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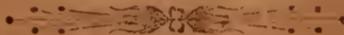
THE
Evangelical Digest.

CONTAINING SERMONS
OF THE
ABLEST LIVING MINISTERS,
OF THE VARIOUS
EVANGELICAL DENOMINATIONS,
IN THE
CONFEDERATE STATES OF AMERICA.



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the lips of their gracious Master, and they went forth everywhere preaching the word. The Saviour having finished his great work ascended to Heaven to reign on high, and his disciples, true to their trust, onward went spreading the Gospel of their crucified Lord. He had placed in their hands the true riches by which they were to make men rich. He had revealed the great remedy for sin, and had charged them with the healing of the nations—the salvation of the world. What a startling contrast there is between the great Commission, and the plans of other Leaders, and of human Reformers! Unlike Mahomet who, with his drawn sword, led his hosts to victory, the Saviour presents to the world the system of peace and of love. Every thought of his heart was affection, every word which he uttered breathed kindness and good will to all our race. Never was there an hour more interesting in the history of mankind, than when the Saviour thus stood upon the mountain with his followers around him and placed in their charge that power which was to renovate the whole structure of human society—which was to produce an effect as lasting as eternity—which was to overturn, and overturn, and overturn until he whose right it is should reign, and wear the crown of a regenerate earth, when all should know and obey him as the great Redeemer of men.

The passage which we have before us, of course, is familiar to every one, and I cannot expect to say anything more than what shall suffice to awaken your memories, to impress, perhaps upon you, your obligations at the present time with reference to this Commission, and to arouse your energy to the highest degree of efficiency in advancing the kingdom and glory of our blessed Lord.

These words which fell from the lips of Jesus at that hour, were intended for his faithful disciples, and by them to be perpetuated and spread abroad until all of the families of earth should hear the Gospel of peace, and until there should be gathered out of every kindred, and tribe, and people, those who should praise and adore and worship at the Master's throne.

Permit me, then, to inquire, what is the limit of the Commission? How far does it extend? The words of the Commission as given by Mark and by Matthew, I think distinctly define the boundaries of the labors of Christians under the injunction of their Lord. You will notice that Christ says "all the world;" Go ye therefore into all the world." That refers to territory and includes the whole earth. Then you will find the language "to every creature." Not only is all the earth to be visited, but the Gospel is to be preached to every creature. There is none too debased, none too low for a Saviour's love or holy teachings. When it is said, thus it behooved Christ to suffer, that remission of sins in his name should be preached to every one, beginning at Jerusalem, it is meant that the disciples should commence with the worst enemies of Jesus and

spread the glad tidings of salvation over the wide circle of the earth until every creature of the human race should hear the joyful sound. He then tells them that the Commission is to continue in force unto the end of the world. "For I am with you to the end of the world." This expression shows that the command not only includes all the living, but that it widens as time elapses, until all the unborn multitudes of men shall hear the joyful sound, and rejoice in the great salvation of our God.

Let us inquire for a few moments, whether the views which I have just taken of the meaning of the passage, are in accordance with other passages which refer to the reformation and salvation of our race. We shall find that all the prophecies agree in this interpretation. When Moses prayed for the children of Israel, the Lord says, "as surely as I live, the earth shall be filled with the glory of God." There is His purpose before the Messiah came distinctly and clearly stated; and what is promised you will find to agree with the proclamations of his purposes in many other passages. The 2d Psalm contains the same promise, when the Father says to the Son, "Yet have I set my King upon the holy hill of Zion. I will declare the decree. The Lord hath said unto me, 'Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for a possession.'" There is another manifestation of the same intention, in the passage which speaks of the stone hewn out of the mountain. It was small at first, but it grew until it became a mountain, and filled the whole earth. This language typifies the kingdom of the blessed Messiah, that shall be set up, small in its beginning, but mighty in its end.

You will find the same truth in the words, "from the rising of the sun to the going down of the same, the Lord's name shall be great among the Gentiles, and in every place incense and a pure offering shall ascend to him."

Another argument to establish the same conclusion, is found in the prayer which our divine Redeemer taught his disciples. After this manner, therefore, pray ye, "Our Father who art in heaven; hallowed be thy name, thy kingdom come, thy will be done in earth as it is in heaven." Since that prayer was taught, everywhere throughout the extent of Christ's dominions on earth have the words been repeated, thy kingdom come, thy will be done on earth as it is in heaven, and it ever more will be repeated until the whole earth shall be filled with the glory of the Lord as the waters cover the sea.

Let us turn our thoughts from this to another part of the sacred word. The passages which refer to the great commission, show that the preaching of the Gospel was to be the great business of the Apostles, and of the ministers of Christ. They were called

for that very purpose. They had placed in their charge the salvation of men, and they were not left to choose the instrumentality by which the result was to be effected. They were to teach all nations, as one writer has it, and as the other has it, they were to go and preach the Gospel to every creature. As to the results that were to attend the preaching of the Gospel, the Apostle informs us, "It pleased God by the foolishness of preaching to save them that believe. To those that believe not, it was foolishness, but to them that believe, whether Jew or Greek, it is the power of God and the wisdom of God." The preaching of the simple truths of the Gospel, the simple statement of the plan of salvation by Jesus Christ, the telling of that story which has been told millions of times, and repeated from age to age without addition is to be the great instrumentality in the salvation of the world.

It has pleased God to choose this instrument; I suppose for the reason which presents itself to the mind, that "it is not by might, nor by power, but by the Spirit saith the Lord." He intended that when the great Redeemer shall gather together those that are His at the final day, and while he shall say, "well done good and faithful servants" to the ministers that have preached His Gospel, the tribute of praise shall be given to none other than himself—no other power will be effective in the salvation of a single soul. The disciples were to preach the Gospel in its purity, such as Isaiah proclaimed it, when looking through the long vista of coming ages, he saw the advance of the great Messiah. They were to say, "He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and by his stripes we are healed." They were to appeal to all the men of our race, tell them of Him who died like a criminal on the Cross of Calvary and of the blood that flowed from His pierced veins and open heart, and to say to them the blood of Jesus Christ our Lord cleanseth from all sin. When any inquired for a healing fountain for sin, they were to tell them of the fountain open for sin and uncleanness in the house of King David. When the Apostles and followers of our blessed Master preached the Gospel of Jesus Christ, or when they gave the commission and their charges to others—when Paul would say to his spiritual son Timothy, "Preach the word, be instant in season, out of season," it was the same story of salvation by Jesus Christ that was to be proclaimed. When the Jews heard this story and remembered that it was the same Jesus to whom they had said on the Cross, "If thou be the Christ, come down and save thyself," and at whom they had wagged their heads in derision saying, "He saved others, himself he cannot save," how could they see any power in this crucified man? When Paul preached to the Romans of Jesus crucified by His own countrymen, telling them that he who professed to have all power in heaven and earth, was crucified

by a mob of Jews, where could they see wisdom and power in the dying Son of God? It was foolishness therefore to the Greek, but unto them that were saved, it was the power of God and the wisdom of God.

The Gospel must be preached, my brethren, for the reason that God has decreed in his word that no human being will be saved without it. By this I do not mean to say that infants and idiots are not saved. Doubtless they are. I have no reason from the goodness of our heavenly father, from all that we know of the character of God and of his government, for thinking that those who never committed actual transgression, will ever suffer more than actual death. This opinion is confirmed in the Bible. David said of his child, "I shall go to him, but he cannot come to me." I have no doubt that infants have been saved in every age, and that a vast multitude of those who shall crowd the portals of glory will be taken from this class, as the representatives of those whom the blessed Redeemer took in his arms and blessed. So far as the remainder of the human race is concerned, there is no doubt but that their salvation will depend upon their embracing the offer contained in the bible. No one can doubt it, who admits the truth of revelation. What can be more clear than the language of the Apostle on this subject before us? If they have not heard the Gospel, they would not be condemned for not believing it; but their condemnation would be equally as certain; since the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and God-head, so they are without excuse. Rom. 1: 20. This teaches that men have no excuse for not believing in the existence of God. There is enough to declare this truth in every thing around us, and it is expected to be believed by all men, whether or not deprived of the light of revelation. But wherever the Gospel has not been, men worship the creatures more than the Creator. They bow down to stocks and stones, the workmanship of their own hands, and remain in ignorance of any true knowledge of the being and attributes of God. Even if they entertain any belief in a supreme being, they glorify him not as God, but as some spirit with degraded attributes, represented by an image made like to corruptible man, or to birds, and four-footed beasts, and creeping things.

The Apostle further says on the subject, as proving that no man can be saved without the Gospel, "For when the Gentiles, which have not the law, do by nature the things contained in the law, these having not the law, are a law unto themselves; which show the work of the law written in their hearts, their conscience also bearing witness, and their thoughts the meanwhile accusing or else excusing one another." Some one might here say if the heathen should live perfectly in accordance with the precepts of natural reli-

gion—with all the knowledge they do or might possess, they would be saved without the Gospel. I agree that if they were thus to act, they would be saved, and the passage quoted clearly teaches that doctrine; but where can we find a man amongst the heathen who has thus lived? The records of antiquity may be searched in vain, for no such instance can be discovered. God himself has said that there is none that doeth good, no, not one; and it is said elsewhere in the Scriptures that there is not a just man upon earth that sinneth not. We have all transgressed and come short of the glory of God, whether we be Jew or Gentile. The heathen have sinned against the law of nature which God has furnished to all: consequently they can only be saved by the plan of salvation which is revealed in the bible. There is no other name under heaven given amongst men whereby they must be saved. There is no other Savior but Christ. And that it may appear that salvation is offered unto all He saith, "Whosoever calleth on the name of the Lord shall be saved."

It thus becomes clear that all are offered the Gospel, and that all who are saved must be through its instrumentality. The words of the great Commission comes, therefore, home with force, "Go ye, therefore, into all the world, and preach the Gospel unto every creature." Wherever these heralds of the cross go, they are to preach the same Gospel. It was the preaching of this Gospel that brought life and immortality to light and by this same Gospel life and immortality are to be conveyed unto all the inhabitants of the earth.

We next inquire to whom was the commission given? It is evident that Christ never intended it to be confined to the Apostles, or even to the five hundred brethren who were witnesses that he had risen from the dead. Those who were to perpetuate the great truths which he had left on record, were the ministers of the Gospel in every age of the world, and after them Christians of every condition in life. Wherever the minister goes, he is to be sustained by his brethren, whilst he shall devote himself to the preaching of the Gospel. This was the practice of the Apostle Paul. He says in Philippians, 4. 15., "Now ye Philippians know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but ye only." The Church at Phillippi, in this instance, was the only one that ministered to his necessities. He also says to the Corinthians in the 2d chapter and 8th verse, "I robbed other churches, taking wages of them to do you service." Those early Christians felt that they were under obligations to support their representative in preaching the Gospel, and they put their shoulders to the wheel, and assisted in the advancement of the mighty car of truth.

Look into the history of the Church. When the Apostles went out to preach they were sustained in their labors by the Christians at home; and wherever the Gospel was introduced, private Chris-

tians sustained the preachers. When Gregory was passing by the market-place of Rome, he saw some prisoners that had been brought from Britain exposed for sale. He was struck with their singular beauty and size, and on enquiring who they were, was informed they were Angles. "Better had they been called Angels," said he. His heart was moved with pity, and learning their condition at home, determined to send the Gospel there. In this way was the Gospel first introduced into the land of our forefathers, and they who once had worshipped the sun on Sunday, the moon on Monday, and other Gods on the days which still perpetuate their names, learned to adore, to worship, the only living and true God. The Ministers of the Gospel had labored for years to secure this end, and while thus toiling for Christ, were sustained by contributions at home. In the same way was the Gospel introduced into Hindoostan. The first Missionaries to that benighted land toiled for years without success, and during all that time they received the support of their brethren at home. Without it, they never could have succeeded. The same fact is visible in the introduction of the Gospel into Burmah and Africa, and in every other region where now a song of praise to the Most High is sung. As Carey said, "We, (the Missionaries,) will go down into the well and you will hold the rope." Each individual Christian has his part to perform in the salvation of the world. It is his duty to preach or to contribute money, or to labor in any other way according as God has given him ability or opportunity. Go, then, says the Savior to his disciples, Preach the Gospel, see that it is preached, sustain those who preach it until it is carried to every creature.

I will next notice the encouragement that is given in the words of the commission: "Lo, I am with you alway, even unto the end of the world." Now, when a man has God by his side, what has he to fear? By those words in the Commission, bleeding, anguished hearts are filled with a joy unspeakable and full of glory. The thunder of war, the gathering of legions, the incarnate devil himself, the great leader of the rebellious hosts against God, may oppose with hate and fury or cunning wiles, well knowing that his time is short, still, with these words to cheer and comfort, none need fear. There is a power to resist greater than the thunder of cannon, there is an arm that will be bared in our defence stronger than his; for Christ says, Lo, I am with you. When the minister in our camps, finds there those who are ready to sacrifice their lives on the altar of their country, he is able to whisper the words of peace and comfort into their ears, Lo, I am with you, be not afraid. What then would be a thousand of foes, or ten thousand, or a million?—What a sublime moment was that when Israel stood at the Red Sea, a vast multitude of men, women, and children. Behind were the hosts of Egypt, pressing upon them, prepared to overwhelm and

scatter that seemingly helpless multitude. Moses standing before the Israelites, says "Stand still and see the salvation of God.— There was the mighty host of an infuriated foe behind him, the hearts of all his people were filled with fear, but Moses who had an abiding confidence in the power and promises of God, knew that some great and mighty deliverance would be vouchsafed to them in the time of the greatest need. God wrought the mighty miracle for their safety. He made the water on either hand to stand as it were like solid columns, and suffered the Israelites to cross over on dry land, and overwhelmed with the returning waters the hosts of the Egyptians.

Again when Sennach-rib came up against Israel, the army appeared encamped adjacent Jerusalem, and was spread out in vast array, with all the power and magnificence of number and equipment, and when they hoped that that city would have been trodden under foot, behold, God was there. From the hill-tops might be seen the gathering host stretched out as far as the eye could reach, while of the defenders of the beleaguered city, there was but a handful. No wonder the advancing host felt sure of victory, and retired at night with the confident expectation that in the morning they would utterly prostrate the power of the Israelites; but lo, during that night the angel of the Lord smote the Assyrians, and in the morning, when they would have woke up, behold! they were all dead corpses; and only a very small portion ever returned to their native land. There was a deliverer there mightier than all the serried ranks earth could array. When Jesus says, "Lo, I am with you unto the end of the earth," feeble as I feel myself to be, and trembling with fear, I can meet my spiritual foes and overcome them. By faith I lay hold of the divine promises, and receive the strength by which I become victor over thousands of them that may be arrayed against me. So it was with the Church. Legions of enemies have sought its destruction, but it has ever been secure, and ever permanent will it stand, with God's blessing, till the Arch angel's trump shall sound.

The promise of Christ to be with us unto the end of the world, should encourage us, as it also ensures our final and complete success. What blessed promises there are in this Bible to animate the Minister of the Gospel to go forth and preach the Gospel to every creature. The Prophet was permitted to lift the veil and look into the future, and see the glory of God fill the whole earth. As he gazed upon the scene in the far distance, he says, "the mountain of the Lord's house shall be established in the tops of the mountains, and shall be exalted above the hills, and all nations shall flow into it. They shall beat their swords into ploughshares, and their spears into pruning books. Nation shall not lift up sword against nation, neither shall they learn war any more." Oh! God,

our prayer is that that day may come. We had thought it was near at hand. We did not think that such a dreadful storm of passion and rage was in store for us as we now see threatening our land. The day of triumph will come, not by the might of Beauregard, or by that of millions of armed men; but by the messages of love proclaimed by faithful ministers of peace. It will not come by oceans of blood flowing from human hearts, in all the wild tumult of battle, but by the sacrifice of the Redeemer, moving men to peace and love. What an eloquent spectacle it is to see Church-bells moulded into cannon; but nobler and grander far will be the scene when all the furnaces of earth shall be employed in moulding cannon into Church bells, and when in every forge the deadly sword shall be turned into scythes and pruning hooks, when no longer will nations learn war, when from every vale and hamlet the Church-bell calls to the house of prayer devout worshippers.—While over earth's remotest bounds the great Messiah reigns. How sweetly has one of our poets expressed it—

No more shall nation against nation rise,
Nor ardent warriors meet with hateful eyes;
The fields with gleaming steel be covered o'er,
The brazen trumpets kindle rage no more;
But useless lances into scythes shall bend,
And the broad falchion in a ploughshare end.

Oh, for those days

Those days are in thy word foretold,
Fly swifter sun and moon and bring,
That promised age of gold.

My brethren, we may have discouragements, but our success is certain. When Carey went over to preach the Gospel to the millions of India, he had to labor and toil almost without hope for eight long years; but the Lord rewarded him for his faith, by giving him one of his children to be baptized along with the first Indian convert. You have heard of the conversion of Krisna Pal, and if there had never been another convert to Christianity, it would have amply repaid all the sacrifice, all the labor, all the money that have been called forth by Missions. You remember that beautiful hymn which he composed soon after his conversion. It so appropriately displays great achievements that have been made over the heart of the heathen, and gives such encouragements to our laborers, that I cannot refrain from repeating it entire. It begins:

Oh, thou my soul! forget no more,
The Friend who all thy sorrows bore;
Let every idol be forgot,

But oh, my soul! forget Him not!

Renounce thy works and ways with grief,
And fly to this divine relief;
Nor Him forget who left His throne,
And for thy life gave up His own.

Infinite truth and mercy shine,
In Him and he himself is thine;
And canst thou then with sin beset,
Such charms—such matchless charms forget.

Oh! no till life itself depart,
His name shall cheer and warm my heart;
And hipping this from earth I'll rise,
To join the chorus of the skies.

And if we could listen to that voice in that grand chorus that swells up forever to Him that washed us in His own blood and redeemed us from the bondage of sin, what divine melody would there be from Krisna's voice the first convert and native minister of the Gospel in India, mingled with that of the eldest born of the Missionary of the Cross, who also himself became a preacher of righteousness? And who did not see with pride and exultation with what Christian order those hundred thousand followers of Christ deported themselves in that storm of passion and blood with which that country has been recently overwhelmed? So the good work shall progress in India until every one of that far distant land shall behold God's glory.

Thus it was with Judson also when he introduced the Gospel into Burmah. For six long, long years he toiled in vain; but when the seventh came, as if it were the Sabbath of missions, many were added to the Church of Christ.

The same encouragement may be found in Karen. There years of toil and labor were followed by the conversion of fifteen hundred Karens at once, and that Scripture came near being verified which says, "a nation shall be born to God in a day."

My brethren, go preach the Gospel: the Saviour says, "I am with you alway even to the end of the world." Success is certain. The whole earth will be converted in his own time, in his own hour, by his own instrumentality; and we who by his grace believe in his name, are the repositories of that truth by which the earth is to be filled with the glory of God.

NOTE.—This sermon was reported without the author's knowledge, and never had the benefit of his revision.

RIGHTEOUS RETRIBUTION.

A SERMON BY

REV. L. J. ROBERT, M. D.

Preached in LaGrange, Ga., in the month of October,
1861.



TEXT—“Every man’s work shall be made manifest.”—1 CoR. III: 18.



THE hope of concealment, constitutes the chief main-spring that gives vent to the development of human depravity; and to unfetter the mind from the pernicious influence of this vain and delusive principle, all human agencies are totally inadequate.

Nations, whose histories now embellish the records of antiquity, while rolling on in all the proud and pompous habiliment of “*Magi*” lore, were led by virtue of a fixed and settled principle among themselves, indelibly to stigmatize *detection* instead of *crime*. Hence by referring to the history of ancient Sparta, we find that stealing was punished, not so much for the theft committed, as for the want of shrewdness and dexterity betrayed by the offender in allowing himself to be detected. This defective principle in their ethics prevailed to such an alarming and illimitable extent, that the value of personal property was almost entirely lost by the conscious insecurity with which it was held.

The established Senate of Lycurgus, known as the “*Octo et viginti*,” though selected from among the veteran fathers, whose three-score years and ten had set the seal of morality to their characters, would have, upon their very first contact with our institutions, crowded our prison houses and thronged our scaffolds. But while philosophic Greece and classic Rome, have long since sung the funeral dirge to all their earthly pomp and glory, the frightful echo still resounds from every wild, declaring *vice* is virtue and *detection* only, is crime. We need not, however, confine ourselves to the mouldering Koran, to learn the innate depravity of man. We have but to study human nature around us and in us, and draw our conclusions from what we *see* and from what we *feel*. Goaded on by this infernal passion, generation after generation, has left the precincts of mortality, and marched to the music of the Siren’s voice, until the thunders of Omnipotence were heard in all their frightful remonstrances of eternal wo! But these vain and superstitious theories are canceled by the light of the Gospel. It is now the peculiar prerogative of Christianity to develop a principle far more accordant with philosophic reason—to unmask the beauties of

a principle predicated upon the pillars of eternal truth, and beneath whose genial wings are fostered the better passions of our hearts, and whose healthful influence directs them in all their efforts to recognize their allegiance to God.

The influence of this principle operates upon every Christian's heart, tempers every emotion of his soul, and brings every word and every act into practised obedience to God, and enables him with joy to anticipate the day that shall constitute a perfect embodiment of disclosures, and in which "every man's work shall be made manifest." There is no human act, word or thought, that can possibly escape the inspection of the all-seeing and scrutinizing eye of God. Men are apt to suppose that God takes no notice of *little sins*—such sins as, in their own estimation, are too trivial in their character even to be productive of immoral tendencies. Among these slight derelictions are not unfrequently classed some enormous vices. Peradventure it may be the profanation of God's holy name, or the violation of the sacred Sabbath, either personally or by proxy, notwithstanding the rigid and uncompromising nature of retributive justice. Thus under the vain and delusive hope of concealment, men presumptuously swell out the catalogue of their transgressions, until the protocol of heaven is darkened by their record. But let men do and think as they may, still the eye of the Omniscient God slumbereth not. It rends the thickest veil of midnight darkness, and with unerring precision discovers the most secret and latent volitions of the soul. Hence we remark that the actions of men are manifest to God—

1. At the *moment* of their transaction. Man may secrete himself beneath the wide spread covert of some superficial and hypocritical awning, and thus by means of long concocted stratagems, avoid the detection, and consequently the public opprobrium, of his shortsighted fellow-men. But he can never secrete himself in any secluded recess too deep and too dark for the all-seeing eye of the Omniscient and Omni-present God; for he is about us, around us, and an eye-witness to every act, every word, and every thought. Well might the Psalmist while musing upon this feature of his character, break forth in those exalted strains, "O Lord, thou knowest my down-sittings and mine uprisings; thou understandest my thoughts afar off. Thou compassesst my path and my lying down, and art acquainted with all my ways. For there is not a word in my tongue, but lo! O Lord, thou knowest it altogether. Whither shall I go from thy spirit? or whither shall I flee from thy presence? If I ascend up into heaven, thou art there! if I make my bed in hell, behold, thou art there. If I take the wings of the morning and dwell in the uttermost parts of the sea, even there shall thy hand lead me and thy right hand shall hold me. If I say, surely the darkness shall cover me, even the night shall be light about me.

The darkness and the light are both alike unto thee." Our actions are not only manifest to God at the moment of their transaction, but

2. They shall be made manifest in the day of *Judgment*. In that day of general disclosures, when the spirit of man can no longer feast upon the conundrums of this world. When the secrets of all hearts shall be revealed. When open confession shall no longer be necessary to exhibit the moral deformities of human character, but when enlightened by the vivid coruscations of the *Judgment throne*, every spirit by its own reflected rays, shall stereotype its own true condition. The records of that book, whose pages are pregnant with the immortal fates of men, shall then awaken emotions, never before conceived, in the most callous and hitherto unrelenting heart! Sins, the perpetration of which, the lapse of time had erased from memory's record, and buried in oblivion, shall, upon their rehearsal there, ring through the unpardoned sinner's ear, the tocsin of alarm! Men, startled at both the number and the magnitude of their offences, shall then grow pale with tear, and tremble at the precision of justice, which irreversibly fixes their doom. Ghastly and pale, in rapid trepidation they retire, with shame facedness and confusion, to seek a refuge from the awful frowns of an incensed Judge, even amid the dismal yellings of the damned. Many in that awful day, shall be startled by the disclosures of their own opinions, though with inflexible tenacity they were held and secreted during the whole of their probationary existence! He, whose only hope of heaven was fabricated upon the boundless and universal clemency of God, instead of the righteousness of Jesus Christ, shall be amazed to find mercy veiled in vindictive wrath, demanding "judgment to the line and righteousness to the plummet." The deluded *fanatic*, who presumptuously resigned his unpardoned spirit to the *eternal* and *immutable* decrees of God, without making the first effort to secure salvation, or even recognizing the great propitiatory sacrifice for sin, shall be amazed to find, that his *want* of effort had sealed his doom. That his non-recognition of God's only plan for the redemption of the world has brought upon his own head the unrelenting curses of the law! The painted hypocrite, shining in borrowed light, who expected to reach heaven in disguise, and there crown himself with the diadem of immortal glory, shall be amazed at that rigid scrutiny, which pierces his inmost soul, and drives him in rapid confusion to the place for which he has fitted *himself* among devils and damned spirits forever!

3. The sinner's knowledge of his own condition, as perpetuated in the mind of Deity, will greatly enhance his misery. Were it possible for the eternal mind to be susceptible of change then the destiny of the impenitent might be remodelled, and his unhappy spirit revoked from the lamentations of hell to the hallelujah of heaven!

But the grossest infatuation of the most deluded skeptic on earth, is not presumptuous enough to venture such an absurd conception. Revelation and reason, the celestial lamps of this mundane system, with all their floods of light, combine to corroborate the immutability of his character, and to fix as irrevocable and irreversible, every fiat of his will. The unfortunate spirit that once descends the Plutonian shades, must forever endure the pain and contumely of its forlorn condition, as the concomitant evils of its crimes. Roused to a sense of its unhappy condition, it is aroused only to writhe in unutterable and unmitigated anguish forever, under the blighting and withering wrath of God. Tears and sighs, lamentations and wailings, groanings and entreaties will all then be of no avail. The only star of hope has reclined its rays behind the Western hills of death, and the proclamations of salvation through the merits of an atoning Saviour, can never reach far enough to disturb the marble stillness of the tomb.

“There are no acts of pardon passed;
In the cold grave to which we haste;
But darkness, death and long despair,
Reign in eternal silence there;”

Every man's work shall not only be made manifest to God, but 2d, It shall be made manifest to himself—he shall review it. We like to dwell upon the pleasing recollection of by-gone days, when memory tunes her golden lyre, and by her enchanting strains, brings back the moments that are passed. We like to muse upon the sunny scenes of youthful days, and catch the last echoing sound, thought it funeralizes our childhood's innocence. We like to search the records of the past which reminds us of all that fostered our hopes and augmented our joys. We like to review those annals of fame which rehearse our deeds of honor and renown. But our spirit meets with an indignant repulse the first effort to review whatever is connected with posthumous ignominy and shame. These are feelings which thrill or bosoms in *this* world, and these are the feelings which shall prey upon us in the world to come with *accumulated* intensity. Here we are surrounded by circumstances peculiarly favorable to the repulsion of foreboding evil. But in eternity the facilities for repulsion will cease, and every sinner shall be *forced*, however reluctant, to the dreaded and dreadful review. This review, then, shall be 1st, an impartial review. It is commonly reputed a question by the most thorough students of human nature, whether selfishness is not the common progenitor of every human action. Poets and philosophers have, from time immemorial, lent their respective powers in elaborating upon the merits of this question, and still the problem remains to be solved. But every element of selfishness resigns its sway, with the faded crown of crum-

bling mortality, and the immortal spirit raised from the dust of moral putrefaction, and elevated to the closes possible proximity to eternal truth, unmask itself of all deception, and enters upon the impartial work. Hence it will also be

2. An accurate review. Selfish principles predominating in any mind, necessarily incapacitate that mind, for the proper exercise of its discriminating powers. Poisoned by this baleful evil, no standard of moral rectitude can be recognized to which our actions are submitted, and by which they are properly tested. While blinded to all the hideous deformities of our own character, we scan with a critic's eye and microscopic view, the faults and imperfections of others. The miser, for instance, interprets his enthusiastic love of money, to be nothing more than the lawful precaution against the threatening calamities of penury and want. The drunkard looks upon the care-worn countenance of his fading wife, and the haggard features of his famishing children, as the legitimate result of adverse fortune. Thus it is with men of every grade, and in every condition in life, who are under the dominion of this evil and destructive principle. But when the disembodied spirit shall no longer be trammelled and annoyed by the frailties and imperfections of human nature, then with an enclouded vision and unerring accuracy, shall it review every act of its pilgrimage on earth. Sin shall be viewed in its most obvious and loathsome character, and all of its hidden deformity shall appear emblazoned upon the countenance of all its unfortunate victims. The sinner shall feel that there are no circumstances in the world of spirits which can possibly reduce the number of his sins, or palliate the character of his offences. He looks around him with an enquiring eye, and in anguish exclaims: "O, who can show me any good? Ye deafened rocks and heartless mountains, to you I fly for refuge! O, fall upon me and hide me from my Judge! Ye darkened billows, bear me hence and hide me in your deepest and darkest abyss, that your impenetrable gloom might screen me, if possible, from the presence of Him who sits upon the throne, and from the Lamb forever!"

3. Lastly. The condition of the finally impenitent will be more awful from the fact, that the review of his work shall constitute his constant and unceasing employment—*remorse*. Conclusions deduced from worldly circumstances, or earthly maxims, are all liable to change. The open and avowed principles of some of the most stern and inflexible politicians have, under the influence of some trivial circumstance, undergone a sudden and unexpected change. Even the face of universal nature gives way under the corroding influence of time. Each passing breeze that fans our soil, is but the harbinger of changes, and waft upon their pinions songs unknown, to those who presumptuously look for immortality in a mutable world. But in eternity there is no change of employment no sus-

pension of labor, no cessation of toil—but *all* things shall bear the impress of immortality. The unpardoned sinner in vain shall seek for some exciting cause, to divert the tenor of his mind and the current of his thoughts, but still they bear with increasing weight upon the folly of his life and the result of his crimes. Maddened by the incessant taunting of his boasting conqueror, he seeks for repose in death, but seeks in vain.

O wretched state of deep despair!

Thy miseries would be light,

If death itself could only bear,

My spirit out of sight.

But now, alas! I mourn in vain,

Thy sorrows must endure—

Eternal hell is but the pain,

My follies did ensure.

Conclusion. 1. If no human act can possibly escape the inspection of God, either in this world or in the world to come, how scrupulously exact should we be to have them all framed in obedience to His will. 2 and lastly. If every act of our lives is to be reviewed by *ourselves*, with an *impartial, accurate, and constant* review, how careful should we be to ponder the paths of our feet, and to seek the guidance of the Holy Spirit, to illumine our pathway while treading the maze of life—to light up the dark valley and shadow of death, and to insure us a rich and an abundant entrance into the Kingdom of our Lord and Saviour Jesus Christ—that when our work shall have undergone the *last and great* inspection and when judgment shall be consummated, we may wear the victor's crown, and join the blood-washed throng in ceaseless hallelujah to God and the Lamb forever. Amen.

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