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One Week in Heaven.  
BY EMILY HUNTINGTON MILLER.

"One week in Heaven!" I sit within the room,  
So strangely silent, since thou art not there,  
And wintry moonbeams silver all the gloom,  
And white fall across thine empty chair.

One week in Heaven! no thought of thee is  
bound,  
With the dark grave that hides thee from my  
sight,  
But with the ransomed and the glory-crowned,  
Who dwell with thee in God's eternal light.

So near, perchance, thy tender, pitying face,  
But for this earthly film, would meet my eyes;  
So far, no speech of mine can cross the space  
That lifts thee from me to thy holy skies!

O patient hands, whose day of toil is o'er,  
So meekly folded on the silent breast,  
How heavy was the cross of pain ye bore!  
How sweet, at last, must be the promised rest!

Sad eyes! that saw earth's splendors fade away,  
And moth and rust corrupt its fair delights,  
How bright the glow of heaven's unchanging day,  
The deathless lilies and the garments white!

Home, home at last! O city of the King!  
O Lamb! whose glory is its fadless light!  
When shall our lips among the ransomed sing,  
In the bright streets where comes no shade of night!

In the Dark.  
Look on me, Thou who hast all creatures made,  
And in Thy boundless love upholdest them,  
On me, a sinner, who in the dark afraid,  
Am reaching forth to grasp Thy garment's hem.

Thy heart is full of love! O give me light!  
The shadows come between Thy face and me!  
And trembling, shrinking in this gloomy night,  
I call aloud, O Son of God, on Thee!

Exercise Thou the dread that haunts me so,  
The demon whisperings of fear and doubt!  
Thy strong and loving arms about me throw,  
And bear me thus from this long blackness out!

I touch Thy robe! I clasp Thy wounded hand,  
Dear Christ of God, Thou dost not turn away,  
Leaving against Thy heart I understand  
How Thou wilt lead me to the perfect day!

U. S. LOCKE.

Sermon.  
BY REV. S. RICHARDSON, M. A.

"There is therefore now no condemnation to them which  
are in Christ Jesus, who walk not after the flesh, but after  
the spirit." Rom. viii. 1.

In two ways only is it possible that men may  
be saved:—viz: either by rendering perfect obedi-  
ence to the law of God, or by believing in the  
Lord Jesus Christ. By the former—the law of  
God—man's righteousness, or the system of works,  
eternal life is claimed as a right; or, to use the  
idea of a contrast, "to do and live." Between  
God and man, immortality is the payment for  
the fulfillment of the requisitions of the law; so  
that those who go about to establish their own  
righteousness, attempt to establish a right—to set  
up a claim—which may be preferred at the court  
of the Divine Lawgiver, as a plea for payment; the  
happiness of heaven. By the latter, the Gospel,  
the righteousness of Christ, or the system of  
Faith, Heaven is obtained as a free gift through  
faith in Him who became the end of the law for  
a justifying righteousness; so that the believer's  
plea at the bar of justice is founded entirely on  
the deservings of another—even on an everlasting  
righteousness, which he is required to make men-  
tion of in defect of his own righteousness, which  
he is equally required to disown, as being a ground  
of his meritorious acceptance with God.

The question, "How shall man be just with  
God," is one of vital importance to all. A just  
and satisfactory solution of this momentous ques-  
tion involves a steady and protracted application  
of the mind to the great truths which lie at the  
foundation of the Gospel dispensation. Man is  
not and cannot be satisfied with the single in-  
termediate idea that the sinner is saved by the mercy  
of God. Knowing that God is a righteous Govern-  
or, inflexible in justice, as well as compassionate,  
he enquires how it is that God can be just  
and the justifier of the ungodly, who believe in  
Him. From ideas received from courts of human  
judicature, he ascends to the Divine Tribunal, and  
unless he can perceive justice underlying the plan  
of Divine mercy, he fails to put full confidence in  
this system. Conscious that he has transgressed  
God's holy law, and at the bar of God he can  
have no just plea in arrest of judgment, much less  
a valid claim to everlasting life, he enquires—  
"Where can assurance of safety be found?" The  
reply to this question is found in the words of  
our text: "There is therefore now no condemna-  
tion to those who are in Christ Jesus."

From these words we derive the proposition  
that "Assurance of safety from the violated law  
of God is found in Christ alone." If our doctrine  
of revelation stands out more prominently in im-  
portance than another, it is that which relates to  
the question of our justification before God. How  
shall man be just with God, and how shall he at-  
tain assurance of safety in this matter?

If in Christ alone this assurance of safety can  
be found, then it cannot be obtained by those  
who are under the law. By the deeds of the law  
shall no flesh be justified. To avoid misapprehen-  
sion, we may here state that the law of God may  
be viewed in a twofold aspect: either as that by  
which human character is adorned, or as that  
by which we claim a legal title to the Kingdom  
of Heaven. The personal rectitude which obedi-  
ence confers is one thing; the legal right which it  
confers is another. In the latter sense we now  
speak of the law. Our insecurity under the  
covenant of works, as that by the due observance  
of which we may acquire a title both to exemption  
from its penalties and to its rewards, appears when  
we examine the extent of its claims. And first,  
the extent of its claims. The law of God is a pure  
and perfect exemplar of all righteousness. It ex-  
tends to every moral act of the whole life, and is  
a discernor of the thoughts and intents of the  
heart. It is a transcript of the Divine mind—a  
perfect code of morality. This law, published in  
the most imposing manner, amid an assembly of  
celestial beings, comes to man with all the solemn  
sanctions which are fitted to proclaim the majesty  
of the Supreme Legislator, the perfection of  
his law, its perpetual obligation on all men, and  
the dread consequences of a violation of that law.  
The reason assigned for obedience is: "I am  
Jealous thy God." The leading idea of morality  
embraces love to God and love to man. "Thou  
shalt love the Lord thy God with all thy heart,  
and with all thy mind, and with all thy strength."  
This is the first and great commandment. The  
second is like unto it. "Thou shalt love thy neighbor  
as thyself." On these two principles hang all  
the law and the Prophets. This duty, in its  
extent, embraces in the first place, all those moral

acts and affections which spring from our rela-  
tions to the Lawgiver; and in the second place  
it embraces love to our fellow men—the basis of  
all upright moral conduct. Such is the law, and  
such are the inflexible demands of that law, by  
the complete observance of which alone he can  
be justified at the bar of God who rejects the only  
remaining mode of acceptance with God—viz: just-  
ification by faith.

Again, man lacks the ability, in his present  
condition, to meet those claims. Notwithstanding  
he who rejects the Gospel has the only alterna-  
tive: "Do this and live; do it not and die."—  
Who of our race, in view of the majesty of the  
law, the extent of its demands, its uncompromis-  
ing severity, ("Cursed is every one that continueth  
not in all things written in the Book of the Law  
to do them"), would hazard his eternal inter-  
ests by choosing this arena on which to deter-  
mine his fate? Does man seek justification by  
his obedience? Then that obedience must be  
perfect and complete. Does he appeal to the law  
I. Then to the law he shall go. But let him  
remember that the Judge will not be mocked;  
that if but one count in the indictment against  
him be established, one act of transgression be  
made out, he fails to make good his claim to  
Heaven under the law; for if there be one char-  
acter of the law of God more distinctly set forth  
than another, it is its inflexible authority; stoop-  
ing to no compromise with human disobedience.  
That there is no admission of a sinner's right to  
the rewards of a law which he has violated is a  
position never once receded from either in the  
Old or New Testament dispensation. Both the  
law and the gospel disown man's legal right to  
the rewards of eternity. In accordance with this  
truth, every man who goes about to establish a  
righteousness of his own, is overwhelmed with  
fears which haunt and paralyze him, or labour-  
ing under a misapprehension in this matter, he  
lives at ease, under a delusion, which if persisted  
in must prove his ruin. Thus, on the one hand,  
high conceptions of the law lead to despair, and  
on the other hand, low conceptions of it lead to  
false security—still worse, if possible, than despair.  
There is in man an instinctive dread of the  
Deity. And inexplicable as this may appear to  
many, doubtless the foundation of it consists in a  
consciousness of guilt. The impression of a power  
which can carry its purposes into execution,  
and which he can do nothing to propitiate,—of a  
righteous monarch who can call all men before  
his tribunal, and drive away in his anger all who  
work iniquity, becomes the source of this fre-  
quently undelined dread.

If, then, by the deeds of the law no flesh can  
be justified, the question may be repeated: "Why  
then the law? Why was it given? What pur-  
pose does it serve?" The reply of the Apostle to  
this question is in his Epistle to the Galatians—  
where he dissuades them from mingling the law  
system with the faith system, assuring them that  
thereby they render the Gospel of no avail in  
their behalf, and that justification is to be obtain-  
ed by faith alone—is that it was given for the sake  
of the transgression, i. e. for the sake of having  
justice done. The law was given to show  
the terms of salvation thereby—to show the con-  
dition of those who fail to obey it, and especially  
to show the necessity of a Saviour from the hope-  
lessness of salvation through the law. The law was  
our tutor with a view to being made ready  
to obtain an interest in the faith system. As un-  
der the requirements of the law man's condition  
became hopeless, he was prepared by the severity  
of the law to accept the system under which jus-  
tification by faith is offered. Having thus jus-  
tified himself, he is assured of safety from the  
penalty of sin is not to be attained by the  
law, i. e. by man's own righteousness, we assume  
our original position, that in Christ alone as-  
surance of safety is found.

(To be continued.)

We select the following paragraphs from a ser-  
mon recently preached by Rev. C. Spurgeon, and  
commend them to the attention of our churches:—

THE CHURCH MUST ABANDON IN PRAYER.  
A church, in order to have a blessing upon its  
special times of prayer, must abandon in constant  
prayer at other times. I do not believe in spas-  
modic efforts for revival. There should be special  
occasions, but these should be the outgrowths of  
ordinary, active, healthy vigor. To neglect prayer  
all the year round, and then to celebrate a special  
week, is it much better than hypocrisy? To for-  
sake the regular meetings, but to come in crowds  
to a special one, what is this? Does it not betra-  
y special hypocrisy, or the effervescence of mere  
excitement? The church ought always to pray.  
Prayer is her salt and bread and air to our  
tables. No matter what the meal, we must have  
salt and bread there; and no matter what the  
church's engagements, she must have her regular  
constancy of prayer. I think that in London our  
churches err in not having morning and evening  
prayer daily in every case where the church is  
large enough to maintain it. I am glad that our  
zealous brethren have here for some years main-  
tained that constant prayer. I am thankful that  
in this church I cannot much fault with you for  
non-attendance at the prayer meetings. There  
are some of you who never come, and I suppose  
you are such poor things that you are not of  
much good whether you come or stay away; but  
on the whole, the most of the people who fear  
God in this place, are abundant in their attend-  
ance at the means of grace, not to be blamed in  
any measure whatever for forsaking the assem-  
bling of themselves together, for they draw  
near to God most regularly; and such prayer  
meetings have we every Monday, as I fear are not  
to be found anywhere else. But we must see to it  
that we keep this up, and moreover, those who  
are lax and lagging behind, must ask forgiveness  
of their heavenly Father, and endeavor henceforth  
to be more instant in supplication.

THE CHURCH MUST HAVE SPECIAL SEASONS  
OF PRAYER.  
But let the church be as diligent in prayer as  
she may on regular occasions, she ought still to  
have her special seasons. A thing which is regu-  
lar and constant is sure to tire, and a little novel-  
ty is lawful; a little speciality may often tend  
to revive those who, otherwise, would be given to  
slumber. The church should have her special  
praying times because she has her special needs.  
There are times when spiritual epidemics fall upon  
churches and congregations. Sometimes it is the  
disease of pride, luxury, worldliness; at other  
times there are many falling into overt sin.  
Sometimes a black frost of vice will break out in  
the very midst of the church of God; at other  
times it is a heresy, or a doctrine carried to ex-  
cess, or ill-will, or a want of brotherly love, or  
a general lethargy. At such special times of trial,  
a church should have her extraordinary prayer  
meetings; as also when she is engaged in new  
enterprises, and is about to break up new ground,  
she needs fresh strength, and she should seek it  
let her call her members together, and with  
heart and soul let them commend the work to

God. "There should be special seasons of prayer  
because the Holy Spirit prompts us to it." "I be-  
lieve in the Holy Spirit," is a sentence of the  
Credo, but how few do really believe it! We  
seem to fancy that we have no notions of the  
Holy Ghost now among godly men as of oldtime;  
but I protest before the living God that such is  
not the case. The Holy Spirit at this day moves  
in those who are conversant with him and who  
are content to regard his gracious motions, and  
he prompts us to special fellowship. We speak  
what we do know, we declare what we have test-  
ed and handled. The Holy Ghost at certain  
times, prompts us to come together with peculiar  
earnestness and special desires. And then, if  
this suffice not, God has been pleased to set his  
seal to special seasons of prayer, therefore they  
ought to be held.

POWER IN SPECIAL MEETINGS.  
Now, brethren, I must have just a word with  
you upon another matter, namely, that it should  
be our endeavor to bring power into these special  
meetings. They are lawful, they are necessary,  
let us make them profitable. The way to do so  
is to draw near to God as Christ did. When he  
prayed, it was a son talking to his Father, the  
Son of God talking with the Father, God and man  
bosoming his heart in close communion. Come  
up to-morrow, my brethren, as sons of God to  
your Father; speak to him as to one who is very  
near akin to you. There will be no lack of power  
if such be the case. Jesus drew near to God in  
his prayer as a priest; the High Priest making his  
intercession for the people. "You are all priests and  
kings unto God, if you believe in Christ." "Come  
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