

No. 303.

THE

GREAT ALTERNATIVE;

REPENTANCE, OR PERDITION.

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ETERNITY.

Sinners, remember you must die! Be always ready; for death will come when you least think of it, and the moment of your death will decide that of your everlasting happiness or misery! Consider—meditate—think seriously of that awful word, **ETERNITY!** O Eternity! thou alone art worthy of our thoughts and of our cares! and thou alone art forgotten and neglected by the greatest part of mankind. Oh, unfathomable and incomprehensible Eternity! As many millions of ages as there are atoms in this vast universe, are nothing compared with Eternity! After centuries have passed away, Eternity remains entire! Eternity alone never passes away! The happy state of the righteous, who will reign for ever with God in the blessed abodes of Paradise,—the horrible despair of the damned, who will be tormented for ever with devils in the devouring flames of Hell; these two Eternities will never pass away. Your lot must be cast in one or the other of them. As long as God is God, (and that will be for ever,) you will glorify either his mercy in the heavenly Jerusalem, or his justice in that lake of fire and brimstone where nothing will be heard but weeping, and wailing, and gnashing of teeth. What madness to lose God, to lose a happy eternity, for the sake of indulging in disgraceful and short-lived pleasures! What wondrous stupidity to be insensible to this loss! Wo be to him who will become sensible of the importance of this loss when he *feels* it, and in that place where it will be irretrievable! Watch, then. Pray without ceasing. Never forget the four ends of all things—**DEATH**, which is the gate of **ETERNITY**—**JUDGMENT**, which will decide which Eternity will be your portion—**HELL**, which is the abode of a miserable Eternity—**HEAVEN**, which is the abode of a happy Eternity. Labor, then, with fear and trembling at your grand concern, your only concern, to secure a happy Eternity. The fashion of this world passeth away, death approaches, Eternity awaits you. Happy for you if, in preference to every other thing, you think of Eternity—suffer for Eternity—and strive for Eternity—that you may reign for ever in a happy Eternity! Ungrateful soul, return to God. If the blood of Jesus Christ

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THE
GREAT ALTERNATIVE;
REPENTANCE OR PERDITION.

AN alternative is the choice given of two things, of which, if one be rejected, the other must be taken. In the progress of human life many alternatives are presented. But there is *one* which in importance is greatly pre-eminent. It is that alternative of which we read so frequently in the word of God, and which may be designated thus—*repentance or perdition*. "Except ye repent, ye shall all likewise perish." Other modes of expressing the same alternative are sometimes adopted, but they do not differ materially from this.

Sometimes an alternative consists of two things to be *done*. In other cases there is a thing to be *done*, or another to be *suffered*. It is an *act* or a *penalty*. Of this kind is the case in question. Repentance is something to be done. Perdition is something to be suffered. In such a case the thing to be suffered is never actually and directly chosen; but the thing to be done being declined, the thing to be suffered follows in course and inevitably. No one ever chooses perdition immediately and for its own sake; but repentance being refused, perdition follows. As, however, he who refuses repentance does it with the knowledge that perdition will ensue, he is considered as actually choosing perdition. Hence it is said, "why *will* ye die? all they that hate me *love* death." Ezek. 18, 31. Prov. 8: 36. In regard to this alternative I observe

1. It is real; it is actually before you. I mean by this, that you have a choice to make; that there are but two things out of which the choice is to be made; and that these two things are *repentance* and *perdition*; so that one must be done, or the other suffered. For proof of this, come to the word of God. Hear the Savior. "Except ye repent, ye shall all likewise perish." Now suppose that one does not

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repent, does it not follow that he will perish? Or will the word of Christ fail? Hear Jehovah speaking in Isaiah, 55 : 7, " Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon." But will even our God have mercy on him and pardon him on any other condition? If you doubt whether this expresses the only condition on which God will or can consistently pardon the sinner, hear him in Jeremiah, 36 : 3. " It may be that the house of Judah will hear all the evil which I purpose to do unto them, that they may return every man from his evil way; *that I may* forgive their iniquity and their sin." Do you not see that he cannot forgive on any other condition? and will not that person perish whom God does not forgive? In Jeremiah, 3 : 12, the prophet is commanded to go and proclaim these words, " Return, thou backsliding Israel, saith the Lord, and I will not cause my anger to fall upon you." But suppose they do not return; will he not cause his anger to fall on them? or is it an idle, insincere threat? Read next a passage from Ezekiel, in which the alternative is stated three several times, " Repent and turn from all your transgressions, *so* iniquity shall not be your ruin"—it will be your ruin, if you do not repent. " Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel?" you will certainly die if you do not cast them away. " For I have no pleasure in the death of him that dieth, saith the Lord God; wherefore turn yourselves and live ye:" your turning is necessary to your living. And now, if you will not take the *word* of God for this, you have his *oath*, Ezek. 33 : 11. " As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live: turn ye, turn ye, from your evil ways; for why will ye die, O house of Israel?" You see it is *turn or die*. So says Peter: " The Lord * * * * * is long suffering to usward, not willing that any should perish, but that all should come to repentance." Here you see the same alternative preserved. Again he says, " repent and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins." And in Acts 3 : 19, " repent ye there-

fore, and be converted, that your sins may be blotted out." Will they be blotted out on any other condition?

2. This alternative is *universal*. It is equally before all. "All have sinned and come short of the glory of God." And does not repentance behoove all that have sinned? Is not perdition threatened as the penalty of iniquity, without regard either to the *kind* or *degree* of the iniquity? How can any one read the Bible without perceiving that all have so sinned that repentance is necessary; and perdition certain, except they repent? God "now commandeth *all men everywhere* to repent," Acts, 17: 30. And Peter says, Acts, 2: 38, "repent and be baptized, *every one of you*."

3. It is a *perfect* alternative. The first being done, the second shall never follow. Repentance is an effectual security against perdition in every case. On the other hand, the first not being done, the second will certainly and uniformly follow. In other words, there is no security against perdition, but repentance.

4. The alternative is *unavoidable*. Do what you will, you cannot get away from it. You may evade either branch of the alternative, but you cannot evade both. You may avoid repentance, or you may avoid perdition; but avoid both repentance and perdition you cannot. There is not in the nature of things a necessity of your *turning*, neither is there any necessity of your *dying*, but there is a necessity of your doing the one or the other. You may choose either, but choose one you *must*. You are at liberty to choose either this or that; but not at liberty to choose or not to choose. Some persons resolve that they will have nothing to do with religion. It is a *vain* resolution. They cannot help having something to do with it. They may have nothing to do with its *doctrines* and *precepts*, but in that *case* they must have something to do with its *penalties*. No man can altogether evade Christianity. The rock of salvation lies across your path to eternity, and you must either build on it, or be broken by it.

5. This alternative is *present*. It is not to be set before you hereafter. It is directly and distinctly before you now, and you are called *now* to make your choice, and you can do it now as well as ever. *But* remember, though present now, *it will not always be so*. Soon it will be *past*, never more to return! Then there will be no alternative; perdi-

tion alone will remain, and that you must realize. Mark this, the great alternative you cannot keep before you as long as you please; nor can you recall it, when once it is removed. Its continuance does not depend on you, but on the sovereign pleasure of God. He withdraws it just when he pleases; always at death, and sometimes, undoubtedly, a long time in advance of death. But you say, "If at any time I repent, however late it be, will not that secure me against perdition?" Most assuredly it will; but you forget that such is the obstinate wickedness of your heart, that you will have no disposition to repent, unless God inclines you by his Holy Spirit. You will not live another day, unless he please; and however long you may live, you will never be inclined to repent, unless he incline you. That which is your *act*, and your *obligation*, is equally his *gift*. God will not always allow you to decline repentance, without realizing perdition. How long he will suffer you, I do not know. How long you will live, I know not; and whether, after the last call to repentance has died away, and the final offer of mercy has been rejected by you, you may not live some years, just to fill up the measure of your iniquities, and to treasure up wrath against the day of wrath, I cannot decide.

This being the state of the case, may I not say to you, "choose whether you will repent or perish; decide *now* to *do* the one, or to *suffer* the other." It would seem as if you could not help choosing repentance, and choosing it *now*; since perdition is admitted to be an evil, and is inevitable if you do not repent; and since, if you do not repent now, you may never have another opportunity; and since you have every thing to encourage you to repent, and to aid you in repenting *now*, that you can ever expect to have; for as God says, now, you have only to agree to his time, and it is done. He who says that "now is the day of salvation," cannot prefer a future period for your repentance.

Shall I then stop here? If I knew that every reader would at this point form the purpose of immediate repentance, I would stop here, only adding, "do now what you have determined on; keep Jehovah no longer waiting for you; you know his terms; consent to them, that is all." And if any reader shall at this point adopt the resolution to repent, he may stop here, while I go on, for the benefit of such as are unresolved, to show them that they had better

repent than perish, and that they had better decide in favor of repentance at once. Let us look alternately at repentance and perdition, and see which is preferable; whether there be so much of pain, and sacrifice, and labor, and loss in repentance, that, upon the whole, perdition is rather to be chosen; or, if perdition be such an evil, that ten thousand penitential tears were better.

Now, if you say one of these two things to be a *good*, and the other only evil, would you not be decided at once? And truly, repentance is a good, a thing that ought to be desired by a sinner for its own sake, a thing that ought to be done, though nothing were to be suffered in case of its not being done. It is duty, and it is profit. It brings pleasure in its exercise. Its tears are not all of sorrow, but many of them are tears of joy. It is a reasonable exercise, a right act; and no real penitent ever repented of having sorrowed for sin. It should therefore be pursued as a good; done without any reference to the consequences of not doing it. How fit it is that he who has sinned should be sorry for it; and that he who has been doing wrong should cease from it!

But, in the estimation of the sinner, though not in fact, repentance is an *evil* as well as perdition; wherefore we are reduced to the necessity of proving to him that it is the *less* of two evils, and to be preferred on that account, if on no other. That it is a less evil than perdition, and that we had better repent than perish, may be inferred from this, that God and all good beings unite in this decision; nor is it a mere cold conclusion to which they come, but they are extremely *solicitous* that we should choose repentance. "O that there were such a heart in them," that they would repent! is the language of God; and the benevolent inhabitants of heaven are represented as rejoicing together when one sinner repenteth. Since, then, you must choose one part of the alternative, had it not better be this? Are you not convinced now? May I not stop here? Reader, if you are convinced, you may stop here, and, at once, drop the tear and do the work of repentance.

But some will not be advised of God. For their sakes I proceed. Let us take a look at repentance, and then at perdition, and see what evils, if any, are in each, and which preponderate. Now as to the evils and disadvantages involved

in repentance and induced by it, let them be called to mind, contemplated and weighed. They are such as conviction, contrition, humiliation, self-condemnation, self-loathing, confession of sin, self-denial, the public profession of Christ's religion, the diligence, watchfulness, prayer, and various efforts and sacrifices necessary in bringing forth fruits meet for repentance, all which sinners esteem as evils, whether they be so in fact or not. Consider also the restraints which religion imposes, the regimen it prescribes, the surrenders it requires, its interference with carnal gratifications, with the projects of worldly ambition, and with the heaping up and hoarding of riches; and consider also, if you please, that these come *first*; that repentance is to be accomplished now, perdition not to be endured till hereafter.

Now, having contemplated the evils which belong to repentance, look at perdition and see what are its evils. The word *perdition* expresses the state of having perished, or of being destroyed; the condition of being lost, or of being in ruins. It denotes an evil which is both *total* and *final*. Consider the *losses* involved in it; the loss of the favor of God, the forfeiture of heaven, the deprivation of everlasting life, the departure from the soul of all light and all love, of peace and joy—and last of all, of hope. Consider the positive *evils* involved in perdition; the wrath of God, hell, eternal death, darkness, hatred, tumult, sorrow—and worst of all, what the departure of hope leaves, *despair*, itself the supreme of evils, and that which precludes any alleviation of evil for ever.

And now, having considered the evils of each, compare them together. Repentance is short, even though it should reach through the most protracted life. Perdition is long—it is everlasting. Repentance, if evil, is not evil only; but perdition is only, unmixed, unalleviated evil. Repentance, so far from excluding, inspires hope; but from perdition despair is inseparable. God smiles on the penitent soul, but on the subject of perdition he frowns darkly and for ever; and finally, *while repentance secures from perdition, perdition itself involves the worst of all repentance*, a repentance without end, without avail, without relief, and without hope; a repentance unto death. If there is weeping in evangelical repentance, there is weeping too in perdition; ay, and there is wailing and gnashing of teeth, a worm, a fire, darkness

and torment, which are not in evangelical repentance. So you see that you cannot possibly avoid every kind of repentance. Sorrow for sin, of one sort or another, you must experience; and you have but to choose whether it shall be the sorrow of the world, or true godly sorrow; whether it shall be unto death or unto life; on earth or in hell; here or hereafter; now, or for ever and ever.

Will the reader pause a moment at this point, and contemplate the alternative in this statement of it? Observe, the sinner has the liberty of choosing *when* he will repent, and *where*, and *in what manner*, and *whereunto*; and *how long* he will be repenting; but not *whether* he will repent. Repent somewhere, somehow, and at some time, he must. If he is saved, he will repent; and if he is lost, he will, also, repent, but in despair. The alternative is really *to repent and be saved, or to perish and repent without hope.*

Now which will you? I know you want to avoid repentance altogether, but that is impossible. You may put off repentance, but you cannot put it out of the way. You may *hide* from your sin a long time, but "be sure your sin will find you out." You may adjourn the court of conscience from day to day, but it will sit and adjudicate at last.

Seeing then you must repent, I solemnly put it to you to make your choice of the *place*, and the *time*, and the *manner*; *Where* will you repent? on earth or in hell? *When* will you repent? in this life, or in the life to come? On which side of the grave? now, or hereafter? And *how* do you choose to repent? as did Peter, or as Judas did? with the sorrow of the world or with the sorrow of God? And *unto what*? unto death or unto life? will you repent and live, or repent, and still die; for there is a sorrow of the world which "worketh death?" And *how long* do you choose to be repenting? a small part of time, or the whole of eternity? Shall your weeping endure for a night, and joy come in the morning; or shall it endure for ever, no joy ever succeeding, no morning following? In fine, fellow-sinner, will you *sow* in tears, or will you *reap* tears? Make your choice.

I have said, for I wish to deal fairly, that perdition has the advantage of repentance in being *future*. This, however, is no great advantage, when a thing is *inevitable*; and especially when it is *not far future*, and may be *just at hand*. There is another advantage which perdition is *supposed* to have, and that is, that it is not altogether *certain*;

that there is some doubt about its reality. Doubts there may be in many minds in regard to it, and even disbelief. There never was a ruin threatened, in reference to which there were not some skeptics until it came. The antediluvians had their doubts about the predicted flood, and the inhabitants of Sodom had theirs. Nevertheless, the flood came, and the fire descended. So perdition will come on the world of the ungodly none the less for not being expected. It is certain as the word of God can make it. If Jesus Christ is to be credited, eternal punishment is a reality. The gulf is fixed, the fire burns, and the gnawing worm lives, immortal as the soul it feeds upon.

And now, having fully stated the alternative, I ask again what will you do?—will you repent, or perish? Come to a decision.

Do you say, "I will do nothing about it?" Then you will perish. You have decided in favor of perdition. Do you say, "I will consider what I had better do?" But have you not long been doing that to no purpose? Does it take you so long a time to make up your mind whether it is preferable to be saved or lost? What is there in the case which requires so much deliberation? Here is destruction overhanging you, and almost encircling you; there is but one avenue of escape from it, and that is every day becoming narrower, and will soon be closed up entirely, and yet you would pause to consider! If there were many methods of avoiding perdition, you might stop to consider by which you had better make your escape. But there is only one. You must escape by it, or perish.

Reader, are you really at a loss to know what you had better do? Is this pausing in order to ascertain your duty? Are you not rather hesitating whether you shall do what you discern to be your duty? Ah, I know how it is. You are convinced. You are only not persuaded to act agreeably to your convictions. Now, to hesitate, under *any* circumstances, is dangerous; but, in circumstances such as these, it is peculiarly so. Could you stop the wheels of time, arrest the doings of death, and stay the progress of sin, and thus secure yourself against the possible evils of pausing to consider, you might be indulged in it. But remember while you pause, that time goes on, and death does not wait for you, and sin makes progress.

Will any one say, in the pride of his heart, "I need no

repentance," Then you have not sinned ; for wherever there is sin, there needs to be repentance. Then how happens it that you are mortal, since death is the wages of sin ? Perhaps you mean that you have never been guilty of any great sins, nor of many in number. But if you have sinned at all, it is sufficient for your ruin. Does God allow any sin ? Did not Christ atone for sin of every kind, and did not every sin he carried bear hard and heavy upon him in the hour of his agony and death ? Will you still say that you need no repentance ?

Does any one say, " I have repented ? " I rejoice if you have, but be not hasty in coming to that conclusion. You have been sorry, I have no doubt, and it is quite likely you may have reformed your conduct in some respects. But that is not repentance. Repentance includes contrition, amendment, and reparation ; and the contrition must be deep, the amendment thorough, and the reparation to the utmost. Repentance is toward God, and it equally respects all sin. Have you realized this ? Have you ever offered in sacrifice to God, the broken heart and contrite spirit ; have you reformed throughout ; have you made restitution ; and have you repaired, or are you endeavoring to repair all the injuries which your sins may have done to the person, property, or reputation of any ? Have you felt the mingling of grief and hatred for sin ? Have you looked upon him whom you have pierced, and mourned and been in bitterness ? And have you stopped piercing him ? Think you that you have ever repented to the joy of angels ? O ! there are professed penitents on earth, over whose repentance, if angels once rejoiced, they must have sorrowed ever since ; for what do they but wound Christ, afflict his people, and bring a reproach on his religion ; the grief of good men, and the jest of bad ? Are you indulging yourself in no sin whatever ? With these questions probe yourself.

Is any one unable to decide whether he has repented or not ? Let him take the safer side. Let him assume that he has not, and feel and act accordingly. Better repent twice, than not at all. But some one says, " I cannot repent," and a thousand voices re-echo the excuse, " I cannot repent." Could you not, if you would ? Answer me that. If you had the will, would you lack the power ?

Do you say you have neither ? Then, by your own showing, you lie at the mere mercy of an offended God ;

and will you not so much as humble yourself before him, and confess your sin? Will you not even cast one imploring, confiding look for mercy to him who is "exalted a Prince and a Savior to give repentance and remission of sins?" Does not your unwillingness to repent involve awful guilt? If you cannot repent, why can you not? Is your nature incapable of repentance? Can you not be sorry for any thing? Can you not turn from one thing to another? Or is the difficulty found in exercising the particular kind of repentance required by the Gospel; in being sorry for having offended God; in turning from sin to his service? You can repent toward a parent, why can you not toward God? Is sin against God so sweet that you cannot be sorry that you have tasted it, and cannot resolve to taste it no more? Well, reader, if you cannot repent, yet you can perish! And perish you must, except you repent.

Does any one say, "I will repent?" But *when* will you? Take care that you do not die first. You must mean that you will repent before you die, for after that it will be of no avail to repent. But if this is your meaning, your only safety is in an immediate execution of your purpose in repenting now. You may put off the preparation for death as long as you can put off death itself. Longer you would not, nor yet quite so long. Now how long can you put off death? A year, a month, a day, an hour? Not an hour. And will you put off its preparation, repentance, an hour? Dare you do it?

If, as you say, you will repent, repent. If you will arise and go to your Father, arise and go. The mere resolution cannot help you: it is only the act that availeth. To resolve that you will repent, and yet not do it, is in effect to choose perdition. What if the prodigal son had done no more than resolve? If you decide in favor of repentance, show your preference of it, by exercising it. Are you sorry for having sinned against God? Then turn from all your evil ways, cast away from you all your transgressions, whereby you have transgressed. Remember that repentance is not merely something *felt*, but also something *done*, a return, a reformation. Its antecedent is conviction of sin. Its attendants are faith, a cordial reliance on Christ, submission to God, the giving of the heart to him. And its consequents are love, joy, peace, long-suffering; or in one word, obedience, evangelical in its principle, in its rule, and in

its aim. Be not deceived; God *cannot* be. Your resolving to repent, but *not now*, is a refusal to repent. If God tells you to do a thing now, and you decline doing it now, it is disobedience, and a denial of God, whatever your intentions may be. If he were to say to you, "repent within the space of ten years," your deferring repentance for a year, or for nine years, would not be disobedience. But he says in a single command, "repent now." Therefore, by not repenting now, you disobey God, and you set him at naught. He will call you to account for it, and you will find that he is one who may not be trifled with. And you will find, too, that you cannot put off perdition as easily as you can repentance. You may put off doing your duty, but you cannot put off suffering the penalty of not doing it.

Hark! do I not hear some one in a subdued tone, and from a broken spirit, saying, "I do repent?" Is it not the movement of some soul arising and going to its Father that I hear? Son, daughter, be of good cheer; thy sins are forgiven thee. Angels, speed your way with the news to heaven.

Has any one read thus far and not repented? Let him indulge me then a moment longer. One final argument I have to employ—one last appeal to make. In the failure of every other, this may, and, with God's blessing, will prevail. If you will not be *driven* to repentance, yet will you as obstinately refuse to be *drawn* to it? If you are determined not to be persuaded by the terror of the Lord, yet will you not be constrained by the love of Christ? Come, suffer me to throw these cords around you, and, O sinner, submit to be bound by love. If you will die sooner than surrender to the call of authority, or to the summons of superior power and the threat of vengeance, yet will you not capitulate to kindness? Shall not the goodness of God lead you to repentance? How great that goodness has been! how early it commenced its care of you! how unwearied have been its attentions! how diversified its gifts! how large its bounties! Think of the eye that has ever watched over you; the arm that has ever been kept under you; and the heart which has not only *beat*, but *bled* for you! "Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." 1 John, 4 : 10. "God so loved the world." "He spared not his own Son," that he might spare you! That you might escape perdition, how much has been *done*, and still more has been *suffered*! And

shall it be all in vain? worse than to no purpose? "Do ye thus requite the Lord, O foolish people and unwise? hath he not made thee and established thee?" Do you not know that the first and most appropriate expression of a sinner's gratitude is repentance? Come then and exercise it. Let love melt you into it. Can you not grieve for having sinned against such love; for having been accessory to such sufferings? If no other object can move you to repentance, if authority cannot awe, if hell cannot intimidate, if heaven cannot attract, yet can you be unmoved at the spectacle of the cross? Can you look on him whom you have pierced, and not mourn?

Reader, art thou alone? If not, retire; get by thyself; go from all but Him, from whom thou canst not go. * * * * And now art thou retired with God? Go upon thy knees. Spread his word before you. Read where he says to you, "Repent—return—come." What say you to his call? Turn now to something penitential, as the 51st Psalm, and taking with you those words, go. Does your heart refuse to move? Then look up; that is the quarter whence cometh help. Are you afraid? Are you ashamed? Well may you both blush and tremble. Nevertheless, lift up thine eye. There is Jesus. Behold him at the right hand of God exalted. The prints of the nails are still upon him. See where they perforated his hands and his feet. There the spear entered. Thence flowed the blood which cleanses from all sin. It has an efficacy for you. *Only believe.* Can you not believe? He is "the author and finisher of faith." Will not your heart repent? He is exalted a Prince and a Savior to give repentance. What a Savior! He first *procures salvation*, then *offers* it on the easiest and most reasonable conditions; and then sends the Holy Spirit to urge your compliance. O, grieve him not away for ever; "*lest thou mourn, at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof!*"

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had not arrested the avenging arm of his Father, where would you be? One single sin is sufficient to cause you to perish everlastingly. Hasten, then, to that merciful Savior, and implore his grace to enable you to repent. The past is no more—the future is not in your own power—and the present is but a moment, which is given you wherein to serve God and to gain Eternity! Reflect upon the force of these words—a God—a Moment—an Eternity! A God who sees you—a Moment which is passing away from you—an Eternity which awaits you. A God whom you serve so ill—a Moment which you employ to so little purpose—an Eternity which you risk so rashly!

“AWAKE, THOU THAT SLEEPEST.”

What, have the followers of Jesus any more inaction, and shrinking away from sacrifice to do with Awake, mount on the wings of faith, and breathe a more heavenly atmosphere. Awake, and claim kindred with the skies, with angels, who are flames of fire sent on errands of mercy, with the whole host of the redeemed, who rest not day nor night. Away then with sloth and indecision. The most wild and disorganizing fanatics, the most plausible and fatal errorists, and all the most wakeful and malignant enemies united, have not been so disastrous to the heritage of the Lord as the want of holy zeal and firmness in his ministers and professed followers.

God deliver us from the doom of the slothful servant; and from his, too, who hid his Lord's talent in the earth. We are able, and had we the apostolic spirit, we should shortly accomplish it, to pour the full light of Gospel truth over the gloom of all our moral wastes; and how shall we dare to go to our final account and leave them as they are? How shall we answer it to the souls of those parents and children who are there perishing, by thousands, for lack of vision? How shall we answer it to posterity, on whom we are throwing an intolerable burden? How shall we answer it to Jesus Christ, who committed to our care this vast moral engine with his last sacred command and promise?

Rev. S. Green,

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16 pages.] THE GREAT ALTERNATIVE.

CHRIST THE FORERUNNER.

And art thou, gracious Master, gone,
A mansion to prepare for me?
Shall I behold thee on thy throne,
And there for ever sit with thee?
Then let the world approve or blame,
I'll triumph in thy glorious name.

Should I, to gain the world's applause,
Or to escape its harmless frown,
Refuse to countenance thy cause,
And make thy people's lot my own;
What shame would fill me in that day
When thou thy glory wilt display!

And what is man, or what his smile?
The terror of his anger what?
Like grass he flourishes a while,
But soon his place shall know him not.
Through fear of such a one, shall I
The Lord of heaven and earth deny?

No! let the world cast out my name,
And vile account me, if they will.
If to confess the Lord be shame,
I purpose to be viler still:
For thee, my God, I all resign,
Content if I can call thee mine.

What transport then shall fill my heart,
When thou my worthless name wilt own;
When I shall see thee as thou art,
And know as I myself am known!
From sin, and fear, and sorrow free,
My soul shall find its rest in thee.

Kelly.

Orders for Tracts will receive prompt attention, if addressed to "*The American Tract Society No. 150 Nassau-street, New-York.*"

No. 303.