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Religious Miscellany.

The Harvest.

"Bearing his sheaves with him."—Psalm 126:6.
The time for toil is past, and night is come;
The last and saddest of the harvest year;
Worn out with labour, long and wearisome,
Drooping and faint, they hasten homeward—
Each laden with his sheaves.
Last of the labourers, thy feet I grieve,
Lord of the harvest, and my spirit grieves
For long I struggled with my hapless fate;
As with a heaviness of heart and brain;
Master, behold my sheaves.
Few, light and worthless, yet their trifling weight
Through all my frame a weary aching bore;
For long I struggled with my hapless fate;
And stayed and toiled till it was dark and late;
Yet these are all my sheaves.
Full well I know I have more tares than wheat,
Brambles and flowers, dry sticks and withered
leaves.
Wherefore I blush and weep, and at thy feet,
I kneel down reverently and repeat,
"Master, behold my sheaves."
I know these blossoms, clustering heavily,
With evening dew upon their folded leaves,
Can claim no value or utility;
Therefore shall fragrant and beauty be
The glory of my sheaves.
So do I gather strength and hope anew;
For well I know thy patient love perceives,
Not what I did, but what I strive to do,
And though the full ripe ears be sadly few,
Thou wilt accept my sheaves.
—Atlantic Monthly.

Sin.

What is it? St. John declares it, "The transgression of the law." Webster, the voluntary act of a moral agent from a known rule of rectitude, or duty, prescribed by God; "any voluntary transgression of the Divine law." Webster, we perceive borrowed from St. John, the leading idea in his definition—the Apostle obtained his by the inspiration of the Holy Spirit. Both are therefore correct in ideas; though different terms are used. Inspired sentences, though brief, suggest a much larger amount of truth, than those of equal length, which are uninspired. Webster remarks, that "the primary sense, is probably to depart, to wander." To sin, then, is to cross the boundary line, which God, in his wisdom, has placed around his intelligent creatures, limiting their sphere of activity, and thus in an essential part of angelic or human nature. It may be compared to a fungus, or excrescence, which has grown since the nature was created; but which grew not naturally, but through the fault of the responsible being concerned.
It is not a substance, for it is always mental, and has an existence only in the mind. Sin is a fact, as an existence after it has been told. Many theological authorities abound in the world, by confounding sin and its effects. It is impossible that God should sin, unless he can transgress his own law, which is an absurdity. Creatures only can sin, and of these only such as possess a moral nature. Of this class are sinners of only two orders, angels and man, both of which have sinned. How the angels sinned we attempt not to explain, but in some way they attempted to go beyond the boundary assigned to their moral movements. It must have been voluntary, or it would not have been sin: Hence their condemnation! That man has sinned, is a painful matter of fact. To deny it would be the essence of sin itself. He was not a sinner from the beginning; he had no sin when created; yet he had the capacity to sin, and so have all moral agents who are on probation. The very idea of probation implies the possibility of disobedience—which is sin, at least where beings capable of moral actions are concerned. The inferior animals cannot sin. Their actions have no moral character, because they are not in possession of a moral nature. The human being who takes in anger, the life of his fellow man, in the estimation of God's law, is a murderer and obnoxious to the fearful penalty of that law. But the rapacious wolf which effects a similar deed is not thus regarded, or liable to the punishment. The reason is very obvious, one is under law to God, and therefore accountable. The other is not. Of all the creatures upon the earth, man alone is capable of sinning, and of realizing the penalty due to sin. He is the lost sheep—the great wanderer in God's universe. Though made like God, morally, he has become more like the devil than like his great original—his moral nature exhibiting another image, which is described as earthly, sensual, and devilish. Hence the necessity for the "new birth," the new creature, the new heart. Whatever of good we now possess, we trace, to the intervention of the Son of God, and not to man's original righteousness. Alas! what has sin done? Its physical results are awful, and much more so those which are spiritual and eternal. What first caused those "groans of creation" of which Paul speaks in his epistle to the Romans? "Sin" has this gloom become a vast cemetery? Why such painful severings of the tender ties of humanity? Why such a word in God's Book as "eternal punishment"? Why should a Being of infinite love, talk to his creatures about a "judgment day"? Why, oh why, should the Son of God, experience the amazing agony of Gethsemane, and the exhausting and shameful sufferings of the cross? Why all these strange prophecies in a world over which Jehovah has unlimited control? Find the answer to all these questions, in that small yet terrible word, sin! Its results will never be fully known, unless there should come a period in the cycles of eternity, when its penal consequences will cease; but of such a period we are obliged to say, that Divine revelation gives not the slightest intimation! One reason, and probably the largest in the universe, is entirely free from sin, though it originated there! And such we believe will be the case with our globe. Then sin will be confined eternally in the great prison house of almighty God.
G. O. H.

The Bible is a window in this prison of hope, through which we look into eternity.
Next to acquiring good friends, the best acquisition is that of good books.

Household Religion.

Little more than a week ago we heard a sermon on the above topic. It is no purpose of ours to report it, but to say that each pastor should present the same theme with all the authority of his office and all the earnestness of his nature. God has ordained the "Church in the Household" and his order of blessing is first "the dwelling-places," then "all the assemblies" of Zion. There will be no consistent vigorous spiritual growth where piety does not strike its roots deeply in the sacred soil of home. The devotion unwarmed at the altar-fires of home will be sluggish or simulated in the sanctuary, and torpid in the frosty air of the world.
Nor can home be blessed without its God, its altar, its religion. The parents must write upon the minds of their children that they rule by divine authority, or they will not cheerfully submit. Husband and wife must walk together in the Lord, or fail to discern the true marriage relation, or to see in it the emblem of the union between Christ and his church.
The religious authority of the parents includes all who are under the roof. If children have attained their majority, but remain under the paternal roof, they must not be permitted to demoralize the "Religion of the Household" by refusing to respect its hours of devotion. They are under the law of home while they remain at home. Yet some American homes, alas! know not the privilege to over-ride all religious order. The boy of fourteen is the head of the family! The girl of fifteen is mistress of the house! These young tyrants will not permit the "sweet hour of prayer" to derange their plans. They can't attend! Either they are making ready for concert or ball, brushing, painting, and powdering, or they are sleeping, or the results of last night's dissipation! No parent can, without sin, permit such flagrant violations of religious law. Nor should guests be permitted to derange the sacred services of the household. No matter what their rank or station, when the hour arrives consecrated to God, let God have it. Never should the High and Holy One be put off to await a dilatory guest. The law of religious duty takes precedence of the law of hospitality.
There are, he told us, peculiar tendencies to the disregard of home religion in a community rapidly growing rich. Where society is older, piety is assured. Inspired sentences, though brief, suggest a much larger amount of truth, than those of equal length, which are uninspired. Webster remarks, that "the primary sense, is probably to depart, to wander." To sin, then, is to cross the boundary line, which God, in his wisdom, has placed around his intelligent creatures, limiting their sphere of activity, and thus in an essential part of angelic or human nature. It may be compared to a fungus, or excrescence, which has grown since the nature was created; but which grew not naturally, but through the fault of the responsible being concerned.
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to defend the pretended claims of Rome—who, pretending to be the friends of education, are willing, like Erasmus, to compromise with the mystery of iniquity for the sake of popularity and power—who, to crush the ceaseless grumbling of "the old lady of the seven hills," are willing to let her place her palmed foot on the most cherished institutions, and will with her bloody hands the brightest pages of our national history.
"Unless," said Luther, "I shall be convinced from Scripture, or evident reason, I cannot but adhere to the word of God which has fastened upon my conscience, nor can I possibly, nor will I make any concession, since it is neither safe nor honest to do so, for it would be selling my conscience to conscience. HERR I TAKE MY STAND. I CANNOT DO OTHERWISE. GOD HELP ME. AMEN."
Luther's appeal to the Bible was, of course, treated with contempt. Charles the fifth was willing to do all in his power to oblige the Papal party. He therefore issued a proclamation placing Luther under the ban of the Empire. But Luther failed to accomplish the desired result, and when the power of the world dashed itself against the power of God it was broken into fragments. When "the Kings of the earth set themselves and the rulers took counsel against the Lord and against his anointed," "he that altho' the heavens shall laugh; the Lord shall have them in derision."—Psalm.
The edict of Worms fell powerless on the Reformer. While Luther was returning from that place he was forcibly taken prisoner as he was passing the forest of Thuringen. His friends had devised this plan to extricate him from the difficulties of his position. He was placed in the old castle of Wartburg, where for ten months he was sequestered from his enemies. During this time he translated the New Testament into the German language.
J. H. TILTS.

General Miscellany.

Song of the Blacksmith's Wife.

My husband's a blacksmith, and where will you find
A man more industrious, faithful, and kind?
He's determined to thrive, and in that we agree,
For the ring of his anvil is music to me.
Though dark his complexion and grimy his shirt,
Hard and horny his hand and disfigured his dirt;
Yet in that rude casket a jewel I see,
And the ring of his anvil is music to me.
Ere the sun rises the glowing, from bed he
Ere the last leaves has set, at his forge he will be
And the ring of his anvil is music to me.
Though to labor he owes, we are far from being poor,
Industry has banished want from our door;
For the blacksmith's man is independent and free,
And the ring of his anvil is music to me.
At a distance from home I have seen with delight
The red sparks from his chimney illumine the night,
And have heard the fast strokes on the anvil rebound,
And my heart has leaped up at the musical sound.
These strokes on the anvil, say what do they
Forthwith and affection, industry and love
A resolve to be honest, respected and free!
That's the tune on the anvil that music to me!

Parental Education.

There is a great change which Providence produces in the relations of husband and wife, through the education of children. The Great Author of existence draws very near to them in the birth of their first child, and seems to say to each of them as the daughter of Pharaoh said to the mother of Moses, "Take this child and educate it for me, and I will give thee wages." It gives to the life of those parents a new and higher impulse and ambition. The education of the children by degrees unites those two in a new and higher wedlock; a oneness of purpose, and a train of new duties, out of themselves, out to the mother of Moses, "Take this child and educate it for me, and I will give thee wages." It gives to the life of those parents a new and higher impulse and ambition. 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