

its his spot of earth, and, better than all his hopes, he now reposes in a free country where there is no more hard work, and friends never part, and flowers never fade around the cabin door.—*Watchman and Reflector.*

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“SIN REVIVED AND I DIED.”

The apostle Paul says, “I was alive without the law once, but when the commandment came, sin revived and I died.” A man walking in a beautiful field on a bright summer morning, when the sun is golden and makes everything it shines upon golden too, asks himself, “What field is this?” He thinks, “Perhaps this field, in the old Revolutionary struggle, was deluged with gore; and perhaps there are now at the roots of these flowers, and of this grass, the very instruments of war that were used in the conflict, and the bones of those who fell in wielding them.”—Suppose, as he walks, thus musing, and looking at the clouds and the sunlit face of Nature, all at once, in the places where he saw flowers and shrubs, there should be protruding bones!—the gaunt bones of an arm, or of a hand!—or that a skull, ghastly and appalling, should break through, and that all the hideous carcasses of the men who fought and died in the old battle should begin to stir themselves in every part of the field, with terror in their forms and figures, and greater terror still in their movements, and that they should utter again the shriek of war, horrible and sepulchral! This would be like unto that which the apostle saw, and which he meant when he wrote these words. They are as though he had said; “I was alive once without the law; and all at once God touched me by his living commandment. Sin revived, and all the corruption of my old transgressions, all the ghastly remembrances of my old folly and iniquity, all my former deficiencies, all my pride and vanity, all my self-righteousness, all my lusts, all that was wicked in me, suddenly rose in baleful resurrection before my eyes, and I fell stricken to the ground with horror at the sight!” This is not the experience of Paul only; it has been repeated more or less vividly in the lives of thousands and thousands of persons, from that day to this; for men, while they are proud, and vain, and ignorant, are contented with their own condition, and conceited in their own favor; but when the revealing touch of God’s Spirit is felt within them, and they see and understand the law of God, “Sin revives and they die!” Things change with the rule by which they see and understand the law of God, “Sin revives and they die!” Things change with the rule by which they are measured. A low

moral standard will content men with conduct and motives, which, in the light of a higher law, would seem detestable. Human conduct, which, judged by custom and unenlightened human opinion, seems guiltless, when measured by the law of a pure and holy God, appears full of guilt. And no man has judged rightly of either his character or his conduct, until he has held them up in the light of God’s countenance and measured them by God’s law.—[Beecher.

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HOW A SINNER GOT INTO HEAVEN.

Profound convictions of sin, like those which marked the religious experience of Luther, and Bunyan, and Whitefield, and Jonathan Richards, are not very common in our day. Very many can say little more of the work of grace in their hearts than that they thought religion important, and prayed to the Lord, and hope they are Christians.—But there are some of deeper views, who will comprehend the feelings described in the following incident:

Rev. Mr. M’G—, of L—, a well-known minister of the West of Scotland, and one who had long been very eminent for his godliness, and had done much for his Lord and Master in his day, was in some respects a peculiar man, but, if in anything singular, he was singular in holiness.

Mr. S—, of C—, went to see Mr. M’G— on his death-bed; and he said he was awfully solemnized by the way he spoke to him of his own experience. He seemed to have great searchings of heart, and to have been brought *very low*; and he related a dream to Mr. S—, which he had had, which he said expressed very clearly both what he had been brought *through* and *to*. He dreamed that he saw heaven opened, and a company approach and go in, and the door was shut. In this company he beheld Abraham, and Isaac, and Jacob, and many of the Old Testament saints, and there were amongst them those whom he himself had known; but he *could not get in with them*. There was a short pause, and again the door was opened, and again a company approached, and in that company he knew many; “but again,” he said, “I could not get in along with them, and I began to tremble exceedingly.” A third time the door was opened, and another company approached, and one went in after another, and Mr. M’G— said, “Terror began to seize upon me, and my knees smote one upon another, when all at once, looking round, I saw Manasseh! Manasseh, that had made Jerusalem stream with blood!” And giving Mr. S— an indistinguishable look, he said, “and I crept in at Manasseh’s back!”