Poetry.

What Constitutes a Church?

What constitutes a Church?
Nor Roman basilic or Gothic pile,
With fretted roof, tall spire, and long-drawn aisle,
These only mock thy search;
Fantastic sepulchres when all is said—
Seek not the living Church among the dead.

What is a Church, indeed?
Not tripled hierarchy, or throned priest,
The stolen trappings of the Romish beast,
Altar, or well-sung creed,
Rites magical to save, to sanctify,
Nor aught that lulls the ear, or lures the eye.

A band of faithful men,
Met for God's worship in an upper room,
Or canopied by midnight's starry dome,
On hill-side, or lone glen,
To hear the counsels of his Holy Word,
Pledged to each other and their common Lord—

These, few as they may be,
Compose a Church, such as, in pristine age,
Defied the tyrant's zeal, the bigot's rage—
For where but two or three,
Whatever place, in Faith's communion meet,
There, with Christ's presence, is a Church complete.

Literary Notices.

BOOKS sent to us for Notice, will be duly attended to. Those from publishers in Philadelphia, New York, &c., may be left at our Philadelphia Office, 111 South 10th St., below Chestnut, in care of Joseph M. Wilson, Esq.

The Literary Attractions of the Bible. By *Le Roy J. Halsey, D. D.* 12mo., pp. 441. New York: *Charles Scribner.* For sale by *J. S. Davison*, Pittsburgh. 1858.

If the different books of the Bible had been written by old Greeks, and if instead of the pure devotion, elevated morality, and sublime views set forth in them of the one true and infinite Creator, Preserver, and Redeemer, which they contain, they had celebrated the praises of Juno, Minerva, Venus, Apollo, and others of the rabble to be found in the catalogue of Heathen Deities, the learning of profound classical scholars, would have, in every age, been devoted to its praise. Chairs would have been founded, in order that learned prelections should set forth the beauty of its descriptions, the gorgeousness of its poetry, and the eloquence of its diction. The classical merits of the Bible have been overlooked in the higher characteristics of its Inspiration and moral importance. The work before us is a really valuable contribution to the study of the Sacred Word in the aspect indicated. Great as Moses was as a Legislator and a Leader, he was as eminent as an Historian. Chivalrous as a youth, and sagacious as a king as David was, he was equally eminent as a poet. Before the advent of our Lord, no man, perhaps, had ever lived who left his mark so deeply and so broadly on the human mind as Moses; and since that time the precedence is beyond all question, due to the Apostle Paul. He has appeared wherever the light of the Gospel is elevated. In Augustine, Luther, Calvin, Knox, Edwards, and in their influences on their respective countries and ages, he is revived, and he will continue to shine a light on earth, shining with a Divine brightness until the end of time. We very heartily commend Dr. Halsey's book to our readers.

The Family Doctor. Illustrated with Numerous Engravings of Medicinal Plants and Herbs. 12mo., pp. 308. Philadelphia: *John E. Potter*, 617 Sansom Street. 1857.

We have no confidence in any one who professes his ability to compile a medical directory which will render the services of a physician inexpedient. The work before us is not of that character. It fully keeps before the reader the imperative duty of calling in professional aid in all cases of uncertainty or danger. Such works may be of use in making common readers familiar with the character of diseases generally, and especially with the symptoms of such complaints as are likely to prove suddenly dangerous. The general directions in the commencement of the volume, respecting the preservation of health, are very judicious and valuable.

Flora, or Self-Deception; and other Tales. By *A. L. O. E.*, author of "The Giant-Killer," "The Young Pilgrim," "Rambles of a Rat," &c., &c. 18mo., pp. 324. New York: *Robt. Carter & Brothers*, No. 580 Broadway. 1858. For sale by *J. S. Davison*, Pittsburgh.

This is one of the valuable series of Carters' "Fireside Library," and will be found a very suitable volume for the youthful mind.

The Spiritual Arithmetic, or Lessons out of School. By *Joseph T. Cooper*, pastor of the Associate Presbyterian Church, Philadelphia. 18mo., pp. ---. Philadelphia: *Wm. S. Young*, or *English & Co.*, Pittsburgh. 1858.

Dr. Cooper ushers his little volume into the world with a very modest preface, which is well calculated to commend what follows in the body of the work. As a book for the young, it is judiciously written, and the great religious truths which it embodies, are very lucidly and forcibly stated.

Hymns of Worship: Designed for use especially in the Lecture-Room, the Prayer-meeting, and the Family. Selected and arranged by a Pastor. Small 16mo., pp. 440. Philadelphia: *Wm. S. and Alfred Martien*, No. 608 Chestnut Street. 1858.

This is an excellent selection of beautiful hymns. The principal on which the compiler proceeded, is a correct one, and the volume is free from the great blemishes which so commonly prevail in works of this kind. We have no didactic treatises here, either on the Trinity or on Justification, and no dogmatic defences of Predestination or Election. The selections are really what they are designated, *Hymns of Worship*, and many of them are of the highest order of thrilling, deep, emotional poetry. We have often wondered how it comes to pass that the collection of paraphrases in use in the British Presbyterian Churches, seems to be unknown to compilers on this side of the Atlantic. Many of them are equal to the best lyrical compositions to be found in the whole range of sacred poetry, and yet they are seldom or ever referred to in our country.

The Rambles of a Rat. By *A. L. O. E.* 18mo., pp. 185. New York: *Carter & Brothers.* For sale by *J. S. Davison*, Pittsburgh. 1858.

This is another of the volumes belonging to "The Fireside Library," and will amply repay perusal. Our readers may remember that some months ago we mentioned, in terms of warm commendation, a remarkable article on "Rats," in the *London Quarterly Review*. Many of the anecdotes in this little work are extracted, and they will be found exceedingly interesting.

The Eclectic Magazine of Foreign Literature.—This ever-welcome monthly comes to us for May, richly freighted with some thirty articles, among which are Ben Johnson and his Works; The History of Science, and some of its lessons; The Monarchs of Delhi; Magnificent Minories of Creation, or Zoological Rambles of a Naturalist; Studies in History. There are also in this number, two fine steel engravings; one of that distinguished Christian Nobleman, Lord Shaftsbury, and the other of a literary party at Sir Joshua Reynolds', at which Johnson, Boswell, Burke, Goldsmith, and others, are present.

American Agriculturist.—This monthly occupies a high place in the estimation of all who are interested in the culture of the soil; and the number for May appears to us to be unusually interesting. The article on American Pears, is worthy the consideration of all who have been turning their attention to the cultivation of Dwarf Pears; for the facts and arguments there presented, are not such as to give expectation of great success from pears grafted on Quince stocks.

We have also received the "Presbyterian Magazine," "The American Illuminated Magazine," and "The College Journal of Medical Science," for May; and, also, "The Annual Report of the New York Bible Society."

The New York Pulpit in the Revival of 1858. A Memorial Volume of Sermons. Pp. 395. New York: *Sheldon, Blakeman & Co.* Pittsburgh: *J. S. Davison.*

The great city of New York has been blessed to a remarkable degree, in the recent outpouring of the Holy Spirit, confined to no particular part of the city, nor to any particular section of the Church. The means employed, have been the regular and appointed means of grace, the preaching of the Word, and prayer. That Christians in other parts of the country might be able to enjoy some of those exhibitions of truth which God has so greatly blessed, they requested ministers of different denominations to furnish one of their ordinary discourses delivered in the midst of the great awakening, to make a *Memorial Volume* of this work of God. These sermons are not intended to exhibit the learning or ability of the authors, but rather as specimens of the ways in which the truth has been presented by various eminent clergymen, in their ordinary ministrations. The selection of authors has been most happy; among them may be mentioned, Rev. James W. Alexander, D.D., Dr. Krebs, and Dr. Potts, of our own branch of the Church; Drs. Parker, Burchard, and Hatfield, of the New School; Drs. Thompson and Storrs, of the Congregational Church; Drs. Williams and Hiscox, of the Baptist Church; Drs. McClintock and Peck, of the Methodist Church; and Dr. Bethune, of the Reformed Dutch Church. We are much mistaken if this will not be considered the best selection of miscellaneous sermons that has been published for some time. And many of them are most admirable specimens of the best methods of commending the truth to every man's conscience.

Sermons of the Rev. C. H. Spurgeon, of London. Fourth Series. Pp. 445. New York: *Sheldon, Blakeman & Co.* Pittsburgh: *J. S. Davison.*

The popularity of the youthful preacher of Surrey Gardens, does not wane, nor has he grown weary in his labors. This fourth series is distinguished by the same characteristics, the same striking comparisons, earnest pleadings, and forcible presentation of Divine truth, as those which have gone before. In this volume, some of the most important subjects to which human attention can be called, are discussed in a most soul-stirring manner, in which doctrine, warning, and experience are most happily blended.

Glimpses of Jesus, or Christ Exalted in the Affections of his People. By *W. P. Balfern.* Pp. 259. New York: *Sheldon, Blakeman & Co.* Pittsburgh: *J. S. Davison.*

The object of the author has been to exalt Christ in the affections of his people; to furnish them with fresh motives to increased devotedness to him; also, to impart consolation to the afflicted, to attract the awakened, and encourage them to come to Jesus, and to arouse the formalist and the careless. This is a sweet little book. Many a halting pilgrim will be quickened, many awakened ones will be led to Jesus, and many stricken souls will be revived and comforted, by a perusal of its pages, beaming with a Saviour's love.

Hall's Journal of Health, for May, contains:

Family Order;	Going Down;
New Potato;	Sensible Gentleman;
Human Growth;	Doctors;
Poisonous Milk;	Recreations;
Sleep Delicious;	Cancer;
Teeth of Children;	Dyspeptic Correspondence;
Our Troubles;	Fruits of the Earth;
A Chat about Health;	Eating and Exercise.
Relapses;	

Obituary.

Died—In the city of Brooklyn, New York, on Friday morning, 2d ult., after a protracted illness, Mrs. Tryphenia S. Otis, wife of Isaac Otis, Esq., in the 65th year of her age.

The death of this estimable lady has bereft the Church of an humble and consistent Christian, and the family circle of a faithful and devoted wife and mother, and has added another worshipper to the throng of the redeemed in heaven, saved through the merit of Him who also died that she might live. Blessed in early youth with the wise counsels and pious instructions of a Christian mother, she early chose that better path which she has followed so faithfully and so long; growing in all those elements of Christian character which shone out so beautifully in the home circle, and cast such a subdued and Divine light upon that centre of all that is holy in the education of character, and all that is manly and noble in after life. For the unusually long period of forty-five years, was she allowed to preside over her household, with an affection which knew no change, and a patience which never grew weary; and at length was permitted to enjoy that richest boon of a pious mother's heart, that of seeing nearly all of her children converted to Christ, and members of the Church she loved so well. It was fitting that a life so holy should serenely close, and in this respect her many prayers were, no doubt, fully answered. The message that "The Master is come, and calleth for thee," fell not strangely upon her ear, but like a long expected invitation. Made familiar by communion with eternal things, she received it gladly, and putting her house in order, calmly and peacefully passed away. The departure of this aged saint was not so much dying as escaping. As a captive from bondage, or a bird from its cage, so has she escaped the evil that is in the world, leaving an example which, like a line of living light, points to her last resting place, and invests the gloom of the grave with a halo of glory. "How blest the righteous when he dies!"

Died—At his residence in Somerset Township, Washington County, Pa., Mr. John Leyda, aged 75 years.

The subject of this notice was a member of the community in which he died, during the allotted period of man's pilgrimage below. As a citizen, he was patriotic, kind, charitable, industrious, and the friend of peace. He was about thirty-five years a consistent professor of religion, in the Presbyterian church of Pigeon Creek, and for several years previous to his death, one of the eldership. He united himself with the people of God under the pastorship of the Rev. Andrew Wylie, then President of Washington College, and serving as a stated supply in the aforementioned church. Under the succeeding ministerial connexions, viz., those of Rev. W. C. Anderson, Rev. Ebenezer Graham, and Rev. James Sloan, the present one, his life ever gave evidence that his religion was of the heart; that he not only possessed the form of godliness, but its power. Many, very many, in the community of which he was a member, can point to his Christian walk, his eminently exemplary life, as an unanswerable argument in favor of the sweet and heavenly influence of the Cross of Christ. With a heart full of love to the Saviour, he contributed liberally to whatever tended to advance the interests of his kingdom, and on his dying bed he did not forget the spreading of the Gospel, in our own and foreign lands. During his last, and very protracted illness, he had some most sweet, bright, and extraordinary anticipations of the happiness enjoyed in the realms of unending day; and as death approached he became less a king of terrors, and more a welcome messenger, to unfetter his spirit and waft it home. The closing moments were tranquil and consolatory. A man of true devotion, the last audible sounds, the last moving of his lips, were those of earnest prayer to God. "Let me die the death of the righteous and let my last end be like his." He has left an aged partner to mourn a loss which, to him, is an eternal gain. M.

Died—On the 13th inst., in Black Lick Township, Indiana Co., Pa., of inflammation of the lungs, Mr. John Leard, in the 62d year of his age.

Mr. Leard, for the space of about thirty-six years, was a worthy and esteemed member of Ebenezer Presbyterian church. His birth and baptism, life and death, were all in the same congregation. And from the beginning to the end, such was his character as to win the respect and confidence of all who enjoyed his acquaintance. He was a man of strong mind, of much stability and decision of character; in honesty, integrity and truth, irreproachable; a lover of the right, the good, and the true. He rejoiced in whatever was for the benefit of man, and the improvement of society; but with Christian firmness discountenanced the unscriptural pretensions of modern reform. His influence was all for good; in society, in the Church of God, and in the family; in all of which there is now a void, not easily to be filled. The loss to his family is serious indeed, for by his removal they are now fatherless and motherless children; but not unworthy of a worthy father; his prayers and counsels among them have not been in vain; for often while he lived did he have a father's high enjoyment of sitting down with six of his children at the Lord's table, together to celebrate the love of Jesus, and feast upon the provisions of his grace. Though there be sadness in recording the death of such, yet is it not unmingled with joy; the bereaved are not left to sorrow as those that have no hope; the wounded heart may follow him to the rest that remaineth for the people of God; and with chastened pleasure may fondly cherish his worthy memory, while faith beholds him on high, in the company of the redeemed. "The memory of the just is blessed." G.M.

Died—In Indiana County, Pa., on the 15th inst., of inflammation of the lungs, Mrs. Sarah, relict of Mr. Malachia Sutton, in the 70th year of her age.

Mrs. Sutton was a native of Huntingdon, but early in life moved to Indiana County, where her residence has been until the time of her decease. She first united with the Presbyterian church of West Union, under the care of the Rev. T. Davis, and afterwards with the Presbyterian church of Ebenezer, where, for many years, she has been highly esteemed on account of her becoming Christian deportment, and the truly pious influence shed on society around. She was indeed a mother in Israel; and one in whom there was no guile. Her piety was genuine, neither fitful nor feigned, and her confidence unwavering in the mercies of her covenant God. Her's was the privilege to say, with faith's assurance, "I know that my Redeemer liveth." In her frequent seasons of affliction, and always, indeed, she ever manifested that meek, resigned, gentle and patient spirit which so much adorn Christian character, and give such winning grace and acceptance in the estimation of all. And though the bereaved may have cause to weep, yet death to her is undoubtedly gain. It is a pleasant sadness when our tears fall for the loved ones in heaven. "The righteous shall be in everlasting remembrance." G.M.

Died—At her residence, Penn Township, Westmoreland County, Pa., on Thursday, March 25th, 1858, Mrs. Elizabeth Logan, relict of the late Col. William Logan, in the 58th year of her age.

It has been truly said, that "Death loves a shining mark." This is true of the subject of this notice, for in her centered so many traits which rendered her an object of esteem, that "to know her was to love her." She was the mother of a large family, four of whom survive her. Never did a parent exhibit a fonder devotion for her offspring, and it was rewarded with an ardent and generous reciprocation. "Her children rose up and called her blessed;" ever yielding her the reverence and love due to her excellence as a woman, and her fidelity as a mother. Consecrating herself to God in early life, she united with the Presbyterian church of Long Run, of which she has ever since been a regular and consistent member. Tried by the touch-stone of the Scriptures, she was a true Christian; and the grace of God sustained her during her last illness, and in her dying moments. Her end was peace. A.McG.

Died—Of consumption, on April 5th, 1858, at Circleville, North Huntingdon Township, Westmoreland County, Pa., Mrs. Jane Brown, in the 23d year of her age.

Mrs. Brown, when very young, professed her faith in Christ, and united with the Presbyterian church of Long Run, and her walk and conversation has ever since been worthy her high vocation. Her affliction, which was long and occasionally painful, she endured with patience and resignation. Waiting for the change, leaning on the arm of the Beloved, for her, death had no sting, the grave was spoiled of its victory, and she softly fell asleep in the bosom of the Saviour, in the full assurance of a joyous resurrection. A. M'G.

For the Presbyterian Banner and Advocate.

Presbytery of Washington.

This Presbytery held its Spring sessions at Hookstown, Pa., commencing April 20th. An unusual amount of business, including four judicial trials, was transacted. Messrs. George K. Scott, Jr., Bernard W. Slagle, and Alexander S. Blackford, all from the Western Theological Seminary, were licensed to preach the Gospel. Messrs. James T. Fredericks, a licentiate from the Presbytery of Richland, and Wm. B. Keeling, from the Presbytery of Ohio, were received upon certificate, under the care of Presbytery; also, the Rev. Wm. J. Alexander, of the Presbytery of Erie, and the Rev. Wm. Aikin, of the Presbytery of Zanesville, having presented letters of dismission, were received as members. Calls for pastoral labors were presented and accepted as follows: from Frankfort, for the services of the Rev. James W. McKennan; from Lower Buffalo, for those of the Rev. James Fleming; West Liberty, for those of the Rev. Wm. Aikin; from West Union, for those of the Rev. Wm. J. Alexander; from Mt. Prospect, for those of Mr. Keeling; and from Burgettstown, for those of Mr. Fredericks; and arrangements were made for the installation of the first four of these brethren, and for the ordination and installation of the last two.

Supplies for the Summer were appointed as follows:

Sistersville, Allan Grove, and *Elizabethtown* have leave to supply themselves.

Upper Buffalo.—First Sabbath of May, Dr. Stockton. Second Sabbath of May, Dr. Wines. Third Sabbath of May, Dr. Scott.

Wolf Run.—Second Sabbath of May, Mr. Lester. Second Sabbath of June, Mr. Alexander; to administer the Lord's Supper. Fourth Sabbath of June, Mr. D. Hervey. Fourth Sabbath of July, Mr. Fleming. Second Sabbath of August, Mr. Aikin. Fourth Sabbath of August, Mr. D. Hervey. Second Sabbath of September, Mr. Paull. Fourth Sabbath of September, Dr. James Hervey. J. J. E.

Traveling Correspondence.

St. Louis, April, 1858.

Our first day in this city was the Sabbath. Glad are we now that it was, since we thus got a very favorable impression of the moral and Christian character of thousands of its citizens by the multitudes that attended church, before we saw any special manifestations of those vices so common in all such places as this.

We worshipped in the Second Presbyterian church, of which Mr. Brooks is pastor, and heard two good sermons (one in the morning and the other in the evening,) from ministers who were on their way to the Assembly. The congregations were large, and quite attentive; and from statements made by the pastor we were gratified to learn that the Spirit of God was working graciously upon the hearts of many; that not a few were turning to the Lord; and from the number of prayer-meetings announced for the coming week, it was evident that the people were determined not to forget the assembling of themselves together as the manner of some is. Monday night also we attended service in this same church, and were much pleased and profited by all we saw and heard.

Presbyterianism is strong and in a healthy condition in St. Louis. Its ministers rank high as men of piety and power; and its members are among the most influential, intelligent and wealthy citizens of the place. Never did we see a Christian people we loved more on so limited an acquaintance. May God bless them.

Other Evangelical denominations are also prosperous and numerous, as we are told; and from the great number of elegant church edifices that meet the eye in every part of the city, this is doubtless true.

But Rome is also strong. She was first to plant her standards here. She gave name to the city; she not only has the strength of numbers, but of wealth. The property of the Church is immense, and still she grasps for more; nor grasps in vain, for many of her members that have recently deceased have left her not only thousands, but millions! It is said that the Pope has not in all this land a more faithful son, than the Bishop of Missouri; he is a deep-dyed Jesuit of the old French school.

In a drive of a few hours to-day, about the city, with a friend who is a citizen of the place, I was astonished to see the number and magnitude of the schools, seminaries, nunneries, churches, and other Institutions of these deluded people, that in every ward meet the eye, and some of them are costly and magnificent beyond all description. Such sights sicken my soul, causing a momentary fear lest Rome make France, Germany, and Ireland, curse America yet! But this cannot be. No, never. While God reigns, truth must rise.

We turn now to other things. We have seen much to-day, too much to chronicle. It takes but a few hours to learn the streets of St. Louis. Like those of Philadelphia, they cross at right angles. Those that run parallel with the river are numbered First, Second, Third, &c., and those crossing these receive the beautiful botanical names of Olive, Pine, Chestnut, &c. With the latter is found *Market*, which divides (we should think,) the city into equal parts, North and South. The size of the city may be readily imagined, when it is known that the streets are numbered as high as Twenty-Fifth, and that Fourth is three miles long.

The magnitude of the place is much easier understood than its business. This is indeed astonishing. Oh! what boats! What a wharf! What freight! What a jam of men and drays! What a noise!

We go to the great Court House and visit it; and had shown and explained to us, in the most gentlemanly and satisfactory manner, the operation of the "Fire Alarm Telegraphic Apparatus;" were taken to all the Court Rooms, to the Law Library, Recorder's and Clerk's Offices, &c., &c. Next, a kind friend takes us to the Museum, where we saw some things to wonder at, and many to admire. A few specimens in Natural History were very fine. But the *Zeuglodon* is a little too much for our credulity. It is a fossil bone, *nine-six feet long!* It is said to have been found by a Mr. Somebody, in an old field in Alabama. It is a huge compound of the whale, alligator, and sea serpent. Both amphibious and carnivorous, it killed its prey with the stroke of its tail. In fact it is an awful looking thing. But I do believe it a *human*, rather than a *fossil* formation, and that it is a regular built Yankee humbug; conceived first in the brain of some chip-whittling chap of Cheesedom, and then formed out of plaster by hand, and then stretched out in this room. I would like to have dug it a little with my knife, just to see, but was not permitted. Most of the paintings are old and poorly executed. Two Egyptian mummies, said to have been more than three thousand years old, are curious looking things. The gallery of statuary is nothing, but many of the birds are very beautiful.

By the special kindness of a friend, (in furnishing us with a fine horse and carriage,) we have not only been in every principal square and street in it, but twice through all the region round about for a radius of six miles. Have visited the Arsenal, House of Refuge, Blind Asylum, County Farm, and last, but not least, the State Fair Grounds, which for natural and artistical magnificence far surpass any thing of the kind we ever saw or dreamed of! The ground comprises fifty acres, for which $50,000 were paid, and they are now fitted up in the most superb style. The lawns and walks are not surpassed by those around the President's House, or about the Capitol at Washington. In the centre there is an amphitheatre in which thirty-five thousand persons were seated last October to witness a horse-trotting exhibition. The stalls, sheds, halls, and various other structures used on such occasions, are really elegant; and to finish all, statuary and water fountains appear in all directions. And here, too, is a beautifully finished and furnished house for the accommodation of visitors. Well done, St. Louis. W.M.F.

For the Presbyterian Banner and Advocate.

Justification.

Letter VI.—Justification is by Faith.

Therefore, being justified by faith, we have peace with God, through our Lord Jesus Christ.—Rom. v: 1.

My Dear Friend:—We have seen what Justification is, why we need it, and that justification is not of works—not by the deeds of the law.—Rom. iii: 9—31. How then can we be justified? How can man be just with God?—Job xxv: 4. The Bible must answer; and here we learn four things.

And first, that as there is a legal union between Christ and his people from eternity, in virtue of which he is their legal Head, their Representative, the Surety and Substitute; so in the fulfillment of the Covenant of grace of which he is Mediator, he took the sinner's place, was made in the likeness of sinful flesh, obeyed the law in our nature, and died in our stead, and thus satisfied the justice of God for us; so God can be just and yet justify, because our Surety has met the demands of the law in our stead, both in its precept and its penalty. As condemned sinners, we need two things, pardon and acceptance—forgiveness for our sins, and a righteousness to entitle us to heaven. By his death, Christ has purchased our pardon; by his obedience he has wrought out a righteousness which gives us a title to heaven. The law has a two-fold claim upon us, a claim of obedience, and a claim of penalty, for we have broken it. Christ in our stead has met the full demands of the law in both these respects; he has obeyed it, and borne its penalty, and thus fulfilled for us all righteousness—paid our two-fold debt to justice—and wrought out by his obedience unto death an all-sufficient righteousness for our complete justification before God. The justice of God is satisfied by Jesus Christ our Surety, our legal Head and Substitute. He has paid our debt; he has made an infinite and all-sufficient atonement, being himself made a curse for us.—Rom. iii: 21—26; 2. Cor. v: 21; Gal. iii: 13; Heb. x: 4—22.

The next point is this: The infinite atonement of Jesus Christ, his doing and dying, his finished work, his righteousness, is the only ground of justification. His obedience unto death is our justifying righteousness. This is the righteousness of Christ which is imputed unto us; and it is often called in Scripture the righteousness of God, as it is that righteousness which God has provided for our justification, and which is freely offered to us in the Gospel. Thus Paul, in Rom. i: 16, 17, says, I am not ashamed of the Gospel of Christ, for therein is the righteousness of God revealed; and hence, in Rom. iii: 20—26, he thus sets forth the Gospel method of justification: Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference: for all have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God; to declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.—See Hodge on Rom. i: 16—18; and iii: 20—26.

This brings us to the next point, which is, that the only way we can become interested in this righteousness of God is by faith alone. The righteousness of God is by faith of Jesus Christ unto all and upon all that believe.—Rom. iii: 22. It is received by faith alone; and hence it is upon believers only, while it is offered to all, and must be received by faith. Hence faith is a saving grace. Yet there is nothing meritorious in faith; it does not justify as our act, or because it is a wonderful instance of trust or confidence, for it is but the instrument, the hand as it were, by which we receive, or lay hold on, or accept, or close with Christ, as he is freely offered to us. Yet we must believe, or we cannot be saved. And the Spirit works faith in us and unites us to Christ in effectual calling, so that regeneration and justification are inseparably connected; the regenerated are justified, as it is written, whom he called, them he also justified.—Rom. viii: 28—30; Con. Faith, Chap. xi; Larger Cat., Ques. 70—77; Short Cat., Ques. 30—33. Of course the justified are regenerated and walk in newness of life; and so their justification is proved by their good works, or their progressive sanctification. So justification by faith leads to holiness of heart and life. Faith does not justify as a work; but good works are fruits and evidences of faith. Vincent says, "Faith is a saving grace, not by the act of believing, as an act; for then it would save as a work: whereas we are saved by faith in opposition to all works: but faith is a saving grace, as an instrument, apprehending and applying Jesus Christ and his perfect righteousness, whereby alone we are saved. For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life."—John iii: 16; Vincent's Catechism, Ques. 86: 1; page 290, published by Presbyterian Board of Publication.

This brings us to the fourth and last point, viz.: When our minds are savingly enlightened, and we see and feel ourselves sinners polluted and perishing, and realize our need of Christ, and see a fitness in him to our wants, and we are enabled to receive Jesus Christ by faith as he is offered to us in the Gospel, and to lay hold on him and put our trust in him, and rest, recline, and rely upon him alone for salvation, then, on the ground of his righteousness, we are forgiven and accepted as righteous, and have peace with God and a title to heaven.—Rom. v: 1. Believing—receiving Christ and resting on him—not only are our sins forgiven, but his righteousness is imputed to us; it is set to our account, and we are regarded and treated as righteous; yea, we have a title to heaven on the ground of what Christ has done; we are regarded and treated as if we were just and innocent, or as if the righteousness of Christ were ours, as it is ours by imputation; yea, so far as the law is concerned, we are regarded and treated as if we had never sinned, for we are delivered from condemnation, we have a title to eternal life, Jesus Christ is made unto us righteousness, and there is now no condemnation to them which are in Christ Jesus.—Rom. viii: 1. He is the Lord our righteousness.—Jer. xxiii: 6. Yea, as he has been made sin for us, so we are made the righteousness of God in him.—2. Cor. v: 21. Clothed with his righteousness, we are complete in him and treated as righteous.—Col. ii: 10. Therefore, being justified by faith, we have peace with God through our Lord Jesus Christ.—Rom. v: 1.

This is the Scriptural method of justification. This is the way of salvation; this is the way to heaven. How plain! How beautiful! How lovely! How glorious! Jesus obeys and dies, justice is satisfied, and man lives! Where sin abounded, grace much more abounds; as sin hath reigned unto death, even so grace reigns through righteousness unto eternal life, by Jesus Christ our Lord.—Rom. v: 12—21.

Now, in conclusion, I have two or three questions to ask. And, first, Are you regenerated? Have you been born again? And have you the certain and infallible evidences of this change? Remember its necessity—you must be born again! Remember its nature—it is the new creation of the soul! Remember the Agent—it is the work of God! You can not convert yourself! After all your efforts, you are dependent upon the grace of God! After all your strivings, you will perish at last, if God do not have mercy upon you; and you had better begin to cry unto him now, lest you die unrenewed, and perish in your sins! Let your prayer be, God be merciful to me a sinner!—John iii: 1—10; Luke xviii: 13.

Again: have you received Jesus Christ by faith? You must receive him and trust in him, or perish; have you received him? Have you felt your need of him? Have you seen a suitableness in him to your wants and necessities? his ability and his willingness to save? to save you and to save you now? and have you accepted him and put your trust in him? and do you approve and delight in the way of salvation through him? Is he the Lord your righteousness? Has he of God been made righteousness to you? Have you received him? Have you embraced him? Do you love him and trust him? Do you believe? Are you justified? Are you justified?

If not, then I ask another question: Will you receive Jesus Christ now? You have delayed too long already. He is freely offered to you, and fully offered; will you receive him? Will you accept him? Will you believe?

"Say, will you to Mount Zion go?
Say, will you have this Christ or no?"

This is the way to heaven, will you walk in it? Will you receive Jesus Christ? How long halt you? You are convinced of sin; you feel condemned; the Spirit is moving upon your soul; but he will not always strive! The Spirit may leave you! Death may come! And then you are lost! O, decide now! Come to Christ, sinner, come to Christ, and you shall be saved! Believe, and you shall live!

The Epistles to the Ephesians and the Colossians treat of regeneration; read them through. The Epistles to the Romans and the Galatians treat of justification; read them through. Read and study Romans, Galatians, Ephesians, Philippians and Colossians; and to help you in your studies, read Hodge on Romans, Luther on Galatians, Hodge and M'Ghee on Ephesians, Daille on Philippians and Colossians, and Scott's Commentary on the whole Bible. Cling to God's Word; believe and obey the truth; repent of sin, seek the regenerating and sanctifying influences of the Holy Ghost, and accept of Jesus Christ as your Saviour; rely upon him for salvation; live to the glory of God; and then it may be said of you, But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption; that, according as it is written, He that glorieth, let him glory in the Lord.—1. Cor. i: 30, 31. Hymn 119. Hodge on 1. Corinthians.

"Firm as the earth thy Gospel stands,
My Lord, my hope, my trust;
If I am found in Jesus' hands,
My soul can ne'er be lost."

Yours, Truly.

For the Young.

From the American Messenger.

The Secret Charm.

"I wish Johnny would come home. I want to send him for another skein of blue silk, to finish Lotty's hood with. Look out of the window, my dear, and see if he is coming."

"Can't I go, ma? It is early, and I will hurry back," said Laura, who was taking care of her baby brother, and watching the completion of her sister's hood.

"No, my dear, on no account; for old Captain Beers, or 'Old Nick,' as the boys call him, has been reeling about the village all the afternoon, with a troop of disorderly boys at his heels. He is very apt to throw stones and strike when he is drunk; and what should I do if he should hurt my little daughter?"

"If that is all you are afraid of, ma, you had better let me go, for Captain Beers wont touch me; he is never cross to Johnny or me."

"But, my dear, you may never have met him in just the mood to insult or injure you. Little Harry Johnson once came near being killed by a blow on the head from his heavy whip-handle."

"But, mother, Harry is a great tease. He threw a fire-cracker and frightened the old man's horse that night, and called him 'Old Nick,' and hallooed, 'You're drunk, you're drunk!' as he passed him on the path. It is no wonder he got hit. He wont hurt me, for I often meet him. I always say, 'Good morning, Captain Beers;' and he says, 'Good morning, Miss Curtis.' One day he walked all the way to school with me, and said, 'It is a cold morning,' and, 'Do you like to study?' and two or three other things, just as any body else would talk. Miss Bruce says I have a secret charm that keeps him from being rude to me."

"I am very glad to hear it, Laura. How did Miss Bruce know about your '*secret charm*,' as you call it?"

"Why, mother, one day he was shaking his big stick around, and threatening to catch the first little boy that came near him and duck him in the mill-pond, because they had torn the brim off of his old straw hat. The boys were running up as near to him as they dared, and calling out, 'Hurra for Old Nick!' 'Three cheers for Old Nick, President of the Temperance Society!' The more they hallooed, the more angry he looked. I saw him, and began to cry, for I couldn't get home to dinner without passing right by him. Miss Bruce saw us, and calling us back, said, 'Now, Johnny and Laura, don't cry or be frightened; I'll teach you a secret charm to keep the poor old man from hurting you. Walk along slowly and look him right in the face, and say, 'Good morning, Captain Beers.' I trembled like a leaf, and couldn't speak a word, but Johnny spoke up loud, just as Miss Bruce told him to. Instead of hurting us, he said, 'You're a civil fellow; you ain't the ones I'm after.' I was as pleased as could be when I got by safely, and from that time I am not afraid of him at all. I always speak politely to him, and he to me."

"I am glad you and Johnny have acted upon such a noble principle in your treatment of the poor old gray-headed drunkard, for I remember him when he was as well behaved as any gentleman in the place; when he used to ride to church every Sabbath in a handsome carriage, with his family. But rum has ruined him, and made him crazy."

"May I go for the silk, mother?"

"Yes, dear, I am not afraid to try you, now I know about the *charm*."

Laura put on her bonnet and went to the store. She was almost afraid when she came in sight of the old drunkard, who stood on the stone steps with a red, angry face, his hat off, and his gray locks blowing pitifully in the wind, while his hand held a stick which he was angrily brandishing in the air. The boys had tormented and vexed him until he was really dangerous. But Laura took courage, for she knew how much her mother needed the silk, and that it would be too late for Johnny to go for it after he came back from driving the cows to pasture; so choking down her fears, she said distinctly, "Good afternoon, Captain Beers." "Good afternoon," said he in return, with a silly grin, which almost scared Laura, but which was the best he could do under the circumstances. As she passed out of the store with the sewing silk in her hand, he said, so that all the rude boys heard him, "Make room for Miss Curtis. She's a lady, and her mother before her."

When Laura got home, and told her story to her father and mother and the rest of the family, they all agreed that Laura's "secret charm" of unvarying kindness and politeness, had conquered "Old Nick" more effectually than any other course. From that time Johnny and Laura went back and forth whenever they pleased through the village without any fear of molestation, while some of the biggest boys were afraid to pass the tavern steps without making sure that "Old Nick" was no where about. M.E.W.

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