutral. If he is not doing good, he is doing harm. If he is not beneficial, he is positively injurious. His coldness benumbs others. His example discourages others. His indifference confirms the impenitent in his impenitence, and the sceptic in his unbelief. If there be one individual present who has been an idle loiterer instead of a diligent worker in God's vineyard, a paralyzed instead of a healthy limb, remember that you are a hindrance and a clog, instead of a blessing, to the church. God grant that this thought may stir you up to consideration, inquiry, and prayer; and this very night ascertain, before you sleep, what God would have you to do.

There is this further idea in the text, that every real member is essential to the completeness of the body. Every member of the human frame, however minute and apparently insignificant, is essential to the completeness of the body. It may live without it, and perform many functions, perhaps; but, still, for completeness, it is necessary. The Church needs every living member that it has. It cannot afford to part with a single living member, however insignificant the member may appear. That member is of value in the sight of God. Remember that we are sometimes very poor judges of who is the best and most useful member. We are thankful for men of rank—men of wealth and influence—men of vast talents; but we thank God also for the humblest spiritual Christian, perhaps. God may see to be doing a greater work than those who seem great in the eye of the world. He who sees things just as they are, preferred the widow's mite to the large offering of the rich. He passed upon her this commendation, "She hath given more than they all." So we, when we are looking upon the prosperity of the Church, are not unfrequently disposed to ascribe the success to the unexampled zeal of some noble spirit; but he who sees the secrets of all success knows, perhaps, that it is rather to be ascribed to that poor aged pilgrim, who never ceased praying, "Peace be within these walls, and prosperity within these palaces." We think of the earnestness and of the power of the one, but the eye of heaven is fixed on the humble prayerfulness of the other. And so the humblest member—the little child who loves the Saviour is necessary to complete the body.

There is yet another thought which I would

bring before you, and that is that all the members bear a close spiritual relationship to each other. Surely, then, there ought to be a great sympathy and affection between them, because, when we have a common object, a common character, we generally feel sympathy and love. In the early Church this fault was not attributable to them, that they lived in discord; even their enemies admired their union. And remember that the law of heaven is love; there is no jar or discord there. The Christian Church most nearly resembles heaven when all the members love one another. Nor forget that whilst some faults and sins are censured in the Word of God the want of love is spoken of as fatal: "If a man love not his brother whom he hath seen, how shall he love God whom he hath not seen?" There must be love in the Church, or else that Church has not a real existence. The object of the Gospel is to cure the selfishness of the human heart and to implant love in its room; and surely those who are nearest to us in character, and are destined to dwell with us for ever, should be the objects of our first and profoundest love.

Again, if we are members one of another, there ought to be the absence of pride and of all assumption. God has ordained the different ranks in society, and he does not wish those ranks to be obliterated. They are recognized in the Word of God. The believing master is not to show want of respect to the believing servant; and the believing servant is not to assume too great superiority, or oppress the believing master. But although these ranks and conditions of life are to be preserved, yet in the sanctuary, and as members of the same church, all worldly and conventional distinctions disappear; and in the House of God all bow together—sinners before a common Saviour, children before a common Father. We are all one in Christ. If this thought were carried out it would be an advantage to all—the rich would be benefited by association with the poor, watching their contentment, their simplicity, and their love; and the poor would have their hearts warmed by kindness and friendship and words of encouragement from the rich.

Finally, as members one of another, we ought always to aim at one another's benefit. If we see a poor brother in want, we should help him; if we see one struggling with difficulties we should help him; we should "bear one another's burdens, and so fulfill the law of Christ." We should help one another by exhortation, and strive to lead each other near to the cross. We should reprove our brethren if we find they are going astray, and try to lead one another on the way to heaven. Above all, we should help one another by prayer; bear one another on their knees, and always remember the Church of Christ, and our sisters and our brethren in Christ, and so shall we bring about the welfare of individual members, and so fulfill those duties which are suggested by the text, which tells us that we are one body in Christ Jesus.

Now there is just one word, and only one. I have been speaking to you as if you all belonged to the Church of Christ. But dare I do so? Are you all members of the Church? Do you all love the Saviour? Many of you have heard the Gospel for years; it has been pressed upon you, and yet, have you not rejected it? Hitherto, as if it were unworthy of regard? Many of you have almost entered the Church of Christ. You have almost been ready to say, "Almost thou persuadest me to be a Christian," but with that you have been satisfied, and the last step has never been taken; the last honest, active decision has never been made. Some of you are the children of pious parents, and the objects of fervent prayer. Oh, with what restless earnestness your parents pleaded before the throne of mercy for you, that you might be brought to the Saviour; and is it possible, that with such knowledge, and such advantages, such entreaties and such prayers, you are still out of the Church—without God and without Christ in the world? And oh! should this day of solemnity close upon you still unconverted, still without hope, still without being able to look up with loving hearts, and say, "My Father! my Father!" I pray God you may all be brought into this state, that you may all look to the Saviour for mercy, and that in many a home this evening that effectual, fervent prayer may be presented, which has power with God, and that all of you may say unto the Lord—

"Here's my heart! oh, take and seal it— Seal it from thy courts above!"

And to his name be the glory. Amen.

THE CHURCH A WONDER.

The existence of the church in this wicked world is one of the wonders of Providence. It is a vessel living in a tempestuous sea—a bush on fire, but not consumed. If we reflect on the enmity of the wicked against the righteous—their great superiority over them—the attempts that have been made to exterminate them—the frequent diminution of their numbers by defection and death—their existence, and especially their increase, must be wonderful, and can no otherwise be accounted for but that Christ liveth.

When they were "few in number, and wandered as strangers from one nation to another, He suffered no man to hurt them. He reproved kings for their sakes, saying: Touch not mine anointed, and do my prophets no harm." In Egypt He saw their affliction, and caused them down to deliver them. Of Jerusalem the enemy said: "Raze, raze it to the foundation!" but the Lord remembered it, and destroyed its destroyer. Under the Persian dominion, the captives were restored to their own land; yet even then the enemy intrigued against them, so that for one-and-twenty years the building of the temple was hindered, and the prayers of the Prophet Daniel were unanswered. Thus it was, I conceive, that the Prince of the kingdom of Persia withstood the angel for one-and-twenty days; but lo, Michael, the chief prince, stood with him, and helped him.

Under the gospel dispensation, as the church became more spiritual, the hatred increased; and as religion was from hence more of a personal matter, a national concern, such was the opposition directed against it. But still the Great Head of the Church lived. The persecution which raged at the time of which we speak was the second of the persecutions from the heathen emperors; and though after this the government became professedly Christian, yet such were the corruptions which entered in at this door, that in a little time what was called the Christian church became an anti-Christian harlot, persecuting the servants

of Jesus with a cruelty equal to if not superior to that of heathens. These floods filled the breadth of Emanuel's land, reaching even to the neck; but the church's Head being above water, she has survived them all.—Andrew Fuller.

A MOTHER'S LOVE.

A Mother's Love,—how sweet the name!
What is a Mother's Love?
—A noble, pure and tender flame,
Enkindled from above
To bless a heart of earthly mould;
The warmest love that can grow cold;
This is a Mother's Love.

To bring a helpless babe to light,
Then, while it lies forlorn,
To gaze upon that dearest sight,
And feel herself new-born,
In its existence lose her own,
And live and breathe in it alone;
This is a Mother's Love.

Its weakness in her arms to bear;
To cherish on her breast,
Feed it from Love's own fountain there,
And lull it there to rest;
Then, while it slumbers, watch its breath,
As if to guard from instant death;
This is a Mother's Love.

To mark its growth from day to day,
Its opening charms admire,
Catch from its eye the earliest ray
Of intellectual fire;
To smile and listen while it talks,
And lend a finger when it walks;
This is a Mother's Love.

And can a Mother's Love grow cold?
Can she forget her boy?
His pleading innocence behold,
Nor weep for grief—for joy?
A Mother may forget her child,
While wolves devour it on the wild;
—Is this a Mother's Love?

Then thousand voices answer, "No!
Ye clasp your babes and kiss;
Your bosoms yearn, your eyes o'erflow;
Yet, ah!—remember this:
The infant, rear'd alone for earth,
May live, may die,—to curse his birth;
—Is this a Mother's Love?

A parent's heart may prove a snare;
The child she loves so well,
Her hand may lead, with gentle care,
Down the smooth road to hell;
Nourish its frame,—destroy its mind;
Thus do the blind mislead the blind,
—Even with a Mother's Love.

Bless'd infant! whom his mother taught
Early to seek the Lord,
And pour'd upon his dawning thought
The dawning of the Word;
This was her lesson to her son,
—Time is eternity begun;
Behold that Mother's Love.

Bless'd Mother! who, in wisdom's path
By her own infant trod,
Thus taught her son to flee the wrath
And know the fear of God;
Ah! youth, like him enjoy your prime,
Begin eternity in time,
Taught by that Mother's Love.

That Mother's Love!—how sweet the name!
What was that Mother's Love?
—The noblest, purest, tenderest flame,
That kindles from above
Within a heart of earthly mould,
As much of heaven as heart can hold,
Nor through eternity grows cold;
This was that Mother's Love.

—James Montgomery

THE DYING CHRISTIAN AND THE DYING INFIDEL.

In 1834 the cholera broke out in Lane Seminary. Mr. Theodore D. Weld, who was then a student there, gives the following account of two of the cases:

The next case occurred next morning. Bro. Burr, of Virginia; one of the first students for mind, scholarship and piety. I had the great privilege of being with him from the first moment of his attack until his death, which occurred in just twenty hours. His last words were, addressing me as I was bending over him, "Brother, I feel as if I were beginning to die. Don't you think I am?"

"Yes, my dear brother. Your Father calls you."
"Yes, he calls me—yes, I am beginning to die. O blessed be God through Jesus Christ, I am beginning to live!"
From the first he expected to die, and while we were plying him with various external applications to aid the operation of medicine, he was continually exhorting us to prayer; great personal holiness, and ceaseless efforts to save sinners. The cross, the cross was his theme, even when racked with bodily agony.

In the brief intervals between the dreadful spasms which for the last four hours contorted his frame, he would speak to us in language of the utmost tenderness. "My dear brethren, pray that this may be sanctified to the seminary! My dear brethren, you must be exhausted." I could shut my eyes with the heavenly breathings of this dying saint, but must pause. When I closed my eyes I could not refrain from crying aloud, "Blessed, blessed! O blessed are the dead that die in the Lord!"

Five or six of the students were taken with the disease on the morning of the day Brother Burr died, one of whom died the same afternoon exclaiming, with a look of transport, "The face of the Lord! the face of the Lord!"

There was another death among us two days after the last mentioned, which can never be effaced. The individual was George—, the youngest brother of my dear friend—. He came down with his brother and myself, when we were one of the youngest members of the Seminary, about eighteen years old. A young man of most extraordinary powers. I have never seen his superior. He had been religiously educated, had passed through three or four powerful revivals, had been converted deeply and often asked prayers, attended meetings of inquiry, etc., but still resisted

the Spirit, cavilled, criticized, and started skeptical queries, until the last revival passed away with such a flood of light on his understanding that he could paralyze his conscience only by a desperate rush into infidelity.

He devoured infidel books, and thought and wrote, and discussed, and hardened his heart with fearful rapidity, and to an appalling extent. His principles were known to but a few of us. I had frequently talked with him, and our last conversation, only a day before he was taken, he acknowledged himself in a difficulty from which he could not then extricate himself, but said, "I'll think of it, and rely on it, I'll give you a satisfactory answer, and sustain all my propositions in a day or two."

The next day he tested the strength of his principles in conflict with *Death*. He was taken in the afternoon and died the same night, or rather at three o'clock in the morning. I was with him all the time, and such a scene! After all had been done that could be done by the medical faculty, and we saw him beyond recovery, we looked in each other's faces in speechless agony. He was an infidel! But we knew God could save to the uttermost. We consulted with the physician. He said he had never in all his life seen a case of disease so desperate; it was impossible, impossible to save him; he probably would live two hours. After mutual consultation, it was agreed I should tell him it was certain he must die soon, and urged on his soul the great salvation provided for the chief of sinners.

From the commencement he had possessed perfectly all the powers of his rare mind. I told him we had done all we could for him; he must die! and pressed on his soul repentance and faith in Christ.

"My mind is made up on the subject," said he; "let me alone. Infidelity is right after all; let me alone, I say, I am determined to try my experiment." He was in a rage—thrust me from him with violence.—"Let me die in peace," said he.

I endeavored with the utmost gentleness and tenderness, to press the subject at intervals for an hour and a half, but the more affectionate the approach, the fiercer did he repel it, till at last he screamed to drown my voice.

His brother threw himself in tears upon his neck, and with a bursting heart, cried, "O George! dear George, won't you listen to your brother?" "No, no," said he, "let me alone."

"What shall I tell your poor mother, George?" "Let me alone," he repeated.

I stepped out to call a brother in the fourth story. While going, I heard George calling my name with frightful energy. I hastened down. When he saw me approach his bed, he reached out both hands, grasped me convulsively, and cried out, "Dear, dear Mr. Weld, now I'll hear you! now I'll hear you! O tell me there is an eternal hell! Convince me by strong arguments! You, to be damned! to be damned! O for a light! for a light! Bring me a light, the light of my salvation! No, never, never! This word he repeated as many as twelve or fifteen times, all the while tossing his body from side to side with an energy which nothing could inspire but the death-struggle. He stopped, and, with a piteous look of horror, died!—*Autobiography of Dr. Beecher*, (vol. 2).

A RUINOUS SIN.—There are many sins which have this absorbing character; whose property it is ever to encroach more and more on the regions of the moral and spiritual life, not yet possessed by them, never content until they have reared their trophies on the wreck and ruin of every nobler faculty and power. All sins, perhaps, have more or less this character. Yet we may designate two or three concerning which it is eminently true.

Vanity is such a sin. This may seem to us often little worse than a harmless foible; yet physicians will tell you that there is almost no sin which gives more inmates to the madhouse than does this; and how many through it shall have missed the crown of life, only the last day shall declare.

The Love of Money is another such sin, growing by what it feeds on; and ever claiming to exercise a wider, a fiercer, a more relentless tyranny and domination in the soul where it rules as lord; ever resorting to every means of freedom of action, any generosity in dealing with its open-handedness in giving, any bowels of compassion shown on the part of him who meant indeed to allow this sin, but did not intend at the first that it should bear away in his heart or life, as sole and absolute and tyrannical lord.

The Lust of the Flesh, indulged and allowed, proves oftentimes another such a sin; it has a fearful tendency to become such; what a workshop of unholy, impure fancies, will the heart of man be, who has given himself over to the spirit of uncleanness. Keep thy servant from presumptuous sins, lest they get the dominion over me.—*Trench*.

RELY UPON YOURSELF.—Never ask a favor. It is better to suffer than to supplicate; and asking a favor even from your dearest friend, or your nearest relative, is only a mild form of supplication. Get what you want by your unaided exertions, or go without it. There is more dignity in penury, no matter how abject, coupled with independence, than indolent comfort gained through the grant of a favor.

THE ROCK.—I was bathing, and venturing beyond my depth, found myself sinking. I thought I must drown; but suddenly my feet touched a great rock in the bed of the stream and I was saved.

How illustrative of this Christian experience. The streams of solitude are strong in their current and deep in their flow. God's children are struggling in them. They have great fear lest they go down, and the waters overwhelm them. Sorrows multiply, and thick darkness gathers, but there rises beneath them the everlasting Rock Jesus Christ, and they stand on a sure foundation, and are safe.

Fellow-Christian, that Rock will follow you wherever you go, and it will buoy you up amid the flood, so that the waters shall not overflow you. You will touch it when you pass through the last river, and go up the other bank with joy in your heart and light in your face.

They go down among the uncertain sands. They are consumed by care, overwhelmed by trouble, and without Christ. Oh, what a passage must there be through death and eternity.