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## Religious Miscellany.

### The Christian's Path.

I walk as one who knows that he is treading  
Religion is obedient. "Come to me,"  
As one round whom the world is spreading  
Its subtle coil.

I walk as one but yesterday delivered  
From a sharp chain;  
Who trembles lest the bonds so newly severed  
Be bound again.

I walk as one who feels that he is breathing  
Unholy air;  
For whom, as wiles, the tempter still is wreathing  
The bright and fair.

My steps, I know, are on the plains of danger,  
For sin is near;  
But, looking up, I pass along a stranger,  
In haste and fear.

This earth has lost its power to drag me down-  
ward;  
Its spell is gone.

My course is on a right and right onward,  
To reach the throne.

Hour after hour of time's dark night is stealing  
In gloom away;  
Speed thy fair dawn of life and joy and healing,  
Thou Star of day.

For thee, its God, the King, the long rejected,  
Earth groans and cries;  
For thee, the long-beloved, the long-expected,  
The Bride still sighs.

—H. Bonar.

### What Keeps You From Christ.

Perhaps you are kept from coming to Christ  
from fear of ridicule. This is not a narrow  
weak mind alone; to many persons there is  
more terror in a laugh than in a blow. Yet,  
from whom do you expect ridicule? From those  
whose good opinion you ought to value? No;  
but from the giddy, the frivolous, or the  
profane. How shall you meet it? You may, if  
you choose, quarrel with it, and be laughed out  
of your soul. This will give you but sorry com-  
pensation on your dying bed. At the bar of God  
it will be a poor amendment to you for having  
lost the favor of God, and the joys of heaven,  
that you were applauded and feared the laughter  
of fools. There is but one way to meet ridicule—  
face it lightly.

It is indeed a nettle, that if  
touched lightly, will sting; but if grasped  
firmly, it becomes a handful of straw, and  
solace to the sufferer. It is his room-mate for  
solitude, and his ally in retirement, as well  
as last so affected and shamed by his room-mate's  
persistence in doing right that he was led  
himself to penitence and prayer. You injure  
yourself when you yield to their sneers.  
Pray for grace, and persevere!

It is pride that trips many a soul and kept  
back from Christ. Every man has his full  
share of this—some more than their share.  
Nathan, the Syrian, had like to have lost his  
life by this snare. He wished to be saved like  
a gentleman; but he had to give in, and go to  
the Jordan like a fishy leper. When you  
undertake to dictate to God just how he shall  
save you, it is sheer pride that is keeping  
you back. When you refuse to go down to  
the dust before Christ's cross and confess guilt,  
and cry out, "God be merciful to me a sinner!"  
and the lurking devil that is plucking at your  
skirts. If you are saved at all, it must be on  
God's terms, and in God's way, and in his  
good time. Count it the greatest marvel of  
Divine generosity that God is willing to save  
any sinner at all. But, if you are lost, the  
iniquity which life shall write on you will be  
"Perished through pride."

III. Several persons with whom we have  
labored during the past year have been kept  
from yielding to Christ by their passion for the  
yep. Appetite warred against the Holy Spirit.  
You must as a faithful pastor once said, "Go  
to such a man or woman; but you must give up  
the bottle, or give up your soul." The sacrifice  
was too great; the power slave of appetite had  
tended his soul for his dram. The number of  
those who are held in the snare of secret sin-  
cerity is fearfully great. How can a man admit  
the holy Jesus into his heart while that heart  
is a dram-shop or brothel? And it is worthy of  
thought, too, that whoever sells or offers the en-  
suring cup to a person who is battling with  
temptation, directly connects with Satan to damn  
a soul. "Whoever sells his soul for a moment  
of pleasure, shall lose it forever." It is wrought  
by want of thought, as well as want of heart.

IV. Perhaps none of these snares—pride, fear  
of ridicule, love of gold, or love of drink, or love  
of sensual enjoyments—may hinder especially  
your salvation. You frankly say, "I am all  
wrong. I ought to be a Christian. I want to  
be one; but my heart is obstinate, and I cannot  
change it." You are right; you cannot change  
it alone. Do not attempt it. But suppose I  
hand a note to my servant, and say to him, "Go  
and deliver that to a gentleman in Wall Street."  
The lad comes back and says, "The river is  
deep and the tide runs strong; I could not ford  
nor swim the opposite river." "To be sure you  
cannot not the East River." "The river is an  
established fact; but those who cannot  
waded ferry." It was made for those who cannot  
waded ferry. Take that boat, and that  
ferry to carry you over." Between you and  
heaven is a river that no good works can bridge,  
and no strength of your own can break. Your  
ferry and your sin are that you do not take God's  
word of free grace, (pardon the homely allusion),  
and go over on the merits of the Lord Jesus  
Christ. Christ is willing to change your  
heart; he has been ready to do it for many a  
year of your life; the Spirit of Love is  
willing you; reason unites with conscience in  
urging you to Jesus, just as Barabas submitted  
to be cured of blindness. But remember that  
Barabas did three things—he came to Jesus,  
he sincerely prayed for light, and gave himself  
up to Jesus without any deduction to be cured  
sincerely by the Divine Word-worker. He did  
not wait for his ten minutes' passing; Barabas  
would have been out of hearing. He did not  
attempt to pay his own way; he came to  
Jesus; he submitted to be operated on; his faith  
took him to Christ, and Christ healed him.  
Precisely this you are to do. Here begins and

ends your going in the matter of regeneration.  
Don't forget that the blind man went to Jesus!  
Have you done that? If you would be helped,  
you must be a sinner. There can be no cure wrought  
without faith and active obedience on your part.  
Religion is obedient. "Come to me," "Light will  
beam on you, and help will be given you, when you  
do your duty."

Perhaps you are intensely serious for an hour  
or two on the Sabbath under the pressure of  
preaching, but on Monday morning slip back  
again into the old grooves, and run your whole  
mind upon money-making, or study, or self-  
gratification. How long would it take you to  
build a house (If you worked on it one hour each  
week, and pulled it down the rest of the time)?  
When will you become a Christian by serving  
the world six days, and then thinking  
about serving God on a small portion of the  
seventh?

My friend, you are trifling with your soul.  
To not stop to pick flaws in others, when God  
sees in these the huge sin of rejecting the blood  
of Jesus. Do not prate about the "inconsistency  
of Christians, when your whole life is one  
long inconsistency of admitting that religion is  
the only one thing useful, and yet making it  
less than nothing. There is no inconsistency on  
earth that compares with his who knows that  
Christ Jesus is willing to save him and yet  
serves in damning his own soul! Whatever  
you say now in self-accuse, we warn you, that  
at the judgment-seat, you will be ready to con-  
fess, with bitterness of spirit, *God was right;  
and I was wrong—Independent.*

What has the Pastor a Right to  
expect of the Church?

Admitting that he has been called of God to  
his work and is such an one as he approves,  
rightly dividing his work and giving to each  
man his portion in proper season, he has first  
an undoubted right to expect a suitable compensa-  
tion for his services. This will require not  
only enough to keep soul and body together,  
but enough to place him and his family beyond  
the reach of financial embarrassment, and to en-  
able him to secure that amount of current litera-  
ture which the position that he occupies de-  
mands, and that his family may enjoy at least  
some of the comforts of life. The laborer is  
worthy of his hire, and God has ordained that  
they who preach the gospel shall live of the gospel.  
They should not preach at all times to the  
satisfied, just as if he were a good man, a  
consistent Christian, and a faithful minister, he  
has a claim upon his people which they are under  
moral obligation to support, and though no legal  
method can be employed to secure it, God holds  
them responsible for any neglect to administer  
to the temporal wants of his ministers. But we  
think the church is not alone responsible for the  
support of the minister; every man that enjoys  
his labors sits under the preaching of the  
word, is morally bound to do something toward  
his support. Of course where little is given but  
little is required, but we think the instances very  
rare in which a man cannot do something, and  
I am free to confess I have little charity for one  
who makes any pretensions to Christianity and  
does nothing or next to nothing for the support  
of the pastor, and no confidence in a man's moral  
integrity who *stalls* his preaching; who Sabbath  
after Sabbath sits under the sound of the gospel  
and never contributes a cent for the privilege;  
such an one I fear, instead of working out his  
salvation and laboring a secure mansion of rest,  
would if it were possible steal the liver of his  
venerable and pass in upon the shoulders of his  
friends.

But the support of the preacher should not be  
withheld for six months or till near the close  
of the year. Some churches members that do  
not do much for the minister until they have  
proved him, and we think caution very good  
in this respect, but we fear some are a little too  
cautious about paying the minister for his good.  
A better way we think would be to meet him  
as he enters upon his work with a smile and a hearty  
welcome, at the same time slipping some green-  
backs into his hand. This would raise his spir-  
it, and encourage him to go about his work  
cheerfully. I am of the opinion that the salary  
of the minister should be paid quarterly in ad-  
vance (and hope the time is not far distant when  
it will be done); this would relieve him from all  
pecuniary embarrassment, and enable him to  
devote his whole time to the wants of his  
charge.

Again he has a right to expect the hearty co-  
operation of his people in carrying out the plans  
of the church, for sustaining her benevolent  
operations, and we do not hesitate to affirm that  
the vitality of that branch of our Zion which  
ignores everything outside of its own pale is a  
tremendous loss to its moral power as a feeble  
and ineffectual church. The history of the church  
warrants this conclusion.

Then we say, as the minister presents the  
benevolent objects in which the church is interest-  
ed, and for the success of which she is responsible,  
he has an unquestionable right to expect his  
members not only to coincide with his views  
in the case, but to be ready to assist both with  
their influence and money. But he has also a right  
to expect the members of his church to do all  
that they can to sustain the means of grace,  
both public and private, the preaching of the  
word, the prayer and class meeting. No small  
expense should keep them from the sanctuary, and  
when present they should be earnest, attentive  
workers, that the minister as he looks over his  
congregation may not find them in the land of  
dreams, with eyes shut and ears stopped to do  
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room, taking an active part in the same, thus  
sustaining the meeting, rendering it both inter-  
esting and profitable. The idea that church  
members have nothing to do in social meetings  
is absurd, and nothing more nor less than  
a stratagem of the devil to cheat them out of a  
blessing and paralyze the power of the church.

It is, we think, the duty of every professed  
Christian when there is an opportunity, to take  
a part and bear testimony in favor of Christianity.  
God demands it, and the world has a right  
to expect it, and their poor families  
very much depend on it; and though their feelings  
do not prompt them in this direction, and they can  
with some propriety plead but one talent, there is  
a responsibility in the case which cannot be  
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doubted right to expect them to be ready, and  
always ready, to aid in pushing the battle to the  
very camp of the enemy, standing firm and un-  
flinching at their posts until victory turns on  
Zion's side. But once more, he has a right to  
expect the prayers and sympathy of his people.  
Occupying the high and awfully responsible  
position of ambassador for Christ, yet being  
mortal is liable to err, and needs much wisdom  
from above to enable him faithfully to discharge  
the important duties devolving upon him.

of books, especially certain of his own sermons.  
(Have we lately read these sermons? Do we  
know their adaptation to take hold of men and  
search and save them?)

Lastly, urging strongly and explicitly Chris-  
tian perfection, both the gradual and instan-  
taneous. "Light will beam on you, and help will  
be given you, when you do your duty."

Do we see the connection between these things  
and the revival of God's work? A revival  
based on an intelligent understanding of truth,  
on conviction, on a deep experience. O these  
are not carnal weapons, but mighty through  
God.—*Ch. Advocate.*

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from above to enable him faithfully to discharge  
the important duties devolving upon him.

The church should bear him in her arms of  
faith and prayer continually to the throne of  
grace, that God by his mighty power might  
keep him from all evil, and fully qualify him  
for his solemn and momentous work; and that  
Christ may fall in this respect, like Aaron and  
Hir to stay up his hands and heart, and need not  
expect much from his pastor. And they are  
not to sit as judges, and while he attempts to  
preach Christ it may be under very embarrass-  
ing circumstances, with dissecting knife cut  
and disintegrate his sermon, finding all the fault  
can, remarking to the unconverted that it was  
a waste of time, and to the converted that they  
could do as well myself, &c., but they are to lift  
their hearts to God in silent earnest prayer that  
his heart may be filled with divine love, so that  
he shall long to speak, his lips touched with  
lucid flame, and his words fall with power upon  
the hearts of his hearers; and if perchance he  
should fall in any one point, select the good  
seed, and sowing it in the hearts of his hearers,  
thus giving evidence both to preacher and  
people that his labors were not in vain. And in  
times of trial and discouragement (for the pastor  
passes through such seasons) the sympathizing  
with and encouraging him in his arduous toil;  
and though dark clouds may from seemingly  
upon him, he will in the distance discern the  
goodness of his God, and his words will be  
sustained by the Spirit of God, and his words  
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