

## JUSTIFICATION BY FAITH.

And what is Justification? Not the vindication and relief of the innocent, for then it would speak no hope to men; but the pardon and relief of the guilty—a provision of God's wisdom and love, whereby the sinful and lost may have all their guilt removed, without a violation of law, with an entire sustenance of law, so that they shall be received, and rewarded, and blest forever as just men, and be elevated to a condition equal to the angels—equal to those who never sinned. It is the banishment of evil, the destruction of death, the opening of the gates of heaven. By it the soul of man resumes her beauty in the image of the Lord, regains her dignity and power, is readmitted into Divine fellowship, and lays hold upon immortality and life.

But what is the ground of justification which the gospel reveals, and which faith believes, and upon which faith reposes? It is Christ and him crucified. Christ the Son of God—God manifest in the flesh. Here comes up to view infinite, Divine sympathy in the humiliation, the incarnation, the marvellous life of love upon earth, as he dwelt among us.—What can be conceived of so wonderful and beautiful as this—God dwelling among men in the person of Christ! Yea, God here upon earth the friend and Saviour of men, meek and lowly in heart, preaching the gospel to the poor, going about doing good.

*Christ crucified:* Here came into view that immaculate and unfaltering Justice which could never yield the vital principle of the moral universe; which said, "The great law of rectitude must ever stand inviolate; and that love which, from its own heart, provided all that justice demanded, and thus made justice itself the friend and protector of man. It is the redemption scheme of Him who said, "Let there be light, and there was light," filled with mighty and everlasting principles, and gushing forth streams of mighty love to revive a desolated world, and to form a river of life flowing on through eternity. And now faith looking at this believes and trusts, and exclaims, "While we were yet sinners Christ died for us; how much more shall we be saved through his life!"

The great work was created by the free grace of God, without any movement on the part of men; and now that the Mediator hath ascended up on high, clothed with all power in heaven and earth, shall he not in his triumphant life complete what he provided for in his death? The salvation of men is now the natural and joyful consequent of the humiliation, the labor on earth, and the suffering and death.

Faith sees now that all is ready, and it yields up the soul a living sacrifice to God, holy and acceptable in his sight. Here is the truth of a new life; the rising of hope like a day-star upon the soul; the unspeakable sense of reconciliation and holiness; the inflowing of the peace of God, and the future opening in the splendors of the eternal day.

These words then—*Justification by Faith*—are the most pregnant words that can be uttered. If use and association have dimmed our vision, or stifled our emotions, let us arouse ourselves to meditation and prayer, that we may gain the true tone of our minds. This is the central and all embracing doctrine of Christianity, which is to be always present with us, to keep alive our hopes, our zeal, and to be the spring of all holy living. We cannot live without it, with it we cannot fail to live. If we have lost our first love, we have gone away from this doctrine, we have turned our backs upon the sun of the system. To be revived, we must return to this doctrine, and bring our souls under its quickening power. We must teach it to our children, we must talk of it among men. Ministers must make it the great theme of their preaching. It is an exhaustless fountain of truth; it furnishes endless motives of persuasion, it is eloquence, life, and power. It possessed the soul of the Apostle when he exclaimed, "God forbid that I should glory, save in the cross of Christ."—*N. Y. Exam.*

## The Heart Promised.

One of the most perplexing, and to me distressing instances of continual and ineffectual seriousness, that I have ever known, was that of a young woman, who seemed to me to be as near perfection, as any person that I ever knew. She was about twenty years old of good mind, and more than ordinary intelligence. Everybody that knew her loved her. She had been religiously educated, and was of a very sober and thoughtful disposition,

though uniformly cheerful. She became interested on the subject of religion, and attended the meeting for religious inquiry, week after week. In personal conversation with her at her house, I aimed repeatedly to remove all her difficulties of mind, and explained to her the way of salvation. She appeared to understand and believe all that was said to her. Her convictions of sin seemed clear and deep. That she could be justified only through faith in Christ, she had no doubt. Of his power and readiness to save her, if she would come unto him, she had not a doubt.—She deeply felt that she needed the aids of the Holy Spirit, and seemed to realize with peculiar solemnity, that the Holy Spirit was striving with her. Her seriousness continued for weeks; and while others around her were led to rejoice in the Lord, her mind remained without peace or hope. I exercised all my skill to ascertain her hindrances, to show her the state she was in, and lead her to Christ.—It was all in vain. There she stood, left almost alone. Her condition distressed me.—I had said everything to her which I supposed adapted to her state of mind. I had referred her to numerous passages in the Bible, and explained them to her most cheerfully. She had no objections to make. She heard all I said to her, with apparent docility and manifest thankfulness; and yet she was as far from the kingdom of heaven as ever, her heart was unmoved, and at enmity against God.

Just at this period, I accidentally met her one morning in the street. I was sorry to meet her, for I thought I must say something to her. I had said all, and I knew not what to say.—Offering her my hand, I asked, "Sarah, have you given your heart to God?"

"No, sir," said she tremulously.

"Don't you think you ought to?"

"I know I ought to."

"Do you mean to do so?"

"Yes, sir, I do."

"Don't you think you ought to do it to-day?"

"Yes, sir, I do."

"Then will you?"

"Yes, I will," said she emphatically.

"Good-bye," said I; and instantly left her.

A day or two afterwards I saw her, and she had wanted very much to see me; she wanted to tell me how she felt, and how she had been affected. She said that she had never felt so before—that her mind was at rest—that she now loved God—that his character and law appeared to her most excellent, worthy of all admiration and love—that she could now trust in the blood of Christ, and wondered she had never done it before. She partly hoped though she scarcely dared to hope, that her heart was renewed by the Holy Spirit.—"But," said she, "after I made you that promise, I would have given all the world if I had not made it. I hunted after you to take back my promise; but I could not find you. The thought of it haunted me. It distressed me beyond measure. I wondered at myself for being so rash in making it; but I dared not break it. I had a dreadful struggle within myself, to give up all into the hands of God; but I am glad of it now."

"Then you think," said I, "that you have done something very acceptable to him?"

"Oh no! not I! I have done nothing.—

But I hope God has done something for me.—

All I could do, was to tell him I could do nothing, and pray to him to help me."

She united with the church, and yet honors her profession.—*Dr. Spencer's Pastoral Sketches.*

[From the New-York Recorder.]

The Young Apostate planting the Pillow of his Death-bed with thorns.

The father of young L— was a deacon of the Baptist church in E—. His mother was "a mother in Israel." His sister D— was a useful missionary in Burmah, and he was hopefully converted and united to the church. But he soon apostatized, and returned to the world's vain pleasures. A revival of religion was in progress in S—, and the meetings were protracted from evening to evening with great success. Among the inquirers were two young ladies, hitherto fond of the gay dance, and such other pleasures as the country affords. A ball was arranged, it was thought, to oppose the meeting, and draw away those young persons who were seriously inquiring "what they must do to be saved." Young L— was a leading manager, and he saw they had failed to entice any of those who had requested the prayers of the church. The meeting was crowded, and about seventy persons went forward for prayer. The Spirit's

power was exerted there. Many wept and prayed audibly for mercy. As the meeting was dismissed, and the people were pressing out, I saw young L— crowding his way in. Approaching the two young ladies alluded to, he invited them to go with him to the ball. They objected—he pressed, and urged. I saw it all; and laying my hand on his shoulder, said, "Young man, how can you do so? Are you not content with your own destruction, that you endeavor to destroy others? How dare you come to such a holy place with such a proposition to those who are fleeing from the wrath to come? Sir, I feel constrained to say, that you are planting thorns in the pillow of your death-bed." He left the house in a rage. He was defeated. In a short time he returned to his parents, was seized, with a violent disease attended with delirium, which terminated fatally, leaving to his heart-broken parents no hope of his future welfare. When passing that way to attend Commencement at H—, I called, and his mother gave me the mournful account of his last moments, showing that he had planted the pillow of his death-bed with thorns. E.

## What it is to believe on Christ.

BY TRYON EDWARDS.

It is to believe that *he is the only Saviour*: that "there is no salvation in any other"; "no other name under heaven, given among men, whereby we must be saved." Acts 4: 12.

It is, to *feel your need of Him*; that you are guilty, and need forgiveness; sinful, and need to be made holy; under condemnation, and need to be pardoned; lost, and need to be saved.

It is, to believe that he is *able and willing to save you, and to save you now*. He is able; "almighty"—"able to save to the uttermost them that come unto God by him," Heb. 7: 25; *willing*; "not willing that any should perish, but that all should come to repentance," 2 Peter, 3: 9; ready to save you *now*; for "*now* is the accepted time, and *now* the day of salvation." 2 Cor. 6: 2.

It is, to cast yourself *at once, and without reserve, on His mercy, trusting in Him alone for salvation*. Renouncing self-righteousness and self-dependence, all idea of meriting salvation by any thing you can do, and relying on what Christ has done; to give yourself up to Him, just as you are, to be accepted, forgiven, purified, directed, and saved; to take him for your prophet to teach, your priest to atone, your king to rule over and in you, and also for your example, to be imitated in all your feelings, purposes, and conduct. Do this, and you will be a believer in Christ; and he shall be your refuge, your portion, your Saviour, all your salvation and all your desire.

I'll go to Jesus, though my sin

Hath like a mountain rose;

I know his courts, I'll enter in,

Whatever may oppose.

Prostrate I'll lie before his throne,

And there my guilt confess;

I'll tell him I'm a wretch undone,

Without his sovereign grace.

Perhaps he will admit my plea,

Perhaps will hear my prayer;

But if I perish, I will pray,

And perish only there.

I can but perish if I go

And I'm resolved to try;

For if I stay away, I know

I must forever die!

*The Family Christian Almanac.*

## Conversion.

Men are not to suppose that when they have obtained evidence of their conversion to God, that they have no more to do. Their work is only begun. Conversion is the commencement of a religious course. The path of the just is as the shining light, which shineth more and more unto the perfect day. The young convert is to make steady progress in the knowledge and in the performance of duty, until he attains the stature of a perfect man in Christ Jesus.

This progress is not to be made without effort. Heaven is not to be gained without effort. Religion is not merely something to be enjoyed; it is a life to be lived; a warfare to be carried on till the victory is won. To make progress in holiness should be the great end to which all other ends are subordinate. The rewards of heaven will be meted out to those who have run with patience the race. Let each one of them so run, that he may

obtain. Let him not look to earth as his place of rest. Let him lay up treasures in heaven, and concentrate his affection there. Let him gain so much of the spirit of heaven, that death may be regarded as a welcome messenger to summon him thither.—*N. Y. Observer.*

## God's Friends.

Sympathy is one of the principal expressions of friendship. Intimate friends have, as it were, but one soul in two bosoms; and the one cannot be affected but the other feels. It was the want of this that Job felt so keenly in his friends; and the possession of it will be held by Christ as the test of friendship to him at another day. "I was an hungered, and ye gave me meat; I was thirsty, and ye gave me drink; I was naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye came unto me." Such sympathy the Lord himself shows to all his friends. "In all their afflictions, he is afflicted." He has become surety for their criminal debt, and has fully paid the uttermost farthing. He visits them in all their distresses; "makes their beds in their sickness," "heals up their broken hearts, and binds up their wounds."—Nay, he "takes their infirmities" upon his own person, "bears their griefs, and carries their sorrows." He stands by them in all dangers—supports them and carries them thro'. He takes up their burdens, and bears their crosses. He looks into their empty purses and presses and says, "Children have ye any meat?" He makes up all their losses; bids them draw upon him for the discharge of their lawful obligations; nor can a cup of cold water be given them but he will repay it an hundred fold. "The Lord give mercy unto the house of Onesiphorus; for he often refreshed me, and was not ashamed of my chain: the Lord grant unto him, that he may find mercy of the Lord in that day."—*Scripture Emblems.*

## Hatred of Sin.

Much of the love of God would work more hatred of sin. But if the hatred of evil be right, know it will begin at home; as we feel aversions and abhorrences most when the things are nearest us. It is not the upright nature of holiness to hate sin in others, and to hug it or spare it in thyself, whether the same kind of sin or any other; for if this abhorrence be right, it is against all sin, the whole, as natural contraries are, and it is most against it when nearest in thyself. It is the true fire of zeal, kindled by the love of God; that burns up sin, but first that which is nearest it; as a fire on the hearth does, and so reaches what is further off. But if thy zeal fly most abroad upon others, it is an unruly, disordered wildfire, cracking and squibbing up and down, good for nothing but to set houses and towns on fire.—*Leighton.*

## Garrick's Precepts to Teachers.

The celebrated Garrick, having been requested by Dr. Stonehouse to favor him with his opinion as to how a sermon ought to be delivered, the English Roscius sent him the following judicious answer:

MY DEAR PUPIL,—You know how you would feel and speak in a parlor concerning a friend who is in imminent danger of his life, and with what energetic pathos of diction and countenance you would enforce the observance of that which you really thought would be for his preservation. You could not think of playing the orator, of studying your emphasis, cadences, and jestures; you would be yourself; and the interesting nature of the subject impressing your heart, would furnish you with the most natural tone of voice, the most proper language, the most engaging features, and the most suitable and graceful gestures.—What you would thus be in the parlor, be in the pulpit; and you will not fail to please, to affect, and to profit.

## A Settled Ministry.

Richard Baxter cites, amongst the causes of the success of his Ministry at Kidderminster, the fact that he was settled amongst the same people 16 years. "For," said he, "he that removeth oft from place to place may sow good seed in many places, but is not likely to see much fruit in any, unless some other skilful hand shall follow him to water it. It was a great advantage to me to have almost all the religious people of the place of my own instructing and informing; and that they were not formed into erroneous and fallacious principles before, and that I stood to see them grow up to some conformedness and maturity."