

New Brunswick Baptist,

AND CHRISTIAN VISITOR.

The Organ of the Eastern and Western New Brunswick Baptist Associated Churches.

Published on WEDNESDAY.]

"Glory to God in the Highest, and on Earth Peace, Good Will toward Men."

[For Terms, see inside

VOLUME XIV.

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The New Brunswick Baptist and Christian Visitor—For 1861,
will be enriched by regular contributions from the
hands of
REV. S. ROBINSON, Pastor of Brussels-st.
"E. CADY, Pastor of Portland.
"I. W. WALLACE, A. M., Pastor of Carleton,
"J. C. HURD, Pastor of Fredericton,
"C. SPURDEN, A. M., Principal of the
Baptist Seminary,
"T. TODD, Missionary—Financial Agent
of the Union Society; and
"D. NUTTER, of Livermore, Me.
The Pastors of the different churches, and
other valued brethren will keep the New Series thor-
oughly posted on all matters of local and denomina-
tional interest.
All Communications intended for this paper,
to be addressed, to N. B. Baptist & Christian
Office, St. John, N. B.
For Terms, &c., see inside.

The Pulpit.

SPURGEON ON SELF-RIGH- TEOUSNESS.

"If I justify myself, mine own mouth shall con-
demn me: if I say, I am perfect, it shall also prove
me perverse."—Job ix, 20.

III. THE PLEA IS ITSELF EVIDENCE AGAINST THE PLEADER.

There is an unregenerate man here, who
says, "Am I blind also?" I answer in the
words of Jesus, "But now ye say we
see; therefore your sin remaineth." You
have proved by your plea, in the first place,
that you have never been enlightened of the
Holy Spirit, but that you remain in a state
of ignorance. A deaf man may declare
that there is no such thing as music. A
man who has never seen the stars, is very
likely to say that there are no stars. But
what does he prove? Does he prove that
there are no stars? He only proves his
own folly and his own ignorance. That
man who can say half a word about his own
righteousness has never been enlightened
of God the Holy Spirit; for one of the
first signs of a renewed heart is, that it
abjures itself in dust and ashes. If thou dost
to-day feel thyself to be guilty, and lost,
and ruined, there is the richest hope for
thee in the gospel; but if thou sayest, I
am good, I have merits," the law con-
demns thee, and the gospel cannot comfort
thee; thou art in the gall of bitterness and
in the bonds of iniquity, and thou art ig-
norant that all the while thou art talking
thus, the wrath of God abideth on thee. A
man may be a true christian, and may fall
into sin, but a man cannot be a true chris-
tian, and boast in his self-righteousness. A
man may be saved, though infirmity may
bespatter him with much mire; but he
cannot be saved who does not know that he
has been in the filth, and is not willing to
confess that he is guilty before God. There
are, in one sense, no conditions of salva-
tion on our part, for whatever may be con-
ditions God gives; but this I know, there
never was a man yet who was in a state of
grace who did not know himself in him-
self, to be in a state of ruin, a state of de-
pravation and condemnation. If you do not
know this, then I say your plea of self-
righteousness condemns you for ignorance.

But then again, inasmuch as you say that
you are not guilty, this proves that you are
impenitent. Now the impenitent can
never come where God is. "If we confess
our sin, he is faithful and just to forgive us
our sins; but if we say that we have no
sins, we make God a liar, and the truth
is not in us." God will pardon all men
who confess their iniquity. If we weep
and lament, and take with us words, and
say, "We have grievously sinned, forgive
us—we have greatly erred, have mercy
upon us, through Jesus Christ." God will
not refuse the cry; but if we, out of our
impenitent and hard hearts, put ourselves
upon God's justice, God will give us jus-
tice, but not mercy, and that justice, shall
be the meeting out to us of the full vials of
his indignation, and of his wrath for ever
and ever. He that is self-righteous is im-
penitent, and therefore he is not, and can-
not be saved.

Further than this, the self-righteous man
the moment that he says he has done any-
thing which can recommend him to God,
proves that he is not a believer. Now, salva-
tion is for believers, and for believers only.
"He that believeth and is baptized shall be
saved; he that believeth not shall be dam-
ned." Sir, you will be damned with all
your self-righteousness, and your self-
righteousness shall be like to Dejanira's
tunic, which she gave to Hercules, and
which he put upon him, and, as the old
fable hath it, became a robe of fire to him;
he tried to drag it away, but he pulled
away pieces of his living, quivering flesh
each moment, and perished miserably.—
Such shall your self-righteousness be to
you. It seems a pleasant draught, and in-
toxicates for the moment; it is deadly and
damnable as the venom of asps, and as the
wine of Gomorrah. O soul! would that
you wouldst flee, above all things, from
self-righteousness; for a self-righteous
man does not and cannot trust Christ, and
therefore he cannot see the face of God.
None but the naked man will ever go to
Christ for clothing; none but the hungry
man will ever take Christ to be his food;
none but thirsty souls will ever come to
the well of Bethlehem to drink. The thirsty
are welcome; but those who think they
are good, are welcome neither to Sinai nor
to Calvary. They have no hope of heaven,
no peace in this world, nor in that which is
to come.

Ah! soul, I know not who thou art; but
if thou hast any righteousness of thine own,
thou art a graceless soul. If you have
given all your goods to feed the poor; if
you have built many and many a sanctuary;
if you have gone about with self-denial
among the houses of poverty to visit the
sick and daughters of affliction; if you
have fasted three in the week; if your
prayers have been so long that your throat
has become hoarse through your crying; if
your tears have been so many that your
eyes have become blinded through your
weeping; if your readings of Scripture
have been so long that the midnight oil
has been consumed in abundance—if, I
say, your heart has been so tender towards
the poor and the sick and the needy that
you would have been willing to suffer with
them, to bear all their loathsome diseases,
if adding all this you could give your
body to be burned, yet if you
boast of any righteousness, then, I say,
you are not saved.

Let me show you two suicides. There is
a man who has sharpened a dagger, and
seeking out his opportunity he stabs him-
self to the heart. There he falls. Who
shall blame any man for his death? He
slew himself; his blood be on his own
head.

Here is another: he is very sick and ill;
he can scarcely crawl about the streets. A
physician waits upon him; he tells him,
"Sir, your disease is deadly; you must
die; I know a remedy which will cer-
tainly heal you. There it is; I freely give
it to you. All I ask of you is, that you
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there have been certain signs in him of
this very sickness; a monitor within tells
him that it is so. He obstinately replies
to the physician a second time—"Sir, if I
want your physic I will send for it, and if
I need it I will pay for it." He knows all
the while there is not a farthing in his
pocket, and that he cannot get credit any-
where; and there stands the life-giving cup
before him which the physician at great
expense has obtained, but which he freely
gives to him and bids him freely take it.
"No," says the man, "I will not take it;
I may be somewhat sick, but I am not
worse than my neighbors; I am not more
ill than other people, and I shall not take
it." One day you go to his bed and you
find he has slept his last sleep, and there
he lies stone dead. Who slew this man?
Who killed him? His blood be on his
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Now I will show you two more suicides.
There is a man here who says—"Well,
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there are pleasures to be had and I will
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the whole firmament of sin, and blazes
himself out, until decayed in body and
soul, he dies. He is a suicide. He defied
God; he went against the laws of nature
and of grace, despised warnings, declared
he would be damned, and he has got what
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Here is another. He says, "I despise
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and commendable of men. I feel that I
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I could get it myself. I can do any-
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lift up your eyes, and you will do so as
surely as the most profligate and profane,
your blood will be upon your own head;
and you will be as truly a suicide as he
who wantonly and wickedly dashed himself
against the laws of God and man, and
brought himself to a sudden and hasty end
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"Well," says one, "this is a sermon
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I mean what I say. I want you not to
think I speak unguardedly now. Christ
said of the Pharisees of old the very thing
that I have said of you. They were good
and excellent in their way; but, said he,
the publicans and harlots enter the king-
dom of God before you, because they
would go the wrong way, while the poor
publicans and harlots were led to the
right way. The Pharisee who went about
to make a righteousness of his own, did not
submit to the righteousness of Christ; the
publican and the harlot, knowing that they
had nothing wherewith to glory, came to Christ
and took him as he was, and gave their
souls up to be saved by his grace. Oh!
that we may do the same; for until we get
rid of self-righteousness we are in a state
of condemnation, and dying, the sentence
must be executed upon us for ever and
ever.

IV. I close now upon the last point,
namely, that this plea, if we retain it, not
only accuses the pleader now, but it WILL
RUIN THE PLEADER FOR EVER.

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which I mark in your countenance which
prove to me that you will have a deadly
disease about you, and I warn you." The
man thinks a moment; remembers that
there have been certain signs in him of
this very sickness; a monitor within tells
him that it is so. He obstinately replies
to the physician a second time—"Sir, if I
want your physic I will send for it, and if
I need it I will pay for it." He knows all
the while there is not a farthing in his
pocket, and that he cannot get credit any-
where; and there stands the life-giving cup
before him which the physician at great
expense has obtained, but which he freely
gives to him and bids him freely take it.
"No," says the man, "I will not take it;
I may be somewhat sick, but I am not
worse than my neighbors; I am not more
ill than other people, and I shall not take
it." One day you go to his bed and you
find he has slept his last sleep, and there
he lies stone dead. Who slew this man?
Who killed him? His blood be on his
own head; he is as base a suicide as the
other.

Now I will show you two more suicides.
There is a man here who says—"Well,
let what will happen in the next world,
I will have my fill in this. Tell me where
there are pleasures to be had and I will
have them. Leave the things of God to
old fools, and such like; I shall have the
things of the present, and the joys and de-
lights of time." He drains the cup of
drunkenness, frequents the haunts of folly,
and if he knows where there is any vice
pursued he rushes after it. Like Byron;
he is a very thunderbolt, launched from the
hand of an arch-fiend; he flashes through
the whole firmament of sin, and blazes
himself out, until decayed in body and
soul, he dies. He is a suicide. He defied
God; he went against the laws of nature
and of grace, despised warnings, declared
he would be damned, and he has got what
he richly deserved.

Here is another. He says, "I despise
these vices; I am the most upright, honest,
and commendable of men. I feel that I
do not need salvation, and if I did need it
I could get it myself. I can do any-
thing you tell me to do, I feel I have
mental force and manly dignity enough re-
maining in me to accomplish it. I tell you,
sir, insult me when you bid me trust in
Christ." "Well," he says, "I consider
there is such dignity in manhood, and so
much virtue in me, that I need not a new
heart, nor will I succumb and bend my
spirit to the gospel of Christ on free-grace
terms." Very well, sir, when in hell, you
lift up your eyes, and you will do so as
surely as the most profligate and profane,
your blood will be upon your own head;
and you will be as truly a suicide as he
who wantonly and wickedly dashed himself
against the laws of God and man, and
brought himself to a sudden and hasty end
by his iniquity and crimes.

"Well," says one, "this is a sermon
well adapted to self-righteous persons, but
I am not one." Then what are you, sir?
Are you a believer in Christ? "I cannot
say I am, sir." Why are you not then?
"Well, I would be, but I am afraid I may
not believe in Christ." You are self-right-
eous, sir. God commands you to believe
in Christ, and you say you are not fit.
Now what does this mean but that you are
wanting to make yourself fit, and this
after all, is the spirit of self-righteousness;
you are so proud that you will not take
Christ unless you think you can bring
something to him—that is it. "Ah! no,"
says one poor broken-hearted soul, "I do
think that is fair with me, for I do feel as
if I would give anything, if I might only
be saved; but oh, I am such a wretch! I
am such a wretch I cannot believe."

Now, that after all is self-righteousness.
Christ bids you trust him. You say, "No,
I will not trust thee, Christ, because I am
such an one," and such an one. So,
the more you boast of your righteousness,
the more you prove that you are not saved.

Let me show you two more suicides. There
is a man who has sharpened a dagger, and
seeking out his opportunity he stabs him-
self to the heart. There he falls. Who
shall blame any man for his death? He
slew himself; his blood be on his own
head.

Here is another: he is very sick and ill;
he can scarcely crawl about the streets. A
physician waits upon him; he tells him,
"Sir, your disease is deadly; you must
die; I know a remedy which will cer-
tainly heal you. There it is; I freely give
it to you. All I ask of you is, that you
will freely take it." "Sir," says the sick
man, "you insult me; I am as well as ever
I was in my life; I am not sick." "But,"
says the other, "there are certain signs
which I mark in your countenance which
prove to me that you will have a deadly
disease about you, and I warn you." The
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